Une image contenant texte, art, graphisme, capture d’écran

Le contenu généré par l’IA peut être incorrect.

# Book Introduction: " Editing the Qur'anic Term: An Applied Study in the Jurisprudence of the Qur'anic Tongue"

{This is a blessed Book which We have revealed to you, [O Muhammad], that they may reflect upon its verses and that those of understanding may be reminded.} [Sad: 29]

In the name of God the most Merciful, the most Compassionate

I am pleased to present to the honorable reader this third edition of the book "Changing Concepts of Qur'anic Terminology as an Application of the Jurisprudence of the Qur'anic Tongue". **Due to the breadth and depth of his researches, this work is presented in three integrated volumes, and the** title of the book has been changed to: "The Liberation of the Qur'anic Term: An Applied Study in the Jurisprudence of the Qur'anic Tongue", this version of which came with several additions and specialized series in various fields and terms of the Qur'an, which deepens the methodological vision and expands its practical applications.

In the complex journey of life, man finds himself in front of a flood of information and ideas that contribute to the formation of his concepts and perceptions of the universe, of himself, and of his eternal destiny. However, these concepts, which are man's lens to the world, are not always clear or precise; they may be plagued by the fog of ignorance, the inclination of desire, the misinterpretation of misinterpretation, the constraints of blind imitation, and other factors that may distort the facts and mislead them astray. Here, in the midst of this challenge, the utmost importance of correcting concepts is highlight, as it is the light that dispels darkness, God Almighty said: “There has certainly come to you from God a light and a clear Book. By it God guides those who pursue His pleasure to the ways of peace and brings them out from darknesses into the light, by His permission, and guides them to a straight path.” [Al-Ma’idah: 15-16]

The correction of concepts is not an indispensable intellectual luxury, but rather a necessity of faith and methodology to achieve the desired guidance, a proper understanding of religion, and righteousness on the right path that we have been commanded to follow. Misconceptions such as obscurity obscure the light of truth from insights, and inevitably lead to erroneous applications of the lofty purposes of religion, and sow the seeds of division and conflict in the body of the nation. By striving tirelessly to correct these concepts, we remove this obscurity, open insight into the truths of revelation, and guide, God willing, to the straight path.

This book aims to deconstruct the Qur'anic codes and terminology based on the "clear Arabic tongue" rather than traditional interpretations, and to change the concepts of Qur'anic terminology as an application of the jurisprudence of the Qur'anic tongue, and to reconstruct the edifice of the correct understanding of religion and life. This is done by correcting the prevailing concepts and providing authentic visions of Qur'anic terminology, inspired by the essence of the Qur'anic language itself. This book is based in its methodology on the theoretical foundations and methodological controls that were detailed and rooted in our previous book: "The Jurisprudence of the Qur'anic Tongue: A New Approach to Understanding the Text and Manuscript".

According to this precise methodology, which we call "Qur'anic jurisprudence", which is based on the belief that the Holy Qur'an is not just a linguistic text, but a unique linguistic and cognitive system, with a tight and intentional internal structure that explains itself by itself, enabling us to derive the rules of understanding it from its own linguistic and cognitive structure. This jurisprudence seeks to distinguish the specificity of the "Qur'anic Arabic tongue" from the common "Arabic tongue", and to understand its internal system and its subjective rules by tracing the use of the word in its multiple contexts, analyzing the relationships between verses and topics, and returning to the original Qur'anic manuscripts as basic evidence to understand the manifestations of this language in its first form.

This jurisprudence is based on methodological foundations and foundations, the most important of which are: understanding the essential connotations of "letter names", considering "al-Mathani" (literal pairs) as the pivotal structural and semantic system that reveals the "kinetic meaning" and negates synonymousness, and returning to the evidence of manuscripts, while adhering to strict controls derived from the Qur'an itself, such as "the context in its multiple dimensions (verbal, objective, and the context of the first revelation)", and the overall system, rejecting contradiction, distinguishing between the arbitrator and the similar, and setting precise controls for the use of external knowledge in a way that does not overshadow the originality of the text.

The concepts addressed in this book span various areas of life: religious, intellectual, social, and economic. It is a sincere invitation to re-read the Book of God and ponder its verses deeply and thoughtfully, to criticize interpretations that have sidelined or been influenced by limited historical contexts, and to reconsider the esoteric meanings and hidden treasures of the verses that form the essence of the eternal Qur'anic message. The book also encourages harnessing the tools of the age, such as modern technology and collective interaction, to understand the Qur'an in a deeper and more comprehensive way, inspired by the saying of the truth: "Do they not meditate on the Qur'an or on the hearts of its locks" [Muhammad: 24].

**The Methodology of the Book: Return to the Original and the Light Shown**

This book is based in its methodology on two main axes: correcting the misconceptions that have accumulated over the ages, and a serious and genuine return to the contemplation of the Holy Qur'an as an authentic starting point for reform and renewal in the lives of Muslims, individuals and groups. We are inspired by the words of Allah, the Almighty: "And We have sent down to you the Book as an explanation of all things, and as a guidance, a mercy and good news for the Muslims" [An-Nahl: 89]. This noble verse confirms that the Holy Qur'an is the first and last reference, and that some of it interprets each other, which is the unique approach of God. Didn't Allah Almighty explain the description of "the straight path" in Surah Al-Fatiha: "The path of those on whom You have been blessed" [Al-Fatiha: 7], and then explained in detail who are those who have been blessed in Surah Al-Nisa: "And whoever obeys Allah and His Messenger, then those are with those whom Allah has blessed, from among the Prophets, the righteous, the martyrs, and the righteous, and the best of companions" [Al-Nisa: 69].

This integrated methodology includes the following axes:

* Understanding the Qur'an with its internal rules: Starting from the fact that the Qur'an interprets each other, taking into account the general context (the general purposes of the Qur'an) and the specific context (the reason for the revelation and the specific subject of the verses).
* The Arabic language is clear – understanding the Qur'anic concepts as understood by the first generation in whose language the Qur'an was revealed, as the Arabic language transcends the boundaries of the language to include culture, thought and the environment, guided by authentic linguistic dictionaries.
* Contemplation with the mind and the heart together: Applying the mind to understand the verses and sensing their spiritual and moral meanings in the heart, in order to achieve the desired balance in receiving.
* Focusing on the overall purposes of the Qur'an: Understanding the verses in the light of the general purposes such as achieving justice, mercy and charity, as in the words of the Almighty: "Allah commands justice, charity, and kindness... [An-Nahl: 90].
* Detachment from historical influences and return to the original text:
  + Re-reading the Qur'an away from interpretations influenced by historical and social contexts.
  + Purifying understanding from narrations that are doubtful or that are explicitly contrary to the Qur'anic text.
  + Focusing on the Qur'anic text as it was revealed, with the help of the original Qur'anic manuscripts (paper and digital), and relative freedom from later human additions (such as periods, diacritics, and endowment marks that were placed for facilitation) when trying to delve into the first meanings.
* Use of the scientific method: accurate linguistic analysis and comprehensive objective analysis of the verses.
* Treating the Qur'an as a comprehensive book of guidance: Recognizing that the Qur'an is not just a book of jurisprudential rulings, but rather an integrated way of life that guides man in all aspects of his existence.
* Cooperation and Knowledge Integration: Benefiting from the efforts of sincere scholars and researchers and encouraging sober scientific research on the Holy Qur'an.

**Interactive Reflection and Digitization: Towards a Contemporary and Authentic Understanding**

In an age of technology and rapid digitization, this book offers a renewed vision of Qur'anic contemplation, making the original Qur'anic manuscripts (both physical and digital) a pivotal starting point. This is manifested in:

* Digitally available manuscripts: to facilitate global access for researchers and theorists, while ensuring the accuracy of the original texts.
* Harnessing digital technology: such as artificial intelligence and data analysis, to contribute to a deeper analysis of the Qur'anic text, and to understand the history and development of manuscripts.
* Platforms for collective reflection: Encourage the creation of interactive spaces that enable contemplative people to engage in constructive dialogues on understanding and interpreting verses, based on the diversity of readings learned from manuscripts.
* Constructive critical interaction: which allows for the review and discussion of multiple perspectives, enriching a comprehensive understanding of the Qur'an.

The Holy Qur'an is the strong rope of Allah and His great blessing upon all mankind: "O mankind, a proof has come to you from your Lord, and We have sent down to you a clear light" [al-Nisa: 174]. It is the opportunity to survive and to be a farmer in this world and in the Hereafter. Ultimately, the choice is up to man: either to make him a light, a guide, a healer, and a way of life by following him and accepting him, so that he will attain happiness in the two abodes, or he will be offered about it and taken as an abandonment, making him an argument against himself and deserving of misery and loss. Let the sincere and serious return to the Qur'an, through reflection, understanding and action, be our supreme project and our path to salvation and pride.

**Presented in an integrated series of specialized and interconnected essays, this work represents a novel and comprehensive vision that addresses a central problem: how to understand and manage the Holy Qur'an authentically and effectively in our digital age, transcending the problematics of traditional understanding and historical influences that may obscure its lights. These essays combine to present an "interactive contemplation" methodology that goes beyond superficial reading and invites a deep dive into the Qur'anic text.**

The book begins with a diagnosis of the prevailing crisis of understanding, offering solutions by going back to the primary origins and sources: the Qur'an itself (as the primary source that interprets each other) and the original Qur'anic manuscripts, while emphasizing an understanding of the "clear language of the Qur'an" and its internal rules. The book is not content with criticism, but also presents a series of new concepts and original insights that reconstruct the correct understanding of religion and life.

The ultimate goal of this integrated series is to enable the reader to build a lively and direct relationship with the Qur'an, through a deeper understanding of its purposes and the application of its teachings as a comprehensive "book of guidance" in all aspects of its life, and to contribute consciously to building a society whose values are inspired by divine revelation and react positively to the challenges of the age. It is an appeal to every human being who seeks the truth, seeks spiritual and moral elevation, and wishes to build a healthy and cohesive society, responding to the call of the truth: "Hold fast to the rope of Allah, all of you, and do not be divided" [Al-'Imran: 103].

We ask Allah to grant success and repayment, and to make this work sincere to His noble face and beneficial to His servants.

© 2025 Nasser Ibn Dawood is an Islamic engineer and researcher

All Rights Reserved.

Licensed for free publishing, quotation and distribution provided

The author mentioned it: Nasir ibn Dawood.

(Third Edition)

# "Multiplication in the Qur'an" Series

## "Alternative Interpretations of 'Hit Them': Towards an Integrated Understanding"

Introduction:

In the previous posts, we explored the meanings of the word "hit" in Arabic, applied unconventional interpretive approaches, and addressed the concept of relative deity. All of this was aimed at reaching a deeper and more consistent understanding of the Islamic values of verse 34 of Surah An-Nisa: "And those whom you fear to be disobedient, admonish them, and abandon them in their beds, and beat them." In this section, we will try to gather all these threads in an attempt to provide *an integrated understanding*  of the verse.

A quick review of possible meanings:

During our expedition, we came across several *possible meanings* of the word "beating" in the verse, which go beyond the literal meaning of physical beating:

1. **Mental/psychological separation:** "Strike them" may mean "separate them from your minds", i.e., do not think about them (as a last step after preaching and abandonment). This meaning is inspired by the idea that "beating" may mean showing off and dismissing (as in "I will not give you a page" – Al-Zukhruf: 5).
2. **Bringing about change:** "Hitting" may mean bringing about a change in the wife's disobedient behavior, or in the status of the marital relationship. This meaning is inspired by the general meaning of "hitting" as making an impact or change.
3. **Clearly showing it:** "Hitting" may mean making the wife see the consequences of her ecstasy clearly. This meaning is inspired by root parsing ("z" may indicate clarity).
4. **Taking a new step:** "Hitting" may mean the beginning of a new phase in the relationship aimed at reform. This meaning is inspired by root letter analysis ("b" may indicate beginning) and by the idea of relative deism.
5. **Inflicting some kind of non-physical "harm" for the purpose of repair:** This meaning is inspired by the application of the "jurisprudence of the seven repetitions" (the dismantling of "hitting" into "harm" and "rab"). The "damage" here is not necessarily physical harm, but may be embarrassment, guilt, or fear of losing the relationship.

Towards an Integrated Understanding:

Can these meanings be integrated into  *an integrated understanding*  of the verse? We believe that this is possible, through the following steps:

1. **Emphasizing the context:** The verse talks about *disobedience*, which is not just a simple dispute, but rather a disobedience and rebellion by the wife against her husband, and a refusal to carry out her marital duties.
2. **Sequence of steps:** The verse provides gradual steps to remedy disorientation: preaching, then abandonment in bed, and then "beating." This sequence indicates that each step is *an attempt at reform*, and that "beating" is *the last* of these attempts.
3. **"Beating" as a "painful" but non-violent action:** "Beating" can be understood here as *any action* taken by the husband (after preaching and abandonment has been exhausted) that has a "painful" effect on the wife (psychologically or socially), but *does not amount to physical violence or humiliation*. This procedure aims to:
   * **Drawing the wife's attention**  to the seriousness of what she is doing.
   * **Showing the seriousness of the husband:** that he will not accept the continuation of the disobedience.
   * Pushing the wife to review her behavior: and reconsider her attitude.
   * **Opening the door to dialogue:** This action may be a "shock" that prompts the couple to sit down and talk openly about their problems.
4. Examples of this "beating":
   * **Serious warning:** For example, a husband says to his wife, "If this situation continues, we may have to separate."
   * **Involving a third party:** For example, the spouse asks a family member or friend to intervene to solve the problem.
   * **Taking legal action:** such as the husband resorting to the judiciary (in extreme cases).
   * **Any other action:** It has a "painful" effect on the wife (in the sense we have mentioned), but does not amount to violence or humiliation.

A suggested reading of the verse (in light of this understanding):

[Wa'l-'aa'i ta'aa'i'a', wa'l-'a'i

"And the wives who fear their disobedience and rebellion

"And the wives who fear their disobedience, rebellion and refusal to perform their marital duties, then start advising them and reminding them of Allah and the dire consequences of disobedience. If they don't respond, leave them in bed (as an expression of dissatisfaction). If that doesn't work, take action that will have a painful impact on them (psychologically or socially), but without physical violence or humiliation, with the aim of drawing their attention to the seriousness of what they are doing, showing that you are serious about not accepting the continuation of this situation, pushing them to review their behavior, and opening the door to serious dialogue to solve the problem."

Confirmation of Restrictions and Conditions:

* **Ecstasy as an exceptional case:** This understanding of "beating"  *applies only* to a state of ecstasy (disobedience and rebellion), and not to any ordinary marital disagreement.
* **"Beating" as a last resort:** It is *the last* step after preaching and abandonment have been exhausted.
* **"Hitting" is not intended for its own sake**  , it is a means to an end, which is to repair the relationship.
* **Nonviolence:** "Beating" here *never means* physical violence or humiliation.
* **The goal is to reform:** the ultimate goal is to repair the marital relationship and preserve the family.
* **Affection and compassion:** All of this should be within a framework of affection, compassion and understanding.

Conclusion:

This integrated understanding of "hit them" attempts to combine the following:

* **Respect the Qur'anic text:** and not to cancel or ignore the word "hit".
* **Adherence to Islamic values:** which reject violence and humiliation, and call for affection and compassion in the marital relationship.
* **Contextualization:** The context of the verse (al-Nashuz), and the sequence in the steps.
* **Openness to a broader meaning:** the word "hit" in Arabic.
* Benefiting from a variety of interpretive approaches: (albeit unconventional).

**Note:** This understanding is  *a suggestion* from our dialogue, not a definitive or binding interpretation. The door remains open for further research, discussion and reflection.

In the next and final research, we will summarize the most important ideas contained in the series, and we will provide some recommendations on how to deal with Qur'anic texts in general.

## "Multiplication in the Qur'an: The Problem of Traditional Understanding"

Introduction:

Verse 34 of Surah Al-Nisa' ("And those who fear their disobedience, admonish them, abandon them in their beds, and beat them...} is one of the most controversial and controversial verses of the Qur'an, especially in the modern era. This verse, which deals with the issue of dealing with the wife's disobedience, included the word "and beat them", which was – and still is – the focus of a great dispute between commentators and jurists, and between defenders of women's rights and those who reject violence against them.

This series of positions comes as an attempt to re-read and understand this verse in the light of the Arabic language, the purposes of the Sharia, and the general Qur'anic context, while being open to unconventional interpretive approaches. Our goal is not to abolish or distort the Qur'anic text, but to seek a renewed understanding that goes beyond narrow literal interpretations and takes into account the supreme Islamic values of justice, charity, and cohabitation with virtue.

The traditional interpretation of "and beat them":

The majority of commentators and jurists are of the view that the "beating" mentioned in the verse is physical beating, but they restrict it to strict conditions and controls, including:

* **It should not be excessive:** i.e., it does not break a bone and does not leave a trace.
* **It should be for discipline and not for revenge:** that is, it should be aimed at reform, not insult or harm.
* **It should be the last stage of treatment:** i.e., after exhausting other means (preaching and abandonment in bed).
* It should be a blow with a siwak or something similar: i.e., it should not go beyond a symbolic blow.

They cite hadiths such as:

* "None of you should beat his wife and beat a slave, and then have intercourse with her at the end of the day" (Narrated by al-Bukhari).
* "Fear Allah with regard to women, for you have taken them with the trust of Allah, and you have made their private parts lawful by the word of Allah, and you have over them their sustenance and clothe them with goodness, and if you fear their disobedience, admonish them, leave them in their beds, and beat them unjustly" (Narrated by Muslim).

Problems of Traditional Interpretation:

Despite these conditions and controls, the traditional interpretation of "and multiply them" raises several problems in the modern era, including:

1. **Conflict with human rights concepts:** Beatings, whatever their degree, are a violation of human dignity and their right to physical and psychological integrity.
2. **Violence against women:** Many believe that this interpretation opens the door to violence against women and justifies harmful practices under the guise of discipline.
3. **Psychological Impact:** Even severe beatings may have negative psychological effects on the woman and affect the marital relationship.
4. **Misunderstanding and application:** This interpretation may be misunderstood and used to justify domestic violence, even if it is contrary to the conditions and controls set by the jurists.
5. **Contradiction with the purposes of the Sharia:** It contradicts the purposes of the Sharia, which calls for affection, mercy, and dwelling in the marital relationship.

Is there another possible understanding?

In light of these problems, the same question arises: Is there another possible understanding of the verse? Can "hitting" have any meaning other than physical beating? Can we understand the verse in a way that is consistent with the highest Islamic values and the purposes of the Sharia, which calls for justice, charity and cohabitation with goodness? （ بنعودة عبدالغني）

This is what this series of places will try to answer, through:

* A deeper linguistic analysis of the word "hit."
* Explore non-traditional interpretive approaches.
* Consider the general Qur'anic context.
* Observance of the purposes of Sharia and the values of Islam.

## "In language: Does 'hitting' necessarily mean physical beating?"

Introduction:

In the previous paper, we raised the problem of the traditional understanding of "and beat them" in verse 34 of Surah An-Nisa, and we asked: Is there another possible understanding? Does the word "hit" *necessarily mean physical*  beating? Or does it have other meanings that can shed new light on the understanding of the verse?

"Hit" in Arabic Dictionaries:

When referring to the dictionaries of the ancient Arabic language (such as Lisan al-Arab, Taj al-Arous, and the measures of the language), we find that the word "hit" has multiple meanings, beyond the literal meaning of striking with the hand or with a tool. Here are some of these meanings:

1. **Striking with the hand or with something else:** This is the most common meaning, which is to strike something against something.
2. **2. Traveling on the earth: traveling and roaming. {And when you travel throughout the land, there is no blame upon you for shortening the prayer.} (An-Nisa’: 101).**
3. The multiplication of the ages among the people: separation and division.
4. He was besieged: He surrounded him.
5. **Give him an appointment:** set a time for him.
6. **Give him an example:** show him a likeness or a counterpart. {Allah has struck for example...} (In many places in the Qur'an).
7. He struck his neck: cut it off.
8. He was beaten on his hand: He forbade it.
9. **Strike at the thing:** Ignore it and disregard it.
10. Allah set an example of truth and falsehood: He created it and created it.
11. He struck humiliation on the Jews: He obliged them to do so.
12. Imposing the jizya on the dhimmis: imposing it on them.
13. **Ring striking:** Crafted and made.
14. **Striking clay:** making it and making it milk.
15. Striking the dirham: minting it.
16. **Playing the lute:** playing it.
17. Hitting the string: Move it.
18. He was struck by color: he leaned towards it.
19. The roots of the tree were struck into the ground: they deepened and took root.
20. **Hit the sweat:** Move and glow.

"Hit" in the Holy Qur'an:

The word "beat" and its derivatives appear in the Holy Qur'an in many places and with different meanings. Some of these meanings correspond to the meanings mentioned in dictionaries, and some of them may carry special connotations specific to the Qur'anic context.

* **Strike means travelling:** "And if you are struck in the ground..." (al-Nisa': 101).
* **Beating in the sense of showing off:** {Shall I not forgive you the remembrance...} (Al-Zukhruf: 5).
* **Al-Zarab ba'ani al-ijaad/al-khalq:** (Al-Shayrah: 63).
* **Proverbs:** {Allah struck for example...} (in many places).
* Beating the call to prayer :(Cave 11)

Conclusion:

From this linguistic analysis, it is clear that the word "hit" has multiple meanings in the Arabic language, and that physical beating is not the only or even the most common meaning. It is the context that determines the intended meaning in each case.

Open-ended question:

Based on this multiplicity of meanings of "hit", can the word "hit" in the verse "hit them" have any meaning other than physical beating? Can we understand the verse in the light of one of these other meanings?

This is what we will try to explore in the following places, by applying non-traditional interpretive approaches, considering the general Qur'anic context, and taking into account the purposes of the Sharia and the values of Islam.

## "Unconventional Approaches to the Interpretation of 'Beat Them': Exploratory Experiments"

Introduction:

In previous research, we have seen that the word "hit" in Arabic carries multiple meanings, and that physical beating is not the only or inevitable meaning. In this section, we will move from general linguistic analysis to trying to apply *unconventional approaches in interpreting the*  word "and hit them" in verse 34 of Surah An-Nisa. Our goal is to explore whether these approaches can offer us new insights into the meaning of the verse.

**Important note:** The approaches we will present here are *exploratory attempts*, not necessarily methods adopted in traditional interpretation. The purpose is to open the horizons of reflection and reflection, not to provide definitive or binding explanations.

First: The method of changing the middle letter of the linguistic root:

* **Idea:** This method is based on the assumption that words that are close to the linguistic root (with a single letter difference) may carry convergent or complementary connotations. By changing the middle letter from the root "zarb" (z-r-b), we try to explore other words in the Qur'an that may shed light on the meaning of "hit."
* Application:
  + **Z-A-B:** There are no Qur'anic words with this root.
  + **Z-o-b:** There are no Qur'anic words with this root (the word "dhub" does not exist in dictionaries).
  + **Z-y-b:** There are no Qur'anic words with this root.
* **Results:** This method did not yield useful results in the case of "multiplication", because changing the middle letter did not result in words with clear connotations in the Qur'anic context.
* **Evaluation:** This method, although funny, was not effective in this particular case.

Second: The Method of Literal Analysis of the Linguistic Root:

* **Idea:** This method is based on analyzing the root letters ("z", "r", "b") separately, exploring their connotations in the Arabic language and in the nouns (if any), and then trying to integrate these connotations to understand the meaning of the word as a whole.
* Application:
  + Z:
    - **In language:** it may indicate strength, intensity, clarity/light, or narrowness/fog (as we saw in the analysis of the letter Dhad previously).
    - **In the beautiful names:** it is included in names such as "the clutch", "the mighty", and the mighty.
  + T:
    - **In the language:** it may indicate vision, compassion, care, and deity.
    - **In the Beautiful Names:** It is included in names such as "Compassionate", "Compassionate", "Merciful", and "Compassionate".
  + B:
    - **In the language:** it may indicate the beginning, righteousness, blessing, prominence, and subtlety.
    - **In the beautiful names,** it may be included in names such as "Al-Bari" and "Al-Barr".
* Derivative explanation (merge attempts):
  + **The first explanation (with an emphasis on strength and clarity):** "Hitting" may mean using some kind of force or intensity (not necessarily physical) to make the matter clear to the wife, or to make her see the consequences of her disobedience.
  + **The second explanation (with a focus on care and a new beginning) may** mean taking a new step in the relationship, the beginning of a new phase aimed at reform and care, based on the principle of relative deity (as we will see later).
* **Evaluation:** This method offers several possibilities, but it remains general and undefined. It is difficult to say for sure that any of these interpretations is the *only* meaning intended in the verse.

Third: The Approach of the "Jurisprudence of the Seven Repetitions":

* **Idea (simplified introduction):** This approach is based on the assumption that each word or concept in the Qur'an consists of two complementary pairs of meanings (or "muthanna"). By breaking down the word into pairs, trying to understand each pair individually, and then merging the two concerned, a deeper understanding of the word can be reached.
* Apply to "Hit":
  + **First Spouse: "Harm":** Can be associated with harm or harm (in the general sense, not necessarily physical).
  + **The second pair: "Lord":** It can be associated with deity, care, reform, and education.
* **The deduced explanation:** "Hitting" may mean doing some kind of "harm" (non-physical) for the purpose of "repairing" and "nurturing." This damage may be embarrassment, guilt, or fear of losing the relationship.
* **Evaluation:** This method provides a more specific explanation than the second method, but it still relies on:
  + A metaphorical interpretation of the word "harm".
  + The assumption that "Lord" here means reform (which is an indirect meaning of the word).
  + The same methodology of the "Fiqh of the Seven Repetitions", which needs further explanation and rooting (as we will see in the following research).

Conclusion:

In this section, we have tried to apply three unconventional approaches to the interpretation of the word "and beat them." These attempts have yielded some interesting possibilities, but they have not yet provided a definitive alternative explanation for physical beating. In the following research, we will delve deeper into the approach of the "jurisprudence of the seven repetitions" and try to understand it better.

"God's Lordship and Relative Deism: Do They Have to Do with 'Strike Them'?"

Introduction:

In previous research, we explored the approach of the "jurisprudence of the seven repetitions" in the interpretation of "and multiply them", and suggested that the word "hit" may carry the meaning of "inflicting some kind of non-physical harm for the purpose of repair". We have linked this interpretation to the idea of "deity", where we considered that "Lord" (as part of the word "hit") may refer to reform and education. In this section, we will delve further into the concept of deism in Islam, and distinguish between the absolute deity of God and relative deism, to see if this distinction can throw further Shedding light on our understanding of the verse.

Deism in Islam:

* **Linguistically:** Deity is derived from the verb "Lord", and means: the obedient master, the owner, the reformer, the master, the educator.
* **In other words,** it is the singling out of God through creation, kingship, and management. In other words, God alone is the Creator of everything, the Owner of everything, and the Administrator of everything.
* **God's absolute deity:** It is an acknowledgment that God is the only Lord of the entire universe, and that He has no partner in creation, kingship, and management. This deity is comprehensive, complete, and permanent, and encompasses everything in existence.
* **Relative Deism:** It is an acknowledgment that there are creatures to whom God may entrust some tasks of management and care in the universe, *but within certain limits and abilities*. These deities *are limited* , temporary, and limited by God's permission and will.

Types of relative deism:

* **Lordship of angels:** Angels are assigned specific tasks in the universe (such as rainfall, keeping works, and taking souls), all by God's command and management.
* **The Lordship of the Prophets and Messengers:** Prophets and Messengers are tasked with conveying the message of God, teaching people, and guiding them.
* **Parental Lordship:** Parents are responsible for the care and upbringing of their children.
* **The lordship of those in power:** Rulers and officials are responsible for managing the affairs of the people and establishing justice among them.
* **Deism of prevailing ideas and beliefs:** These ideas may "raise" people (in a metaphorical sense) and guide their behavior and decisions.

The relationship between God's Lordship and relative Godliness:

* **Origin and Branch:** God's Lordship is the origin and foundation, and all other Gods are derived from it and subject to it.
* **Complementarity, not Contradiction:** There is no contradiction between God's Lordship and relative deism, but rather a relationship of complementarity. Relative Deism is *a means of*  achieving God's Lordship in the universe.
* **Tawhid:** Tawhid requires that we attribute all acts of deity to God, and that we consider that anyone who practices relative deity does so with God's permission and success.

Relative Deism and "Strike Them":

How can we relate the concept of relative deism to our understanding of "and multiply them"?

1. **The husband as the "head" of the family (in the relative sense):** In Arab and Islamic culture, the husband is considered the "head of the family" in the sense that he is responsible for its care and management (in cooperation with the wife). This does not mean that he is the "god" of the family, but rather that he  *has*  a special responsibility towards it.
2. **Reform as part of deity:** If we accept that "hitting" in the verse may mean "inflicting some kind of non-bodily harm for the purpose of repair," then this "reformation" can be considered as part of the husband's relative deity. The husband (or wife) may need to take some action (within the boundaries of Sharia and morality) to repair a defect in the relationship.
3. **Limits and controls:** This relative deism *is not absolute*. A husband has no right to do whatever he wants with his wife. He is bound by Sharia and morals, and he is accountable to God for his actions.
4. **Affection and mercy:** Relative deity in a marital relationship should be *based on affection, compassion, and understanding*, not on domination and oppression.

Conclusion:

The concept of relative deity can help us to understand more deeply what "strike them." If we consider that the husband has a kind of relative deity in the family, and that "hit" may mean taking action for reform (within the boundaries of Sharia and morality), this may remove some of the problems related to the traditional interpretation of the verse.

However, you should always remember that:

* This remains within *the framework of possible interpretation*, not a definitive explanation.
* Relative deism never means bullying or violence.
* The ultimate goal is *to preserve the family* and repair the marital relationship with affection and compassion.

In the following research, we will try to gather all of these ideas in an attempt to provide *a complete understanding*  of the verse.

## "Conclusion and Recommendations: Towards a Responsible Reading of the Qur'an"

Introduction:

We have come to the end of our journey in re-reading verse 34 of Surah An-Nisa' {And those who are afraid of their disobedience, admonish them, abandon them in their beds, and beat them}. We started with the problem of the traditional understanding of "and beat them", then we explored the meanings of the word "hit" in the language, applied unconventional interpretive approaches, addressed the concept of relative deity, and tried to reach an integrated understanding of the verse. In this concluding section, we will summarize the most important ideas, and provide some recommendations on how to deal with Qur'anic texts in general.

Top Ideas:

1. **"Hitting" is not necessarily physical beating:** the word "hit" in Arabic has multiple meanings, and it is the context that determines the intended meaning. Physical beating is not the only or inevitable meaning.
2. **Unconventional approaches to interpretation may offer new insights: approaches**  such as "changing the middle letter of the root," "literal analysis of the root," and "the jurisprudence of the seven repetitions" (though they need further rooting) may help us explore deeper meanings of Qur'anic texts.
3. **Relative deism may shed light on the marital relationship: the**  idea that the husband (or wife) may have a limited role in "reforming" the other party (within the boundaries of Sharia and morality) may help us understand "hit them" in a broader context.
4. **"Beat them" may mean taking "painful" but non-violent action:** After preaching and abandonment are exhausted, the husband may need to take action that will have a painful impact on the disgruntled wife (psychologically or socially), but without physical violence or humiliation, in order to draw her attention to the seriousness of what she is doing and push her to review her behavior.
5. **The ultimate goal is reform:** all the steps mentioned in the verse (preaching, abandonment, "beating") are aimed at repairing the marital relationship and preserving the family.
6. **Integrated understanding requires consideration of context and values:** no Qur'anic verse can be understood in isolation from its context (linguistic, Qur'anic and social) and from general Islamic values (justice, benevolence, affection, mercy).
7. **Interpretation is a continuous process:** Understanding the Qur'an is not a final or closed process, but rather a continuous and renewed process, which requires reflection, reflection, and constructive discussion.

Recommendations for a responsible reading of the Qur'an:

1. **Contemplation and contemplation: We**  must read the Qur'an thoughtfully and contemplatively, and try to understand its meanings and purposes, and not be content with superficial or literal reading.
2. **Using the Approved Interpretation:** We should refer to the interpretations of reliable scholars, and benefit from their knowledge and experience, but without making them a restriction on our minds.
3. **Contextuality:** We must understand the verses in their context:
   * **Linguistic context:** The meaning of the word in the Arabic language.
   * **Qur'anic context: The**  position of the verse in the surah, and its relationship to other verses.
   * **Socio/historical context:** The circumstances in which the verse was revealed (if any).
4. **Observance of the purposes of the Sharia: We**  must understand the Qur'anic texts in the light of the purposes of the Islamic Shari'ah (the preservation of religion, soul, intellect, offspring, and money).
5. **Adherence to Islamic values:** Our understanding of the Qur'an must be in line with the highest Islamic values (justice, benevolence, affection, mercy, rejection of injustice and violence).
6. **Openness to diverse interpretive approaches: We**  can benefit from different approaches to understanding the Qur'an, whether traditional or non-traditional, provided that these approaches are disciplined by grammar and interpretation.
7. **Scientific humility: We**  must be humble in our understanding of the Qur'an, admit that we may make mistakes, and be prepared to correct our understandings if they are found to be wrong.
8. **Constructive dialogue: We**  must dialogue and discuss religious issues constructively and objectively, and respect the opinions of others, even if we disagree with them.
9. **Non-intolerance and extremism**: We must avoid intolerance and extremism in understanding religion, and adopt cheapness and facilitation.

Conclusion:

The Holy Qur'an is the eternal Book of God, and it is the source of guidance and light for all mankind. Understanding this great book is the responsibility of every Muslim man and woman. This series of places was a modest attempt to contribute to this understanding, by re-reading one verse of the Qur'an. We hope that this attempt has opened a door for dialogue and constructive discussion, and will be a catalyst for further reflection and reflection on the Book of God.

# Correcting misconceptions about jinn and devils

## The Djinn Between Text and Interpretation: A Systematic Framework for Understanding

**Introduction: Breaking Away from the Circle of Traditional Axioms**

Before we delve into the details of the concept of "jinn" as portrayed in the Qur'an, it is necessary to develop a systematic framework for discussion. Ideas related to jinn, as Professor Samer Islambouli explains, are not among the basic pillars of faith or the core of good deeds that result in regulating people's relations directly. This means that they fall outside the circle of "religion" in its categorical doctrinal sense, which opens the door to a multiplicity of visions and different perspectives in their understanding.

Therefore, the understanding that will be presented in this series is not 100% definitive and its provider does not have absolute proofs to prove it definitively, as research on these matters depends on the available data and indicators. Rigidity on a single interpretation of the Qur'anic text is not proof in itself, especially when it comes to concepts that have deep linguistic and intellectual dimensions.

**Transcending the superficiality in understanding the word "jinn"**

There is no dispute about the mention of the word "jinn" and its derivatives (such as "jinn" and "jinn") in the Holy Qur'an. An entire surah called "Jinn", and many verses mention that "a person of jinn" listened to the Qur'an. The dispute is not about the presence of the word in the text, but about its understanding and interpretation. Sufficing with the common or traditional meaning without delving into the semantics of the language and the various contexts of the Qur'an is a kind of superficiality in study, reflection, and discussion.

**Methodology for Understanding the Jinn: The Importance of the Holistic View and the Recitation of Texts**

To understand the concept of "jinn" more deeply and accurately, Professor Islambouli proposes a methodology based on "chanting" everything related to the creation of man and jinn, i.e., collecting all the relevant verses and texts and studying them as a single interconnected unit, to arrive at a comprehensive judgment of the partial text. This process is similar to the installation of a complex "puzzle" board; the whole picture cannot be understood by looking at one piece in isolation from the others. Each piece (partial text) must be placed in its proper place within the overall framework (the overall system of texts) Let the image appear clearly. Drifting into imaginary interpretations or individual perceptions of a single verse without linking it to the overall system is a systematic mistake, which likens those who infer "foil for the worshippers" in isolation from its context, making the Qur'an "bites" (i.e., disparate parts).

**Man: A two-dimensional being – earthy and fiery (the soul as a "jinn")**

In the context of understanding the "jinn", Professor Islambouli presents a vision that considers man to be a creature with two basic dimensions:

1. **The biological (physical) dimension:** It is the physical aspect created from earth and water (clay), which undergoes organic and cellular development to form the biological body. This aspect is indisputable.
2. **The psychological dimension (spiritual/energetic):** It is the "soul" that made this human being a hearing, insightful, discerning, and rational human being. This soul, according to this proposition, is what is meant by the word "jinn" when God Almighty said: "And the jinn were created from a marrow of fire" (Al-Rahman: 15). The "elves" here are necessary descriptions of the soul, as it is created from a "marj of fire" (an expression of hidden energy, not the known physical fire).

**"Jinn" as an acquired attribute and "Jinn" as a necessary attribute for the soul**

Mr. Islambouli distinguishes between:

* **"Genie" as an acquired attribute of a person: A** person may be characterized in his life as a "fairy", that is, his lifestyle becomes hidden and hidden from the general public, such as a big businessman, a head of state, or an influential figure who does not have direct contact with the public. This is an acquired quality that may disappear.
* **"Jinn" as a necessary attribute of the soul:** The human soul is by its nature a "jinn", i.e., created from a hidden energy, invisible for what it is, descending into the human body. This attribute is inherent in the soul and is inseparable from it, and it resembles the angels, who are also "jin" (hidden) beings in the text of the Qur'an, created from energy.

**Re-Understanding Satan's Dialogue with the Lord**

Based on this understanding of man as a two-dimensional being (fiery/psychic and earthly/physical), Professor Islambouli presents a scenario of what happened in Satan's dialogue with God when he commanded him to prostrate himself before Adam:

* Iblis, in justifying his disobedience, referred to the creation of himself (his psychological/energetic aspect) from fire, and omitted to mention the creation of his earthly body.
* In contrast, when he spoke of Adam, he said, "I created him from clay," ignoring the psychological/fiery aspect of Adam.
* The truth is that both of them (Adam and Iblis) are created from fire (as breath/energy) and from dust (as a body).
* Therefore, the discussion ended with the expulsion of Iblis, because there is no longer logic in dialogue, but rather stubbornness, ignorance, and falsification of facts. This is likened to one who brags that his blood contains white blood and the blood of the other contains red blood cells, ignoring that both contain both.

**Denying the mythical concept of the "ghost genie"**

Professor Islambouli emphasizes the need to abolish the superstitious concept of the "ghost genie" that many people imagine. In his opinion, this concept is the product of the social imagination of the entire human race, and is believed by various pagan cultures. Only atheists (who do not believe in the unseen world at all) do not believe in this ghostly genie, as well as those who deny the existence of the soul and consider it to be mere chemical and neurological reactions in the brain, in order to escape from belief in the self and the belief in the world of the unseen and the Creator that may lead to it.

**Conclusion and Call for Research**

This proposal presented by Professor Islambouli is an attempt to present a "rational" (based on reason and data) understanding of the concept of the jinn, and not just a repetition of what is common. He calls for further research and detail, pointing to his lectures, his book "A Human Study in the Soul, the Soul and Thought" (especially the chapter on the study of the jinn), and the book "The Science of the Arabic Language and its Universality" as important works for those who wish to learn more.It can be explicitly mentioned that these ideas were **put forward by Professor Samer Islambouli** to document the source and give the reader an idea of the intellectual background.

## "The Devils in the Qur'an: Who Are They and What Is Their Truth?"

**Introduction:**   
"The Devil" and "The Devils"... Two words that evoke in the soul a mixture of awe and aversion, and are often associated in our minds with evil, darkness, and temptation. But does this stereotype reflect the reality of what the Qur'an means by "devils"? Is this concept limited to hidden beings that seek to mislead humans? Or does it have other dimensions that go beyond the traditional image, as the linguistic and contextual analysis adopted by Professor Samer Islambouli reveals to us?  
In this research, we will delve into the depths of the Qur'anic meaning of the word "devils", try to understand their reality and their relationship to the jinn and humans, and explore the different dimensions of this concept that has long sparked controversy and questions. Our goal is to reach a deeper and more comprehensive understanding of "devils", away from the cultural influences that may have tarnished its true image.

**The Devil: Linguistic and Idiomatic Meaning**

* **Linguistically:** The word "Shaytan" is derived from the root (sh t.n.), which signifies distance, distance from the truth and goodness, and rebellion. From this they say: "Shattun from the thing", which means distance from it and rebellion. And "Shatoun's well", which means deep and far from the bottom.
* **Terminology (according to Islambouli' s approach):** In the Qur'anic usage, "Satan" is not a name for a specific being as much as it is **an attribute of**  every disobedient rebel, whether he is a human being (human beings with their apparent being) or a jinn (in the sense that we have explained previously such as the hidden human soul or hidden forces). Satan represents the power or orientation that calls for evil and corruption, and repels and distances itself from truth and goodness.

**The difference between the devil as an adjective and Iblis as a symbol**  
It is important to distinguish, as Professor Islambouli points out, between "Satan" as a general adjective for rebellion, disobedience, and distance from the truth, and "Iblis" as a proper noun that represents the greatest symbol of this rebellion:

* **Satan (as an attribute):** It is anyone who is characterized by rebellion and distance from the truth, and calls for evil and corruption. This characteristic can be a human being (the devil of man), a rebellious human soul (the devil of the jinn in the psychological sense), or even some other hidden force.
* **Iblis (as a symbol):** He is the being mentioned in the Qur'an, who refused to prostrate to Adam and vowed to seduce and mislead humans. Iblis was the first to carry the adjective "Satan" in this clear sense of rebellion against God's command, and he represents the greatest symbol of arrogance, arrogance, and disobedience.

**The Devils in the Qur'an: Humans and the Jinn (in the sense of the soul)The**   
Holy Qur'an affirms that the "devils" (i.e., those who are characterized by the character of the devil) can be from humans and jinns, and that they cooperate in misleading and corrupting:

* "Thus have We made for every prophet an enemy, the devils of men and jinns, one of whom inspires one another to the adornment of speech, out of arrogance, and if your Lord wills, He will cause them to do what they do, and what they fabricate" (Al-An'am: 112).  
  This verse is explicit in referring to the existence of "human devils" (rebellious humans) and "jinn devils" (here, according to Islambouli's approach, they can be understood as rebellious human souls or evil hidden forces that operate from within man or through hidden groups). These and these cooperate in embellished falsehood and deceive people.

**Human Demons: Who Are They and How Do They Work?**  
The "demons of man" are human beings who are predominantly rebellious, evil, and corrupt, and seek to mislead others and turn them away from the truth. They can be:

* Unjust and corrupt rulers.
* Advocates of sedition, extremism and violence.
* Promoters of destructive ideas and degenerate values.
* Influential people who use their influence to control and corrupt others.
* Exploiters and monopolies who corrupt the land.  
  These "devils" work through: spreading suspicions and lies, embellished falsehood, arousing lusts, intimidation and intimidation, and misusing the media and technology.

**Jinn Devils (meaning rebellious souls and evil hidden forces):**   
"Jinn demons" here, can be understood as human souls that have rebelled against common sense, or hidden forces (whether they are internal psychics or hidden human groups with evil goals) that practice evil and corruption, and seek to mislead humans. This can be represented in:

* **Whispers and negative thoughts:** which the rebellious soul (the evil spirit) or the hidden forces of temptation throw into the heart of a person to push him to disobedience.
* **Evil psychological forces:** such as arrogance, envy, malice, and unbridled anger, which stem from an uncontrolled soul and destroy human relations and societies.
* **Hidden actors with destructive goals:** such as clandestine organizations that plan to control and corrupt, or organized crime networks that operate in secret.

**The Relationship between Human Demons and Jinn Demons: Cooperation and**   
Complementarity"Human Devils" (rebellious humans) and "Djinn Devils" (rebellious souls or evil hidden forces) cooperate and complement in the process of misguidance and corruption:

* The demons of the jinn (rebellious souls or powers of seduction) whisper and adorn evil deeds for humans (humans).
* The demons of mankind (rebellious humans) carry out these evil whispers and ideas on the ground and spread them among people.
* Some "human demons" may use "jinn demons" (i.e., other hidden powers or people who are skilled in charlatans and deception) to achieve their evil ends.

**Conclusion: Towards a Comprehensive Understanding of Demons**  
Our understanding of the "devils" in the Holy Qur'an, according to Professor Islambouli's approach, must go beyond the stereotype of terrifying hidden beings. "Satan" is an attribute of any force or tendency that calls for evil, corruption, and rebellion against the truth, whether this attribute is embodied in a human being (the devils of man), a rebellious human soul, or some other hidden force (the devils of the jinn). This comprehensive understanding makes us more aware of the sources of evil in the world, whether internal (from ourselves) or external (from others or from hidden forces of influence), and more able to confront and overcome it.

## "Linguistic Roots: Are 'Djinns' Supernatural Beings?"

**Introduction: The**   
word "jinn" has always been associated in the minds of many with the world of invisibility and mystery, and the worlds of spirits and supernatural beings that are beyond the capabilities of humans. Generations have passed down stories and folktales that portray jinn as beings capable of forming, causing harm, and even dressing humans. However, does this common perception reflect the reality of what the word "jinn" means in its linguistic origin, especially when we return to the methodology of understanding language that links the semantics of words to physical and sensory observations, as Professor Samer Islambouli emphasizes? And is its meaning limited to these supernatural beings For nature?  
This research is the first in a series that aims to re-read and understand the world of the unseen as portrayed by the Holy Qur'an, specifically the concept of "Jinn". We will embark on an expedition that starts from the linguistic roots of the word "Jinn", to reveal its original meanings derived from tangible reality, and to understand how this concept has evolved over time, and how popular culture has influenced the formation of its current image. Our goal is to lay the foundation for a deeper and more accurate understanding of the concept of "Jinn", away from myths and legends that may have tarnished its image real.

**Linguistic Root (JNN): The word**   
"jinn" in Arabic is derived from the triple root (jnn), which carries basic connotations related to covering, concealment, and covering. As Professor Islambouli explains in his methodology, these linguistic connotations are often related to realistic or physical observations. These connotations are manifested in many words derived from this root, which we use in our daily lives, including:

* **The foetus:** It is the newborn that is hidden in its mother's womb and hidden from view. (Realistic viewing of the cover)
* **Paradise:** It is the shield or jacket with which the warrior guards against blows in battle, as it covers and protects him. (Tool for physical concealment)
* **Al-Majniyyah:** It is the shield used by the fighter to take shelter from arrows and swords, as it provides him with cover and protection. (Tool for physical concealment)
* **Insanity:** It is the departure of the mind or its covering, for the insane person is the one who conceals his mind and is unconscious. (A state of concealment of the mind from proper cognition)
* **Jinan (by opening the gym):** It is the heart, and it is so called because it is hidden inside the chest, away from the immediate senses. (Mastur member)
* **Al-Jinan (by breaking the gym):** It is the plural of Paradise, and Paradise is the dense orchard of trees that covers what is inside it with its shadows and branches. (A place characterized by coverings due to the density of its vegetation)
* **Paradise (by opening the gym):** It is the abode that Allah has prepared for His righteous servants in the Hereafter, and it is hidden from our eyes in this worldly life. (A hidden occult place)
* **The night is upon him:** i.e., the night covers him with its darkness. (A natural phenomenon of concealment)
* **The night is a jinn,** i.e., the night is upon him, i.e., he is covered with it.

Through these examples, we can see that the root (jnn) is not limited to a single meaning, but encompasses a wide range of connotations associated with the invisibility and concealment, whether this invisibility is physical (such as the foetus in its mother's womb, or paradise with its trees), or moral (such as madness as a state of covering the mind, or madness as a hidden heart). All of these are due to a realistic or sensory observation of the concept of "concealment".

**Djinn in Linguistic Dictionaries: Beyond Supernatural Beings**  
If we move from the everyday uses of words derived from the root (jnn) to the well-known Arabic linguistic dictionaries, we will find that the definitions of "jinn" emphasize the meaning of concealment and concealment.

* Lisan al-Arab by Ibn Manzoor: The jinn are known as "other than humans... They called it that because they were taken away from humans, i.e., they hid themselves." He points out that the "elves" are the father of the jinn.
* Firouzabadi's Surrounding Dictionary: The jinn are defined as "against humans... They are called to be deceived and hidden from the eyes."
* Zubaidi's Bridal Crown: Gives similar definitions, adding that "jinn" can refer to "everything that has been hidden from you."
* Ibn Faris's Standards of Language: "Jinn" refers to one origin, which is "concealment and concealment", and he says: "As for the jinn, they said: They were called that because they do not see."

These definitions confirm that the basic meaning of the word "jinn" in Arabic is "hidden" and "hidden," and that this meaning is not limited to a specific type of being, but can include everything that is hidden from the senses. This opens the door, as we will see in subsequent articles, to a broader and more flexible understanding of the term in the Qur'an, which goes beyond popular perceptions that may have confined it to a narrow scope.

**Moving from language to popular perceptions**  
It is noticeable that the original meaning of the word "jinn", which is associated with concealment and invisibility, has deviated from its precise path in popular perceptions, and has often been confined to supernatural beings. This shift is due to several factors:

* Influence of oral tradition: Folk tales and tales passed down through generations have played a major role in shaping the image of the jinn in the minds, and these stories often exaggerated the abilities of the jinn and gave them a mythical character.
* Confusing religion with superstition: At times, correct religious beliefs were confused with superstitions and myths, giving rise to distorted perceptions of the jinn.
* Literal interpretations: Some interpretations that did not take into account the context or metaphorical meanings contributed to the consolidation of this image.

**Conclusion: Towards a Deeper Understanding of the Jinn**  
A return to the linguistic roots of the word "jinn" reveals that the original meaning of the word does not necessarily refer to supernatural beings, but rather to a broader and more comprehensive concept, namely "invisibility" and "concealment." This linguistic understanding, emphasized by Professor Islambouli's approach to linking language to tangible reality, opens up new horizons for us to understand the Qur'anic verses that speak of the jinn, and frees us from the constraints that may have been imposed on us by narrow popular perceptions. In the article Next, we will see how the Holy Qur'an used this word with its multiple meanings.

## "The Jinn in the Qur'an: Semantic Flexibility and Multiple Contexts"

**Introduction:**   
In previous research, we explored the linguistic roots of the word "jinn" in the Arabic language, and found that its original meaning revolves around invisibility and concealment, and that it is not limited to supernatural beings. Now, we turn to the Holy Qur'an, to see how this holy book used the word "jinn", and what connotations it carried in its different contexts. Will the Qur'an confirm the original linguistic meaning of the word? Or will it introduce us to a new and different concept?  
The truth is that the Holy Qur'an, as is its habit in the use of the Arabic language, does not limit the word "jinn" to a single narrow meaning, but rather uses it with remarkable semantic flexibility, referring to multiple meanings that go beyond popular perceptions. This diverse Qur'anic usage, as Professor Samer Islambouli points out, opens up wider horizons for us to understand the world of the unseen, and makes us reconsider many concepts that we may have inherited without scrutiny.

**Reviewing the Qur'anic Verses: "Jinn" in Different Contexts**  
Let's start our journey in exploring the Qur'anic use of the word "Jinn" by reviewing some of the verses in which the word is mentioned, and analyzing its different contexts, guided by Professor Islambouli's approach to understanding the Qur'anic text:

1. **In the sense of concealment and general secrecy (or unknown groups):**
   * "Wa'i'l-sa'ah al-'aa'i'l-'aa'a'a'aa'i'a'i'a'.
   * "Say, 'It was revealed to me that a group of the jinn listened, and they said, 'We have heard a wonderful Qur'an' (al-Jinn: 1)."The   
     traditional interpretation holds that these "jinns" are hidden beings. However, Professor Islambouli believes that "jinn" here may mean groups of human beings unknown to Meccan society at the time, or strangers or people with secret influence who listened to the Qur'an. The meaning is about being "hidden" or "anonymous" to the original listeners of the discourse.
2. **In the sense of the human "soul" (the hidden or esoteric side of man):**   
   This is one of the most important illuminations provided by Professor Islambouli. When the Qur'an addresses "jinn and humans" together, it often refers to the human soul (the internal, conscious, intellectual, and hidden side) and "human" refers to the outward physical aspect of man.
   * "O Mu'asher of the jinn and mankind, if you are able to penetrate from the diameters of the heavens and the earth, then do not do so except with authority" (Ar-Rahman: 33).  
     The challenge here is directed at man on both sides: himself (his intellect and his hidden mental abilities) and his body (his material abilities). In other words, man as a whole, with his inner and outer abilities, is called to this challenge.
   * "Ya'aa ma'aa'aa'a'a'a'a'aa'a'a'a'aa'i'a (Al-Anam: 130).  
     Al-Rasal ya'toun li'l-insaan ba'biyyah (al-Nafs wa'l-Jasd).
3. **In the sense of angels (beings hidden from sight):**
   * "And they have made a relationship between him and Paradise, and Paradise has been taught that they are not present" (As-Safat: 158).  
     Islambouli points out that the "paradise" here (meaning jinn, which refers to the angels in this context) that the polytheists have attributed to God as daughters, they themselves know that they will be brought to account.
4. **In the sense of the intensity of darkness (covering things):**
   * "Fa'l-Ma'a'l-'a'la'a'l-'allaah wa'l-'aa'a'l-qa'l-'aa'l-wa'l-'aa'aa'a'l-'aa'l-'aa'a'l-'a (Al-Anam: 76)."Jinn (peace and blessings of Allaah be upon him) said: "O 17th Bazlamah and Akhfaah."
5. **In the sense of the foetus in its mother's womb (hidden):**
   * "...It's a matter of time..." (Al-Najam: 32)."Ajinat" Jama Jinin, wa ho al-Kain al-Mustastar fi al-Rahman.
6. **In the sense of insanity (concealment of the mind):**
   * "O'l-'a'l-ya'ta'a'l-'a'i'a'rwa' (Al-'A'l-'A'l-'a'i'm, 184)."Jinnah" means madness, i.e.
7. **In the sense of beings with power and concealment (people of experience and hidden power):**
   * "Qa'l-a'l-a'af'a'i'm mina al-'aa'l-qa'b'l-ta'a'a'l-ta'a'm'a'i."' (Al-Namal: 39). (Details of al-Muqal al-Tali).

**The Jinn as Part of Human Society:**   
Through the analysis of these verses and others, and based on the understanding of the "Jinn" as a hidden aspect of man (the soul) or as hidden or special human groups, we can see that the Holy Qur'an does not present the "Jinn" as completely separate beings from humans, but rather refers to interaction and overlap. The Qur'anic discourse "Ya Mu'asher al-Jinn wal-Human" affirms that man in his two aspects (hidden/psychological and outward/physical) shares in living, commissioning, and responsibility before God.  
If we understand the "jinn" in some contexts as having hidden power and influence (whether intellectual, economic, political, or even technological forces), they become part of human society, influencing and being influenced by it.

**Conclusion: Towards a broader Qur'anic understanding of the jinn**  
A review of the Qur'anic verses with a methodology that takes into account the flexibility of language and its multiple connotations, as Professor Islambouli did, reveals to us that the Qur'an uses the word "jinn" in a broader sense than just supernatural beings. The Qur'an indicates that "jinn" can be understood as:

* **The human soul:** the conscious, thoughtful, and hidden aspect of man.
* **Hidden forces:** whether they are human (influential people, unknown groups) or natural (the darkness of the night).
* **Cases of concealment:** such as the fetus in the womb, or insanity as a concealment of the mind.
* **Angels:** In certain contexts.

This broader Qur'anic understanding of the jinn frees us from the constraints imposed on us by narrow popular perceptions, makes us look at the world of the unseen with an open mind, understands the Qur'anic verses more deeply and more realistically, and connects the world of the unseen to the world of testimony through language and logical understanding.

## "Orcs in the Qur'an: Are They Really Terrifying Demons?"

**Introduction:**   
When we hear the word "goblin", stereotypes of huge creatures, with horns and fangs, come out of magic lamps, or cause disasters and horrors, often come to mind. This image that is entrenched in popular culture, which has been entrenched in movies and fairy tales, makes us look at "goblins" as terrifying beings, belonging to the world of evil and darkness. But is this perception consistent with what is mentioned in the Holy Quran about "goblins"? And does the word carry with it other connotations than those we are used to, especially So if we go back to its linguistic origins, as Professor Samer Islambouli does?  
In this research, we will focus on the word "goblin" as it appears in the story of Solomon (peace be upon him) in Surah An-Naml, and we will try to understand its true meaning through careful linguistic analysis and a careful Qur'anic context. Our goal is to break free from the constraints imposed on us by the common stereotype, and to reach a deeper and more realistic understanding of the word "goblin", away from myths and legends.

**Linguistic Analysis of the Word "Goblin": Beyond the Stereotype The**  
word "goblin" in Arabic, as Professor Islambouli points out in his analyses, is often derived from the root "afr", which carries connotations related to dust, power, cunning, and cunning.

* **Al-Afar (by opening the eye and the faa):** It is the face of the earth and the earth. Hence their saying: "His face is covered in the dust", i.e., he is buried in it.
* **Al-Afar (by breaking the eye and the stillness of the eye):**  He is the wicked, cunning, shrewd, and very strong.
* **Al-Afariya (by breaking the eye and the stillness of the fa and the strong yawn):** He is the malicious, the shrewd, or the experienced in matters.
* **The demon Neferit:** It is said to be a person who is very cunning, cunning, and strong, who does not prevail.

Through these meanings, we can see that the root (AFR) and its derivative as a "goblin" do not directly refer to a supernatural being, but rather to such qualities as strength, cunning, cunning, deep experience of things, and perhaps a connection to the earth and the earth (a metaphor for field experience).

**"Goblin" in the story of Solomon: The context of the verse and its significance**  
Let us now look at the verse in which the word "goblin" is mentioned in Surah An-Naml: "He said, 'O people, which of you will bring me its throne before they come to me as Muslims?'  
This verse talks about a dialogue that took place between Solomon (peace be upon him) and the "public" (who are the leaders of the people and those who have opinions about him) about bringing the throne of the Queen of Sheba. Here a "demon from the jinn" stands out to offer his services.The   
traditional interpretation of this verse holds that a "goblin of the jinn" is a supernatural being, of the genus of jinn, with supernatural powers. However, if we take into account the linguistic analysis of the word "goblin" (which signifies strength, cunning, and experience), and the word "jinn" (meaning people who are hidden, or have special or hidden abilities, or even nomadic nomads skilled in the affairs of the desert, as we mentioned earlier), we can propose a more realistic alternative interpretation, in line with Professor Islambouli's approach:

* **"Goblin of the Djinn":** It may refer to a strong, skilled, shrewd, and experienced person ("Goblin") among the "Djinn" (in the sense we have mentioned: a group of people with special skills or generally unknown, or perhaps experts in transportation, construction, or the like, who were hired by Solomon). It is not excluded that they are human beings with superior abilities and experience in a certain field.
* **"I'll bring it to you before you get up":** This phrase doesn't necessarily mean supernatural speed, but it could mean that this person (the "goblin") was confident that he could get the job done very quickly relative to the distance and effort required, perhaps because he was an expert in the roads, had advanced transportation (in his time), or had an organized and strong team.
* **"And I am upon him for the strong and faithful":** This phrase confirms that this person possessed the qualities necessary for this task: the strength to carry and move the throne, and the honesty to preserve it and not to neglect it.

**Critique of Popular Perceptions: Where Did the Image of the Terrifying Goblin Come From?**  
If the "goblin" in the Qur'an does not necessarily signify a terrifying superhuman being, but rather a strong, cunning, and experienced figure, where did this common stereotype come from?

* **Oral lore and mythology:** Folktales often exaggerate the abilities of characters and attribute supernatural qualities, especially those associated with power and mystery.
* **Interpretations that did not take into account the linguistic origin:** Some interpretations may have drifted towards the supernatural without an accurate return to the linguistic root and practical context of the story.
* **Literature and art:** Literary and artistic works contributed to the establishment of the imaginary image of the goblin.

**Conclusion: Towards a more realistic understanding of goblins**  
Linguistic analysis of the word "goblin," and the Qur'anic context in which the word appears, invites us to reconsider the common stereotype of "goblins." The "goblin of the jinn" in the story of Solomon may be nothing more than a person with exceptional strength, cunning, and superior practical experience, and he was among the workforce (hidden or private) of Solomon (peace be upon him).  
This more realistic understanding of the "goblins" does not diminish the significance of the Qur'anic story, but rather brings it closer to reason and logic, focuses on human capacities (or creatures with special abilities) that can be harnessed for good and construction, and frees us from superstitions and myths that may have obscured the true meanings of the verses.

## "Misunderstanding the Jinn and the Devils: Causes and Consequences"

**Introduction:**   
Having explored the linguistic meanings and Qur'anic connotations of the concepts of jinn, goblins, and devils, and tried to provide a more realistic and logical interpretation of these concepts, guided by the approach of Professor Samer Islambouli, we now come to a fundamental point: why did misunderstandings prevail, and why did the superstitions and sorcery associated with these concepts spread in popular culture, and what are the negative consequences of this evil?  
This research sheds light on the root causes that led to the distortion of the Qur'anic concepts of jinn and demons, and will reveal the devastating effects that this distortion has had on the individual and society. Our goal is to be aware of the seriousness of misunderstandings, to strive to correct misconceptions, and to return to a correct understanding of Islam.

**Reasons for Misunderstanding the Jinn and the Devils: The**   
misunderstanding of the concepts of the jinn and the devils in the Qur'an can be traced back to several intertwined reasons, including:

1. **Relying on literal and superficial interpretations and separating the text from reality:**
   * Many people tend to read Qur'anic texts literally and superficially, without trying to understand the general context of the verses, and without referring to the original linguistic meanings of the words as they are used in sensory reality.
   * This literal interpretation, and the separation of the Qur'anic text from the visual reality that it was revealed to address, leads to misconceptions about the jinn and demons, as if they were exclusively supernatural beings, living in a world completely separate from ours, and possessing purely magical abilities.
2. **The Influence of Popular Culture and Ancient Myths (Israelites and Non-Monetary Legacies):**
   * Popular culture is full of stories and tales about jinn and demons, often derived from ancient myths and superstitions, including influences on Israelites and other cultural heritages that have not been scrutinized.
   * These stories and tales instill in the minds a distorted stereotype of jinn and demons, and make them appear as terrifying and evil beings.
   * Movies, series, and fairy tales further entrench this stereotype.
3. **Neglecting the Qur'anic context and accurate linguistic analysis related to reality:**
   * When interpreting verses related to jinn and demons, the general Qur'anic context is often neglected, focusing on single words in isolation from their overall context and the reality to which they refer.
   * Accurate linguistic analysis of words is also neglected by returning to their sensory and realistic origins, and relying on common and common meanings, without referring to considered linguistic dictionaries and the methodology of understanding language through reality.
4. **Lack of critical thinking, contemplation, and linking the text to life:**
   * Many people accept traditional interpretations of jinn and demons without critical thinking or reflection, and without trying to validate their validity, logic, or applicability to lived reality.
   * This absence of critical thinking, and the lack of connection of the Qur'anic text to real life and its problems, makes them vulnerable to superstition and sorcery.
5. **Absence or weakness of scientific and factual interpretation:**
   * The lack of interpretations that link Qur'anic concepts to contemporary reality and natural and social laws, and explain how these concepts can be understood in the light of modern science and realistic observations, rather than immediately resorting to supernatural occult explanations of everything that is a "jinn" or a "devil."

**Consequences of Misunderstanding the Jinn and the Devils:**   
Misunderstanding the concepts of the Jinn and the devils in the Qur'an has many negative consequences on the individual and society, including:

1. **The spread of superstitions, sorcery and charlatanism:**
   * When people think that jinn and demons are exclusively supernatural beings capable of harming them, they become more susceptible to superstition and sorcery.
   * Many turn to witches, sorcerers, and charlatans to seek protection, to bring luck, or to harm others.
   * This leads to the spread of charlatans and superstitions, and the exploitation of people financially and psychologically.
2. **Fear, delusion and pathological anxiety:**
   * Misconceptions about jinn and devils arouse fear, illusion and anxiety in people's hearts, and make them live in a state of constant tension, and may disable them from positive action in life.
3. **Distorting the image of Islam and presenting it as a superstitious religion:**
   * When people associate Islam with superstition and sorcery, it distorts the image of Islam and makes it appear as a superstitious and backward religion, unable to keep pace with the times.
4. **Weakening the true faith based on awareness and responsibility:**
   * True faith in God requires relying on Him, understanding His Sunnah in the universe and society, relying on Him in all matters, and not being afraid of anything other than Him except to the extent that it represents a real danger.
   * When people are exaggerated in fear of illusory occult forces, it can weaken their ability to take responsibility and take real-world reasons for their problems.
5. **Negative impact on mental health and civilized giving:**
   * Belief in superstitions and myths can lead to psychological and mental disorders, and disrupt the energies of the individual and society from creativity and production.

**Suggested solutions:**  
 To address this problem, we must:

1. **We return to the Holy Qur'an and contemplate it with a realistic linguistic methodology:**
   * We must read the Qur'an thoughtfully and thoughtfully, and try to understand its true meanings by linking them to reality and living language, as Professor Islambouli advocates.
   * We must rely on interpretations that take into account the original context and linguistic meaning associated with reality, and avoid superficial and superstitious interpretations.
2. **We spread the right religious awareness based on deep understanding:**
   * We must work to spread the correct religious awareness among people, and correct misconceptions about jinns, devils, and others.
   * We must use different media to spread this awareness.
3. **We fight superstition and sorcery with thought and science:**
   * We must fight superstition and sorcery by all possible means, and expose their falsity and show their damage to the mind and society.
4. **We encourage critical thinking and the scientific method:**
   * We must encourage people to think critically, and not to accept anything without thought, scrutiny, or factual evidence.

**Conclusion: The**   
misunderstanding of the concepts of jinn and devils in the Holy Qur'an has multiple causes, the most important of which is the separation of the text from its linguistic and life reality, and it has serious negative consequences on the individual and society. In order to face this problem, we must return to the Holy Qur'an and ponder it with a conscious methodology, spread correct religious awareness, fight superstition and sorcery, and encourage critical thinking.

## "Djinn and Demons in Contemporary Reality: How Do We Deal with Them?" (Finale of the series)

**Introduction: After reviewing**   
the linguistic roots of the concepts of jinn and devils, analyzing their multiple Qur'anic uses, and revealing the causes and consequences of misunderstanding, we now come to the most important question at the end of this series: How can we apply this new and enlightened understanding, presented to us by Professor Samer Islambouli's method, in our daily lives? How do we deal with "jinns" and "devils" in the 21st century, in a world dominated by technology, globalization and rapid changes, if we understand these terms in their broadest and most realistic meanings?  
This final paper will provide a practical framework for dealing with these concepts in contemporary reality, based on the understanding we have reached. Our goal is to move from mere theoretical understanding to practical application, and to live a more conscious and positive life, free from superstitions and illusions, and aware of our responsibilities.

**1. Dealing with the "Jinn" (in the sense of the human soul and its hidden and hidden powers):**   
If we understand the "Jinn" in many Qur'anic contexts as referring to the human "soul", i.e. the hidden, conscious, thoughtful, and hidden aspect of man, then dealing with it becomes dealing with the self:

* **Purifying and purifying the soul:** Constantly striving to purify the soul from moral and behavioral impurities, purifying it with faith and good deeds, and resisting the evil impulses in it. This is the greatest jihad.
* **Understanding the soul and its abilities:** Recognizing the enormous capacities of the human soul in perception, thinking, and creativity, and directing these abilities towards goodness and construction.
* **Awareness of the hidden forces in society:** Recognizing the existence of human forces (individuals or groups) that operate in secret ("knots") to influence the course of events, whether they have economic, political, media, or technological influence. This requires awareness, caution, and critical analysis of the sources of influence.
* **Individual and collective responsibility:** Recognizing that each soul ("jinn") is responsible for its actions, and that society ("human") is responsible for providing an environment that helps souls to rise.

**2. Dealing with "devils" (in the sense of rebellious and evil forces and thoughts, whether from humans or from souls/jinns):**   
If we understand "Satan" as an adjective for every rebel and disobedient person, and for every force that calls for evil and corruption, dealing with him takes the following forms:

* **Distinguishing and resisting the demons of mankind:** Identifying human beings (individuals, institutions, and systems) who embody the characteristics of Satan in terms of injustice, corruption, and deception, resisting their actions by legitimate means, and seeking to expose their plans and warn against them. This includes resisting political injustice, economic exploitation, and intellectual extremism.
* **Fighting the devils of the soul (whispers and whims):** Identifying the whispers, negative thoughts, and rebellious passions that emanate from within the soul ("the devils of the jinn" in the psychological sense), and striving for them by seeking the help of God, fortifying themselves with remembrance, strengthening the will, and adhering to moral values.
* **Beware of hidden and misleading forces: Pay** attention to the forces and institutions that operate in secret ("jinn demons" as hidden forces) to sow discord, spread lies, embellish falsehood, and resist their influence with awareness, knowledge, and critical thinking.
* **Refusing to be "arrogant":** not to be deceived by sweet words and flashy appearances behind which the "devils of humans and jinns" may hide their evil goals, and to focus on the essence and intentions.

**3. Dealing with "sorcery" and "sorcery" and what is falsely attributed to the jinn:**

* **Rejecting superstitions and relying on cosmic traditions:** Emphasizing that things are conducted according to the traditions and laws set by God in the universe and society, and that "magic" and "sorcery" and what is attributed to supernatural abilities of the jinn are often illusions, charlatanism, or exploitation of people's ignorance, and are not a substitute for adopting real reasons.
* **Trusting in Allah and seeking His help alone:** Relying on Allah to ward off harm and bring benefit, and resorting to Him through supplication and worship, instead of resorting to magicians and sorcerers who claim to harness the jinn.
* **Searching for the real causes of problems:** When facing health, psychological or social problems, they should be searched for and treated in scientific and logical ways, and not immediately attributed to jinn or magic.

When we apply this linguistic and Qur'anic understanding of the word 'jinn' – like everything that is hidden or hidden and possesses capabilities that are not visible to the public – to our contemporary reality, we find that entities such as giant space agencies with their advanced and secretive knowledge and technologies, or intelligence agencies that operate in complete secrecy and exert covert influence over the course of events, can represent a contemporary embodiment of the concept of 'jinn' not as supernatural beings, but as organized human forces characterized by occultism and special ability to influence. This does not mean that they are 'spirits' or 'demons' in the mythical sense, but rather that the nature of their work and the degree of their hidden influence make them fall within the broad connotations of the word 'jinn', which refers to concealment and power that is invisible to all.

**The general conclusion of this series:**   
This series was an attempt to re-read and understand the Qur'anic concepts related to jinns, goblins, and devils, by going back to the linguistic roots of words, to the multiple Qur'anic contexts, and by being guided by an approach that connects the text to the observed reality, as proposed by Professor Samer Islambouli.

We have concluded that "jinn" in its linguistic and Qur'anic origin is not limited to supernatural beings, but rather is a flexible term that encompasses everything that is hidden or hidden, and may often refer to the human "soul." And that "demon" is a description of the skillful and expert power. And that "Satan" is an adjective of rebellion and distance from the truth, which can be characterized by humans or jinn (in the sense of the soul or hidden forces).

This understanding frees us from superstitions and illusions, and makes us more aware of our responsibilities towards ourselves and our societies. Dealing with "jinn and demons" in the contemporary reality becomes a conscious attitude towards oneself, with internal and external challenges, with a constant pursuit of goodness and elevation, and resistance to evil and corruption in all its forms.

We hope that this series has contributed to shedding light on important aspects of these concepts and opening new horizons for reflection and understanding. We invite our readers to continue to research and reflect on the Book of God, which is an inexhaustible source of guidance and knowledge.

# Numbers in the Qur'an: Beyond the Quantity to Quality and Contemplation

## "Methodological Introduction" Is every number in the Qur'an a "number"?

## Introduction:

The verses of the Holy Qur'an abound in the mention of numbers in a variety of contexts, from legislation and stories to descriptions of creation and the Hereafter. The reader's first impression, and perhaps the most common explanation, is often to treat these numbers as specific quantities and calculated quantities. But is this literal understanding always the ultimate purpose of the text? Can limiting oneself to the quantitative dimension sometimes obscure us from the graphical subtleties and the implications of how the miraculous Qur'anic statement intended?

Dealing with the Qur'anic text requires a high level of linguistic and graphical sensitivity, and numbers are no exception. Just as the Qur'anic word has multiple dimensions, so too the number in its Qur'anic context may carry connotations that go beyond mere arithmetic and counting. A superficial or literal understanding of each number can sometimes lead to problematic interpretations or miss a deeper dive into the intended meaning.

Objective:

This first article in our proposed series aims to provide a **systematic approach** to dealing with numbers in the Qur'anic text, an approach that distinguishes between two basic cases of the number appearing:  **being a "count" meaning**  quantity and limitation, and  **being a "number" (numeral/descriptor)** that carries a descriptive significance or a way that goes beyond mere statistics. This distinction is not an end in itself, but rather a means of deeper contemplation and a more accurate understanding of the intentions of Allah Almighty through His precise statement.

Systematic Differentiation: Between "Number" (Quantity) and "Number" (How)

For the purposes of this series, we can distinguish between two main uses of numbers in the Qur'an:

1. **"Quantity" and Quantity/Count: This**   
   means the use of a number to determine a certain quantity in an accurate and direct manner that is often unambiguous. This is clearly seen in the context of legislation (e.g., the amounts of inheritance, the number of witnesses required, the amounts of penalties specified), the determination of clear time periods (e.g., the months of the iddah or the days of obligatory fasting), or the limitation of certain numbers in a historical or descriptive context for a specific purpose (e.g., the number of tribes, or the number of days of creation). The primary goal here is  **to quantify clearly** and deliberately for itself.
2. **"Number" and Quality/Description:**   
   Here, the use of the number goes beyond mere statistics to refer to a particular attribute, form, condition, quality, or pattern. The number may come to emphasize an attribute (e.g., the absolute uniqueness of the word "one"), to describe an existing state (as we will see later in the possibility of interpreting "two, three, and four" in the verse of marriage), to describe a process with repeated steps or nature (as in "divorce twice"), or to distinguish a particular type or category (as in the description of The wings of the angels). The significance here is more towards **description and quality** than quantity and simple numerical limitation.

The importance of context and language tools:

The distinction between these two connotations is not arbitrary or subject to whims, but rather depends on a careful reading of the text that uses several linguistic and contextual tools, including:

* **The Qur'anic context:** The subject of the verse and the surah and its general purpose is the first guide to understanding the significance of the mentioned number. Does the context require precise quantitative determination, or does it focus on describing a situation or a how?
* **Linguistic structure:** The location of the number in the sentence, its syntactic relationship to what precedes and follows it (is it a direct adjective, a case, or a distinction?), and the morphological form used (is it the original number such as "three", or is it an intrinsic form such as "three" or "triangle", if there is one?) are all decisive factors in determining the closest signification.
* **General Qur'anic usage:** How does the Qur'an use the same number or the same numerical formula elsewhere? A comparison of the uses may reveal a certain semantic pattern.
* **(For deeper reflection) Drawing of the Qur'an:** A study of the way numbers are written in the original Qur'anic manuscripts may reveal additional nuances related to drawing and its connotations, although this requires deeper specialization.

Conclusion:

The aim of this methodological approach is not to diminish the importance of numerical accuracy in the Qur'an when it is intended for its own sake, but rather to call for a broader and deeper contemplation that does not stop at the limits of apparent quantity, and sensitizes the qualitative and descriptive connotations that the number may carry in its context. In distinguishing between "number" and "number" qualitatively, new aspects of the Qur'anic statement may become clear to us in the rulings of the Qur'anic statement and its extreme accuracy in choosing the appropriate word for the intended meaning.

In the following articles, we will proceed to apply this approach to specific Qur'anic examples that have provoked debate or may sometimes be misunderstood, such as the numbers related to the divine self, the numbers of creation, and the numbers of marriage and divorce, to see how this distinction can open new horizons for understanding and contemplation, and bring us closer to understanding the message of the Holy Qur'an.

## Numbers in the description of the divine self and the negation of polytheism

Introduction:

After we have laid out in the first article a methodological framework for dealing with numbers in the Qur'an, distinguishing between the connotations of "quantity" and "quality", we now move on to applying this approach to one of the greatest and most sensitive purposes of the Holy Qur'an: talking about the divine self, describing its absolute uniqueness, and denying any defect of shirk about it. How did the miraculous Qur'anic statement employ numbers and numbers in this supreme context? Were they merely tools for counting, or did they carry precise descriptive and qualitative connotations that emphasize the essence of monotheism and negate its opposites?

"One" and "One": Absolute Uniqueness and Deserved Oneness

Perhaps the most prominent example of the qualitative significance of the number in describing the divine self is Surah al-Ikhlaas: "Say, 'He is Allah**, the One**.'"He did not say "God is one" in this place, although "one" is useful for numeracy. The choice of "one" here carries a deeper and more profound connotation of uniqueness. The word "one" in Arabic, especially in the context of such absolute negation or affirmation, refers not only to the number (), but to **the absolute uniqueness that has no peer, no part, and no** likeness. It is a uniqueness in the self, in the attributes, and in the actions, a uniqueness that cuts off any conception of plurality, composition, or participation. The word "one" here is not just the beginning of counting, but  **a qualitative description** of the divine uniqueness that transcends all quantity and calculation.

While the word "One" is also used to describe God Almighty, but in contexts that may focus more on  **the oneness of divinity worthy of worship** as opposed to the so-called multiplicity of gods. The Almighty says: "And your God is **one God**  , and there is no god but He, the Most Gracious, the Most Merciful" (Al-Baqarah: ). Here "One" comes as an affirmative adjective of "God", denying any partner in divinity and proving that He alone is worthy of worship. It emphasizes  **the fact that He is one**. In contrast to the claims of shirk, although the word "one" remains the most eloquent in describing absolute self-exclusivity.

"Two" and "Third Three": Describing the Nature of Rejected Shirk

When the Qur'an moves on to deny explicit forms of polytheism, we also note that the use of numbers comes in a precise descriptive context of the nature of this polytheism, and not just a count of the alleged gods:

* **"And Allah said, 'Do not take two gods, but He is one God, so you shall be afraid.'" (An-Nahl: ):**  
  Notice how the number "two" comes after the number "two gods." If the purpose was simply to forbid the worship of two gods, the mention of "two gods" would suffice. But the mention of "two" after that comes as a descriptive confirmation of the nature of the shirk that is rejected here, which is  **the shirk of duality**. The number here does not come to enumerate, but rather to describe  **the form and nature** of the belief that is forbidden. Then comes the corresponding assertion that "He is one God" to prove unity in contrast to the rejected dualism.
* "Those who say, 'Allah is the third of three, and there is no god but one.'" (Al-Ma'idah : )  
  Here, too, the expression "the third of three" does not imply an acknowledgment of the existence of three gods after which the Qur'an numerically denies or denies. Rather, it is an accurate description of the infidel statement/belief attributed to God Almighty as part of a Trinity. It is a description of how polytheism is and its nature for those who believe it, not an enumeration of actual gods. The Qur'an tells their statement to judge it as disbelief, and then confirms the truth: "There is no god but one God." The number here describes the nature of the blasphemous article related to the Trinity.

Comparison with "The Second Two": A description of the situation and how

This descriptive approach to numbers is also evident in the words of the Prophet (peace and blessings of Allaah be upon him) and Abu Bakr as-Siddiq in the cave: "Unless you help him, Allah will help him, for the disbelievers brought him out  **the second two,**  while they were in the cave..." (Repentance: ).  
The expression "" does not simply mean to say that they were two persons (the context makes this clear by "as they are"). It is  **a description of their state and how they are**  at that critical moment: one is the "other" of the other in companionship, common destiny and trust in God in the face of imminent danger. It is  **more of a description of the relationship and the situation** than of a mere count of persons.

Conclusion:

Through these examples, it is clear to us how the Holy Qur'an used numbers and numbers in the context of talking about the divine self and denying polytheism in a way that goes beyond the simple quantitative dimension. Words such as "one", "one", "two", and "third three" did not come as abstract counting tools, but **rather as precise descriptions** that carry deep qualitative connotations:

* "Uhud" describes absolute uniqueness.
* "One" affirms the oneness of the worthy of worship.
* "Two" and "third three" describe the nature of rejected polytheistic beliefs (dualism or trinity).
* "The Second Two" describes the state of companionship in a special circumstance.

Pondering these precise uses of numbers in describing the greatest truths (monotheism) and denying the falsehood of falsehood (polytheism) reveals to us an aspect of the miracle of the Qur'anic statement, and emphasizes the importance of the method that distinguishes between number as quantity and number as a quality for a deeper understanding of the message of the revealed book. In the next article, we will move on to explore other uses of numbers in describing creation and other situations that may at first glance appear to be quantitative, to see whether they also carry qualitative dimensions.

## Numbers describing how and when

Introduction:

Having seen in the previous article how the Qur'an used numbers to describe the divine self and negate polytheism in a way that goes beyond mere counting, we now move on to explore other examples of numbers that appear in the context of describing creation or specifying specific time periods. At first glance, these numbers may seem like specific quantities, but applying the approach that distinguishes between "number" (quantity) and "number" (quality), we may discover that they carry deeper descriptive connotations that depict the nature and states of things rather than simply counting them.

"In Three Darknesses": A Description of the Nature of Darkness, Not Its Number

The Holy Qur'an describes the stages of the creation of man in the mother's womb by saying: "... He created you in the wombs of your mothers, after He was created **in three darknesses**..." The common interpretation is that they are three specific physical layers: the darkness of the womb, the darkness of the womb, and the darkness of the placenta.

Could it be a description **of the multifaceted and complex nature of the darkness that**  surrounds the fetus, rather than just counting three physical layers?

* The fetus is blocked from external vision (darkness of vision).
* External sounds are not clearly heard (hearing darkness).
* He does not perceive what is going on in the external world (the darkness of perception and science).
* He is in a narrow and limited place (the darkness of the place).

The number "three" here, which is a number that carries a connotation of plurality and plurality in language, may indicate that the darkness that creation goes through is not simple or one-faced, but rather **multiple and overlapping** darknesses. The figure here does not come to count the number of physical layers, but rather to describe **the nature and state of darkness** that man experiences in the first stages of his formation, a darkness whose many sensory and perceptual aspects are numerous. It is an affirmation that creation takes place in an isolated and obscured environment from many aspects, which highlights the power of the Creator and His surrounding knowledge.

"Ten Nights": A section in a time of a special nature

At the beginning of Surah Al-Fajr, Allah Almighty swears by saying: "And the dawn (),  **the ten nights** (), the intercession and the witr () and the night if it pleases ()." The most famous interpretations are that they are the first ten nights of Dhu al-Hijjah or the last ten days of Ramadan, which are accepted explanations of the importance of these times.

But is the section "Ten Nights" limited to specifying this specific period of time? Or does the number "Ten" carry a deeper significance related **to the nature, importance and quality of these nights**?

* In Arabic and Qur'anic culture, the number ten is often associated with perfection and perfection (e.g., "This is a perfect ten" in the Hajj pilgrimage), or with multiplication and multiplication (e.g., "Whoever comes with a good deed, he will have ten times as much").
* The oath here may not be only with the number ten, but also **with the period of time that reaches such importance, completeness, and blessing,** whether it is the nights of Dhu al-Hijjah, Ramadan, or any other thing that he has taught before Allah.
* The number here may not be just a count of nights, but  **a symbol of a special period of time**, a blessed period in which the reward is doubled, or a period of completion and the end of one stage and the beginning of another (as in the completion of the cycle of the moon or the cycle of Hajj).

The section here in the "Ten Nights" may invite us to reflect on  **the quality and value of these nights** and the connotations of blessing, perfection and multiplication, more than just counting them.

Comparison with the wings of angels: "two, three, and four" as categories and types

To reinforce the idea of the descriptive number, we return to the description of the wings of the angels in Surah Fatir: "... He made the angels  **messengers, the first of the wings of two, three, and four**, and He increased in creation what He willed..." (Fatir: ). As we mentioned earlier, the use of the modified forms ("muthanna", "three", "four") instead of the original numbers, and their appearance after the word "wings", strongly indicates that they describe **different types, categories, and abilities** of these wings, and not an exact literal count of the number of wings for each angel. Some angels have two wings (a kind), some have three (another type), and some have four (a third type), and God increases creation as He pleases (there may be other types in different numbers). The numbers here It describes **variety, categories, and different qualities**, not just fixed numerical quantities.

Conclusion:

By reflecting on the "Three Darknesses" and the "Ten Nights" and comparing them to the description of the wings of the angels, we see how the numbers in the Qur'an can go beyond the function of quantitative counting to perform a descriptive and qualitative function.

* "Three Darknesses" may describe **the multiple, complex nature** of the darkness of the womb.
* "The Ten Nights" may refer to **a period of time with a special quality** of perfection, blessing, and multiplication.
* "Two, three, and four" in the description of wings describe **different types and categories**.

This understanding opens wider doors for us to ponder the accuracy of the Qur'anic statement and its ability to express deep meanings in the most concise words. Instead of standing at the limits of counting, the Qur'an invites us to reflect on  **the qualities, states, types and nature of things**. In the next article, we will discuss a more controversial application of this approach to the numbers mentioned in the famous verse of marriage, "two, three, and four."

## Rereading "Two, Three, and Four" in the Marriage Verse

Introduction:

In this article, we come to one of the most important Qur'anic verses whose understanding is directly related to numbers and has sparked extensive debates throughout the ages, which is the words of the Almighty in Surah An-Nisa: "And if you fear that you will not be fair to the orphans, then marry as many women  **as you like, two, three, and four**. ). The common and well-established understanding is that this verse lays the foundation for polygamy, and that "two, three, and four" defines the maximum number of wives allowed for a man, which is four wives. But is this the first and primary purpose of the verse? Can applying the method that distinguishes between "number" (quantity) and "number" (quality) provide us with a different reading that is more in harmony with the context of the verse and its linguistic structure?

Context First: The Orphans Issue is the Focus

Before delving into the significance of the numbers, it is necessary to emphasize that the verse begins with a clear and direct condition that sets out its general framework: "**And if you are afraid, do not give justice to the orphans...**". Thus, the central issue addressed by the verse at the beginning is **the fear of injustice inflicted on orphans** and not giving them their rights (perhaps orphans who are under the guardianship of a man and want to marry them out of greed for their money or beauty without giving them their full dowry, or orphans in general whose rights may be lost). The proposed or alternative solution comes after this condition: "**...So they got married...**". This close contextual connection between the orphan problem and the marriage proposal is key to understanding what follows.

Accurate Linguistic Analysis: Beyond Apparent Counting

When we come to the words of the Almighty: "... So marry as many women  **as you like,** two, three, and four."

1. **Modified morphology:** As mentioned in the previous article, the verse did not use the original numbers "two, three, and four," but rather used the modified forms "two, three, and four." This linguistic deviation from the more direct form of the number raises the question: Why?
2. **Syntactic position (condition):** "Two, three, and four" is often expressed as a "state" of "women." In Arabic, a case is a description that shows the form of its owner at the time of the occurrence of the verb. The literal meaning closest to the linguistic structure is: "So marry women when they are two, three, and four." That is, these numbers describe  **the form or condition of the women with whom he is**  proposed to marry in this context, and not a description of the number of wives that the man will marry.
3. **The adverb "What is good for you":** Before mentioning the numbers, comes the important adverb "**What is good for you**".The proposed marriage is not absolute, but is limited to what is "good" for the man, and the good here carries the meanings of goodness, goodness and suitability, and not just whims and desires.

Suggested Explanation: Numbers Describe the Situation of Women to Care for Orphans

Based on the central context (the orphans' issue) and careful linguistic analysis (the modified version, the case), an alternative interpretation emerges that "two, three, and four" **does not describe the number of wives a man can collect**, but rather describes **the situation of the women he proposes to marry as a solution to the orphan problem**.

The proposed meaning is as follows: If you are afraid that you will not treat orphans (especially the orphans under your guardianship), instead of oppressing them, you can marry as many other women (widows or divorcees in that society)  **who are in the state of "two, three, and four"**, i.e., women **who declare or sponsor orphans in numbers two, three, or four**.

With this explanation:

* The numbers become a description **of the situation of women** who are candidates for marriage (they have orphans in these numbers).
* Marrying them becomes **a social solution** to a broader problem, which is caring for orphans who have lost their breadwinners, and not just allowing polygamy for men.
* This understanding is in harmony with the beginning of the verse (the problem of orphans) and its end (fear of injustice and urging one when fear of injustice).
* It corresponds to the use of modified formulas to describe a state or class.

Comparison with the common interpretation and critique of the exclusive understanding of polygamy:

This interpretation does not necessarily negate the possibility of polygamy historically or in certain circumstances, but it does redirect the primary purpose of the verse. Rather than being a verse that legitimizes polygamy as a primary goal, it becomes a  **verse that addresses a pressing social problem (the care of orphans**), and offers marriage to women who are declared orphans (in certain numbers common at the time) as one possible solution, provided that it is just and good. A common interpretation that focuses only on the number of "four" as a maximum of wives may ignore the precise linguistic and social context of the verse.

Conclusion:

Rereading the verse of "two, three, and four" in the verse of women through the lens of the distinction between number as quantity and number as how, with a strong emphasis on context and linguistic structure, offers us an understanding that may be more in line with the purposes of the Shariah in caring for the weak and achieving social justice. Rather than being merely a numerical license for men, the verse appears as a legislative solution aimed at protecting and caring for orphans by encouraging the marriage of widows or divorcees who sponsor orphans, describing the situation of these women In the numbers "two, three, and four". This understanding invites us to reflect again on how the Qur'anic text interacts with social reality, and how numbers can carry profound qualitative connotations that go beyond apparent counting. In the next article, we will move on to the numbers in the context of divorce to see how you describe the process and procedures accurately.

## Numbers in the Context of Divorce and Iddah: A Description of the Process and the Situation, Not Just a Numerical Count

**Introduction** After reviewing how numbers in the Qur'an can go beyond their purely quantitative significance to describe absolute divine truths..., or descriptive qualities of states and creatures...and even to portray the situation of women in the context of marriage related to the care of orphans...We now move on to apply this methodology to an important and sensitive context in Qur'anic legislation: the context of divorce and 'iddah. In this context, numbers or numerical formulas are often mentioned, and they are often treated as specific and decisive quantities. Is this the only Qur'anic purpose? Or will contemplating these numbers with the eye of the distinction between quantity and quantity reveal deeper implications related to the nature of the divorce process and the purposes of the 'iddah?

**"Divorce Twice": A Description of the Repeated Method of Not the Number of Shots**

One of the most prominent points addressed by the sources regarding divorce is the analysis of the phrase **"divorce twice".** This phrase is often understood to specify the maximum number of divorces after which a man can see his wife (two shots followed by a third shot).

However, the sources suggest a different reading, which holds that the phrase **"divorce twice" does not mean "two shots"** as a fixed number. Rather, it refers to a specific way of consummating divorce, which is **a frequent** method and should be very careful ("very careful").... The formula "twice" here does not only refer to the number two, but also to something that is repeated and careful. This is consistent with the general approach of the series in that a number may describe a form, a how, or a repetition rather than just a number....

According to this understanding, whenever the parties (spouses) want to complete the divorce, they do it **"in this way"** mentioned in the verses.... This method begins, according to the sources, with  **the "four-month waiting" phase for** the couple together in the context of "taking care of their wives".... After these four months are over, there are two possibilities: either they will be fulfilled and retracted ("If they do so, then God is Forgiving, Merciful"), or they will resolve to divorce ("If they intend to divorce"). If she decides to divorce, another stage begins that includes **"three recitals"** for a divorced woman....

When this procedure is completed (lurking and then three reciters appear), the divorce is **"done"**.... This divorce makes the woman "foreigner" from her husband.... But that doesn't mean that divorce can't happen again between the same couple in the same way if they agree to it and come back. The idea is that **"divorce twice" describes the behavior** that must be followed **whenever the parties want to divorce**. This interpretation allows, in theory, that this procedure ("divorce twice") can be repeated several times if its conditions are met, and it may amount to "once again" if the parties agree to lie in wait and return before it is completed.

Thus, the word "twice" in the context of divorce does not come as an exclusive number that limits the possibilities of revision or remarriage after an irrevocable divorce, but rather describes **the pattern of behavior and the method** that should be followed when wishing for divorce.

**"Three Readings": Signs and Signs of the Innocence of the Womb**

In the context of the 'iddah of the divorced woman, the number is mentioned in the words of the Almighty: **"And the divorced women lie in wait for themselves three recitals."** The common interpretation of "Qura'a" differs between menstruation and purity or even months....

But the sources offer a different understanding, according to which "Qura'a" does not mean any of these common meanings.... Allah used the words "menstruation" and "purification" in other places in the Qur'an, if He wanted to have that meaning. The word "readings" here means **"readings" or "signs"**.... What is meant by **"three readings" is the gathering of "three signs of inference".** The goal of these signs is to **confirm the "innocence of the uterus"**....

These signs, according to sources, include "abdominal shape", "menstrual bleeding even once" (as a strong presumption of not being pregnant), and "doctor or doctor" or any other professional who can detect pregnancy. This understanding focuses on **how** (signs of a particular condition) rather than the specific amount of time (number of menstrual cycles, purities, or months). This is in line with God's recommendation to women not to conceal what God has created in their wombs, which emphasizes the importance of knowing the state of the womb as one of the required "readers."

Thus, the phrase "three readings" describes  **a set of indications or indicators** that must be verified to confirm the innocence of the uterus, and thus describes  **the state** that a woman must reach in order to end her period of incubation. **The end of the internship**  is achieved by  **"verifying"** these signs, not by the passage of a predetermined period of time.

**"Four months and ten months": the period open for the deceased husband**

The sources also deal with the number of wives whose husband has died, in the words of the Almighty: **"And those of you who die and leave wives who lie in wait for themselves for four months and ten months."** Here the common interpretation that "ten" means "ten days" is rejected. The sources confirm that the word "days" is not present in the verse.

Instead, the sources believe that **"four months and ten" means an open internship period** ("open internship period").... This period begins with **"four known months"**.... The word **"ten"** (without the word days) does not mean a specific number of days, but  **rather means "more"** than the four months. This increment is **an open term** that has no predetermined end....

Sources associate the meaning of "ten" here with similar meanings in the Qur'an, such as "good ten times as much" (increase and multiplication) and "ten nights" (a period of a special and blessed nature that has the meaning of completion or multiplication). In this context, "ten" indicates that the duration  **lasts "the longer the readings or signs are delayed in the same divorced woman"** (here in the same case of the deceased husband).... Just as the waiting period of a divorced woman is "three reciters" that are not specified in time, the waiting period of a divorced woman whose husband died is "four months and an open increase" related to the fulfillment of the signs indicating the innocence of the womb....

* **The Difference Between "Term" and "Iddah": Indication of the Original and the Exception**

An important methodological point highlighted by the sources is the distinction between the concept  **of "term"** and the concept  **of "kit".**

* **Term:** It is the origin. It is the period that must be waited and that ends with the achievement of a certain point or marks.... Reaching the deadline means the end of the internship period and freedom from its restrictions. The term **cannot be counted** as a fixed number and is timed accurately. Examples of "term" include:
  + "Four months and ten" for the deceased her husband.
  + "To give birth" to a pregnant woman (whether divorced or deceased).... Pregnancy mode is the "most important read of" and includes checking the signs.
  + "Three Reciters" for a divorced woman (who is not pregnant).... The maturity here is achieved by the appearance of the signs.
* **Iddah:** It is **an exceptional case** ("exceptional case"). It is **only** used in cases  **of "doubt"** ("if you are confused") and the inability to verify the readings in the original way, such as those who "despair of menstruation" or "those who have not embraced".... In this exceptional case, their **"count is three months"**.... The number here (three months) represents **a countable duration**.

This distinction highlights that the origin of lurking  **is the period** that depends on the realization of signs related to the woman's condition (mainly the innocence of the uterus), and that **the kit** is the alternative time-bound solution **for exceptional cases** in which it is not possible to verify these signs in the usual way....

**Conclusion**

By applying the methodology that distinguishes between the number as a quantity and the number as a quality, and based on the analysis of the texts contained in the sources, it is clear that numbers and numerical formulas in the context of divorce and iddah often do not come to determine quantities that are limited to an exact and absolute manner, but rather describe:

* **"Divorce twice":** Describes **a recurring procedure** that must be followed carefully and carefully when consummating a divorce....
* **"Three Readers": A set of signs and semantics describe how to observe to verify the innocence of the uterus....**
* **"Four months and ten": Describes a period of time that begins with a known period and is followed by an increase of open duration related to the realization of the signs indicating the innocence of the uterus.**
* **"Three-month period":** represents **an exceptional case that is limited** in time for those who are unable to meet the original marks-based deadline....

This understanding opens new horizons for the contemplation of these verses, and focuses on the legislative purposes related to ensuring the innocence of the womb, preserving genealogy, and organizing the process of separation in a way that achieves justice and clarity for both parties.

## "Twice" and "Twice" as a Signifier of Extreme Repetition: A Deeper Understanding of Numbers in the Qur'an

Dealing with numbers in the Qur'anic text requires a high linguistic and graphical sensitivity.... Just as the Qur'anic word has multiple dimensions, so too the number in its Qur'anic context may carry connotations that go beyond mere arithmetic and counting. One source suggests an approach to distinguishing between two basic cases of the number appearing: being a "number" that means quantity and limitation, and being a "number" with a descriptive or qualitative significance that goes beyond mere statistics. This descriptive or qualitative connotation may refer to a particular attribute, form, condition, quality, or pattern.

**"Divorce twice": a description of a recurring method, not a specific number**

In the context of the rulings on divorce, the Qur'an mentions "divorce twice." One source makes it conclusively clear that this formula does not mean the number two ("two").... It means that God tells us that **whenever we want to divorce, divorce in this way**. The word "twice" here is **a recurring method that must be taken care of every time we want to get divorced again**. It signifies **extreme care and repetition**. This understanding is in contrast to the current practice in some canons that treat "divorce twice" as two divorces in the sense of number. The phrase "twice" is used here to describe **a recurring process or nature**.

**"Let them be corrupted in the earth twice": an indication of hardship and repetition, not counting**

This understanding of the qualitative or recurring significance of the number is repeated in another context, which is the talk about the corruption of the Children of Israel. One of the sources mentions the verse that speaks of this and indicates that the Almighty's saying, "Let them corrupt the earth twice," means that this corruption  **is frequent and severe**. The source explicitly emphasizes that the word "twice" in this context **does not refer to the number two**. The proof of this intensity and repetition is also found in the words of the Almighty, "And if you return, we will return", which indicates that **every corruption has a promise and a promise for the creatures, and if they return (to corruption), the promise will return**. What we see now of corruption is described as severe, and the promise refers to it as frequent and severe.

**Numbers describe conditions and conditions in other contexts**

While the term "three times" is not specifically mentioned in the sources provided in the context of asking permission to describe a particular behavior, the approach that distinguishes between number and number is applied to other examples that describe situations, hows, or categories:

* **"Three Readers":** In the context of the Mutlaq Iddah, "Three Readers" does not necessarily mean a specific number of menstruation, purity, or months as in conflicting interpretations.... One source believes that it means gathering **three signs of inference to confirm the innocence of the womb**. It is a reading or sign that we get related to the shape of the woman to show us the innocence of the womb. It represents **an open period that has no definite end unless the readings or signs are realized**....
* **"Three Darknesses":** In describing the creation of man in the wombs of mothers, the phrase "in three darknesses" does not refer to the enumeration of three specific physical layers, but rather describes **the multiple, complex nature of the darkness** that surrounds the fetus, which may include the darkness of sight,  **the darkness** of hearing, and the darkness of perception. The number "three" here is a reference to the fact that darkness is not simple, but rather multiple and overlapping darknesses, describing **how and in the state of darkness** that creation goes through.
* **"Two, three, and four":** In describing the wings of angels or the context of marriage to care for orphans, these formulas (two, three, four) are not a literal number, but rather **describe different types, categories, or existing conditions**. In the context of marriage, it does not indicate the number of wives, but rather describes the **situation of women who are candidates for marriage as a solution to the problem of orphans, i.e. women who declare or sponsor orphans in numbers of two, three or four**. The formula indicates the existence of **a number that distinguishes women and clarifies their situation**.
* **"One God", "Two Gods", "Third Three", "Second Two":** These examples show how numbers after the enumerated (e.g., "one" after "God", "two" after "two", "three" after "third", "two" after "second") do not come merely to count, but to describe **an adjective or quality of the** numbered.Uhud" describes **the absolute uniqueness** of God.... "One" confirms **the oneness of the one who is worthy of worship**.... "Two" and "Third" describe **the nature of rejected polytheistic beliefs** (dualism or trinity). "The Second Two" describes **the state of companionship in a special circumstance**....

**The bottom line**

Through the examples given in the sources, it is clear that some numerical forms in the Holy Qur'an, especially forms such as "twice" and "times", or numbers that come as an adjective or adjective of the numerator (such as "two, three, and four", "three darknesses"), often go beyond purely quantitative connotation to describe **the how, intensity, nature, or recurring pattern of the verb or described**.... This understanding, supported by linguistic and contextual analysis, opens wider horizons for contemplating the accuracy and depth of the Qur'anic statement, and emphasizes the importance of distinguishing between the number as a quantity and the number as a quality for a deeper understanding of the intention of God Almighty....

## "Seven Heavens" and "And of the Earth Like Them": A Descriptive Construction, No Exclusive Number

Dealing with the numbers of the Holy Qur'an requires a precise methodology that distinguishes between using the number as a mere "number" that means quantity and limitation, and using a "number" that carries a descriptive significance or a way that goes beyond mere statistics. This qualitative connotation may refer to a certain attribute, form, condition, quality, or pattern. One of the most prominent examples to which this approach can be applied is the Qur'an's description of the heavens and the earth.

**"Seven Heavens": A Description of a Layered Building**

The Holy Qur'an mentions the heavens in various places in the form of "seven heavens". The description of the heavens is not limited to this number, but extends to their nature and structure. Sources indicate that the sky is  **a seven-story building**. Each of these seven heavens has **its own throne,**  which is described as the highest point separating one heaven from another. The divine equanimity shall be on the throne

The description of heaven as a "seven-story building" does not only focus on the quantitative number (seven), but describes the **nature of this creation as a complex, layered, interconnected in a single structure**. This opens the door to understanding that the number "seven" here may not be just a simple numerical limitation, but rather  **a description of this tight constructivity, and its multiplicity.** This description indicates that the heavens are not just one space, but rather a complex class system, each layer having its own entity and throne. The description of the sky also includes the possibility of folding and splitting, splitting, or splitting, which further illustrates the significance of the fact that it is a structure of a special nature and not just a limitless void.

**"And from the earth like them": Similarity in structure and nature, not total numerical symmetry.**

After mentioning the creation of the heavens, the Almighty says in Surah Al-Talaq: "Allah is the One Who created seven heavens and from the earth like them, the command descends between them." The common explanation may be to say that there are seven lands that are identical to ours as a quantitative count, which raises questions about what these lands are and where they are.

However, by applying the method that distinguishes between number and number and scrutinizing the linguistic structure and context of the Qur'an, the sources provide a different understanding .

First, the word "from" in saying "and from the earth like them" has the connotation of discrimination or part, which means that **not all the earth is like the seven heavens** . This goes against the idea that there are seven lands that are exactly identical to ours as a quantitative number.

Second, our land on which we live is characterized by a very special feature in the Qur'an, namely, that it is a place of "decision." Allah has made in them "Rasī" (mountains or what makes them steady) so that "they will not support you." This stability and stability is **what sets our Earth apart from other types of Earth**.

Thirdly, the sources make it clear that the meaning of "and from the earth like them" is that **there are kinds of earth that are like the heavens in their nature or construction** . Sources explain that **each heaven has its own earth**. These lands may be **very different from ours**. The layered structure of the heavens extends to the earth as well: the highest heaven has its own throne, and the lowest point in it is the earth of this heaven, and below this earth there is a throne of the heaven that follows it below, and this construction is repeated. In this context, the earth is a **level or a lower level for each heaven**.

Thus, "and from the earth like them" does not mean a specific number of seven identical lands, but rather describes the **existence of types of earth that correspond to the heavens in their stratigraphic structure and diversity, and are suitable for the creatures that live in them**. These lands that are "like them" are in contrast to our land, which is characterized by ruwasi and decision. The significance here is to **describe the multiple nature of the earth, its diversity, and its structural connection to the heavens**, rather than just quantitative counting.

**The bottom line**

Applying the approach that distinguishes between the number as a quantity and the number as a quality, and which is supported by other examples in the Qur'an such as "three darknesses" which describe the nature of darkness or "two, three and four" which describe categories or situations, it becomes clear that the description of "seven heavens" and "and of the earth like them" in the sources presented tends towards **descriptive and qualitative connotation**. The number "seven" describes **a tight stratigraphic construction** of the heavens. The phrase "and from the earth like them" does not mean seven earths as a number, but rather describes  **the existence of types of earth that correspond to this stratigraphic nature of the heavens** [and that these types **are different from our settled earth**. This understanding deepens our contemplation of the verses of creation, and confirms that the numbers in the Qur'anic statement may carry more and deeper connotations than mere apparent counting and counting.

## Cosmic Numbers and the Divine Concept of "Day": Quantities and Significance Beyond Terrestrial Calculus

In the realm of Qur'anic contemplation, we find ourselves in front of numbers and numbers, sometimes describing quantity and counting, and at other times carrying descriptive and qualitative connotations that go beyond mere counting and counting. This approach to distinguishing between "number" and "number" opens up prospects for deeper understanding, especially when dealing with the cosmic scales and divine times mentioned in the Qur'an.... The figures in this context may not necessarily mean to define a specific period of time by our human standards, but may describe great quantities, existential conditions, or the speed of events in relation to divine estimation.

**Figures describing cosmic quantities: "1,000 years" and "50,000 years"**

Sources speak of figures such as "a thousand years of what you count" and "fifty thousand years" in different contexts relating to the days of God.... These numbers are not just periods of time that we calculate in terms of our years and years, but they describe great amounts and dimensions related to the existence of God or the existence of creatures such as angels and the spirit.

* **"A day with your Lord is like a thousand years of what you count":** The Qur'an mentions that a day with God is like a thousand years of what we count.... Sources indicate that **the "Day of Eternity"** is one of the days of God, and it is **"a day with God like a thousand years of what they count."** Although it is very long, it has **an "end"**.... This description of a "thousand years" does not necessarily specify a fixed period of time that can be accurately measured, but rather describes **the greatness and extreme length of this day** relative to our standards, and indicates that it represents **a degree of permanence or immortality**.
* **The day on which the angels and the spirit live: "Fifty thousand years":** Sources speak of a place where the angels and the spirit live, and their day  **is "fifty thousand years".** This enormous day in length makes their movement very slow and almost constant. This day **will finally "come to an end."**  The number here describes **a very enormous time scale concerning the presence and nature of angels and the spirit** in that place. This day is very close to the concept of "immortality" that we are trying to realize and will be in the afterlife.... Sources indicate that their lives there are adapted to this slow motion, and that they do not perceive the day and hour as we do on Earth, as our measurement of time (number of years and calculation) is based on the houses of the sun and moon. And this place where the angels live has no moon with houses to teach the number of years and the reckoning. Thus, the figure "50,000 years" describes **a dimension or time scale that is radically different** from our own, and relates to the nature of existence in another world.

These large numbers—one thousand years and fifty thousand years—are not exclusive numbers that are meant to be an accurate count that can be calculated and measured by our earthly scales, but  **are quantities and descriptions of the greatness of those times or the measures of existence** in worlds beyond our immediate perception

**The Divine Concept of "Day": A Great Event, Not Just a Time Period**

The sources talk in detail about the concept of "day" in God's eyes, indicating that it **does not necessarily mean a specific period of time** in our earthly estimation (an hour). The word "day" in the Qur'anic context often describes **a "great event" or "situation"**....

**"Day" as an event:** Sources make it clear that God refers to a doomsday event with the word "day." For example:

* "A day that blows in pictures."
* "Day of Resurrection" (Resurrection and Transmission).
* "Publication Day" (Dissemination and Publication).
* "The Day of Gathering" (crowding).
* "Friday Day".
* "The Martyrdom Day" (Martyrdom Day).
* "The Day of Calling" (Raising Voices and Calls).
* "The Day of Controversy".
* "The Day of Convergence".
* "The Day of the Storm" (Speed in Motion).
* "The Day of Reckoning".
* "The Day of Promise".
* "Peace Day".
* "A day when faces will be whitened and faces will prevail."

These events end with **the "Day of Eternity."**

* These are all **sequential and accelerated events in one ocean day**. Today, with God, is **"the same event."** Even the "known day of time" related to the end of Satan is described as  **a day of known time** in the world before the Day of Judgment, indicating that it is a certain period of time in our world.
* **"Day" and the Scale of Time:** Although a day describes an event, its magnitude for us may be enormous, as in "A day with your Lord is like a thousand years of what you count." This indicates that **God's events are so quick** compared to what can be accomplished in a thousand years of our reckoning, that what we can accomplish in a year will be completed in a day with God.
* **"The Last Day" as a Different Concept:** Sources differentiate between the "Day of Eternity" (which is like a thousand years and ends) and the "Last Day."The "Last Day" is the **day that follows the day of eternity for those who believed in God**. In it, the reckoning is based on **faith and belief**, and not on worldly deeds and transactions between people (for which he will be held accountable on the Day of Reckoning by the Lord).... On this last day, "God" (God) will hold "servants" (believers) accountable, while on the Day of Judgment, "Lord" will hold "slaves" (all people) accountable. This distinction deepens our understanding that the word "day" can carry different meanings and purposes depending on its context in the Qur'anic statement.

**The bottom line**

Dealing with cosmic numbers and the concept of "today" in the Qur'an, as is evident from the sources presented, invites us to go beyond purely literal quantitative understanding. Figures such as "a thousand years" and "fifty thousand years" describe **enormous amounts and connotations of how they relate to the scales of existence and time on other worlds**, or describe  **the speed at which events** occur from a divine perspective compared to our human estimation.... The word "day" is also often used to describe **a great "event" or "situation"** in the context of the Day of Judgment and the days of God..., distinguishing between the connotations of different days such as "the day of eternity" and "the last day". This understanding enriches our contemplation and confirms that the Qur'anic statement uses words with extreme precision to carry multiple connotations commensurate with the greatness of the Creator and the extent of His creation.

## Degrees of Immortality and the Concept of "Today" in the Hereafter: Between the Day of Reckoning and the Last Day

When we reflect on the verses of the Holy Qur'an that talk about the Hereafter, we find that they present us with a complex and profound picture that goes beyond simple understanding of things. Concepts such as "eternity" and "today" take on dimensions and connotations that may differ from what we perceive in our worldly life. The method of distinguishing between "number" as a mere quantity and "number" as a descriptive or qualitative signification... It helps us to understand these complexities, especially when dealing with times and cosmic and divine scales....

**Degrees of Immortality: Multiple Meanings to Describe Eternal Residence?**

The word "immortal" is repeated in the Holy Qur'an in different forms that describe the establishment of the people of Paradise and Hell. Sources speak of five main forms of this word:

1. "Immortal in it"...
2. "In it are immortals."
3. "In Hell we are immortal."
4. "We will abide therein as long as the heavens and the earth last" (coupled with the will of Allah).
5. "We will be immortal in it forever."

The sources raise an important question: Does the existence of these different formulas indicate **degrees in immortality itself**, and not only degrees in the place of residence (heaven is degrees and hell is degrees)?. He points out that "eternal in it" may represent a higher degree of immortality, associated with **the "masters of the people of Paradise"** who were characterized by special actions such as faith, emigration, and jihad. This opens the door to understanding that eternal dwelling may not be the same pace for all, but may differ in quality or degree based on actions and maqams. Sources also indicate that the Day of Eternity is **a day "with God like a thousand years of what they count,"** but it  **will "end"** in the end.] This concept of the Day of Eternity with an End is different from the concept of absolute eternity, and leads us to distinguish between the stages of the Hereafter.

**The Concept of "Today" in the Divine Context: A Different Event and Scale**

The sources make it clear that the word "day" in the context of talking about God or the events of the resurrection does not necessarily mean a specific period of time in our earthly estimation (an hour). The word "day" often describes **a "great event" or "situation"** ].

•

**"A day with your Lord is like a thousand years of what you count"**: This description indicates that **events with God are very quick** compared to what can be accomplished in a thousand years of our reckoning. It is a measure of duration or volume.

•

**"A day that was fifty thousand years"**: This day relates to the place where the angels and the spirit live. To describe it in such an enormous amount indicates **a very slow** and almost constant movement in that place, and it approaches the concept of immortality. As long as it lasts, this day **will "come to an end."** The angels in this place do not perceive the day and hour as we on earth do, as they do not have a moon with houses to know the number of years and the calculation. This day represents a time scale related to the nature of existence in a world other than our own.

* **"Day" as an event**: Sources list many examples of the use of the word "day" to describe an event of the resurrection, such as: "a day that blows into images", "the day of resurrection", "the day of resurrection", "the day of gathering", "the day of the witness", "the day of the call", "the day of argument", "the day of convergence", and "the day of the wedding" (meaning speed of movement). These are all successive events in one ocean day]. Even the "known day of time" related to the end of Iblis is described as  **a day of known time** in this world before the Day of Resurrection. This confirms that "today" here signifies **"the event itself"**].

**Distinguishing between the Day of Reckoning, the Day of Eternity, and the Last Day**

The sources make a fundamental distinction between stages and days in the afterlife, which goes beyond common understanding:

1. **The Day of Reckoning**: This is the day on which the recompense is made based on **deeds and transactions** between people. God is held accountable in him as **"Lord"** for what the slaves have earned. The result of this calculation is to enter heaven or hell with degrees of immortality. This day is described as **an "ocean day."** The results on this day may come as a surprise to some.
2. **Day of Immortality**: This day is the **result of the Day of Reckoning**. It is the period of stay in heaven or hell that begins after the Day of Reckoning. As we have mentioned, it is a day with Allah like a thousand years of what we have counted **and will end** ."
3. **The Last Day**: This day **comes after the Day of Eternity**. It is intended for **"those who believed in God."** The reckoning on this day will be based on **faith, belief** , and acts of worship ." Allah will be held accountable in him as **'God'** for the faith of the servants according to their Book.'" The "Other Day" is always mentioned by the definition, which indicates that it is a specific and well-known day.

This distinction shows that the path of the Hereafter includes stages: an account of deeds and transactions that leads to a stage of establishment (the Day of Eternity that will end), then another reckoning of faith and worship for those who believe in Allah and the Last Day on the Last Day. The sources explain that people will leave Paradise and Hell after the end of the Day of Eternity and will go to the Last Day. As for those who do not believe in Allah and the Last Day, they will be destined for **the "evil abode of the Hereafter."**

**Residences in the Hereafter: Indications of the Type and Place of Residence**

The sources also make a distinction between the different terms used to describe the places of residence in the afterlife, reflecting their stages and types:

* **Dwellings during eternity (in heaven or hell):** Terms such as **"houses"**, **"rooms"**, and "tents" are used to describe the places to stay in heaven. He also mentions **"shelter"** as one of the names of Paradise that distinguishes its degrees. These are terms that refer to **specific places within heaven or hell** during the period known as the Day of Eternity.
* **The last (final) abode**: Remember in the form  **of "the last abode"** the definition of the abode. This house comes **after the other day**. It is the house that **"has no home after it".** This house can be **"good house"** (for those who believe in God and the Last Day) or **"bad house"** (for those who do not believe in God and the Last Day), which is also known as **"Dar al-Bawar",** which shows that the "abode of the Hereafter" is the final station after the path of the two reckonings and the Day of Eternity, and it is different from the temporary dwellings or stages that precede it.

**Conclusion**

An in-depth understanding of the concepts of immortality and the day in the Qur'an, as presented by the sources presented, reveals a layered picture of the hereafter. The different formulations of immortality indicate the possibility of degrees in the manner of this abode. The sources also clearly differentiate between the day of reckoning, which is based on deeds and transactions, which leads to the day of eternity, which will end, and the other day that will come after it, for those who believe in God and on which the reckoning will be based on faith and worship. These stages correspond to different places of residence, from the specific dwellings within paradise or Fire during the period of eternity to the final abode of the Hereafter, after which there is no abode. This method of contemplation distinguishes between the quantitative and descriptive connotations of numbers and words, and opens up prospects for a more accurate and comprehensive understanding of the message of the great Qur'an.

## Al-'Add al-Samaniyyah wa'l-Da'l-Ta'ah fi "Haba'at al-'Arish": "Allaah says (interpretation of the meaning):

**Introduction:**

A noble verse in Surah Al-Haqqa that carries with it a mention of a specific number in the context of describing one of the scenes of the Day of Resurrection, which is the words of the Almighty: "And the king shall be over all over it, and the throne of your Lord shall be borne above them on that day eight" (Al-Haqqa: 17). The number "eight" stands out here as a striking element that invites reflection on its significance. In this article, we review an explanation that links this number to the concept of the "throne of God" related to the formation and responsibilities of man, in light of Dr. Hani's proposition (as contained in the original text provided by you), which opens a window to understand how numbers in the Qur'an can carry qualitative and descriptive dimensions that go beyond direct quantitative calculation, which is consistent with the general approach of this series.

**1. "Your Lord's Throne" and the Number "Eight": The Human Brain and Its Basic Functions**

The Throne in question is not the Throne of the Absolute Divine Self: The explanation presented suggests that the "Throne of your Lord" in this context is not the Throne of the Divine Self, which is surrounded by no knowledge, but rather a "throne" that belongs to the "Lord" of man, i.e., the divine order related to man's formation, assignment, and responsibility.

The Throne is like the Human Brain: This "throne" is seen as the human brain, this extremely complex structure that represents the center of control, leadership, and responsibility in the human being. This fits with the meaning of the throne as a structure or structure with branches and entanglements, as is the case with the brain with its trillions of neural connections.

The "Eight" Holders of the Throne: Basic Brain Functions: The essential point here is that the "eight" who hold this throne are not necessarily interpreted as angels in the traditional sense in this particular context, but as eight basic functions or functions of the human brain. These tasks are what "carry" the conscious and responsible human being, and they are distributed between the two lobes of the brain:

Right lobe: with its sensory, inspirational, and holistic functions.

The left lobe: with its linguistic, logical, and analytical functions. The number "eight" here is not just to count, but to describe these essential functions that form the basis of human consciousness and responsibility. It can also be noted that this "throne-brain" consists of integrated functional levels (the "biological" brainstem, the "chemical-emotional" limbic system, and the "thinking-logical" cortex), and that the "king around" may represent the subtle and detailed aspects of these eight basic functions.

**2. Comparison with the concept of the "throne on water": an emphasis on the context and importance of the number when mentioned**

In the context of understanding the multiple connotations of the "throne," it is useful to refer to it elsewhere as the Almighty says, "And His throne was upon the waters" (Hood: 7). Here, the "throne" acquires a universal and systematic connotation, as it is interpreted as a symbol of absolute divine sovereignty, precise cosmic order, and the governing divine law, based on "water" as a symbol of the principle of life, possibility, and divine knowledge before material creation.

What is striking in this cosmic context is that the Qur'anic text does not associate the "throne on water" with a specific number, as it did in the verse of Surah Al-Haqqa with the number "eight". This comparison emphasizes the importance of context in understanding the meanings of Qur'anic words, including "throne." When the number "eight" is mentioned in conjunction with the throne in the context of talking about man and his responsibility (as in the aforementioned proposition), this number acquires a qualitative and descriptive significance specific to that context, which calls for further reflection on its meaning and graphic function.

**3. Conclusion: The number "eight" is an indication of order and branching in the "Throne of Man"**

The interpretation of the "eight throne bearers" with the basic functions of the human brain provides an example of how the number in the Qur'an is employed not only for quantity, but also for quality and description. The number "eight" becomes the key to understanding the organized and branching structure of the human center of consciousness and responsibility.

This is in line with the original text that "the throne always represents the center of order, control and sovereignty, both in man (the brain) and in the universe (divine laws)." If the cosmic throne is a system, then the throne of man (the brain) is also a tight system, and the number "eight" in the verse of al-Haqqa – according to this proposition – indicates one of the most prominent manifestations of this complex human system.

Understanding these connotations requires considering the context and linguistic structure of the Qur'an, which is what this series seeks to highlight in its treatment of Qur'anic numbers.

## Numbers 100 and 80 in Surat Al-Nur: The Symbolism of "Lashing" as a Social Manifestation

Introduction:

Our journey of contemplating numbers in the Holy Quran continues, and this time we stop at Surat An-Nur and the verses on the limits of adultery and slander, which mention the numbers “one hundred” and “eighty” in the context of the punishment of “lashing.” Allah the Almighty says: “As for the adulterer and the adulteress, flog each of them with a hundred lashes. Let not pity for them move you in the matter of Allah’s religion, if you believe in Allah and the Last Day. And let a party of the believers witness their punishment.” (An-Nur: 2). He also says: “And those who accuse chaste women but do not produce four witnesses - flog them with eighty lashes.” “Face them and never accept their testimony. Those are the wicked.” (An-Nur: 4)

The appearance of these verses, and what may be understood as corporal punishments, is a subject of great controversy. However, as we have discussed in this series, the Qur'anic methodology often employs numbers with symbolic connotations that go beyond the mere quantity, and uses "similar repetitions" words that call for reflection. In this article, we will examine how the numbers 100 and 80, and the word "flogging" itself, can be understood in the context of the "social manifestation" of reform and deterrence, not necessarily physical harm.

1. The Symbolism of Numbers in the Qur'an: An Introduction to a Deeper Understanding

The Qur'anic text emphasizes in several places that numbers may not be limited to their literal quantitative significance. The number seven may indicate perfection or completed cycles, the number eight may symbolize capacity, empowerment, and post-perfection (as discussed in a previous article on the holders of the throne), the number forty may indicate maturity and testing, and large numbers such as seventy and a thousand may represent abundance and exaltation. This understanding opens the door to reconsidering the numbers in the contexts of the legislation, including the limits of adultery and defamation.

2. "Skin" as a manifestation and repair, not as a physical beating

Based on an expanded understanding of adultery as a disruption of the social and moral balance, and on the possible linguistic and symbolic connotations of the word "flogging" (which may come from the meaning of the wrapper of an object that needs to be revealed or softened, coerced and disciplined, or revealed and manifested—i.e., "manifestation"), the matter of "flogging" can be understood not necessarily as a physical beating, but as a multifaceted remedial, disciplinary and deterrent measure. It serves as a "social manifestation" aimed at:

Showing and exposing the mistake of the wrongdoer to society: "Manifestation" I did it to be an example and a deterrent.

Repairing the wrongdoer: "softening his intellectual and psychological skin" and breaking his intellectual and spiritual rigidity.

Deterring and deterring others: Achieving the purpose of public and private deterrence.

3. The symbolism of the numbers 100 and 80: an indication of the degree of social manifestation required

"One Hundred Lashes" in the Punishment of Adultery: The number 100, with its potential symbolism of perfection, abundance and perfection (as they say "abundant water", i.e., a lot of water, or as the completion of a centenary cycle), may indicate here the need for a comprehensive, complete and adequate process of "social manifestation". Adultery, in its broad sense as a serious disturbance of the social and moral balance, requires a "complete" or "sufficient" reform and clarification effort to show its grave danger and to remedy its profound impact on the individual and society.

"Eighty lashes" in the defamation limit: The number 80, being less than 100, but it may be linguistically related to the root "eighth" (which suggests value and importance: price, precious, valuable, octagon), can indicate a process of great social manifestation of value and importance. Slander affects "fortified" women (whether they are reputable individuals, or entrenched values and principles in society). The punishment/correction here aims to:

"Valuing" and restoring the value of the fortified one: which has been unjustly discarded, and restoring its prestige.

Valuation and determination of the invalidity of the testimony of the shooter: who did not bring the required evidence (four martyrs – as comprehensive and complete evidence). The number 8, implicit in the number 80 (eight tens), with its symbolism of capacity and empowerment (as seen in the example of the eight holders of the throne), can emphasize the importance and power of this process in empowering the truth and demonstrating the value of truth and refutation of falsehood.

4. The Role of a "Community of Believers": Witnesses to Reform, Not Violence

Requiring the presence of a "community of believers" to witness their "torment" (which can be understood here as the hardship or effort of the process of social reform and discipline, not necessarily the physical pain of the beating) does not mean that they are present to witness physical torture. Rather, their role may be:

Witness to the process of social manifestation and its realization.

Support the repair and rehabilitation process.

Contributing to the reintegration of the individual into society. This "sect" may be specialists such as social and psychological reformers, or people of opinion and wisdom who are able to "value" the situation and provide advice and guidance.

5. The Ultimate Goal: Reform and Return to the Community

The Qur'an emphasizes the possibility of repentance and reform after this disciplinary punishment by saying in the verse of defamation: "Except those who repent after that and make amends, for Allah is Forgiving, Merciful" (An-Noor: 5). This confirms that the ultimate goal is not physical harm or destruction, but rather to reform the individual and give him a chance to return to the right and the believing community.

Conclusion:

This intentional and symbolic understanding of the verses 100 and 80, and of the word "flogging" in the context of Surah an-Nur, transforms these punishments from mere physical measures to a comprehensive social process of "reform and deterrence." This process is commensurate with the seriousness of the crime and its impact on the "balance" of society, and achieves the objectives of Sharia in deterrence, reform, and rehabilitation, without necessarily having to interpret it as physical violence in the traditional sense. This opens up prospects for reflection on the wisdom and mercy of the Qur'anic legislation, which aims to build a sound society based on justice and reform.

## Quantum Accuracy: The Literal Use of Numbers in the Qur'an and the Authenticity of Its Transmission Through Manuscripts

Introduction:

In the context of our consideration of numbers in the Holy Qur'an, and having reviewed in previous articles the importance of distinguishing between the significance of "Count" and the significance of "Numeral/Descriptor", we stand in this article on a fundamental and important aspect, namely the extreme precision with which the Holy Qur'an deals with numbers when the context requires its use in its literal and direct sense to determine quantities and quantities. This aspect emphasizes the firmness of the Qur'anic text.

1. Numerical Accuracy in Legislation and Worship:

The Holy Qur'an shows great accuracy in determining the numbers related to the legislative and worship aspects, which leaves no room for confusion or interpretation in these quantities. Examples include:

The number of days of fasting in some expiations: "three days" (al-Ma'idah 89).

The most famous 'iddah are: "Three Villages" (al-Baqarah: 228) for a divorced woman, and "four months and ten months" (al-Baqarah: 234) for the deceased husband.

The number of witnesses in the punishment of adultery or to prove certain rights: "Four martyrs" (An-Noor: 4, Women: 15).

The amount of punishment in the punishment for defamation: "eighty lashes" (an-Nur: 4), and in the punishment for adultery, "one hundred lashes" (al-Nur: 2). (It should be noted that one of the previous articles in this series discussed a qualitative interpretation of flogging, but the number here, as it is mentioned in the text, is precise and specific.)

The number of expiations: such as feeding "ten poor people" (al-Ma'idah 89).

2. Numerical accuracy in Qur'anic stories:

When the Qur'an recounts the stories of previous nations, it sometimes mentions specific numbers that are significant in the context of the story, emphasizing the accuracy of the important historical events it tells for lessons and exhortations:

The number of the tribes of the Children of Israel and the eyes that exploded for them by the command of Moses (peace be upon him): "Twelve eyes" (Al-Baqarah: 60, Al-A'raf: 160).

The number of verses that Moses (peace be upon him) gave as proofs: "Nine clear signs" (al-Isra'a: 101, an-Naml: 12).

The period of Noah's stay among his people is called "a thousand years, except fifty years" (Al-Ankabut: 14).

3. Numerical accuracy in describing creation and the Hereafter:

The Qur'an provides specific numbers when describing some aspects of creation and the afterlife, which paints a clear picture of the cosmic and eschatological structure as the Creator wanted to show it to His servants:

Days of creation (stages or phases): "Six days" (al-A'raf: 54, Yunus: 3, Hud: 7, and others).

Number of heavens: "Seven heavens" (Al-Baqarah: 29, Al-Talaq: 12, Al-Malik: 3, and others).

Abu'ab Al-Jahnam: "Laha sa'ab al-'a'ab" (Al-Hajar: 44).

Al-'Arsh yum al-Qayyāmāh: "Wa'ih al-'aa'l-'aa'i'a'l-ra'baqa'i wa'l-mu'a'i'a'a', '17)."

The gates of Paradise (as mentioned in the Sunnah of the Prophet, and sometimes used to understand the symbolism of some numbers): "Eight."

The Treasury of Fire (the angels of punishment who are in charge of Hell): "Nineteen of them" (al-Muddathir: 30-31).

4. The role of Qur'anic manuscripts in confirming the stability of numbers:

Original Qur'anic manuscripts, including those copied in early times such as the Ottoman Qur'an, confirm the consistency and accuracy of these numbers over the centuries. Examination of these manuscripts, either directly or through digital copies available to researchers, proves that these basic numbers are identical in contexts that require quantitative precision. This correspondence reinforces the certainty of the preservation of the Qur'anic text in its essence, including its literal numerical accuracy.

The study of the methods of drawing (spelling) in some ancient manuscripts may reveal methods of writing numbers that sometimes differ from the spelling that is familiar today, and this calls for reflection on the development of the art of writing and the history of Arabic calligraphy. However, these differences in drawing, if any, do not affect the intended literal numerical value in contexts that require clear quantification.

Conclusion:

Finding out this numerical accuracy in the Qur'an's use of quantities and quantities when the maqam calls for it, is in itself a door for contemplation of the tightness of this dear book and its surrounding knowledge. This accuracy is not just a passing detail, but it is part of the miraculous structure of the Qur'an, and it testifies to its memorization and originality. It is the basis from which to explore the qualitative and symbolic dimensions of numbers in other contexts, and this series seeks to illustrate.

## The Symbolism of Recurring Numbers in the Qur'an: An Invitation to Systematic Reflection

Introduction:

After discussing in previous articles the quantitative accuracy in the use of Qur'anic numbers, and the systematic distinction between "quantity" and "quality", in this article we move to a wider space for reflection: Do some of the repeated numbers in the Holy Qur'an carry symbolic connotations or signs that go beyond abstract counting? This path of contemplation, which sees in the repetition of some numbers the possibility of a deeper shine, requires an openness to contemplation coupled with systematic caution and a commitment to the rules of the context and the overall Qur'anic system, which is what the "jurisprudence of the Qur'anic Arabic tongue" directs.

1. Numbers that call for reflection on their possible significance:

The contemplative reader of the Holy Qur'an will notice the repetition of some numbers in various contexts, which may suggest the existence of a symbolism of their own:

The number seven (7): Its remarkable repetition (seven heavens, seven gates of hell, seven circumambulations, seven pursuits, seven spikes, seven cows, seven nights and eight decisive days) often suggests the symbolism of perfection, comprehensiveness, completion, or the completion of a particular cycle. Does this varied repetition indicate universal traditions or the completion of basic stages in creation or legislation?

The number eight (8): Appearing in contexts sometimes following the number seven (e.g., the eight holders of the throne and the eight gates of paradise as mentioned in the Sunnah) may symbolize something beyond the first perfection, to indicate capacity, empowerment, or moving to a higher and wider level.

Number Nine (9): His clear connection with the verses of Moses ("Nine Verses of Evidence") makes him the focus of attention. Does it have a deeper symbolism related to the expansion after the tribulation, or the completion of the stage of the ones before entering into the tens? It remains a space for disciplined reflection.

Other numbers (such as 3, 10, 12, 19, 40, 70, 100, 1000):

Number three (3): It appears in the determination of the periods (three days, three readings), and in some repetitions that may suggest the confirmation or completion of an initial cycle (divorce times).

Al-Raqam al-Isra (10): Yaratbat ahyaana baal saam wa'l-kamal ("Ta'l-qa'a'i'a'i'm a'l-'a'ah") and 'Ba'l-ma'aa'aa'.

The number twelve (12): It is manifested in the number of tribes, captains, and months, which may indicate order, tight division, and time cycles.

The number nineteen (19): Its inclusion in the context of the safe of fire ("on it is nineteen") has sparked extensive debates about its significance, and whether it has dimensions beyond mere numbers.

The number forty (40): In the Qur'anic and prophetic context, it is often associated with maturity (attaining the most severe), or with the completion of a certain period of time for testing, wandering, or worship (such as the time of Moses forty nights).

The number seventy (70) may indicate a multitude, as in the Prophet (peace and blessings of Allaah be upon him) asking forgiveness for the hypocrites ("If you forgive them seventy times, Allah will not forgive them").

Large numbers (e.g., one hundred and a thousand): often refer to an unrestricted number, or a very long period of time ("a thousand years except fifty years", "better than a thousand months", "a hundred thousand or more").

2. Systematic Consideration of Possible Numerical Symbolism:

The search for symbolic meanings of numbers in the Holy Qur'an must be governed by a clear and precise methodology, in order to avoid delving into what is not known or loading the text with what it cannot bear:

Relying on repetition and Qur'anic context: Searching for recurring patterns of the number and studying the different contexts in which it appears, this may reveal a common semantic link.

Harmony with the Qur'anic system and its purposes: Ensuring that any proposed symbolic significance does not contradict the general purposes of the Qur'an, its general rules, its basic principles, and the principles of the Arabic language that is described.

Beware of omissions and presumption: Avoid twisting the neck of the text to conform to a preconceived idea, or attributing the number to a meaning that cannot be tolerated by the linguistic or legal context, or falling into esoteric interpretations that are not based on evidence.

Domesticating manuscripts with caution: How these numbers or associated words are drawn in the original Qur'anic manuscripts can be considered, as this may raise some nice observations regarding the history and development of Qur'anic painting. However, these observations must be treated with extreme caution, and one should avoid jumping to conclusions that are not based on a well-established knowledge in the field of Ottoman readings and painting.

Conclusion:

Pondering the possible numerical symbolism of some of the recurring numbers in the Holy Qur'an is an invitation to broaden the horizon of understanding, and to look at the Qur'anic text as an integrated structure that may carry multiple layers of meaning. However, this call remains conditional on strict adherence to methodological and scientific controls, so that contemplation is constructive and fruitful, and leads to increased faith and certainty in the greatness of this eternal book.

## Issue 19 and the Theory of "Numerical Miracles": Between Textual Truth and Methodological Controversy

Introduction:

The issue of the number nineteen (19) occupies a prominent place in contemporary debates concerning the numerical structure of the Holy Qur'an. This interest is based on the Qur'an's explicit mention of this number as the number of the treasures of Hell, and its direct connection to increasing the certainty of the believers and the People of the Book, and the fact that it is a trial for the disbelievers, as in the words of the Almighty: "There are nineteen ... We have not made the companions of the Fire except angels, and We have not made their counting except as a trial for those who disbelieve, so that those who have been given the Book may be certain and those who believe will increase in faith..." (Al-Muddathir: 30-31). This clear textual fact was the main starting point for the emergence and development of the theory of "numerical miracles", which claims the existence of a comprehensive mathematical system in the Holy Qur'an based on the number 19 and its multiples.

1. The essence and methodology of the theory of "numerical miracles" (according to the proponents):

This theory, especially in the detailed propositions presented by some researchers such as Engineer Adnan al-Rifai, claims to have discovered a miraculous mathematical system in the Qur'an based on the number 19. This is based on a specific methodology in counting and counting, in which the exclusive reliance is claimed on the authentic Ottoman drawing as mentioned in the ancient Qur'anic manuscripts. This alleged methodology includes:

Exclude any subsequent additions to the original text (e.g., diacritics, dots on letters in some stages, pause marks, etc.).

Count only drawn letters according to specific rules.

Sometimes, numerical values are given to the letters (sentence counting) according to certain systems.

Proponents believe that the precise application of this methodology reveals astonishing mathematical consensus, which is related to the number 19 in the structure of words, verses, and surahs, and they consider this to be conclusive proof of the divine source of the Holy Qur'an and its complete memorization.

2. A balanced critical view in the light of the "Qur'anic jurisprudence":

Within the framework of the "Qur'anic Arabic jurisprudence", which calls for original reflection based on a deep understanding of the language and contexts of the Qur'an, with a commitment to critical thinking, the theory of numerical miracles, including that of verse 19, should be dealt with objectively and fairly:

Appreciating the effort exerted: There is no denying the great effort exerted by many researchers in this field, and their sincere endeavor to uncover new aspects of the miracle of the Holy Qur'an.

The importance of returning to the original: Emphasizing the importance of studying the original Qur'anic manuscripts and the first drawing is a commendable approach and is in line with the spirit of sober scientific research, as returning to the origins is often the key to a deeper understanding.

Methodological questions raised: On the other hand, many scholars and specialists in Qur'anic and linguistic studies raise serious and pivotal methodological questions about this theory, including:

Are the enumeration and counting rules applied in all cases completely consistent or are they sometimes selective to match the desired result?

Is relying on a single copy of the manuscripts or a single drawing (with sometimes slight variations in drawing among the first Ottoman Qur'an) enough to generalize and build a comprehensive system?

Does the proposed letter evaluation system (if sentence counting is used) have a solid, firm and agreed upon basis in the context of understanding the Qur'anic text?

Can too much focus on the number 19 and its multiples lead to the reduction of other aspects of the miracle of the Qur'an, or may it distract attention from its main purposes and its most important guidance?

Lack of scientific consensus: It is important to note that the theory of numerical miracles, in its comprehensive and detailed form based on the number 19, is still the subject of great controversy among researchers, and it has not received a wide consensus or acceptance from the public of scholars and reputable jurisprudential and scientific councils, and many of them strongly reserve or reject it.

3. Conscious Reflection: A Proposed Position on Issue 19 and its Theories:

A conscious contemplative of the Holy Qur'an can:

He appreciates the explicit mention of the Qur'an in verse 19 in Surah al-Mudathir, and contemplates the divine wisdom revealed by mentioning it in that specific context.

Learns about the efforts of researchers in the field of numerical miracles, and appreciates their quest for research and excavation.

He maintains a conscious critical distance, and does not take these theories as absolute or definitive facts unless they are based on conclusive and indisputable evidence.

He understands that the Qur'anic miracle is comprehensive and multifaceted (graphic, legislative, scientific, occult, etc.), and should not be limited or reduced to the numerical aspect only, especially if this aspect is controversial.

He gives priority to the basic meanings of the Qur'an, its overall purposes, its apparent guidance, and its clearest and most unanimous miracles.

Authentic contemplation of the Book of Allah includes the examination of all claims and theories in the light of the overall Qur'anic text, a solid scientific methodology, and reference to specialists.

Conclusion:

Dealing with issue 19 and the numerical theories raised around it requires a balance between appreciating the Qur'anic textual truth, being open to the efforts of researchers, and adhering to the critical scientific method. The ultimate goal remains to deepen the understanding of God's book and to be guided by its light, not to prove theories that may be subject to taking and refusing.

## Recurring numbers as personal messages? A Reading in Contemporary Interpretations "The Model of Dr. Hani Al-Wahib"

In the modern era, with the increasing interest of people in spirituality and the search for messages and connotations in the details of daily life, contemporary interpretations have emerged that link the phenomenon of observing the repetition of certain numbers "in a clock, car plates, telephones, etc.", with divine or angelic messages addressed to the individual, based on interpretations of Qur'anic symbols and numbers. Dr. Hani Al-Waheeb's presentation is an example of this trend.

**The essence of the proposition:**   
This perspective sees that the repetition of seeing a certain number is not just a coincidence, but may be a "coded message" from the guardian angels or from a divine source, reflecting the psychological or spiritual state of the person and what is occupying him at that moment. To understand the message, it is advisable to go back to the moment of seeing the number, reflect on the emotional and intellectual state at that time, and look for the significance of this number in the Holy Qur'an as a primary source of meaning.

Examples of proposed interpretations "according to the summary of Dr. Al-Waheeb's proposal":

* **Repeating the number 1:** It may indicate the need for unity, uniqueness, and a deep connection to God "inspired by 'your God is one God'."
* **Frequency of Number 2:** It may reflect an internal conflict or hesitation "inspired by the duality of attitudes or the laurel story of 'Do not grieve, God is with us'".
* **Repeat number 3:** It may alert to a defect in doctrine or transgression of boundaries "inspired by the prohibition 'Do not say three'".
* **Repeat number 4:** It may be related to thinking about sustenance and power, "inspired by 'the estimation of its strengths'".
* **Frequency of the number 6:** may be associated with a sense of chaos and the need to trust in the divine order "inspired by the 'creation of the heavens and the earth in six days'".
* **Repeat number 8:** It may symbolize blessings, blessings, and reaping the fruits, inspired by "and the throne of your Lord shall be carried over them on that day eight."
* **Repeat number 9:** It may relate to the use of mental and spiritual talents "inspired by the 'Nine Verses of Evidence'".
* **Repeat number 10:** It may indicate that something is complete "inspired by 'that's a perfect ten'".
* **Frequency of the number 11:** may be associated with vision and future perception "inspired by Joseph's vision of eleven planets".
* **Frequency of the number 12:** It may refer to the diversity of divine resources and solutions "inspired by the 'Twelve Eyes' or 'Twelve Tribes'".
* **The repetition of the number 19:** It may signify entering into a test or "intellectual spiral" that requires a return to reason and certainty, "inspired by 'on it nineteen and associated with verses nine and ten'."

**Critical Perspective and Conscious Reflection: The**   
"Light of Reason and Authentic Reflection" project aims to encourage critical thinking and direct return to the Qur'anic text with methodological tools. When evaluating this type of contemporary interpretation, the conscious thinker should note the following:

1. **Mixed methodology:** This proposition mixes inspiration from Qur'anic 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:** Strongly emphasizes that the message is "personal" and depends on the individual's situation and context, and this may be positive in stimulating self-reflection, but it makes it difficult to objectively verify the validity of the interpretation.
3. **Moving away from direct interpretation:** This approach differs from the direct linguistic and contextual interpretation of the Qur'anic text, and from the study of the science of drawing or readings, and moves to the application of Qur'anic symbols to the events of daily life directly.
4. **The Need for Controls:** While some may find this argument helpful for reflection or optimism, the systematic question remains about the controls that prevent random projection of meanings or falling into the prognosis that is forbidden.

**Conclusion:** This trend represents a contemporary attempt to link the Qur'an to everyday life in a spiritual and psychological way. The contemplative person, based on the "light of reason", must deal with it with understanding and scrutiny, distinguish between possible personal inspiration and systematic scientific interpretation of the Qur'anic text, and always refer matters to the arbiters of the Qur'an and the correct Sunnah, and the principles of linguistic and contextual understanding on which the "jurisprudence of the Qur'anic Arabic tongue" is founded.

## Numbers in the Qur'an and Prayer: Numerical Secrets and Esoteric Significance

Does the Holy Qur'an contain numerical secrets for prayer?

Some contemporary interpretations and studies, most notably those presented by Engineer Adnan al-Rifai and others, suggest the existence of a precise and tight numerical system within the Qur'anic text that is related to various aspects of religion, including prayer. This system, known as the "numerical miracle," is seen not as a primary source of legislation, but as additional evidence of the Qur'an's perfection, memorization, and miracle, revealing deeper layers of "esoteric" meanings. This proposition is based on two main methods to derive information related to the number of prayers and their rak'ahs: the method of direct numerical significance of the repetition of words, and the method of numerical semantics derived from literal values and their relationship to the number 19. It is important to emphasize, as the proponents of this proposition themselves emphasize, that this inference does not replace the Sunnah of the Prophet and the practical frequency, but rather reveals the inner connotations of the "known and preserved remembrance."

1.1 Direct Semantics – How does the repetition of words indicate the number of prayers and rak'ahs?

The first approach to reading the numerical significance of prayer in the Qur'an is based on the direct observation of the repetition of key words and phrases related to prayer and its pillars. The proponents of this proposition believe that these repetitions are not random, but rather correspond precisely to the known numbers of prayers, their rak'ahs, and their prostrations, which is a direct Qur'anic reference. The most prominent examples cited:

1. **Number of Prayers (5): The**  word "prayers" in the plural, which denotes the obligatory prayers, is mentioned in the Holy Qur'an exactly five times, which is the same as the number of daily obligatory prayers (Fajr, Dhuhr, Asr, Maghrib, and Isha).
2. **Number of Rak'ahs (17): The**  formulas of the direct command to perform the prayer, namely "Establish the prayer" (for the singular) and "Establish the prayer" (for the plural), are repeated in the whole of the Holy Qur'an seventeen times, which is the same as the total number of the obligatory Rak'ahs in a day (2+4+4+3+4 = 17 Rak'ahs).
3. **Number of prostrations (34):** 
   * The verb "prostration" and its derivatives, which express the prostration of the rational, are mentioned thirty-four times, which is the same number of daily prostrations that are obligatory (two prostrations in each rak'ah× 17 rak'ahs = 34 prostrations).
   * The different names of the House of Allah (the House, the Ka'bah, the Sacred House, your House, the Sacred House, the Old House, and the Built House) are mentioned together thirty-four times as well. This compatibility links the number of prostrations and the number of remembrances of the house to the importance of going to the house of God (qibla) and the fact that prostration is the peak of spiritual contact with God in prayer. This approach is considered as primary and direct evidence of the existence of a Qur'anic numerical fingerprint for basic worship such as prayer.

1.2 Accurate Calculation Methodology - Literal Values and Basically Number 19

While the first approach relies on direct counting, the second approach delves deeper into the structure of the Qur'anic text, based on the theory of numerical miracles, which is centered on the number 19 and its multiples. This proposition is presented with a precise methodology based on the Ottoman drawing of the original Qur'an, counting only the drawn letters, excluding subsequent additions such as dots and diacritics. A numerical value is given to each letter based on this precise counting, and the sum of the numerical values of Qur'anic units integrated in meaning is often multiple of the number 19 (the "whole question"). To derive the number of rak'ahs of a particular prayer, the numerical values of the words and the key phrases related to them are combined, then the largest multiple of the number 19 is subtracted from them, and the rest is considered the numerical indication of the number of rak'ahs.

1.3 Application of Numerical Methodology - Calculating the Five Rak'ahs of Prayers

Based on the methodology of literal values and the remainder of the division by 19, practical examples are provided to derive the number of rak'ahs of each prayer:

* **Fajr prayer (two rak'ahs): The**  sum of the numerical values of words such as "two ends of the day" and "fajr prayer" (75 + 79 = 154). The largest multiple of 19 less than 154 is 152 (19 × 8). The remainder is 154 - 152 = 2.
* **Dhuhr prayer (4 rak'ahs): The**  sum of the numerical values of the phrase "to set the sun to the dusk of the night" and the words "noon" and "you appear" (149 + 59 + 62 = 270). The largest multiple of 19 less than 270 is 266 (19 × 14). The remainder is 270 - 266 = 4.
* **Asr prayer (4 rak'ahs): The**  sum of the numerical values of the phrase "for the sun to set the night dusk" and the word "asr" (149 + 45 = 194). The largest multiple of 19 less than 194 is 190 (19 × 10). The remainder is 194 - 190 = 4.
* **Maghrib prayer (3 rak'ahs): The**  sum of the numerical values of the phrase "two ends of the day", "dusk of the night" and the word "maghrib" (75 + 67 + 51 = 193). The largest multiple of 19 less than 193 is 190 (19 × 10). The remainder is 193 - 190 = 3.
* **Isha prayer (4 rak'ahs): The**  sum of the numerical values of the phrases "Zulfa min Layl" and "Isha prayer" (63 + 74 = 137). The largest multiple of 19 less than 137 is 133 (19 × 7). The remainder is 137 - 133 = 4. These examples show the application of the numerical methodology to derive the numbers of rak'ahs.

1.4 Context and Interpretation - Esoteric Semantics and Their Relationship to the Sunnah and Frequency

The proponents of this proposition assert that these numerical results are a revelation of the "esoteric significations" of the Qur'anic text, and proof of the comprehensiveness of the Qur'an. However, they emphasize that it is not the primary source for knowing how to pray or the number of rak'ahs, as the original and reliable source is the Sunnah of the Prophet and the practical frequency. The role of numerical miracles is emphatic and miraculous, confirming what is known from the Sunnah and the Tawwatir, and providing a deeper understanding of the semantics of the text. The fact that prayer is one of the "preserved remembrance" is linked to the word of Ibrahim, and this methodology is used to answer some doubts. The numerical presentation of prayer represents an attempt to gain a deeper understanding of the Qur'anic text and reveal aspects of its miracle, while emphasizing that it is a supportive and confirmed understanding of what has been established and established by the religion, and not a substitute for it.

## Summary of the series of articles on "Numbers in the Qur'an"

The series aims to deepen the understanding of the numbers contained in the Holy Qur'an, going beyond superficial understanding of them as mere specific quantities. It proposes a methodology to distinguish between the use of numbers to denote **quantities and limitations**, and its use to denote **how, description, and symbolism**.

The series reviews the applications of this methodology in several Qur'anic contexts:

1. **Numbers in Prayer:** It has been shown how the repetition of certain words (e.g., "prayers" five times, "Establish the prayer" seventeen times) may directly refer to the number of prayers and rak'ahs. It also provides a mathematical methodology based on the numerical values of the letters and the number 19 to derive the numbers of rak'ahs as supporting esoteric signifiers and not a source of legislation.
2. **Numbers in the Divine Self and the Negation of Polytheism:** They show how words such as "one," "one," "two," and "third three" are used to describe the nature and antithesis of monotheism (duality, the Trinity), and not merely to count alleged gods.
3. **Numbers that describe qualities and states:** show how numbers such as "three" in "three darknesses" can describe the multiple nature of darkness, how "ten" in "ten nights" may describe a period of special and blessed quality, and how "two, three, and four" in describing the wings of angels describe categories and types.
4. **Numbers in the context of legislation, stories, and creation:** The series emphasizes that the Qur'an uses numbers with extreme precision to denote the exclusive quantity in specific contexts such as the obligatory numbers (the number of witnesses, the amounts of punishments, the periods of the iddah), the stories (the numbers specified in the stories of the prophets), and the description of aspects of creation and the Hereafter (the seven heavens, the days of creation). The Qur'anic manuscripts confirm the consistency of this numerical accuracy.
5. **Numbers that describe processes and conditions:** Verses such as "Divorce twice" are re-read to show that they may describe a repetitive or practical method to be followed when divorce, rather than just a specific number. The verse of marriage also serves as a description of the situation of women who sponsor orphans as a social solution, not just a limitation of the number of wives allowed. "Three reciters" are treated as signs and connotations of the innocence of the womb.
6. **Cosmic Numbers and the Divine Concept of "Day":** Large numbers (such as one thousand and fifty thousand) have been shown to describe enormous quantities or temporal and existential scales that differ from our earthly scales. In the divine context, the word "day" may refer to a great event or situation rather than a specific period of time, with a distinction between different days in the afterlife.
7. **Symbolism of recurring numbers:** It deals with the observation of the repetition of some numbers (such as 7, 8, and 19) in various contexts, which may suggest the existence of additional symbolism beyond counting, while emphasizing the need to deal with this aspect with caution and a solid scientific methodology.
8. **Theories of Numerical Miracles and Contemporary Interpretations:** The series discusses the theory of numerical miracles, which is based on the number 19, and deals with some contemporary interpretations that link the repetition of numbers to personal messages. It provides a balanced critical view of these propositions, stressing the importance of adhering to linguistic, contextual, and legal controls in understanding the Qur'anic text, and that the Qur'anic miracle is multifaceted and not limited to one aspect.

In conclusion, the series emphasizes that the numbers in the Qur'an are part of its wisdom and miracles, and carry multiple layers of meaning (quantity and quality). It invites the reader to contemplate it with a scientific methodology that combines the accuracy of linguistic and contextual understanding, and referring to the legal principles, in order to obtain a deeper understanding of the message of the Holy Book.

# A journey in the depths of remembrance

Series Introduction:

The word "remembrance" is one of the central words in the Qur'an and the life of faith, but its meaning goes far beyond the common translation of "remembrance" or "remembrance." In this series, we will delve into the depths of this concept, presenting a comprehensive and integrated picture of remembrance as an existential state and a way of life.

## Beyond Remembrance – The Linguistic Roots and Semantic Essence of Remembrance

**"**Dhikr" -- a word that recurs on our tongues, and its echoes in the verses of the Holy Qur'an. We often understand it in the sense of "remembering" something past, or "retrieving" information from memory. But do the limits of this great word stop at this meaning only? Is "remembrance" in the Arabic Qur'anic tongue just a function of memory, or does it carry with it deeper dimensions that touch consciousness, the heart, and movement?

In this section of our series "A Journey into the Depths of Remembrance", we will begin our journey by going back to the origin, to the linguistic root of the word "dhikr", to explore together the semantics inherent in its letters and structure, and to try to clarify its fixed semantic essence that connects its various uses in the Qur'an.

Root and Structure: (YKR)

The word "male" and its derivatives consist of the triple root **"y-k-r".** As we explored in our previous discussions, the structure of a word can be viewed by breaking it down into "bladders" or literal pairs, an approach that helps to trace the kinetic and moral connotations inherent in the interaction of letters:

1. The first muthanna: "Y K" (Y - Kaf)
   * **Y (Y):** This letter is related to multiple meanings that revolve around awareness and sign, such as: self, remembering, awareness, discernment, and referring to a specific object.
   * **Kaf (K):** This letter carries the connotations of completeness and containment, such as: sufficiency, perfection, containment, the universe, ownership, and discourse (Kaf al-Muta'ib).
   * **Y + K interaction:** When "consciousness/self" interacts with "sufficiency/containment," it implies **"full awareness,"** **"comprehensive and sufficient recall,"** or **"fully contained the object or self in consciousness."** It is not just a superficial or partial recall, but a recall that surrounds the said thing and absorbs it into the circle of consciousness.
2. Second Muthanna: "K.R" (K-R)
   * **Al-Kaf (K):** As mentioned, it carries the connotations of completeness and containment.
   * **Ra (R):** This letter is related to movement, rotation and sequencing, such as: movement, repetition, return, conduction, linkage, and deity.
   * **Interaction (K+R):** When "Perfection/Containment" interacts with "Movement/Repetition", it clearly refers to **"Repeated Movement Towards Perfection or Origin"**, **"Perfection that repeats, persists, and emerges",**  or **"Continuous and renewed Containment".** This is clearly evident in the word "repeat" which comes directly from this literal pair, which means to repeat the verb over and over again.

The Abstract Semantic Essence:

Based on this structural analysis, it becomes clear that "remembrance" is not in essence just a passive or instantaneous mental retrieval. Rather, it is  **a dynamic process that combines two basic elements:**

* Complete and Comprehensive Conscious Mindfulness (from "Y").
* Purposeful and continuous movement and repetition (from "KR").

Thus, "remembrance" is a living and active evocation of the thing in the consciousness and the heart in its entirety, accompanied and confirmed through repetition and continuous movement aimed at consolidating this presence or striving towards a goal associated with it (such as perfection or closeness to the original).

Harmony of meaning with Qur'anic contexts:

This profound intrinsic significance helps us understand why the word "dhikr" and its derivatives are used in the Qur'an to refer to concepts that appear to be different on the surface, but come together under this umbrella:

* **The Qur'an/Revelation ("Verily, We have sent down the remembrance... ﴾):** The Qur'an is a complete and comprehensive recitation of God's words and guidance, and it requires repetition in recitation and contemplation to consolidate its consciousness in the heart.
* **Reminder and exhortation ("Remembrance benefits the believers"):** It is a process of conscious and effective recall of facts, and often needs to be repeated in order to have an effect.
* **Remembrance of Allah as an act of worship (﴿... It is a** conscious and continuous recall of the greatness of God and His attributes in the heart, tongue and wounds, which is confirmed and deepened by repetition.
* **Honour and status ("And it is a remembrance for you and your people... ﴾):** That is, a person's status and qualities are conjured, known and repeated among people (good remembrance).
* **Recall as a mental act ("the first of the hearts remembers"):** Even the process of retrieving information from memory, when it is conscious and purposeful, carries this meaning of recall, and is often reinforced by repetition.

Conclusion and Introduction:

So, the first step in our journey reveals to us that "remembrance" is broader and deeper than just "remembering." It's a conscious, comprehensive, repetitive, purposeful process. It's a state of presence and connection.

In the following article, we will build on this solid linguistic foundation, exploring how this dynamic concept interacts with the human psyche, how memory, heart, and soul are connected to this vital process, and how remembrance can be an arena for profound spiritual influences.

## Remembrance between the heart and the mind - the psychological and spiritual dimension of memory

In the first article, we revealed the linguistic depth of the word "dhikr", and understood it as a dynamic process that combines full conscious evocation with purposeful repetition. Now, we move from the structure of the Word to its manifestations in the human being. How does the "male" work within us? And what is its relationship to our psychological and spiritual components, especially memory and heart?

A view that goes beyond purely physical explanations sees the human psyche, especially its higher functions such as memory and perception, not just the product of chemical reactions in the brain. Rather, it is a deeper arena, in which multiple dimensions interact, and in which "remembrance" plays a pivotal role beyond mere storage and retrieval of information.

1. Memory: A Spiritual Battlefield and a Tool of Faith:

From this deeper perspective, memory is not just a "hard drive" for storing data. It is more like a projection of consciousness, or even an arena that is affected by forces beyond the physical:

* **Goal of Satan:** Forgetting, especially forgetting God and His covenant and ignoring the great truths, is one of Satan's most important goals to mislead man. The verse "So Satan forgot him remembered his Lord" (Yusuf: 42) clearly refers to this direct targeting of memory as a means of distancing man from the source of his guidance.
* **A tool for guidance:** In contrast, the power of memory – the ability to "remember" and constantly remember the truths of faith, lessons and lessons – is an essential pillar of guidance and steadfastness. Forgetfulness leads to loss of insight and loss of identity: "They forgot God, and I will forget them" (Al-Hashr: 19).
* **The influence of angels:** Satan also has a role in human beings, it is understood from verses such as "The following are remembrances" (al-Safat: 3) that angels have a role in reciting "remembrance" or reminder, which supports the idea that memory is not a closed system but rather interacts with spiritual influences.

2. Memory levels: beyond short and long:

While traditional psychology talks about short-term and long-term memory, the perspective we explored suggests that there are deeper layers of memory, each layer retaining a different kind of "male":

* **Everyday memory:** superficial and transient, retaining the day's events and temporary details, and being quick to forget and highly selective.
* **Monthly and yearly memory:** Retains more important and recurring patterns and events over longer periods (such as a Ramadan experience, or school year events).
* **Doctrinal memory: a**  deeper and more stable layer, bearing the fingerprints of basic identity: mother tongue, upbringing, core religious beliefs, foundational memories of childhood, and established principles.
* **Mother (middle) memory/"hidden male":** The deeper level, which may be closed in everyday consciousness, but is thought to hold innate imprints or authentic spiritual memories (such as the Atomic Charter). This level is what deep revelation or inspiration may relate to.

"Reminiscence" as a conscious and repetitive process (as we have understood it linguistically) is the mechanism by which important information and experiences are transferred from the superficial levels of memory to the deeper, more stable levels.

3. The Qur'an and Prayer: Food and Sport for Spiritual Memory:

How do we activate these different levels of memory and strengthen our ability to "remember" in its deepest sense? This is where the main pillars of worship come into play:

* **The Qur'an is**  not just a book to be read, but it is the "remembrance" itself ("We have sent down the remembrance, and we are the keepers of it" (Al-Hijr: 9). Its recitation, contemplation and memorization are the most powerful means of activating all levels of memory, especially the nodal memory and the mother memory, and reminding man of his origin, purpose and the great realities of his existence.
* **Prayer is described** as being performed to "remember" God (Taha: 14). It is not just movements, but a practical and repeated embodiment of the process of "full conscious recall" of God. Keeping up with the five prayers, with their regular timing, acts as a spiritual exercise that strengthens the "muscle" of conscious memory, brings a person into a state of constant "remembrance" and connection, and even helps him to remember the matters of his daily life (as many observe).

4. Heart and Memory: A Dialogue between the Conscious and the Subconscious:

Finally, it is impossible to understand the "male" and its relationship to memory without understanding the central role of the heart. The perspective we adopt sees a complementarity between:

* **Memory (in the brain):** It represents the repository of experiences and information, and can be considered the seat of the "subconscious mind".
* **The heart (in the chest):** represents the center of consciousness, faith, and will, and is the "conscious mind" that makes decisions, feels, and interacts.

There is an ongoing dialogue and communication between these two centers. True "remembrance" is not only done in memory as storage, but must reach the heart to become faith, certainty, and a living feeling. In contrast, the integrity and purity of the heart and its ability to reflect and act on behalf are the key to accessing and activating the treasures of deep memory. The verse "This is a remembrance for one who has a heart or has heard while he is a martyr" (Q: 37) clearly indicates that the true "remembrance" (the benefit of remembrance) occurs to one who has a conscious "heart" that is present.

Conclusion and Introduction:

It is now clear to us that "remembrance", when understood in its psychological and spiritual dimension, is a vital process that goes beyond mere mental remembrance. It connects our conscious mind (the heart) with the repository of our experiences and knowledge (memory), is influenced by the world of the unseen, and is nourished by the Qur'an and prayer. It is the key to guidance and a bulwark against forgetfulness and negligence.

In the following article, we will dive deeper into the depths of memory, talking about that special and hidden level: the "hidden remembrance", and exploring what it means to reach the "paradise of knowledge and light".

## Diving into the Depths - The Concept of the Hidden Male and the Garden of Knowledge

Having explored the linguistic roots of dhikr and its psychological and spiritual manifestations in the relationship of memory to the heart and the influence of the Qur'an and prayer, we now arrive at a deeper and perhaps more mysterious level in our journey: the "hidden dhikr." This concept, inspired by the idea of the "mother memory" or "middle" that we have discussed, opens the door to an esoteric understanding of human memory and knowledge.

It refers to that deeper layer of our consciousness and memory, not those that we acquire from the experiences of everyday life, but those that may be part of our original instinct or carry echoes of our first existence before this worldly life. It is a cognitive and spiritual treasure that is buried, or "hidden," in the depths of the human being.

1. The nature of the hidden male: the innate reservoir:

This deep level of memory is thought to bear the imprints of the great truths that we may not be aware of in our apparent lives:

* **The Charter of Fitrah:** This may be the repository that bears the echo of humanity's first answer: "... Am I not your Lord? (Al-A'raf: 172) It is a deep innate reminder of the existence and oneness of the Creator, even if it is covered by layers of acquired ignorance or denial.
* **Initial images of occult realities:** This memory may carry images or first impressions of major occult realities such as heaven and hell, or glimpses of other worlds. This may explain a vague sense of familiarity with some descriptions of heaven or a strong aversion to descriptions of hell, as if the soul "remembers" something it knows instinctively.
* **Original Knowledge:** It may be the source of deep insights and wisdom that transcends acquired knowledge, which sometimes manifests itself in moments of inspiration or spiritual manifestation.

This hidden memory is not something we know, but is part of our original formation, waiting to be detected and activated.

2. The hidden remembrance and the source of inspiration and creativity:

If this deep memory holds original images and facts, it is conceivable that it may be the hidden source behind so many extraordinary human creations:

* **Arts and aesthetics:** Our innate attraction to beauty and harmony in nature and art may be an echo of an original beauty etched in our hidden memory. The creative artist, at the moment of inspiration, may be fully inspired or "reproduced" images or patterns from this inner repository.
* **Great inventions and ideas:** Even major scientific or philosophical innovations may not be the product of mere accumulation of knowledge, but may include a spark of inspiration that comes from touching this original memory, as if the inventor "remembers" a solution or system that exists in the original structure of the universe that the soul bears its imprint.
* **Sense of intimacy and connection:** The experience of knowing a person or place for the first time (Déjà vu or something similar) can be a flash of this deep memory, as if souls knew each other in a previous world.

This does not negate the importance of learning and effort, but it adds another dimension to human creativity, linking it to an innate and spiritual depth.

3. The Path of Access: Contemplation, Purification, and Guidance:

How can a person dive into his depths and reveal this "hidden male"? The path is neither easy nor equally accessible to everyone. It requires a conscious spiritual journey:

* **Deep contemplation:** It is not enough to simply superficially read the Qur'an, the soul, or the universe. Reaching the hidden remembrance requires contemplation that goes beyond the apparent meanings, and tries to sense the deeper signs and connotations. Some may go as far as trying to contemplate the structure of the words and the Qur'anic drawing itself as a gateway to this depth, an approach that requires caution and control.
* **Purification and purification:** The heart is the gateway to inner consciousness. Hearts that are contaminated by attachment to the world, passions, arrogance, and sins are blocked from sensing these profound truths. Constant self-purification, repentance, and sincerity are prerequisites for thinning the veil and reaching this level of remembrance. The verse "It is of the Holy Qur'an \* in a hidden book \* that is touched only by those who are purified" (Episode: 77-79) is often interpreted as referring to the Qur'an itself, but it can also carry a reference to the deeper meanings The hidden (whether in the Qur'an or in the soul) can only be touched by those who have sought spiritual purity.
* **Divine Guidance:** In the end, reaching this depth remains a gift and guidance from God. It is the fruit of effort and purification, but it requires a divine opening and a light that is thrown into the heart. God guides to his light whomever He wills... (An-Noor: 35)

4. The Fruit of Access: The Garden of Knowledge and Light:

What does one gain from reaching this "hidden dhikr" or touching something from it? The fruit goes beyond purely mental knowledge. It is a state of:

* **Insight penetrating: a**  deeper understanding of the Qur'an, the soul, life, and God's destinies. Seeing things with the light of God.
* **Firm Certainty: An**  unshakable faith, based on an inner examination of the great truths and not just on tradition or superficial reasoning.
* **Deep reassurance: inner**  peace and serenity that comes from contact with the Origin and with eternal truths.
* **Spiritual strength: a**  greater ability to face life's challenges with steadfastness and wisdom, and to resist the temptations of Satan and the temptations of the world.

It is truly a "paradise" that the believer lives in his heart, a "paradise of knowledge and light" that is overflowing with insight, certainty and tranquility, and it is an early deposit for the paradises of the hereafter.

Conclusion and Introduction:

The concept of the "hidden dhikr" takes us to the deepest layers of human consciousness, connecting our memory to our original instinct and to the great truths. It adds an esoteric and radiant dimension to the journey of dhikr, and makes contemplation and recommendation a quest to uncover a precious treasure within us.

Is "remembrance" just an inner spiritual experience, or does it have practical extensions in our daily lives?

## Dhikr as a way of life - from inner evocation to practical application

In our journey through the articles "Depths of Remembrance", we explored the deep linguistic roots of the word, its psychological and spiritual manifestations in the relationship between memory and the heart, and delved into the concept of the "hidden male" as an esoteric dimension that bears the imprints of nature and leads to the paradise of knowledge and light. The reader may now ask: Does this deepening of remembrance mean immersing oneself in an inner spiritual experience that is isolated from the worries and challenges of life? Is it merely a state of reflection, or does it have concrete practical fruits?

Here we come to another vital dimension of the concept of "remembrance", which is the aspect that many contemporary contemplators, including Amin Sabri, focus on, where "remembrance" transforms from a mere internal evocation to  **a practical and comprehensive way of life.** This perspective emphasizes that depth of understanding must be translated into behavior and practice, otherwise it loses its true value.

How does "remembrance" manifest itself as a way of life?

1. The "dhikr" of the Qur'anic system is not just isolated verses:

* A practical understanding of dhikr goes beyond focusing on a single verse or word in isolation from its broader context. It means **"remembering," remembering, and understanding the Qur'anic system as a whole**.What are the key words that are repeated and how are they related to each other across the different surahs? What are the repeated stories and lessons? What are the fixed Sunnahs and divine laws that govern the movement of history, soul, and society that the Qur'an reveals?
* This understanding of the overall system is what transforms the Qur'an from a book that is read only for blessing or reward, to  **a comprehensive guide (catalogue) of life**.

1. "Dhikr" as a tool for decision-making:

* Life is full of situations that require making decisions, whether small or large. A person who lives in the "male" way does not make his decisions based on volatile whims, the pressure of social norms, or emotional reactions alone.
* Rather, he **"remembers" and invokes the Qur'anic principles, values, and rules** that are relevant to the situation. He asks himself: What is the guidance of the Qur'an in such a situation?
* It is this conscious evocation of the Qur'anic system at every crossroads that makes man's decisions **enlightened, purposeful, and consistent with the divine method.**

1. "Dhikr" as a mechanism for solving problems and facing challenges:

* Life is not without difficulties, challenges and crises. The "dhikr" approach offers an effective mechanism to deal with them.
* Instead of despair, panic or random search for solutions, the believer resorts to **"remembering" the solutions and models offered by the Qur'**an. How did Ayyub (peace be upon him) face illness? How did Yusuf (peace be upon him) deal with betrayal and imprisonment? How did Noah (peace be upon him) and Moses (peace be upon him) survive? What are the Sunnah of Allah in affliction, victory and empowerment?
* The Quran is full of practical lessons and strategies to face various types of challenges. The "remembrance" here is  **to recall these strategies and apply them** with confidence and certainty in the promise of God.

1. "Dhikr" as a way to achieve true reassurance:

* Serenity is not just a temporary feeling of comfort, but a deep state of serenity and certainty that stems from contact with God and understanding His wisdom. The verse "Those who believe and their hearts are reassured by the remembrance of God, but by the remembrance of God, hearts are reassured" (Al-Ra'd: 28) refers to this close connection.
* But the "remembrance of God" that inherits tranquility here is not just the repetition of the tongue, but **the universal remembrance**: the remembrance of His greatness and mercy, the remembrance of His wisdom in His destinies, the remembrance of His promises to the believers, and the remembrance of His righteous way of life. When a person lives in a state of constant "remembrance" of this system, and strives to apply it, he finds his heart stable, dwelling, and trusting in God's management, regardless of the external circumstances.

1. "Dhikr" as a practical application and not just a theoretical immersion:

* This perspective emphasizes that the value of a deep understanding of the Qur'an, whether it is an understanding of its apparent system or a sense of its inner meanings, lies in **translating it into practical reality**. What is the benefit of understanding the Sunnah of Allah without applying it? And what is the value of sensing the light of insight without it being reflected in behavior, morals, and transactions?
* True "remembrance" is what **changes and reforms, and** makes man more committed to God's way in all aspects of his life. It transforms knowledge into practical wisdom, and insight into righteous behavior.

Conclusion and Introduction:

Viewing "dhikr" as a way of life connects spiritual depths with practical reality. It ensures that contemplation and immersion in meanings does not become just an intellectual luxury or an isolated spiritual experience, but becomes a driving force for positive change in the lives of the individual and society. It makes the Qur'an a living book, with which we interact and apply at every moment.

Now that we have reviewed the linguistic, psychological, esoteric, and practical dimensions of dhikr, how can we combine all these threads to provide a complete final picture of this deep journey in understanding dhikr?

## The Integral Fabric of Remembrance – A Holistic Vision of the Journey of Awareness and Connection

We have reached our final stop in a "journey into the depths of remembrance." Together, we have sailed from the shores of apparent linguistic meaning, dived into the depths of the soul and soul, explored the horizons of the hidden remembrance, and seen how the trace of remembrance extends into a practical approach to life. Now is the time to gather the threads of this integral fabric and paint a comprehensive picture of the concept of "remembrance" as it unfolds to us through this journey.

In our understanding, "remembrance" is no longer just a passing word or a simple action. We have discovered that it is a multidimensional, deep-rooted, broad-minded concept that represents the essence of human consciousness and its journey of contact with the Truth and the Creator. Let's review together the most prominent features of this integrated fabric:

* **Dynamic Linguistic Basis:** We have learned that the word "male" in its linguistic structure (ykr) has a dual meaning: **complete and comprehensive conscious evocation (yk),** and purposeful and continuous movement and repetition (kr). This basis gives the "dhikr" a vital and effective character, away from inertia or negativity.
* **The Vital Psychological and Spiritual Dimension:** We have seen that "remembrance" is not just a mental process, but a vital activity in the human psyche. It interacts with **multiple levels of memory** (from the everyday to the mother/latency), is closely related **to the center of consciousness and faith (the heart),** and is influenced **by the spiritual world** (the influence of Satan and angels). **Basic worships such as the Qur'an and prayer** are food and spiritual exercise that develop and strengthen our capacity for "remembrance."
* **Radiant esoteric depth:** We discovered the concept  **of the "hidden male"** as a deep layer in memory and consciousness, bearing the imprints of innate nature and original truths. Reaching this depth, although it requires **spiritual purification, deep contemplation and divine guidance**, its fruit is the **"paradise of knowledge and light"** that is full of insight, certainty and tranquility.
* **Methodological practicality:** We realized that "remembrance" is only complete when it transcends the inner state to become **a practical approach to life**. This includes understanding **and applying the Qur'anic system** in decision-making and problem-solving, seeking **reassurance through practical compliance** with God's guidance, and transforming knowledge and insight into **behavior, ethics, and transactions**.

"The Male": An Integrated Journey of Climbing

We can now look at "remembrance" not as a fixed state, but **as a continuous ascent in the degrees of consciousness, closeness, and connection.** This journey includes overlapping and integrated levels:

1. **Basic level of recall:** Retrieving information and knowledge necessary for daily and religious life.
2. **The level of conscious remembrance (tongue and heart):** Moving to recalling God's attributes and teachings consciously and intentionally, and consolidating this through repetition and persistence in remembrance, prayer, and recitation of the Qur'an.
3. **The level of contemplation and recommendation: Exerting**  effort in a deeper understanding of the Qur'an and the soul, and seeking to purify the heart from obscurity, in the hope of touching the "hidden remembrance" and sensing the light of insight and guidance.
4. **The level of practical remembrance (compliance and application): The**  culmination of all the previous levels by transforming awareness, insight, and understanding into practical behavior and a way of life, so that a person becomes a "remembrance" of God in all his circumstances, in his secret and in public, in his worship and dealings.

Integration, not separation:

It is important to recognize that these levels are not completely separate, but rather complementary and feed each other.

* Understanding **the linguistic basis** motivates us to persist and consciously repeat.
* Understanding **the psychological and spiritual dimension** shows us the importance of prayer, the Qur'an, and the influence of unseen factors.
* The quest for  **inner depth** gives the journey of remembrance a radiant dimension and a higher purpose.
* Focusing on **practicality** ensures that our journey remains connected to reality and productive in our lives.

Conclusion of the trip and an invitation to continue:

Our journey of exploration of "remembrance" reveals to us a precious treasure in our religion and in ourselves. It is not just a word or a ritual, but the key to consciousness, the gateway to communication, and the integrated way of life. It is a constant invitation to invoke God at every moment, to contemplate His signs in the horizons and in our souls, and to strive to be truly His servants of remembrance.

This is a series that is just the beginning, and an attempt to open horizons. The journey of "remembrance" remains a personal journey that continues for a lifetime, requiring honesty, effort, and the help of God.

# Supplication in a Clear Arabic Tongue: A Renewed Reading in Connection with God

## The essence of supplication and its place in Islam

Praise be to Allah, Lord of the Worlds, and may peace and blessings be upon the most honorable of the Messengers, our Prophet Muhammad, and upon his family and companions. Afterwards,

Supplication, in its linguistic origin, is a call, a request, and a supplication. In the legal terminology, it is the direction of a servant to his Lord and Creator by asking, requesting, and wanting what he has, and showing the lack and need for it, which is one of the greatest acts of worship and the cause of kinship.

The status of supplication in Islam is great, as it is not just a request for worldly needs, but it is in  **essence pure worship**, as it was narrated from the Prophet (peace and blessings of Allaah be upon him) that he said: "Supplication is worship." In this verse, Allah has called supplication an act of worship, and He has made those who are arrogant about it arrogant in worshiping Him, and He has threatened them with a painful punishment.

Supplication is a **direct connection** between a servant and his Lord, in which he does not need an intermediary. It is the moment when the weak creature comes to the rescue of his powerful Creator and broadcasts to him his complaints, needs and worries. The Almighty said: "And if My servants ask you about Me, then I am near, I will answer the call of the caller, if they call, so that they may respond to Me and believe in Me, so that they may be guided" [Al-Baqarah: 186]. It is an expression of the servant's faith in his Lord, and his certainty of His closeness, ability, hearing, knowledge, and mercy. Indeed, God Almighty gets angry if he does not ask, for supplication is an acknowledgment of His Lordship and His divinity and omnipotence. The Almighty said: "Say: 'My Lord would not care for you if it were not for your supplication'" [Al-Furqan: 77].

## Etiquette of supplication and reasons for answering

Although the door of supplication is open at all times, there are manners that the supplicant should possess and reasons that increase the hope of answering the supplication, which are derived from the Book of Allah and the Sunnah of His Messenger (peace and blessings of Allah be upon him). Supplication is not just words that are spoken, but it is a state of the heart and soul that requires preparation and politeness with the Creator.

Among the most important of these etiquettes are:

1. Sincerity to Allah: The supplication should be sincere to the face of Allah, and it does not mean hypocrisy or reputation. "And they were commanded only to worship Allah, sincere to Him in religion" [Al-Baynah: 5].
2. Certainty of the answer and the presence of the heart: to call the slave when he is sure that Allah will respond to him, and his heart should be present and contemplative of what he says, not heedless or unaware. **This presence of the heart and certainty are among the most important pillars of the acceptance of supplication, and their impact may be greater than mere existence in a virtuous time or place.**
3. Beginning with praising Allah and praising Him, then praying for the Prophet (peace and blessings of Allaah be upon him) and concluding him with it: this is one of the greatest reasons for accepting supplication as mentioned in the Sunnah of the Prophet (peace and blessings of Allaah be upon him). This prayer on the seal of the Messengers, our Prophet Muhammad (peace and blessings of Allaah be upon him), does not contradict the basic Qur'anic principle of believing in all the Messengers and not differentiating between them.
4. Supplication to Allah by His Beautiful Names and Supreme Attributes: It is as if he says: "O Beneficent, have mercy on me, O Forgiving, forgive me." The Almighty said: "And to Allah belong the Most Beautiful Names, so call upon Him by them" [Al-A'raf: 180].
5. Determination in the matter and not in a hurry: The slave should insist on his supplication and repeat it, and he should not rush to answer and say, "I called him but he did not respond to me."
6. The food, drink and clothing should be halal: Eating haraam is one of the obstacles to answering supplications.
7. He should not call for sin or severance of the womb: Allah does not respond to a supplication in which there is disobedience or injustice.

There are times, circumstances and virtuous places in which supplication is answered more than others. The Holy Qur'an implicitly refers to the blessing of certain times (such as the sahar (and the sahar) they ask for forgiveness (such as al-Dhaariyyat: 18] and Laylat al-Qadr (Laylat al-Qadr is better than a thousand months) [al-Qadr: 3]), some places (such as the Sacred Mosque (blessed and a guidance for the worlds) [Al-'Imran: 96] and mosques in general (in houses where Allah has permitted them to be raised and His name is mentioned in them) [An-Noor: 36]. The Sunnah of the Prophet (peace and blessings of Allaah be upon him) comes to detail and specify many of these times (such as the last third of the night, the hour of Friday, the day of Arafah) and the conditions (such as prostration, between the adhan and the iqama) and places. Investigating these virtues is in order to take into account the reasons for answering and seizing the blessings, but they remain helpful factors and presumption of answers, and not basic conditions, because the most important thing is the state of the caller, his heart and his sincerity, which may make his supplication answered at any time and place.

## The Wisdom of Allah in Answering Supplications

A servant may call upon his Lord and insist on supplication, adhering to His etiquette, avoiding His obstacles, but he does not see any trace of an immediate answer to what he has prayed for. Here despair may seep into some hearts, or doubt about God's wisdom and justice. But the true believer knows that God has great wisdom in every matter, and that the delay in the apparent answer or the failure to fulfill the specific request does not mean that the supplication has been wasted.

Supplication is not just words that are given at certain times or places, but are part of an integrated system of faith and practice. The response to supplication is influenced by intertwined factors, including the sincerity and sincerity of the supplicant, the acceptance of the supplication for the Islamic etiquette, the avoidance of obstacles such as eating forbidden food, exerting effort and taking into account the available reasons in what is requested, all while submitting to the absolute wisdom and appreciation of God. Allah (swt), by His knowledge, wisdom and mercy, may delay the answer to a wisdom that He knows, and this delay may be better for the slave than hastening it. "It may be that you hate something which is good for you, and it may be that you love something which is bad for you, and Allah knows and you do not know" [al-Baqarah: 216].

The delay in answering may be a trial and a test of the servant's patience, sincerity of certainty, and steadfastness in supplication.

More importantly, God's response to supplication is not limited to the fulfillment of what the servant has requested. The hadiths are true that God gives the caller one of three things:

1. Either he hastens his call (he will achieve what he asked for in this world).
2. Or he may save it for him in the Hereafter (which is better and more lasting).
3. Or he will be distracted from the evil like her.

In any case, the supplicant is a winner and not a loser, and his supplication has not been in vain. Supplication in itself is an act of worship for which the servant is rewarded, and it is a reason to open the chest and relieve worries, and it is a proof of the strength of the connection with God. The believer should not tire of supplication, and should continue to ask and ask,  **fulfilling as much as he can in terms of heartfelt and practical acceptance,** trusting in the wisdom and mercy of God, satisfied with His decree and destiny, knowing that the good is all the good in what God has chosen for him.

## Understanding the Unique Nature of Communication between the Creator and the Creature - The Art of Dua

Having delved deeper into understanding God's purity from the similarity of His creation, and His perception through His Sunnah and manifestation of His data in the universe, and the importance of contemplation and vigilance of the heart in receiving His direct messages, we now come to one of the most important, private and intimate aspects of our practical relationship with God: supplication and communication with Him. How should we turn to God in our prayers in accordance with our deep understanding of His greatness and purity and the world of the Matter, which is the source of everything? What kind of response do we expect from the Divine Source?

Many of us may conceive of supplication as a casual conversation with a nearby God, or a list of requests that we raise to a higher power, expecting a direct, immediate physical response. This conception, even though it carries the innocence of recourse to God and reliance on Him, may overlook the politeness necessary for the position of divine greatness, and the understanding of the unique nature of communication between the Creator and the creature, and between the world of the matter from which the divine will originates and the world of creation in which its effects are manifested.

**Supplication: Worship, Prayer, Lack, and Asking for "Data" from the Source**

First, supplication is in essence a great worship, an explicit acknowledgment of God's absolute lordship, an acknowledgment of our poverty, weakness, and need for Him at every glance and in every breath. It is a direct connection between the slave and his Lord, the honest whisper of slavery that requires neither a mediator nor a veil. But it can also be seen, in the light of our insightful understanding of the worlds of command and creation, as communicating with the world of matter to request certain "data" from its original higher source.

When we call for guidance, we ask for data that guides us and shows us the truths; when we call for knowledge, we ask for data that reveals the truth and illuminates the paths of knowledge; and when we call for sustenance, healing, or relief of anguish, we ask for data of the causes and estimates that lead to this in the world of creation. We ask God to create, transmit, or facilitate cosmic data that, if combined and interacted, would bring to life what we call for in our reality.

**The Art of Supplication and the Literature of Asking for Data:**

If supplication of this depth is a request for data from a higher source, it has a special etiquette that reflects our glorification of God and our understanding of this unique cosmic process:

1. Honor, exaltation and praise:

Beginning with praise and praise and glorifying God by His beautiful names and supreme attributes is an acknowledgment of the great and infinite source from whom we ask, and an acknowledgment of His absolute perfection before asking for giving. It is a preparation for the heart and mind to receive the Divine Flood.

1. Speech Format ("Our Lord"):

The use of this formula in supplication is an evocation of the meanings of Lordship and management, and an acknowledgment that we ask our Lord and the Administrator of our affairs, in whose hand is the data of everything. As mentioned earlier, it is the "Lord" who manages, raises and repairs the affairs of the world of creation, and is best suited to request data on the details of our lives and our affairs.

1. Distinguish Demand Levels:

It may be polite and wise, as we have already noted, to address the Absolute Divine Self ("God") with pure praise and praise, and absolute submission to His divinity, to which all matters are attained. While the request for specific data (worldly and subsistence needs) is from the "Lord" who holds the keys to the world of creation and its laws. This distinction does not separate the divine self, but rather is an acknowledgment of the manifestations of His attributes in different places.

1. Non-aggression in the application:

We do not ask for impossible data (such as seeing God with sight in this world, because this is contrary to the nature of human existence and to the Almighty's saying, "You will not see me"), or data that lead to sin or severance of the womb, or that contradict His fixed divine traditions in the universe. Supplication is a request for mercy and facilitation, not an attempt to change the divine universal traditions or challenge the Absolute Will.

1. Certainty of the answer with submission to wisdom:

We ask for data while we are sure that God hears and sees, and is able to send and manifest it in the world of creation, but we surrender to His absolute wisdom in when and how to send and manifest it. The answer may not always be in the picture or at the time we expect, but it always carries goodness and wisdom.

**Descending to Tranquility: Statements of Reassurance and Direction of the Path:**

One of the greatest things that Allah can do to respond to the supplication of His sincere servant, or reward his sincere heart that has been addressed to Him with lack and sincerity, is to bring down "tranquility". Serenity, as described by the sources, is not just a fleeting psychological feeling of relief or temporary calm, but a special kind of divine spiritual statement that descends directly on the heart.

Its primary function is to house the random data movement and disturbed steps that may arise in the heart and mind. When negative or conflicting data circulates faster in the heart (due to fear, anxiety, strife, multiple options and pressures), a person loses his stability and ability to make the right decision or see the clear path. Here serenity comes as "divine data" that slows down this random turnover, calms the heart, makes it focus on the right goal and the steps needed to reach it, and gives it reassurance and certainty.

The descent of tranquility, as the verse indicates, often coincides with additional support: "So Allah sent down His tranquillity upon him and supported him with soldiers whom you had not seen" (at-Tawbah: 40). These "unseen soldiers" can be understood as additional forces or statements of support (angels, inspirations, facilitation of causes, opening of doors, hidden directions...) that work in tandem with serenity to stabilize the believer and open the way for him to achieve his good goals or overcome his tribulations.

**The Pledge of Allegiance Under the Tree: The Sincere Heart and the Key to Tranquility:**

Al-Najlat al-Saqina'ala al-Mu'mineen and Bayatham under al-Shajra? Al-Ayat al-Ta'da al-Sa'bah: (Al-Qa'd al-'Aa'id al-'Aa'i'l-'a', 'A'l-'a', 'a'l-ta'a'l-'a', 'a'l-'a', 'a'l-ta'a'l-'a

The "tree" here may symbolize, as we understood in the context of the chain, the source of good and pure data. The pledge of allegiance under it was an expression of sincerity of intention and sincerity, and the full readiness of the heart to be nourished by this divine source and submit to the command of Allah and His Messenger. When God taught them this honesty, serenity, and readiness in their hearts, He sent down to them the signs of serenity, which stabilized their hearts and calmed their fears, and followed them with the statements of the imminent conquest that manifested themselves in the world of creation. This confirms that the sincerity and purity of the heart, and its readiness to receive the manifestations of truth and goodness, is the prerequisite for attaining peace and divine support.

**Communication Limits: No Peer Dialogue:**

We must emphasize once again that this sublime communication through supplication, receiving data and tranquility is different from ordinary human dialogue. We don't wait for a direct voice response or a speech that feels like conversations. Rather, we wait for the impact of these statements on our hearts, minds, and lives: reassurance, guidance, insight, facilitation, openness, solutions to problems, or even just clarity of vision. The ways in which God communicates with us are varied and varied (direct revelation of the prophets, inspiration, true visions, cosmic traditions, messages through events), and supplication is our primary means of seeking help and guidance from the highest source, and reversing our poverty and servitude.

**The bottom line:**

Supplication is the sincere whisper of servitude, and it embodies the bond between the slave and his Lord. It is a request for guidance from the world of matter, and God's response to it may come in different forms, and one of the greatest and most important of these is the descent of "tranquility" as divine statements that reassure the heart and guide the path, and it is often accompanied by support from soldiers that we do not see. The key to attaining this serenity is the sincerity of heart, its purity, and its complete readiness to receive the truth and submit to God's command. Let us turn to God with humble and lackluster hearts, seeking His guidance and serenity, aware of His greatness, being polite in His speech, and believing that the best supplication begins with praise and thanksgiving to the Lord of the Worlds.

## Supplication between glorifying God and understanding His discourse: methodology and meanings

After we have established an understanding of the essence of supplication as an act of worship and a link between the suspended and the transcendent, and we have dealt with its etiquette and its relationship to trust and taking the reasons, and the wisdom of God in responding to it, there remains a delicate question related to how to turn to God in supplication. This approach must reflect the depth of our veneration of him, the sincerity of our lack of him, and also our deep understanding of his discourse in the Holy Qur'an.

**Methodology for Understanding the Qur'anic Discourse: The Key to the Great Supplication**

The key to this deep understanding that enables us to pray to God in the best way lies in the methodology of reading the Qur'an and dealing with its terminology. It is not enough to look at the common literal or idiomatic meaning of words, but it is necessary to delve into the connotations of the "clear Arabic tongue" with which the Qur'an was revealed: "in a clear Arabic tongue" [Al-Shu'ara'a: 195].

This approach requires the following:

* **Understanding the contexts:** Understanding the Qur'anic and revealed contexts of each verse and word.
* **Tracing the roots of words:** going back to the linguistic roots of Arabic words and exploring their multiple and precise meanings.
* **Understanding rhetorical methods:** Understanding how the Qur'an uses similes, metaphors, metonyms, and other rhetorical tools that give meanings new dimensions.
* **Understanding the Overall Objectives:** Linking the Verses, Partial Concepts, and the Overall Purposes of the Qur'an and Sharia.
* **Striving towards the spirit and goals of the text**  : transcending the apparent to the hidden, and searching for the deeper and more comprehensive message of the divine discourse.

It is this holistic and profound approach that enables us to improve our understanding of such grand concepts as "Godhead", "divinity", "equanimity", "divine speech", and even seemingly simpler concepts such as "mosques" or "supplication" itself. It helps us to understand it in its spiritual and intellectual dimensions, which go beyond the inanimate phenomenon to the changing and manifested reality.

**Aspects of glorifying and respecting Allah in supplication based on this understanding:**

Based on this renewed and profound understanding of divine discourse, the glorification and reverence of God is manifested in supplication through several aspects:

1. Allah's purification from the likeness of creation (absolute purity):

It is a complete exaltation, based on a deep understanding of the words of the Almighty: "There is nothing like Him, and He is the All-Hearing, the All-Seeing" [Al-Shura 11:11], that we should not conceive of God in a physical form or limit Him to a place or time. We must prove to him what he has proved for himself of the names and attributes (such as the height, the elevation of the throne, the hand, the face) in a way that befits his majesty and greatness, without going into a way that we do not know about. The exaltation of God requires that He be kept away from everything that suggests imperfection, limitation, or similarity to His creation.

1. Politeness in Asking and Asking:

Respect requires, based on our understanding of our limitations as human beings and the nature of divine discourse, that we do not ask God for what He has denied for the creature in this world (such as the direct visual vision of Him, which He denied when He said to Moses: "You will not see Me" [Al-A'raf: 143]). Rather, we seek to "see" Him with the insight of the heart in His verses that are spread in the universe and the Qur'an.

We should also understand that God's words and communication with us have multiple ways that are proportional to the human condition (revelation, inspiration, cosmic verses, and the Qur'anic statement), so we should not ask for anything that may be specific to His prophets or go beyond God's traditions in dealing with creation. Supplication is a request and mercy, not a test or dictation to the Creator.

1. Choosing the appropriate form of supplication (Lordship and lack of God):

Following the example of the Holy Qur'an in using "Lord" and "Lord" in supplication is an exaltation of God by evoking the meanings of His Lordship, His management and care for us, and a complete acknowledgment of our absolute lack of Him. The phrase "our Lord" carries the connotation of closeness, education, and the continuous management of the affairs of the servants. It is an invitation to those who are in charge of our affairs and manage our affairs, and it befits the status of seeking and trusting in full: "Our Lord, do not overwhelm our hearts yet, for You have given us a gift and grant us mercy from You, for You are the Wahhab" [Al-'Imran: 8].

1. Supplication in the name of "Allah" and the rest of the beautiful names (Jami'ah and Kamal):

This is another exaltation of Allah by the implementation of His command: "And Allah has the Most Beautiful Names, so call upon Him by them" [Al-A'raf: 180]. The supplication of "Ya Allah" (especially in the Sunnah form of "Allah", which is a combination of special call and universal exaltation), or "Ya Rahman", "Ya Rahim", "Ya Tawab", "Ya Ghafoor" and other beautiful names, is an acknowledgment of His perfection and majesty, and an evocation of the divine attribute that suits the request. Respect is achieved by sincerely addressing any of His beautiful names, while acknowledging that the best supplication and guidance is "Praise be to Allah, Lord of the Worlds", which combines His praise with the absolute recognition of His all-encompassing Lordship.

**Conclusion:**

Prayer is not just words, but a reflection of a deep understanding of the divine self and its discourse. When we call upon God, we invoke not only our needs, but also His greatness, His perfection, His management, and His omnipotence. Providing the methodology of contemplating the Qur'an, being aware of the deep linguistic connotations, and choosing the appropriate words all contribute to the elevation of supplication from a mere request to a true worship that glorifies God and befits His majesty, and strengthens the spiritual connection between the servant and his Creator.

## Praiseworthy Hope and Reprehensible Wishful Thinking: A Subtle Discernment in the Heart of the Believer

Continuing our journey in understanding supplication and its etiquette, we reach a precise point that requires a conscious distinction in the heart and behavior of the believer, which is the distinction between praiseworthy "hope", which is the consort of faith and action, and "wishing", which may be a scourge of the expectation of its owner in arrogance and laziness. Both are related to the desire to achieve good, but there is something between them in the starting point and the outcome.

**Wishful thinking, in its linguistic and rhetorical origin,** as we have seen, is "asking for something to happen by way of love", and it is often related to something that is unattainable, impossible, or too late, and its original tool is "wish". The Holy Qur'an used this method to depict for us the heartbreak of the people of Hell. Oh, I wish I hadn't brought his books... Oh, if only she were the judge" [Al-Haqqa: 25-27], or the wishes of the hypocrites (...) Oh, if only I were with them, and I would have won a great victory" [al-Nisa': 73]. This Qur'anic and rhetorical usage indicates that wishing is often associated with what cannot be remedied or what is far from the practical reality of those who wish for it.

Herein lies **the danger of reprehensible wishful thinking in the life of the believer**, which is what the texts warn against: that a slave desires the degrees of the righteous and the reward of the obedient while he is residing in shortcomings, content with the desires of the heart without following them with effort and action. This is the case of the "helpless" in the noble hadith: "And the helpless is the one who follows his own desires and wishes for God." It is arrogance and false hope, as described by those who know it, as a man who hopes for a harvest from a land that he has not ploughed or sown.

As for **the praiseworthy hope,** its linguistic root (RJW) carries the meaning of hope and expectation, but it also carries the meaning of fear, which suggests seriousness and caution. Hope is only valid with action, as the knowers have unanimously agreed. It is the case of the "sack" that "judged itself and worked after death". It is the expectation of good from God, and waiting for His bounty and mercy, but with legitimate reasons, diligence in obedience, and good trust. It is the hope of the believers whom God has mentioned by saying: "Those who believe, and those who emigrated and strove hard in the way of Allah, it is they who hope for the mercy of Allah, and Allah is Oft-Forgiving, Most Merciful" [al-Baqarah: 218], for their righteous deeds (faith, emigration, and jihad) are the presumption of their sincere hope.

The believer does not wish for empty wishes, but rather hopes for the mercy of his Lord, and this hope drives him to work and seek, while asking God for success and acceptance, without security from cunning or arrogance in his work.

**Conclusion:** The believer must distinguish in his heart and behavior between sincere hope that is accompanied by work and good trust, and false wishful thinking, which is only heartfelt wishes with laziness and shortcomings. The first is the path of the farmer, and the second is the path of helplessness and loss.

## Supplication between the Wings of Fear and Hope: The Believer's Balance in His Journey to God

Having distinguished between hope and wishful thinking, let us consider the relationship between supplication, which is the brain of worship, with these two great levels: fear and hope. Supplication is not just an abstract request, but a complex state of faith in which the servant stands in the hands of his Lord, attracted by feelings of hope in His grace and fear of His justice, which is what the Holy Qur'an expresses in the truest expression in describing the condition of the prophets and the righteous.

The people of knowledge and insight from Ahl al-Sunnah wal-Jama'ah say: "A servant walks to Allah between hope and fear, like the wings of a bird." This eloquent analogy emphasizes the need for a balance between these two positions, so that hope does not prevail and leads to security and complacency, and fear does not prevail and leads to despair and despair. Both are necessary for a proper path towards God.

Supplication is the most prominent manifestation of this balance. The believer calls upon his Lord while he is hoping for His answer, hoping for His bounty, and giving good tidings of His generosity, and this is the "desire" mentioned in the Qur'an. At the same time, he calls upon Him while he is afraid of his sins and shortcomings, and he is afraid of his Lord's status and punishment, and this is "fear." Allah has combined them in describing His sincere servants: "They used to hasten to do good deeds and call upon Us with desire and awe, and they were humble to us" [The Prophets: 90].

Rushing to do good deeds (work) comes in conjunction with supplication that combines desire (hope) and awe (fear), all within the framework of "reverence", which is breaking and humbling before Allah Almighty.

**True supplication is not an empty wish,** because it is a serious request that involves an acknowledgment of divine power and human lack. **It is not an abstract hope,** because it is not satisfied with the hope of the heart, but translates it into action and direct request from God. **It is not pure fear,** because fear alone may prevent the question, but supplication involves trusting in God's mercy that opens the door to request.

Thus, supplication is **the practical and devotional expression of the believer's state of balance between fear and hope**. It is turning to God with a heart that hopes for His bounty (hope) and fears His justice (out of fear), asking Him for help, success, mercy and forgiveness. This balance is the secret of the servant's righteousness in his servitude, and it is what makes him diligent in obedience, wary of disobedience, and always turning to his Lord through supplication and seeking forgiveness.

**Conclusion:** Sincere supplication is the fruit of the balance between fear and hope in the heart of the believer. It is not just a request, but it is the servant's supplication to his Lord with a heart that combines hope and fear, which pushes him to do good deeds and upright in the Cause of Allah, and to walk towards Him with two balanced wings towards His pleasures and Paradise.

# Series: "The Best Stories: Exploring the Renewed Depths of Surah Yusuf"

**Why Surah Yusuf? And why now?**

At the heart of the Holy Qur'an, a unique story shines, whose threads were woven with divine care, and whose scenes were drawn with miraculous ingenuity, until it deservedly deserved the title of "Best Stories". It is the story of Yusuf (peace be upon him), the righteous prophet, who was unjustly thrown into the abyss, sold cheaply, resisted a great strife with rare chastity, and endured in the depths of prison with beautiful patience, and then God enabled him in the earth with wonderful empowerment, to become the dear of Egypt and its savior from a grinding famine, and to be reunited with his family after a long separation in a scene full of forgiveness and mercy.

But is Surah Yusuf just a moving historical tale that we read for amusement or to draw direct moral sermons? Or do they carry deeper dimensions and more subtle secrets, whose meanings are renewed and their significance is revealed to every generation that reads them with the eye of contemplation and reflection?

In our age, full of rapid upheavals, complex challenges, and psychological, social, and political conflicts, there is an urgent need to return to the pure source of divine wisdom and to dive into the depths of the "best stories" in search of light and guidance. It is not just the story of a prophet, but a clear mirror in which each of us can see a reflection of our own journey in life: his struggles with injustice and envy, his confrontation with temptations and temptations, his moments of despair and hope, his fall and rise, his search for meaning and self-realization, and his quest for empowerment and elevation.

**What does this series offer?**

This series of five essays aims to embark on a journey of exploration into the depths of Surah Yusuf, attempting to transcend superficial reading and access the multiple layers of meaning that this miraculous text carries. We will start with:

1. **Timeless Narrative and Key Lessons:** We demonstrate the general understanding of the story and its clear faith and moral lessons that have shaped the consciousness of Muslims throughout the ages.
2. **Beyond words: We** dive into the linguistic analysis of some of the central vocabulary and situations, and review the interpretive challenges and the different readings they raised, trying to understand the accuracy of the "Arabic tongue explained".
3. **The Inner Kingdom:** We explore the symbolic, psychological, and spiritual dimensions, to see how the story embodies the journey of human consciousness, its internal struggles, and its quest for purity and elevation.
4. **From the Well of Distress to the Treasures of the Earth:** We focus on practical lessons in leadership, management, planning, and confronting major societal crises such as corruption and famine.
5. **The Renewed Fountain of Lesson and Mercy:** We gather the threads and provide a comprehensive vision of how Surah Yusuf remains a source of inspiration, guidance, and mercy for our contemporary reality with all its challenges.

It is an invitation to join us on this journey, to read the "best stories" anew, to be inspired by them, to feel their guidance, and to feel their mercy, knowing that they contain an inexhaustible treasure of wisdom and light, waiting only for those who open their hearts and minds to reflect and reflect. Are you ready to dive into the depths of Surah Yusuf with us?

## Joseph's Story: Timeless Narrative and Key Lessons

**Introduction: A Mirror of the Human Experience**

Surah Yusuf occupies a unique place within the Qur'anic fabric, as it is the only Surah that tells the story of a single prophet in sequential and comprehensive detail, and God Almighty has described it as "the best of stories." It is not just a historical account of the life of one of the prophets of the Children of Israel, but a profound human journey, full of dramatic transformations, psychological conflicts, severe afflictions, and wondrous divine empowerment. Before diving into the linguistic analyses, symbolic interpretations, or deep social dimensions that will be addressed in subsequent articles in this series, it is necessary to First, to identify the basic narrative of the story as received, and to draw the essential lessons that shaped the understanding of generations of Muslims and their faith and moral experiences.

**The Qur'anic Narrative: From the Well to the Throne**

The story begins with a dream that the boy Joseph sees: eleven planets and the sun and moon prostrate to him. His father, the Prophet Jacob (peace be upon them), realizes the magnitude of this vision, so he advises him not to tell it to his brothers for fear of their cunning and envy. But the fire of jealousy burns in the hearts of the brothers because they feel that the father is favoritistic for Joseph and his brother Benjamin. They plot to get rid of Joseph by throwing him into the absence of the coward, and return to their father with his shirt stained with false blood, claiming that the wolf ate him. Jacob receives the news with great patience, seeking God's help, even if he is overwhelmed by grief.

Youssef picks up a car (caravan) from the pocket, and sells it in Egypt at a cheap price, to be bought by the Aziz of Egypt (its minister or a senior official in Egypt). Youssef finds care in the house of the dear one, and the wife of the dear one is good at it, but she is soon fascinated by him and makes him afraid of himself. Youssef stands in a position of chastity and piety, seeking the help of God and acknowledging the favor of his master over him, and runs away from her. She clings to him and tears his shirt from behind. When her master surprises them at the door, she accuses him of trying to assault her. But the testimony of a witness from her family, and the wife of the torn shirt From behind, Yusuf acquits and condemns her.

Despite his innocence, and in order to quell strife and gossip among the women of Medina, Yusuf is unjustly imprisoned. There, he continues to call him to God, and God gives him the knowledge of the interpretation of hadiths (interpretation of visions). He interprets the two visions of his companions in prison, and his interpretation is verified, but the one who survives them forgets to mention it to the king. Yusuf stays in prison for a few more years.

Until the king sees a strange vision: seven fat cows eaten by seven lean ones, seven green spikes and another dry ones. The public is unable to explain them, and the butler remembers his friend Yusuf. Yusuf is summoned from prison, but he insists on proving his innocence first before he gets out. The king investigates the women's story, and the Aziz's wife confesses and the women acknowledge Yusuf's innocence and chastity.

Joseph comes out with his head held high, and the king is amazed by his knowledge and wisdom. Joseph offers his services in managing the earth's treasury to face the coming years of drought, which is the first of the king's vision, enabling the king and making him responsible for Egypt's coffers. Joseph manages the economic crisis wisely and competently, saving the country and its people.

Famine strikes the land of Canaan, so Joseph's brothers come to Egypt to ask for supplies. Joseph knows them and they deny him. He honors them and asks them to bring their brother from their father (Benjamin) next time, otherwise they have no choice but to go back to their father. They return to their father and convince him after effort and covenants to send Benjamin with them.

The second time, Joseph contrives a ploy by God's command to keep his brother Benjamin with him, by placing the king's swords (his measure) on his journey and then accusing him of stealing. According to their law (which they acknowledged), the thief's reward was to be enslaved, and Joseph took his brother. The brothers return to their father, who is grieving until he loses his sight, but he does not despair of the Spirit of God, and sends them again to search for Joseph and his brother.

In the last meeting, with the intensity of the harm and destitution that has befallen them, Yusuf reveals himself to his brothers in a touching moment. They admit their mistake, and Yusuf meets them with a comprehensive pardon and a beautiful forgiveness: "Do not be sorry for you today, God will forgive you, and He is the most merciful of the merciful." He sends his shirt with them to be thrown on his father's face, and he recoils with a vision, and asks them to bring all their families.

The miracle is fulfilled and Jacob's sight is restored. The whole family moves to Egypt, where Joseph receives them, honors them, raises his parents to the throne, and his brothers and parents prostrate themselves before him (prostration of greeting and honor, which was permissible in their law), and Joseph's first vision is fulfilled in all its details. The story concludes with Joseph's supplication, thanking God for His blessings upon him, asking for steadfastness in Islam and a good ending.

**Pivotal Figures and Key Roles:**

* **Yusuf (peace be upon him):** The protagonist of the story and its center, representing patience, honesty, chastity, honesty, wisdom, forgiveness, and reliance on God in the face of the most severe adversities.
* **Ya'qub (peace be upon him): The** Father of the Prophet, represents wisdom, fatherly love (which may afflict him), beautiful patience, absolute trust in the mercy and mercy of Allah.
* **Joseph's brothers:** They represent the weakness of the human soul in the face of envy and jealousy, then remorse, and repentance and confession of mistakes.
* **The wife of the dear one: It** represents (in the traditional understanding) seduction, the temptation and adornment of the world, and the hand of women.
* **Aziz Misr:** He represents worldly power, and he shows an aspect of justice and fairness at the beginning.
* **The King of Egypt:** He represents the supreme authority that seeks the truth, values knowledge and competence, and empowers the righteous.

**Essential Lessons and Timeless Lessons:**

The story is full of countless lessons and lessons, but some of the most prominent and foundational ones are:

1. **Patience is the key to salvation: Joseph's** journey from the well to the prison to the throne is a living embodiment of the virtue of patience over affliction and certainty of God's salvation. Jacob's patience is also a unique model ("Patience is beautiful").
2. **The consequences of envy and injustice are dire:** what the brothers did out of envy caused them and their father years of pain and grief, and God's decree did not prevent Yusuf from being empowered.
3. **The value of chastity and piety:** Yusuf's steadfastness in the face of temptation was the reason for his survival and high status, and he provides a model for the youth of every age.
4. **The importance of science and wisdom: Joseph's** knowledge of the interpretation of visions and his wisdom in managing the crisis saved an entire nation.
5. **The Supremacy of Forgiveness and Tolerance:** The pinnacle of the story is manifested in Yusuf's comprehensive pardon of his brothers despite all they did, which is a lesson in transcending revenge and healing the wounds of the past.
6. **God's plan is above all management:** The story shows how God Almighty manages things with His wisdom, comes out of adversity with grants, and makes what seems evil the cause of great good, and that His plan is inevitably in effect.
7. **The status of the family and the womb:** Despite the bitter conflict, the family bond remained the last resort, and the story culminated in reunion, underscoring the value of the kinship.
8. **Al-Thaqa'ah ba'l-Allaah wa'l-'aam al-'aas**: "I'm going to say, 'I'm going to be a'l-wa'l-'a'i'a'i', 'A'l-da'a'a'i'l-'a'i'a', 'A'l-da'a'i'l-mu'min'.

**Conclusion: A foundation for the structure**

This reading of the basic narrative and its essential lessons is the cornerstone of understanding Surah Yusuf. It is a story that has touched the hearts of millions and shaped their moral and faith consciousness. On this solid foundation, in the coming articles we can build deeper analyses, explore nuanced linguistic semantics, delve into symbolic and psychological interpretations, and examine the social and political dimensions that may be hidden between the lines of the "best stories," to see how they are renewed in each age.

## Supplication between Tawakkul and taking the reasons

One of the fundamental concepts that is often confused when talking about supplication is the concept of "trust" and its relationship to taking the reasons. Islam is a religion that balances between the work of the heart and the work of the wounded, and between relying on God and exerting effort.

**True Tawakkul** is the sincerity of the heart's reliance on Allah to bring benefits and ward off harms, with full trust in Him, and delegating the matter to Him. It is a great worship of the heart. But this Tawakkul does not mean abandoning the legitimate reasons that Allah has commanded or permitted. Rather, **taking the reasons is an integral part of the correct Tawakkul**.

Whoever abandons the quest for sustenance, neglects treatment when sick, or does not prepare for the exam, sufficing with supplication and saying that he is relying on God, is in fact a "mutawakkil" and not a mutawakkil. This "reliance" is a reprehensible behavior that contradicts the guidance of the Prophet (peace and blessings of Allaah be upon him) and the universal and legitimate Sunnah of God. The Prophet (peace and blessings of Allaah be upon him), who is the master of the Mutawakkilin, used to take all available reasons: he planned to emigrate, hired a guide, wore two shields in battle, dug a ditch, and saved the sustenance of his family, all with constant supplication and complete reliance on Allah. He said to the Arab, who asked him about leaving his elegance, "Reason with her and put your trust."

Supplication **does not replace work**, and action **does not replace supplication**. The believer combines the two; he exerts his effort and takes the available reasons, then he calls upon Allah with a trusting heart to bless his quest and to crown his efforts with success and success, acknowledging that the matter is all in the hands of Allah, and that the reasons do not bear fruit except by His will. "If you are determined, then put your trust in Allah, for Allah loves those who trust in Him" [Al-'Imran: 159].

Neglecting to take into account the reasons under the pretext of reliance or sufficiency in supplication inevitably leads to backwardness, weakness and poverty at the level of the individual and society, which is a flawed understanding of religion.

**Conclusion and Connection:**   
Supplication, as the greatest form of worship, requires a deep understanding of those whom we call upon. This understanding is based on  **the unity of Godheadship** (acknowledging that He is the only Creator Lord, the Owner, the Creator, the Owner, the Sole Manager), the unity of divinity (singling Him apart in worship and supplication without intermediaries or partners), and the unity of names and attributes (purifying Him from the similarity of His creation and proving His absolute perfection).

When we call upon "our Lord," we invoke His absolute lordship, His management of our affairs, and our lack of Him. When we call upon "God" or any of His beautiful names, we invoke His divinity, majesty, and perfection, invoking His great attributes. When we avoid seeking the impossible (such as seeing with sight) or delving into what God has acquired His knowledge (such as how), we glorify and respect God.

Let our supplication therefore be a combination of following the examples of the Qur'an in the use of "our Lord", and the implementation of Allah's command to supplicate by His Beautiful Names as He says, "Call upon Him by them", and the application of the Sunnah of our Prophet (peace and blessings of Allaah be upon him) in increasing the number of "Allah", all with a present heart and a humble soul, with complete devotion to Allah from all imperfections and similarity to the creatures, and with the complete certainty that He is the Hearer, the Near, the Answerer.

## Beyond Words: Linguistic Analysis and Interpretive Challenges in Surah Yusuf

**Introduction: Diving into the "Clear Arabic Tongue"**

After reviewing in the first article the general narrative of Surah Yusuf and its clear basic lessons, we now move on to a deeper level of contemplation, trying to reach beyond the appearance of words and events. The Holy Qur'an affirms that it was revealed in a "clear Arabic tongue" (Al-Shu'ara': 195), and this tongue is not just a tool for conveying direct meaning, but rather an accurate and miraculous graphic system, which carries with it multiple layers of connotations, and reveals subtle secrets when contemplating its vocabulary, structures, and contexts. Surah Yusuf, as "the best of stories" , full of such words and attitudes that have sparked interpretive debates throughout the ages, and called on contemplative people to try to decipher their linguistic codes for a deeper understanding of the intention of God Almighty.

**Interpretive Challenges and Points of Contention:**

The surah is full of places that call on the exegetes to ijtihad and in which there are many sayings, which opens the door to renewed and critical readings:

1. **The nature of "evasion" and "immorality":**
   * **Traditional reading:** It is believed that "his desire to be in her house for himself" means an attempt to openly sexually seduce him to fall into "immorality" (adultery). The interpretation of the words of the Almighty, "Thus let us turn away from him evil and immorality" (Yusuf: 24) is that God has distracted him from falling into this heinous act and the preliminaries that surround him (evil).
   * **A sociolinguistic reading (such as that proposed by Yasser al-Adeerqawi):** It stops at the use of the word "fornication" instead of "fornication" (the usual Qur'anic term for adultery). Proponents of this view argue that "fornication" may have a broader meaning related to corruption and major deviance (especially financial or administrative), citing other verses such as the prohibition of immorality, vice, and prostitution. They argue that "obscenity" may be an attempt to force or persuade him to participate in a corruption scheme, and that evil is the general harm that may be inflicted on him or society.
   * **A symbolic-psychological reading (such as that proposed by Ahmed Yasser):** Al-Marawda is seen as a symbol of the internal conflict with the "evil soul", as this soul tries to seduce the pure side (Yusuf al-Dakhli) to deviate from the path of truth, whether this deviation is sexual or otherwise.
2. **The Truth of "Pocket" and "Car":**
   * **Traditional reading:** "Jab" is an abandoned or underused water well. The "car" is a convoy of travelers who passed by by the place by chance and sent their wards (legs) to get water and found Youssef.
   * **A socio-linguistic reading (Yasser al-Adirqawi):** The word "car" is associated with its use in the Qur'an in the sense of "fishermen" (in Surah al-Ma'ida). It argues that the "saddle" may be a pit or a trap used by these fishermen, and that the "incoming one" is the person in charge of inspecting these traps. This interpretation changes the dynamic of Yusuf's discovery and sale.
3. **The recurring significance of the "shirt":**
   * **Traditional reading: The** shirt is the garment worn by Joseph. The shirt of the blood of lying, the shirt torn from the back as proof of innocence, and the shirt of Joseph who sent Jacob to his sight are all real physical shirts with pivotal roles in the story.
   * **A Linguistic-Metaphorical Reading (Yasser Al-Adirqawi et al.):** While they do not deny the existence of a physical shirt, they believe that the repetition of the word in this form carries a deeper connotation. "Shirt" may symbolize **"what embodies personality"**, i.e., reputation, identity, status, or status. The first shirt (blood) unjustly tarnished his reputation, the second (torn) proved his former innocence and good reputation, and the third (the messenger of Jacob) represents Joseph's new status that restored hope and insight to his father.
4. **Imprisonment after proof of innocence:**
   * **Traditional reading:** Youssef's imprisonment despite his innocence as a temporary solution to quell strife and avoid the scandal that may befall the house of al-Aziz and the women of the upper class, or as a kind of additional affliction.
   * **A socio-political reading (Yasser Al-Adirqawi):** You believe that his imprisonment was  **a deliberate political arrest** by the corrupt elite (women and their husbands) after his innocence and nobility were proven, for fear that he would expose their corruption and lead a movement against them.
5. **The Concept of Divine T"Kidding":**
   * **Traditional reading:** "Thus we have done for Joseph" (Joseph: 76) is interpreted as a gentle and wise divine plan that enabled Joseph to achieve his goal (keeping his brother) in a way that does not contradict the apparent laws, and it is a good hand in exchange for an evil one.
   * **A Linguistic-Comparative Reading (Yasser Al-Adeerqawi):** It focuses on the word "as well" to link this divine intrigue to the intrigue that Yusuf himself was subjected to previously by his brothers (the accusation of theft at the pocket according to his interpretation), so that the divine response is of the kind of action and the same mechanism for achieving justice.
6. **Tafseer "Qadd-e-Khuzibuwa" and "Qad-e-Khuzibuwa":**
   * **The famous reading (they lied - emphasized)** means that the Messengers, after despairing of the faith of their people, became convinced and thought that their people had lied to them definitively and there was no hope for their faith, and then victory came. (As in Mahmoud's interpretation).
   * **Another reading (they lied - with dilution)** means (as Yasser al-Adirqawi strongly argues) that the messengers themselves, in moments of human weakness and extreme despair, were tempted to think that the revelation that came to them had lied to them (it was not true or that the victory was too late), and when they reached this critical level of psychological affliction, the victory of God came to them. This reading, although less well-known, finds some support in anomalous readings and ancient exegetical narratives and provokes deep reflections on the human nature of the prophets.

**The Clear Arabic Tongue: The Key to Renewed Understanding**

The existence of these controversial points of interpretation and different interpretations does not mean that there is a contradiction in the Qur'an, but rather it indicates its richness and the depth of its "clear Arabic language." This tongue uses the word with great precision, and a single word or combination may carry layers of meaning that are revealed to the contemplative according to his tools and the context of his view.

* **Importance of context:** A word cannot be understood in isolation from its context within the verse, the surah, and the Qur'an as a whole.
* **Linguistic roots:** Going back to the root of a word and its fluctuations may reveal deeper meanings.
* **Structure and Contrast:** The method of syntax, meeting and repeating words carries important connotations.
* **Lack of complete synonymy:** Recognizing that words that are close in meaning (e.g., obscenity, obscenity, watering, and screaming) may carry subtle differences that are intended for themselves.

**Conclusion: An Invitation to Reflection, Not Stagnation**

The purpose of reviewing these linguistic analyses and interpretive challenges is not to confuse or to give preference to one reading over another, but rather to constantly reflect and not be rigid in a single inherited interpretation. The application of reason, the use of language tools, and the attempt to understand the text in its various contexts (historical, linguistic, social, and psychological) is what keeps the Qur'an alive and renewed in our hearts and minds. The next article will take us to another dimension of Surah Yusuf, which is the psychological and spiritual dimension, to see how the journey of human consciousness manifests itself Through the symbols of this great story.

## Joseph and the Inner Kingdom: The Journey of Consciousness and Psychological Conflict in the Surah

**Introduction: The Story as a Mirror of the Soul**

"The Best Stories" transcends the boundaries of time and space to touch a deep chord within every human being. After reviewing the basic narrative and stopping at some linguistic and interpretive challenges, we now dive into another of the rich dimensions of Surah Yusuf: the symbolic and psychological dimension. From this perspective, the story is no longer just a narrative of external events that happened to one of the prophets, but rather becomes an accurate mirror that reflects the journey of human consciousness in its internal struggle, its aspirations for elevation, and its suffering in the face of the forces of darkness lurking deep within it. It is, as he sees it. Some of the contemplatives (such as Ahmad Yasir's interpretation) have a symbolic map of the "inner kingdom" of man.

**Characters as Symbols of Internal Forces:**

In this symbolic reading, the forces that are active within the human soul are embodied in the characters of the Surah:

* **Yusuf (peace be upon him):** He no longer represents only the historical person, but symbolizes **the purest and highest essence within the self**. He is the "inner Joseph": the living conscience, the light of insight, common sense, higher values, spiritual beauty, the enlightened mind, and all that is bright and noble in us. He is the divine seed that we seek to develop and preserve.
* **Joseph's brothers:** They represent **the negative and dark forces in the soul**. They are the embodiment of negative thoughts and feelings that hinder elevation: envy, jealousy, hatred, selfishness, ignorance, arrogance, love of appearances, and despicable tendencies that seek out of passion or nervousness to suppress the "inner Joseph" and to make him disappear and throw him into the "pocket" of oblivion or ignorance.
* **Dear Woman:** Becomes a powerful symbol of **the "evil soul."** This unbridled inner force is naturally inclined towards lusts, whims and uncontrolled desires, and always seeks to seduce "Fitana" (the pure inner Yusuf) and drag him towards deviation and fall.
* **Ya'qub (peace be upon him):** It may symbolize  **the believing heart or the deep soul** that grieves the loss of purity (the absence of Yusuf), is patient and trusts in God's mercy, and remains sure of the return of serenity and the fulfillment of the divine promise.
* **King:** It may symbolize  **the conscious mind or the higher will** that distinguishes truth from falsehood, responds to wisdom (interpretation of visions), and enables good (Yusuf al-Dakhli) when it proves its worthiness.

**Events as stages in the spiritual journey:**

The events of the Surah acquire new connotations in the context of this inner journey of consciousness:

* **Throwing Joseph into the Pocket:** It is no longer just an external conspiracy, but an **internal process of suppression of conscience and goodness**. It is a burial of higher values, a deliberate disregard for the voice of truth, and a surrender to the negative emotions represented by brothers.
* **Al-Marawda and Yusuf' s Resistance:** The embodiment of the **fierce conflict between the Umrah soul (the wife of the dear) and the pure essence (Yusuf).** Joseph's resistance symbolizes willpower, adherence to principles, and the ability of the higher consciousness to refuse to bow to inner temptations, even in the most apparent moments of weakness.
* **Prison:** It is not seen as a defeat, but as a necessary stage of **spiritual refinement and purification**. It represents a period of solitude, contemplation, and tribulation that refines the soul, strengthens the will, and deepens and purifies consciousness. It is a period of "downward fall," in which the outward appears to be a decline, but the subconscious is an elevation and maturation in preparation for the stage of empowerment.
* **Interpretation of visions:** It symbolizes the **emergence of wisdom and inner insight** after a period of struggle and refinement. Joseph's ability to understand hidden messages (visions) reflects the ability of the evolving consciousness to decipher reality and understand the Sunnah of God in the soul and the universe.
* **Empowerment in the Land (Taking Over the Treasury):** Represents the **stage of the manifestation of "Yusuf al-Dakhli" and his dominance**. When consciousness reaches a high degree of purity, wisdom, and strength, it becomes the controller of the "treasures" and powers of the soul, directing them towards the good and the common good (as Joseph did in managing the economic crisis).
* **The fulfillment of the first vision (the prostration of the planets, the sun and the moon):** it symbolizes the **arrival of a state of inner integration and harmony**. When Joseph (the Supreme Essence) becomes the hegemon, all other forces, ideas and sources of consciousness (brothers/planets, parents/sun and moon) are subordinate to him and accept his leadership, and a state of peace and inner unity is achieved.

**The Purpose of the Journey: Liberation and Reaching the Inner "Al-Aqsa"**

The ultimate goal of this symbolic journey is to **be freed from the control of negative forces** (inner brothers and the princely soul), and to achieve  **the elevation of consciousness** to its highest levels. This elevation brings man to a state of serenity, purity, peace, and deep connection to the truth, a state that can be symbolically called the inner "Al-Aqsa Mosque", or the "kingdom of the spirit", which is ruled by the inner "Joseph" with justice and wisdom.

**Conclusion: Surah as a Guide for the Soul**

In this sense, Surah Yusuf goes beyond being a story to become a deep psychological and spiritual guide. It reveals to us the nature of our inner struggles, and shows us the path of possible growth and elevation. We learn that the path to inner empowerment inevitably passes through confronting the darkness within us (envy, lust, ignorance), through patience with adversity that refines us, and through constant adherence to higher values. It is a story of hope that confirms that the "Yusuf" that lies deep within each of us is capable of emergence, if we believe in striving and striving towards Light. The following article will take us from this inner world to how these principles manifest themselves in the world of practical reality, management, and leadership.

## From the Well of Tribulation to the Treasures of the Earth: Lessons of Leadership, Management, and Confronting Corruption

**Introduction: From Inner Meditation to External Influence**

Having explored in the previous articles the basic narrative of Surah Yusuf, delving into its linguistic and interpretive challenges, and delving into its symbolic and psychological dimensions as a journey of inner consciousness, we now move on to examine how this journey manifests itself in the world of practical reality and societal influence. The story of Yusuf (peace be upon him) is not just a tale of patience, chastity, or individual spiritual elevation, but also a unique model of wise leadership, successful management of crises, and facing major societal challenges, including corruption. The Surah offers practical lessons It is very important for those who assume responsibility at any level, whether in the family, the institution, or the state.

**Qualities of a Successful Leader: Joseph's Model**

Youssef's personality, especially after he was released from prison and empowered, embodied many of the basic qualities of a successful leader and manager:

1. **Honesty and Integrity (Hafeez):** Youssef's demand to take over the "treasures of the earth" was not motivated by personal ambition, but by confidence in his ability to preserve and be honest. The quality of "Hafeez" does not mean merely the physical conservation of resources, but includes absolute honesty, integrity, keenness on public funds, and protection from waste or embezzlement. Yusuf's history of patience, chastity, and resistance to temptations is the best evidence of this unwavering honesty.
2. **Knowledge and Competence (Aleem):** Yusuf did not content himself with honesty, but also associated it with knowledge, "I am Hafeez Aleem" (Yusuf: 55). His knowledge was not only in the interpretation of visions, but also extended to include a deep understanding of the principles of management, strategic planning, anticipating crises, and developing practical solutions to them. As some prudents (such as Yasser Al-Adeerqawi) have pointed out, the word "Aleem" may also imply his prior knowledge of the potential flaws and corruption in the financial and administrative system that existed, which qualifies him to address them effectively.
3. **Initiative and responsibility:** Youssef did not wait to be offered the position, but rather took the initiative when he saw the urgent need for his competence and knowledge to save the country from imminent famine. This reflects a high sense of responsibility and a willingness to offer expertise in the service of the common good.
4. **Wisdom and farsightedness:** His wisdom was manifested in the precise interpretation of the king's vision, and in the development of a solid economic plan to face the crisis that extends for fourteen years, taking into account saving, consumption, and preserving the seeds for the future.
5. **Ability to plan and organize:** The plan was not just theoretical ideas, but required a superior ability to organize and execute, manage resources, and distribute supplies fairly, which Youssef succeeded in efficiently.
6. **Justice and mercy:** Even in dealing with his brothers who wronged him, Joseph showed justice (he only took those who found his possessions) and mercy and generosity in his dealings.

**Crisis Management: The Economic Plan as a Model**

Youssef's plan to face the drought years is an integrated model in crisis management:

* **Accurate diagnosis:** Understanding the nature and duration of the crisis based on the interpretation of the vision.
* **Long-term planning:** Develop a plan that spans 14 years (7 prosperity and 7 hardship).
* **Resource Management:** Advocating for intensive farming in years of abundance.
* **Preservation and storage:** Ordering the grains to be left in their spikes to keep them from damage and decay for as long as possible (and perhaps also to prevent them from being easily stolen, as indicated in some readings).
* **Rationalizing consumption:** Limiting a limited amount of consumption to "only a little of what you eat."
* **Preserving assets for the future:** Strategically saving seeds "only a little bit of what you fortify" to ensure the continuity of agriculture after the crisis.
* **Equitable distribution:** Receiving delegations and providing them with provisions (as happened with his brothers and others) shows the existence of a system of resource distribution.

**Confronting Corruption: A Reading in the Challenges**

Although the reading that focuses on administrative corruption as the main cause of Yusuf's first ordeal (with the wife of al-Aziz and the women) is a ijtihad reading that requires caution, Yusuf's general path offers lessons on how the righteous individual can deal with environments that may be tainted by corruption:

* **Steadfastness in principle:** Youssef refused to engage in any action he saw as wrong or a breach of trust, even if it cost him his freedom.
* **Exposing the flaw (when able):** His insistence on exonerating his arena and exposing the truth about the "women's handiwork" before getting out of prison can be seen as a necessary step to clear the atmosphere and reveal the truth as the basis for any subsequent reform.
* **Reform from a position of responsibility:** His request to take over the coffers of the earth was not only to manage the economic crisis, but can also be understood (in the reading of Yasser al-Adeerqawi) as a desire to reform the financial and administrative system from within, taking advantage of his knowledge of the flaws ("I am Hafeez Alim"). Effective reform often requires the presence of righteous and competent people in positions of responsibility.
* **The need for a supportive authority:** Youssef would not have been able to implement his reform plans without the king's support and trust ("Bring it to me and I will extract it for myself," "Today we have an honest man"). This highlights the importance of having a high political will to support reform and fight corruption.

**Comparison between leadership and management:**

The story also shows the difference between roles:

* **The King (High Leadership):** His role is to see the big picture (vision), to seek the truth, to delegate power to the competent (to seek the help of Yusuf), and to provide support and protection (empowerment). Perhaps it does not require detailed knowledge of management as much as wisdom and the ability to choose the right men.
* **Yousef (Executive Management):** His role is detailed science, careful planning, tight execution, and honesty in managing resources. Here the importance of "conservation" and "science" as basic qualities emerges.

**Conclusion: Joseph as a Model of the Good Administrator**

Surah Yusuf, through the journey of its noble prophet, presents an immortal example of a good leader, manager, and official. The story teaches us that the path to true empowerment does not pass through moral compromises or corruption, but through the gate of patience, honesty, knowledge, and efficiency. And that facing major challenges, whether economic crises or administrative corruption, requires wisdom, planning, and a solid will, while recalling reliance on God and seeking His help. In the last article, we will gather the threads of this series to see how Surah Yusuf remains a renewed fountain of lessons, mercy, and guidance In our contemporary life in all its dimensions.

## Surah Yusuf: A Renewed Fountain of Lesson and Mercy in Our Contemporary Life

**Introduction: Musk Seal for the Best Stories**

We have come to the conclusion of our journey of exploring the depths of the 'best stories'. This series began with the basic narrative of Surah Yusuf and its essential lessons, then moved on to dive into its linguistic and interpretive challenges, and from there to explore its symbolic and psychological dimensions as a journey of inner awareness, to analyze its practical lessons in leadership, management, and facing societal challenges. Now, we gather all these threads to answer a fundamental question: How does Surah Yusuf, with all its details and dimensions, remain a renewed source of lessons, mercy and guidance in our contemporary reality full of complexities and challenges?

**The Lesson: Bridges of Meaning between the Past and the Present**

Allah Almighty concludes Surah Yusuf by confirming the purpose of the stories of the Prophets: "In their stories there was a lesson for the people of understanding" (Yusuf: 111). As mentioned earlier, the "Abra" linguistically carries the meaning of "passage" and transition. The stories of the Qur'an, with Surah Yusuf at its heart, are not just historical tales for amusement or knowledge of the past, but rather "passages" and bridges that the Qur'an provides between that time and our present reality. They invite us to:

1. **Mental Transition:** Moving our minds and imagination to the time and context of the story, to understand events, characters, and motivations within their circumstances, avoiding projecting our current patterns onto them directly.
2. **Drawing Wisdom:** After understanding the context, we draw the core principles, timeless values, and divine traditions that are manifested in the story.
3. **Reverse crossing:** returning these principles and judgment to our contemporary reality, to see how they can be applied and used to face our challenges and understand our experiences.

**Surah Yusuf and Answers to Contemporary Challenges:**

When we express the Surah of Yusuf to our reality, we find that it provides answers and calm glimpses to many of our pressing issues:

* **Crises of trust and corruption:** In a world that suffers from crises of trust in leaders and institutions and where financial and administrative corruption is widespread, Youssef's story (especially in the readings that focused on this aspect) provides a model of integrity and efficiency, and emphasizes that science and honesty are the basis of real reform, and that empowerment must be for the competent good.
* **Family Relationship Conflicts:** The Surah provides a real-life laboratory for complex family dynamics: the effects of discrimination between children, the danger of envy, the challenges of intergenerational communication, the importance of the father's role, the strength of the bond of brotherhood despite differences, and the transcendence of forgiveness in bridging the rift. It is a constant call to reconcile one's relationship and hold on to the kinship.
* **The Search for Meaning and Identity Crises: Joseph's** journey from the dreaming boy, to the oppressed slave, to the innocent prisoner, to the empowered minister, represents a journey of self-search and the realization of meaning amid the vicissitudes of life. The symbolic and psychological reading of the surah offers pathways to reconciling with oneself, understanding internal conflicts, and elevating awareness toward a higher goal.
* **Crisis Management and Planning for the Future:** In an era of successive crises (economic, environmental, social), Youssef's Economic Plan provides a model for strategic thinking, long-term planning, prudent resource management, rational consumption, and preparation for the uncertain future.
* **Mental Health and Trauma Coping:** Yacoub's patience, Yusuf's steadfastness in prison and prison, and their ability to overcome adversity and deep psychological trauma, provide lessons in psychological resilience, the importance of relying on God, not despairing of His mercy, and the need to express grief in a healthy way (broadcast complaint and grief to God) without indignation or alarm.
* **Chastity and Facing Temptations:** In an open world where temptations increase and diversify, Yusuf's attitude in the face of the temptation of the dear wife remains a beacon and an example in adhering to the principle and adhering to chastity and piety as an impregnable fortress.

**Mercy and Guidance: The Essence of the Message**

The last verse of the Surah emphasizes that the stories of the Qur'an are not only an intellectual lesson, but also "a guidance and mercy for a people who believe."

* **Al-Huda:** Surah Yusuf provides practical guidance in various aspects of life: how to deal with injustice, how to endure adversity, how to resist temptation, how to manage our responsibilities, how to forgive those who have wronged us, how to trust and think well of God.
* **Mercy:** God's mercy is clearly manifested in the story: in Joseph's deliverance from obscenity, in his protection from immorality, in his knowledge and wisdom, in his empowerment, in his reunion with his family after a long separation, in his acceptance of the brothers' repentance, and in his kindness and patience to Jacob. Human mercy is also manifested in Joseph's forgiveness and in Jacob's feelings of fatherhood. Reading the story with a believing heart overflows the heart with peace, mercy and hope.

**Conclusion: An Invitation to Endless Reflection**

Surah Yusuf, with its richness, depth, and multiple levels of reading, assures us that the Holy Qur'an is a book whose wonders do not end and are not created with many responses. Every conscious reading, whether it follows the traditional, critical or symbolic approach, adds a new dimension to our understanding and makes us more connected to this miraculous text.

The "Best Stories" is not just a story to be told, but an open and continuous invitation to contemplate, to reflect, to acclamate, and to apply. An invitation to discover the "Joseph" that lies within us, to strive against his negative "brothers", to resist the temptations of the "princely soul", to be patient with the beautiful patience of "Jacob", and to seek to empower goodness and justice in the "land" of our reality, always trusting in the mercy of God that has encompassed everything, knowing that in the stories of the first two there is a "lesson", "guidance" and "mercy" for us at all times.

# Series: Murder, Coercion, Juggernaut, Invasions, and Sterilization of the Woman in the Noble Qur'an - Deconstructing the Narrative and Rereading

In the rich fabric of Qur'anic discourse, central concepts and stories emerge that, throughout the course of Islamic understanding, have formed points of deep debate and divergent interpretation, and have greatly influenced the image and message of Islam. Concepts that touch on the essence of faith, the limits of freedom, the sanctity of life in its multiple dimensions, and the nature of the conflict between guidance and error. At the forefront of these intertwined and fateful axes are: **murder (fighting), coercion (and the principle of "no coercion in religion"), the juggernaut, the historical narrative of the invasions, and the story of "Aqar Naqat Saleh."**

How can we reconcile the verses that speak of fighting with the description of the Qur'an as "guidance and mercy to the worlds"? How does the concept of "fighting" fit into the unequivocal principle of "no coercion in religion"? What is the "juggernaut" that we have been commanded to disbelieve, and how is his rejection related to the realization of free faith? How do we understand the historical narrative of the "Prophet's invasions" that is often presented as a factual basis for these concepts? How do we even read the actions described in other Qur'anic stories, such as "Aqr al-Naqa", are they merely violent material acts or carry deeper connotations that go beyond the apparent?

Established traditional interpretations of these themes have dominated, often based on specific historical contexts, later textual sources of the Qur'an (such as biographies and hadiths), or on a literal and direct understanding of the acts described. This has sometimes produced a picture that may seem contradictory or fragmented, placing physical violence and political coercion at the center of the prophetic experience, or reducing stories with deep symbolic dimensions (such as the story of the Naqa) to a mere physical event, which may contradict the spirit of the Qur'an and its lofty values such as justice, mercy, freedom of belief, and inclusiveness Life.

Inspired by our critical and innovative dialogues, this series aims to delve deep into these interconnected concepts and stories, armed with a critical methodology that prioritizes the Qur'anic text as a dominant and authentic source, analyzing its language, exploring the roots of its words, and examining the contexts of its verses, with a radical questioning of inherited historical narratives and literal interpretations in the light of the Qur'an, reason, and logic.

**Together, we will try:**

1. **Deconstructing narratives and inherited understanding:** Reviewing common interpretations of murder, coercion, and juggernaut and critiquing "invasion" narratives as a source for these interpretations, as well as rereading the verbs described in Qur'anic stories such as "Aqar al-Naqa," and showing how literal understanding may conceal deeper meanings or be influenced by later contexts.
2. **Exploring authentic Qur'anic connotations:** Searching for the most comprehensive and consistent meanings of these concepts and actions within the Qur'anic fabric, including metaphorical and moral dimensions (e.g., "moral killing," "intellectual fighting," "juggernaut as a method of seduction and coercion," and "inability to understand").
3. **Highlight Qur'anic dominance and internal coherence:** Reveal the absolute harmony between the Qur'anic principles (especially "no compulsion in religion" and "the sanctity of the soul") and a deeper understanding of the concepts of fighting, juggernaut and actions described in the stories, thus removing the apparent contradiction created by superficial interpretations or parallel narratives.
4. **Reconstructing the Overall Picture:** Presenting a comprehensive picture of the Prophet Muhammad, his message, and the stories of the Qur'an, based on the Qur'an alone, as a messenger of guidance, knowledge, mercy, freedom, and intellectual dialogue, not as a military commander who built his state on invasions and coercion, and as a book that carries layers of meanings that go beyond the physical appearance.

It is a call for deep reflection, to challenge inherited axioms, and to free the mind from the power of literal interpretations and narratives that may not withstand Qur'anic and logical criticism. It is an exploratory journey towards a more authentic and profound understanding of the message of the Holy Qur'an in these fateful issues, with the aim of restoring the image of Islam as a religion of life, light, freedom and understanding, away from the shadows of murder, coercion, tyranny and sterility of thought that may be falsely attributed to it or as a result of misinterpretation.

## The Juggernaut in the Qur'an – Decoding the "Easy Seduction" and Rejecting Coercion

The word "juggernaut" in the Qur'an has always provoked multiple interpretations ranging from Satan, idols, and a transgressive ruler. But an in-depth reading, free from the constraints of later formation and the methodology of "opening the word" that goes back to its original roots, reveals a more nuanced and profound meaning, closely linked to the issue of coercion in religion.

The perspective we have discussed is that the word "juggernaut" is not necessarily a specific entity, but rather a concept that describes a "method" or "method." Going back to its possible roots ("ta" meaning "easy, easy, available, and ready-made," and "goth" meaning strength and intensity), "juggernaut  **becomes "something that is easy, soft, and beautiful on the surface, but in reality strong, intense, and deceptive."** It represents the "temptation" or "easy way" that offers as an alternative to the true path that requires real effort and adherence.

In the context of the noble verse "There is no compulsion in religion, the guidance has become clear from the abrogation, and whoever disbelieves in the Taghut and believes in Allah, he has held fast to the trustworthy bond" (Al-Baqarah: 256), this meaning is clearly clarified. "Rationality" is believing in God with conviction and adhering to His law ("the trustworthy loop" – the firm and tight thing). As for "abrogation", it is following the "juggernaut". What is the Taghut here except the method of coercion, force, and coercion to bring people into religion or keep them in it? It is the "easy way" (ta) and seductive (beautiful on the surface) but strong and tight (gut) in imposing religion, rather than the path of persuasion, proof and free choice.

Therefore, "disbelief in the juggernaut" is not just a rejection of idols, but a conscious rejection of the method of coercion, force, and seduction in religion. It is a rejection of the easy and misleading ways that make religion seem available without the need for true conviction and deep commitment. Disbelief in the juggernaut is a declaration that true faith cannot be imposed by force, and that the path to God is the path of wisdom, conviction, and adherence to the "trustworthy loop," not the path of nullification and coercion represented by the juggernaut. This understanding restores the principle of "no coercion." in religion" and makes it completely consistent with the command to disbelieve in the juggernaut.

## Editing the concept of "killing" in the Qur'an: from taking the soul to stopping the path (a new reading of the verses of killing and fighting)

**Introduction: The**   
words "killing" and "fighting" are among the most sensitive and controversial words in the Qur'an, especially in light of a prevailing understanding that limits them to the bloody meaning of taking the soul, an understanding that has unfortunately been exploited to justify violence and extremism in the name of religion. Is this narrow understanding the only meaning that the Qur'anic tongue can bear? Is it reasonable for the Book of Mercy and Guidance to order the killing of innocent souls just because of differences in thought or belief? The "Qur'anic jurisprudence", with its approach to exploring the structural and radical meanings of words, calls us to liberate The concept of "murder" is one of its traditional limitations, and the revelation of a broader and more comprehensive meaning related to "stopping the path", whether it is intellectual, functional, or behavioral, to the extreme state, which is the cessation of physical life at most.

1. Dismantling the "killing" (CTL): Stopping the following:

* **Traditional Understanding:** Loss of Soul, Death.
* **Root Analysis (QTL):** Not just death. By analyzing (Q+T) or (Qt+L):
  + "Qat" (the opposite of "taqwa" from piety and prudence) may mean **"to trace, to pursue".**
  + "Tal" (as opposed to "let" of kneading, kneading, and useless speech) may mean **"what follows and comes later, the future path."**
  + **Integrated Signification:** "Killing" (qtL) means **"stopping ('s') what is coming or next ('t')".** It is to put an end to a certain path, to prevent it from continuing, to stop its future function or impact.
* **Comprehensiveness of meaning:** This suspension may be:
  + **Intellectual suspension:** Refuting a false idea and killing it with argument and proof.
  + **Suspension:** Preventing someone from performing a harmful job, or stopping a destructive project. (The concept of "functional murder").
  + **Behavioral Stoppage:** Putting an end to deviant or aggressive behavior.
  + **Stopping life (maximum meaning): taking** the life to the maximum in very specific cases (retribution, self-defense...).

**2. "Fighting": Seeking to stop and defend:**   
"Fighting is written upon you, and it is hatred for you... (Al-Baqarah: 216):

* "Combat" is not necessarily a war with arms, but rather "seeking, defending, and arguing with the aim of stopping the other side's trajectory, idea, or aggression."
* **Why is he hateful?** Because it requires confrontation, conflict, effort, and risk, and man is naturally inclined to peace and comfort, but it may become necessary to pay more harm or to achieve a higher interest.

3. Re-reading the verses of killing and fighting:

* **"So kill the polytheists wherever you find them... (Al-Tawbah: 5):** In the context of a declared war and after the end of the sacred months, the command here is not to annihilate every polytheist, but to "stop their danger and the course of their military and intellectual aggression" wherever they pose a threat to the nascent Muslim state ("where you have found them" in a state of war and aggression). The proof is what follows it: "Take them and confine them and set up every observatory for them", which are measures of arrest, siege and surveillance, and then "if they repent, establish prayer, and pay the zakat, then let them go", i.e., the goal is not to take the soul but to stop the aggression and provide an opportunity Repentance and integration.
* The hadith "I was ordered to fight the people...": "I fight" does not necessarily mean "kill". It means to strive, defend and argue with people to stop the path of polytheism and injustice until they reach the word of monotheism that liberates them.
* **"And do not kill your children for fear of being overwhelmed... (Al-Isra'a: 31):** Not only physical annihilation, but also includes **"killing" their future and preventing their growth and development** by depriving them of education or depriving them of their rights for fear of poverty ("imlak" = the cessation of supply or the fear of its cessation).
* "And if the deceased woman is asked for what sin she was killed" (al-Taqweer: 8-9): It is not only the buried girl alive. A "promise" is any promising potential, energy, project, or idea that has been "conceived" and stopped before it grows and bears fruit. Every opportunity was killed in the bud.
* "And they kill the prophets unjustly": not only physical killing, but also stopping their call and preventing their message from spreading and fighting their ideas.
* **"And what they killed and what they crucified" / "And what they killed for sure" (from Jesus):** They did not stop his march and his call once and for all ("what they killed"), nor did they repel him or divert him from his approach ("what they crucified"). They did not verify that they "killed" him, i.e., stopped his message completely.
* "Man kills what he disbelieves" (Abas: 17): Man "kills" himself and stops his evolutionary path when he denies the facts and closes his mind from thinking.
* (Al-Muddathir: 19-20): (Al-Waleed ibn al-Mughira, for example) "killed" his thought and logic because of his miscalculation and arrogance, then he was "killed" and stopped his path completely by insisting on this erroneous estimation.

**Conclusion: Towards a Broader Understanding of the Qur'an and Life:**   
The liberation of the Qur'an's concepts of "killing" and "fighting" from their narrow bloody meaning to their broader meaning of "stopping the path" opens up new horizons for a deeper, more compassionate and humane understanding of the Book of God. It reveals that the Qur'an fights intellectual, functional, and behavioral injustice as much as physical aggression, and that the goal is always life, repair, and stopping when necessary, not killing as an end in itself. This understanding calls us to take responsibility not only It is about the sanctity of blood, but also about the inviolability of ideas, possibilities and promising paths that we may "kill" with our ignorance, fanaticism or injustice.

## "Fighting" in the Qur'an – From Sword and Blood to "Intellectual Fighter"

One of the most controversial and misunderstood verses of the Qur'an has been the verses of "fighting," as they have traditionally been interpreted as a call for war violence and physical combat with weapons. This understanding, which the speaker sees as "inhumane" and stems from later human interpretations (hadiths written centuries later) that contradict basic Qur'anic principles, requires a radical revision.

The critical perspective offers an alternative interpretation of the concept of "fighting" in many of its Qur'anic contexts, considering it primarily an "intellectual fighter" or "intellectual jihad." This is not a fight with the sword and blood, but rather a struggle, a struggle, and a defense using the "book" (the Qur'an) itself, and with evidence, proofs, and argument. The goal is not to take lives, but to "bring people out of darkness into the light"; that is, from the darkness of ignorance, human thoughts, and misinterpretations, to the light of truth and guidance derived directly from the Qur'an.

And tahilil ayat-e-misl "Qa'atlwa al-'azin laa ya'u'a'm'minnoon ba'llah wa'l-'aa ba'l-'aa'a'l-'aa'ah...". (Al-Tauba: 29) Al-Mu'dah al-Manzoor, Ta'tagir al-Dalalat:

* "Fight": Engage in an intellectual battle and argument with proof.
* "Those who do not believe...": They are meant (depending on the specific context of the speaker) who refuse to believe in God and the Last Day.
* "Who is the author of the Book": In this specific context, the speaker sees that they are the Muslims who have the Qur'an, and they are required to carry out this intellectual fight.
* "Until they give the jizya": not money, but so that they "have received enough meanings and knowledge" from the Qur'an as a result of this fighting.
* "About a hand": about the ability and strength that enables them to understand the Qur'an and understand its meanings.
* "And they are small": they are not humiliated, but they reach the stage of "minimizing the word", that is, analyzing its roots and origins to reach its true meaning without formation.

With this understanding, "fighting" becomes a dialogical process aimed at conveying the truth and exposing the falsehood, not a process of physical extermination. It is completely consistent with the principle of "no coercion in religion," because intellectual persuasion cannot be coercion. Rather, the concept of "killing" extends to deeper metaphorical dimensions, such as the prohibition against "killing" children's dreams and ambitions, or the "killing" of harmful ideas in the bud as may be understood from the story of al-Khidr, which confirms that the Qur'an is concerned with protecting "life" in its comprehensive sense, intellectually, soul and body.

## "No Coercion in Religion" – The Dominant Rule and the Founding Principle

At the heart of the controversy over concepts such as apostasy and fighting, the clear and well-established Qur'anic principle of "no compulsion in religion" (al-Baqarah: 256) stands as a rock on which interpretations that call for violence or coercion in the name of religion can break. This principle is not just a passing verse, but rather a basic and dominant rule that reflects the essence of the relationship between man and his Creator, and between man and his fellow man in matters of belief.

The Qur'an repeatedly emphasizes freedom of choice as a basis for faith: "Whosoever wills, let him believe, and whosoever wills, let him disbelieve" (Al-Kahf: 29), and denies the Prophet himself the ability or task of coercing people: "Do you hate people until they are believers" (Yunus: 99). These clear texts block any attempt to justify coercion, whether entering or exiting religion (apostasy).

The problem that has confronted Islamic thought throughout history has arisen, as the speaker sees in our dialogue, from an attempt to circumvent or neutralize this clear principle by relying on later human sources (such as some hadiths or jurisprudential jurisprudence influenced by certain political contexts). To say that "no compulsion" is specific to entry only, or that it is copied, is in essence an elevation of the human text or circumstantial ijtihad over the divine text.

The close connection between this principle and the other concepts we have discussed is evident:

* **His relationship with the Taghut:** "There is no coercion in religion" is the direct opposite of the "Taghut" approach, which represents "easy temptation" based on force and coercion. Disbelief in the Taghut is a commitment to the principle of "no coercion."
* **His relationship to combat:** Understanding "fighting" as an "intellectual fighter" with proof is perfectly consistent with "no coercion," while his understanding of it as physical combat to force faith is blatantly opposed to it.
* **Its relationship with individual responsibility: The** verse "And do not stand for that of which you have no knowledge, for the hearing, the sight, and the heart, all of these are responsible for it" (Al-Isra'a: 36), by interpreting it as an invitation not to follow what you do not know and not to force others to receive a certain one, confirming that faith is an individual responsibility and an internal conviction that cannot be imposed from the outside.

Returning to the principle of "no coercion in religion" and considering it as the dominant principle and governing the understanding of other texts, is the way to correct the path of understanding and present an image of Islam that is consistent with its highest values of freedom, mercy and justice, and rejects violence and coercion in its name. It is an invitation to trust in the Qur'an's method of guidance based on argument, proof and free conviction of the heart.

## "Do not kill your children": A deeper reading of the concept of killing in the Holy Qur'an

When the divine command "Do not kill your children" (Al-An'am: 151, Al-Isra': 31) reverberates in our ears, the tragic image of infanticide or the killing of children for fear of poverty, which are ignorant practices that are categorically forbidden by Islam, often come to mind. This literal and direct understanding is correct and important, as the Holy Qur'an deals with real and concrete issues, and the sanctity of blood and the taking of the soul are among its basic principles.

Does the significance of this verse and other verses that speak of "killing" be limited to the termination of physical life only? Reflecting on the language of the Qur'an and the comprehensiveness of its message opens the door to a deeper and broader understanding, as "killing" can also refer to moral, spiritual and psychological destruction, which can be called "metaphorical killing" or "moral death."

The Moral Killing of Children: The Destruction of Inner Humanity

Returning to the verse "Do not kill your children," we can explore this metaphorical meaning. "Killing" children here may not only mean taking their lives, but also include:

1. **Killing dreams and ambitions:** When parents impose a certain path on their children without regard to their tendencies and passions, or when they thwart their aspirations and make fun of their dreams, they practice a kind of "killing" of their potential and the future they are satisfied with.
2. **Killing ideas and creativity:** Suppressing children's curiosity, not listening to their opinions, and punishing them for thinking differently or asking "annoying" questions, fosters their entrepreneurial spirit and critical thinking. Verbal or physical abuse as a means of education is also a form of self-confidence destruction and soul-killing of a child.
3. **Killing their inner humanity:** Treating children as investment projects or an extension to achieve their parents' failed dreams, or neglecting their emotional and psychological needs, destroys their human essence and kills their innocence and their ability to build healthy and healthy relationships.

In this sense, the prohibition against "killing children" becomes a comprehensive call for good upbringing, nurturing children's talents, respecting their independent existence, and providing a safe environment that allows them to grow, flourish and fulfill themselves. It is a call to protect "life" in its broadest sense, not just physical survival.

Murder in the Story of Moses and Al-Khidr: Killing an Idea or Killing a Soul?

This metaphorical concept of killing extends to other stories in the Qur'an, perhaps the most prominent of which is the story of Moses (peace be upon him) with the righteous slave (believed to be al-Khidr). When al-Khidr killed the boy, Moses strongly denounced this act as it contradicted the apparent law and the values of justice. "I have killed a pure soul without a soul, for I have come to something undenyed" (Al-Kahf: 74).

The apparent explanation speaks of a physical murder justified by divine knowledge of the future of this boy. But can this act be read from the perspective of "intellectual murder" or "change of course"?

* **"Slave" (unknown character/esotericism):** A boy may symbolize an emerging idea, a certain orientation, or a possible life path whose contours are not yet clear.
* **"So he killed him" (intellectual murder / change of thoughts):** "Killing" here may be a symbol of the intervention of the righteous slave, based on his knowledge of the Son of God ("Rushda"), to change this course or correct this idea before it takes root and leads to greater harm (as Al-Khidr later explained that the boy would have exhausted his parents in tyranny and disbelief).

The request of Moses to follow al-Khidr "that you may learn from what I have taught you is wise" (al-Kahf: 66), al-Khidr's condition that "do not ask me about anything until I have mentioned it to you" (al-Kahf: 70), and his saying, "You will not be able to have patience with me" (al-Kahf: 67), all indicate that Moses was pursuing knowledge that goes beyond the outward and requires patience in understanding his inner wisdom. The "killing" of the boy was one of the tests that revealed the difficulty of understanding actions that appear outwardly wrong but carry hidden wisdom based on futuristic or esoteric knowledge. It is the "killing" of a potentially bad path, not just the loss of an innocent soul.

Summary: The Comprehensiveness of the Qur'anic Concept

Acknowledging the existence of murder in its literal sense in the Qur'an does not prevent us from exploring its metaphorical and moral dimensions. Interpreting "killing" as also encompassing the destruction of potentials, dreams and thoughts, and killing morale, enriches our understanding of the Qur'anic message and makes it more relevant to our lives and contemporary challenges in education and human relationships. It calls us to assume our responsibility not only to preserve physical life, but also to nurture the spiritual, psychological and intellectual life of those around us, especially the younger generations. The Qur'an is a comprehensive book of guidance, concerned with the human being as a whole, the body Spirit and thought.

## Sterilization of the camel - Did the camel be killed or killed by the understanding?

**Introduction: Beyond the Apparent Verb**

Our journey in this series continues to deconstruct the central concepts of the Holy Qur'an, moving beyond literal and direct readings towards a deeper understanding that is consistent with the spirit and higher purposes of the text. Having explored the multiple dimensions of murder, coercion, and juggernaut we now turn to a famous Qur'anic story that is often associated with a violent and direct act: the story of "Aqar Naqah Saleh."

"So they shook her"... A powerful and pivotal word in the Qur'anic narrative of the story of the people of Thamud and their challenge to their Prophet Salih (peace be upon him). This word has been associated in the collective consciousness and traditional interpretations with a bloody and unambiguous form: the slaughter of the miraculous camel that God sent as a sign to them. But is this the only possible meaning of the word "scarf"? Is the literal understanding of physical murder consistent with the context of the story and its consequences as portrayed in the Qur'an? This article invites us to pause and reconsider, using the tools of linguistic and contextual analysis, to propose an alternative understanding: was the "scorpion" a murder of the body, or a murder of understanding and an inability to comprehend the message?

**1. Common Meaning and Questions It Raises:**

The prevailing understanding is simple and straightforward: the people of Thamud, in defiance of their prophet Salih, killed the camel (animal) that was a sign from God to them. However, this understanding raises questions when placed in the context of the verses:

* After "Aqra" (Aqra), Salih said to them: **"Enjoy yourselves in your house for three days, for that is an undenied promise"** (Hood: 65). If the act is the actual killing of the miraculous sign, what is the meaning of giving them time to enjoy three more days before the punishment comes? Doesn't this reprieve seem strange in the context of such a direct and blatant challenge?
* The punishment that befell them was described as: **"The trembling seized them, and they became crouching in their house"** (Al-A'raf: 78, Hood: 67 - shouting). The words "tremble" and "crouching" (as well as shouting) carry strong connotations of a state of extreme panic, terror, and psychological and physical paralysis, rather than merely a description of physical destruction such as an earthquake or a lightning bolt (although it may accompany it). Is this type of psychological torment directly related to the killing of an animal?

**2. Linguistic analysis of the root "qr": beyond slaughter**

Returning to the dictionaries of the Arabic language, we find that the root **"aqr"** carries a range of meanings that go beyond mere killing or slaughtering:

* **Aqar:** Wound (which is a close meaning but not necessarily killing).
* **The woman (or the earth) has** become barren, i.e., she has not given birth or has not sprouted. It refers to a state of infertility, infertility, and inability to produce.
* **Irritation (or inhibition) of the matter:** It did not have the desired result or outcome, or it did not understand and did not benefit from it.
* **Al-Aqr**: The origin and foundation of a thing.
* **Real Estate:** Fixed property (land and house).

These multiple meanings open the door to an immaterial understanding of the verb "aqar".

**3. Proposed Interpretation: "Sterility of Understanding" and Not "Sterility of the Body"**

Based on the Qur'anic context and linguistic analysis, an alternative and metaphorical interpretation of the word "aqar al-naqa" can be proposed:

* **The Naqa as a Verse with Meaning: The** Naqa was not just an animal, but a "Seeing Sign" (Al-Isra'a: 59), i.e., a clear sign that carries a message and a meaning that requires understanding and deduction.
* **"Sterilization" as an inability to understand:** "They slaughtered her" may not mean that they killed her physically, but rather that they **were unable to derive the meaning and benefit from this verse, and made her message "barren"** for them. They refused to "give birth" to a new understanding or a firm faith in this verse, and she became like a barren woman or a barren earth that does not produce.
* **Their action without consequence:** "Aqr" can also be understood in the sense that their act (lying, rejecting, and arrogance) did not have a good outcome or a beneficial result for them **(their wrongdoing).** They have missed the opportunity that the verse came up with.
* **"Enjoyment" as a psychological warning:** Giving them three days after their "barrenness" (rejection and failure to understand) makes more sense. It is an alarm that leaves them in a state of anticipation, anxiety, and psychological trembling before the final torment arrives that has left them "crouching" in shock and despair.
* **Associations with "Closed Hearts":** This understanding intersects with other Qur'anic concepts that describe the situation of the stubborn disbelievers as having hearts that do not understand them ("They have hearts with which they do not understand" – Al-A'raf: 179) or as if their hearts have a veil or a coat that prevents understanding ("And they said, 'Our hearts are enveloped'" – Al-Baqarah: 88). Their disbelief in the verse is the result of this intellectual and spiritual sterility.

**Conclusion: From Physical Murder to Moral Death**

Understanding "aqar al-naqa" as an inability to understand and derive meaning, or as an act that had no beneficial consequence due to lying, rather than direct physical killing, offers a reading that is more consistent with the general Qur'anic context, and opens the door to a deeper understanding of the intentions of the Qur'anic stories.

This interpretation, which is consistent with the series' methodology of transcending the literal understanding of violence, emphasizes that "killing" in the Qur'anic perspective may go beyond the loss of the physical soul to include "killing meaning," "killing understanding," "killing possibility," and "killing guidance." It is a reminder that God is not only concerned with preserving bodies, but also with preserving minds and hearts from infertility and spiritual hardship, and that rejecting and rejecting verses is a kind of "scarcity" that leads to moral rather than material destruction. It is an invitation to draw closer to The verses of God, not only as historical events, but as living messages that require us to understand, contemplate and constantly generate meaning in our lives.

# Flogging and Cutting in the Qur'anic Balance - Discipline and Reform or Corporal Punishment?

**Introduction: Reading the Limits in the Light of Intentions and Language**

Our series continues to dive deep into the Qur'anic text, armed with the approach of the Qur'anic jurisprudence, to deconstruct concepts that are often understood literally or exploited to justify violence in the name of religion. Having dealt with the concepts of murder, coercion, juggernaut, invasions, slaughter, slaughter, and slaughter, and the slaughter of the naked, we now come to one of the most sensitive and controversial areas: **the verses of hudud related to adultery, slander, and theft**, and the commands to "flogg" and "cut."

[Al-Za'ani'a'wa'l-za'a'a'i wa'l-da'a'i wa'l-da'a'. [al-Noor: 2]  
 (Wa'l-'a'l-da'a'a'i'a', 'Wa'l-da'a', 'wa'l-da'a'a', 'wa'l-da'a', 'wa'l-ma'mun'u'l-mu'ta'a'a'l-mu'ta'a', 'a'l-ma'a', 'wa'l-ma'a', 'a'l-ma'a', 'wa'l-'a', 'wa'l-ma'a', 'wa'l-ma'a', 'wa'l-'aa', 'wa'l-'a'wa'l-'a', 'wa'l-'a [Al-Noor: 4]  
 (Wa'l-sa'a'rīqa wa'l-sa'a'l-'a'a'wa'l-ta'a'wa'l-'aa'a'aa'a'aa' [Al-Ma'ida: 38]

The literal appearance of these verses clearly refers to severe corporal punishments, which raises widespread debates in our time about their applicability, and the extent to which they are in line with human values and the higher Shari'a purposes of mercy and reform. Is literal understanding the only possible understanding? Based on our expanded understanding of "adultery" as a breach of balance (as it may be deduced from other Qur'anic contexts), and our possible interpretation of "skin" as a symbol of the intellectual and psychological envelope (as suggested in verse 23), and "hands" as a symbol of means and power, can we arrive at a renewed understanding of the purposes of these punishments that goes beyond corporal punishment toward discipline and reform?

**First: The Purpose of the Punishment - Deterrence, Reform and Keeping the Balance**

Before delving into the interpretation of the key words ("whip", "cut"), it is necessary to recall the higher purposes that any divine or legal punishment seeks to achieve, which is not revenge or healing, but:

1. **Deterrence:** Preventing the offender from repeating his act (special deterrence) and preventing others from committing it (general deterrence).
2. **Reform:** Disciplinarizing the offender, correcting his behavior, and rehabilitating him to be a good member of society as much as possible.
3. **Maintaining the balance:** Protecting the social order and its basic values (symptoms, money, security, trust) from the imbalance and disorder caused by crime.

The central question is: Can these objectives (deterrence, reform, and maintaining the balance) be achieved by means that preserve the spirit of the Qur'anic text but go beyond the literal application of corporal punishment in our contemporary contexts?

**Second: Re-reading "Flogging... Lashes" – what is behind physical beatings?**

Based on the symbolic possibility that we have previously raised for the word "skin" as an "intellectual or psychological envelope", which is supported by the verse that the believers are influenced by the Qur'an (...) The skins of those who fear their Lord shiver from it, and then their skins and hearts soften... ﴾ - Al-Zumar: 23), where the apparent softness of the skin is associated with the softness of the subconscious heart, and based on the other linguistic meanings of the root (skin: I hate it for the matter, make it patient and hardworking), and based on the symbolism of the numbers (100 for perfection and perfection? 80 for valuation and value?)It is possible to propose a different interpretation of the command to "flogg":

It is not necessarily a direct physical beating, but rather **a comprehensive therapeutic, disciplinary and deterrent measure, aimed at "softening" the intellectual and psychological skin of the wrongdoer, breaking the state of ignorance and insistence on the mistake, and reintegrating him into society after reforming him.** This procedure may include multiple aspects that achieve the objectives:

1. **Moral compulsion to hate the act:** confronting the wrongdoer (adulterer/slanderer) with the seriousness of his act, his crime, and its dire consequences for himself and society, and putting him under psychological and social pressure that pushes him to hate and regret this behavior (this may be consistent with the meaning of "I hate him" from the root).
2. **Evaluation and Focused Awareness:** Subjecting the offender to an intensive disciplinary program that includes religious, moral, and psychological awareness sessions and guidance (the number "hundred" or "eighty" may be symbolized as degrees of obligation and completeness in awareness) with the aim of correcting his misconceptions, strengthening his inner consciousness, and developing his ability to be patient and struggle for self-control.
3. **Disciplined dismissal and defamation as a deterrent measure:** Deterrence of both types (private and public) may be achieved through temporary social isolation measures, or disciplined and controlled defamation in front of a "group of believers" to witness the process of discipline, repentance, and reform (as a symbolic application of "and let a group of believers witness their torment"). This measure creates social tension and prevents the repetition or repetition of the act by others, without the need for direct physical harm.

This integrated understanding of "flogging" makes it a comprehensive reform and deterrent process, which includes psychological, intellectual, and social aspects, and achieves the objectives of the Sharia in a way that may be more effective, humane, and commensurate with changing social and cultural contexts, while preserving the essence of the Qur'anic command to discipline decisively and deterrently.

**Third: Rereading "Cut off Their Hands" - What Goes Beyond Physical Amputation?**

Similarly, the command to cut off the hand of the thief can be re-read in light of the multiple meanings of the words and the higher intentions:

* **"Cutting" is a language:** it does not only mean amputation, but it also carries the meanings of prevention, separation, seizure, and termination.
* **The "hand" is a language and a metaphor:** it is not limited to the physical organ, but symbolizes the means, power, power, oppression, grace, and power.

Accordingly, "cut off their hands" can be interpreted not as amputation of a body part, but as a measure aimed at **"cutting", preventing, separating and seizing the means and abilities that enable the thief to carry out his crime, and to decisively end this behavior.** This may include:

1. **Blocking access and paralyzing the means:** Restricting the movement of the thief, preventing him from accessing the places or tools he uses to steal, placing him under surveillance, temporarily imprisoning him to paralyze his practical ability to plan and execute.
2. **Cutting off the motives from the roots:** Working to address the deep reasons that led him to steal (such as poverty, unemployment, addiction, psychological need, ignorance), and providing him with the necessary support and rehabilitation to "cut" the motives of crime from its foundation.
3. **Isolation and "cutting" the means of corruption:** As in the case of flogging, the "cutting off hands" may symbolically include isolating the thief from society for a period of time, and "severing" his ties with criminals or hotbeds of corruption, to prevent him from returning to stealing and protecting society.

This interpretation achieves the objectives of the punishment (protecting the property and society, preventing the thief from returning, trying to reform him) without resorting to the punishment of physical amputation, which may have lasting negative effects on the individual and society and hinder the process of reintegration and repentance.

**Conclusion: Towards a Renewed Intentional Understanding of Borders**

This expanded intentional and linguistic understanding of the punishments of "flogging" and "cutting", presented as a deliberative ijtihad within this series, does not aim to deny or disrupt the Qur'anic text, but  **rather seeks to activate it and achieve its higher purposes** (deterrence, reform, balance keeping, mercy, and justice) in a way that goes beyond literal understanding and interacts with the requirements and changing values of reality.

He believes that "flogging" may mean a comprehensive psychological, intellectual and social process of discipline and reform, and that "cutting off the hand" may mean preventing the means and ability to commit the crime and addressing its motives. This understanding places the responsibility on society and its guardians to find innovative and disciplined implementation mechanisms that achieve these objectives effectively and humanely, while fully preserving the prestige of the Qur'anic text and the essence of its legislation in maintaining order, deterring aggressors, and reforming wrongdoers. It is a constant call for reflection and renewal in understanding the Book of God, in order to ensure that its message remains alive and effective Anytime and anywhere.

## "The Myth of the Invasions: Did the Abbasids Invent a Warrior Prophet? A Critical Qur'anic Reading"

**Introduction:**   
The "conquests of the Prophet Muhammad" constitute a cornerstone of the traditional Islamic narrative, as it portrays the Prophet as a military and political leader who built his state through a series of battles and conquests. However, an impartial critical reading, which refers to the Qur'anic text as the only authentic source, and applies the tools of historical and logical analysis, raises fundamental questions about the truth and legitimacy of these narratives. This article aims to deconstruct this narrative and show how it may be an ideological construction later than a historical fact documented in the Qur'an.

**The Qur'an's Dubious Silence:**   
The first thing that is striking is the relative silence of the Qur'an on the details of these alleged invasions, which occupy an enormous space in biographical books. The Qur'an, the book that is described, does not explicitly name many decisive battles (such as Badr and Uhud) and details their events only in a brief or symbolic manner, often interpreted as general moral lessons ("Allah has given you victory at Badr, and you are humiliated", a reference to the day of Hunayn). How is it possible for the Qur'an to ignore events of such purported historical and military significance if they were indeed The basis of the establishment of religion and the state as depicted? This silence calls into question the magnitude, significance, and perhaps even occurrence of these events as recounted later.

**Contradiction with Quranic principles:**   
More important than silence is the fundamental contradiction between the spirit and substance of these invasions (as told) and explicit Quranic principles. Invasions are portrayed as military actions often aimed at subjugating others or seizing money ("booty"). This is in stark contrast to the principle of "no compulsion in religion" and to the Almighty's saying, "You have your religion and I have my religion." How can a prophet who ordered the rejection of coercion lead wars to force people to convert to Islam or submit to his authority? The Qur'an affirms that guidance is from God and that faith Conviction of the heart that is not imposed by the sword.

**Questioning Historical Sources:**   
The narrative of the invasions is almost entirely based on biographical books and hadiths. Critical analysis leads to questioning the reliability of these sources for the following reasons:

* **Time delay:** These sources were written hundreds of years after the Prophet's death (100, 200, 250 years or more), which opens the door wide for distortion, addition, and deletion.
* **Internal contradictions:** The narratives are filled with stark logical, temporal, and geographical contradictions (numbers of mythical armies, forests in the desert, illogical alliances, logistically implausible battle details).
* **Absence of physical and archaeological evidence:** There is no archaeological evidence or contemporary inscription that proves the existence of the Quraysh tribe in the manner described, or confirms the occurrence of these major battles in the mentioned sites. In fact, the importance of Mecca and Medina itself in that era is historically questionable.
* **Linguistic distortion: The** authors of these narratives are accused of distorting the meanings of Qur'anic terms to suit their purposes (such as the interpretation of the Quraysh as a tribe after the shark, the allocation of the "People of the Book," or the interpretation of "Nasrallah" in a military sense).

**Abbasid Political Motivation:**   
Criticism offers a strong political explanation for the fabrication of this narrative: the political need for the Abbasid caliphate. The Abbasids, who came to power by military force, needed to legitimize their rule and to present a model of the prophet that corresponded to their ideology. According to this view, a warrior prophet and a commander of invasions were "invented" to justify their expansionist and military policies, and to establish the image of religious authority associated with military power.

**Conclusion: Towards the Prophet of the Qur'an**  
Rejecting the narrative of traditional invasions does not mean denying the existence of challenges and conflicts in the time of the Prophet, but rather rejecting the distorted and violent image that was later painted for him for political purposes. The Qur'an presents us with a prophet who preaches wisdom and good advice, argues for what is best, and establishes the values of justice, mercy and freedom of belief. Returning to the Qur'an alone, with contemplation and reflection, is the way to restore the true image of the Prophet of Islam as a messenger of guidance and peace, not as a leader of invasions and superstitions. It is a call to liberate the Muslim mind from its heritage The Qur'an may have nothing to do with adherence to Islam as a religion of knowledge, reason and mercy.

## "Stoning" in the Qur'anic Balance - From Throwing Stones to Throwing Thoughts

**Introduction: Beyond the Punishment of Stoning**

The punishment of "stoning to death" for an immunized adulterer is one of the most widely debated rulings in contemporary Islamic thought, not only because of its apparent ugliness, but also because of its lack of explicit mention in the Holy Qur'an. While traditional jurisprudential doctrines rely on prophetic hadiths and historical narratives for their legislation, the Qur'an itself uses the word "stoning" and its derivatives in multiple contexts that carry connotations that go beyond mere stone-throwing.

In this series, which seeks to deconstruct Qur'anic concepts with the approach of "Qur'anic jurisprudence" and to go beyond literal understanding, we stop at the word "stoning." Does it always mean known corporal punishment? Or does it have a deeper meaning associated with moral slander, social expulsion, and rejection of new ideas, which we can call "stoning of the unseen"? How does this understanding help us to read the verses in which the word "they will stone you" (as in the story of the people of the cave) and to understand the Qur'an's position on punishments in general?

1. "Rajm" in Arabic: Beyond Stones

The root (r-j-m) in Arabic carries multiple meanings revolving around throwing, slander, and false suspicion:

• Throwing stones: The direct, tangible meaning (...If you do not desist, I will surely stone you...) - Maryam: 46).

• Slandering with false accusations (...and they slander in secret from a distant place) - Saba': 53). In another context, stoning can mean slandering with suspicion and insults (...They say, "Five, the sixth of them is their dog," stoning in secret...) - Al-Kahf: 22).

• Expulsion and banishment: Stoning can mean expulsion from a group or place (“They said, 'O Shu'ayb! We will surely stone you...'” - Hud: 91, meaning we will expel you).

• Making something a sign or monument for stoning: (“...and do not place me with the wrongdoing people” - Al-A'raf: 151, which can be understood symbolically as not making oneself a target for the “stoning” of the wrongdoers based on their accusations.)

* **The Devil is the one who is** expelled from the mercy of Allah.

These multiple meanings show that "stoning" in Qur'anic usage is not necessarily limited to corporal punishment.

**2. Stoning as moral violence and social rejection:**

Based on these connotations, "stoning" can be understood in many contexts as a form of moral violence and social rejection:

* **Slander with false accusations:** It is "stoning" to a person's reputation and honor.
* **Questioning intentions ("stoning the unseen"):** It is "stoning" for a person's honesty and motives without evidence.
* **Social expulsion and exclusion:** It is a "stoning" that aims to isolate and marginalize an individual because of his ideas or attitudes.
* **Rejection of new ideas:** Accusing those with new ideas of being misguided, infidel, or deviating from the group is a kind of intellectual "stoning" that aims to silence them and prevent their influence.

**3. Re-reading "They stoned you" in the story of the people of the cave:**

(I'm going to be a'm, i.e. [Al-Kahf: 20]

In the context of young men who fled their religion and retired from their people, does "stoning you" here necessarily mean throwing stones to death? Or does it reflect the fear of social rejection and moral violence that they may face if they are exposed?

* **Symbolic Interpretation:** It may mean "they stone you" here:
  + **Slander with accusations:** They will accuse you of blasphemy and deviation from the religion of your fathers.
  + **Ostracism and expulsion:** They will kick you out of their community and reject you.
  + **Intellectual rejection:** They will attack your ideas and try to silence you.
* **Contextual presumption: It** comes immediately after "or they will send you back to their religion", which indicates that the main danger is coercion to return to their previous beliefs, and this may be done through moral violence and social pressure (stoning) or direct coercion. "Stoning" here is a means of coercion to abandon new thought.

This understanding of "stoning" as moral violence and intellectual rejection makes it indirectly intersect with the themes of coercion and rejection of the other that we discussed earlier in the series. It is a form of "moral killing" practiced by an intellectually frozen society against any attempt at renewal or deviation from the norm.

**4. The Qur'an's Position on Stoning as a Corporal Punishment:**

It is remarkable that the Qur'an, when defining the punishments for crimes such as adultery and defamation, explicitly stipulates **"flogging"** and does not mention **"stoning"** as a legal limit. This absence raises questions about the source of the legislation of corporal stoning and the extent to which it is consistent with the explicit Qur'anic text.

* **Flogging vs. Stoning:** While flogging (in our previous interpretation) is intended to discipline, reform, and "soften the intellectual/psychological skin," corporal stoning is a harsh death penalty that leaves no room for repentance or reform.
* **Reliance on other sources: The** legislation of stoning relies mainly on hadiths and narrations, which are subject to criticism and scrutiny in terms of proof, significance, and compatibility with the Qur'an itself.

**Conclusion: From Stoning Bodies to Stoning Thoughts**

The contemplation of the word "stoning" in the Holy Qur'an from the perspective of the Qur'anic jurisprudence reveals dimensions that go beyond corporal punishment. The Qur'an uses the word to describe moral violence, slander of suspicion, social expulsion, and rejection of new ideas. This "stoning of the unseen" or "intellectual stoning" can be more harmful and impactful than stone-throwing.

The absence of the mention of stoning as a limit in the Qur'an, as opposed to the explicit text on flogging, calls us to reconsider and revise the inherited rulings in the light of the Qur'anic text and the purposes of the Shari'a in mercy, justice, and reform. Understanding "stoning" in its broadest sense as rejection and moral violence helps us diagnose the ills of our intellectual societies and invites us to renounce the "stoning" of others with our preconceived ideas and opinions, and to open the door to dialogue, understanding, and acceptance of differences, instead of resorting to exclusion, slander, and expulsion.

## "Stoning" in the Qur'an - Dismantling the Myth and Killing Intellectual Terrorism

**Introduction: Stoning between the Qur'anic Text and the Politicized Heritage**

The word "stoning" is rarely mentioned in the religious context except that the image of brutal corporal punishment that has been falsely inflicted on Islam and has become a tool of intellectual and physical terrorism in some societies throughout history comes to mind. This punishment, which has no limit at all in the Qur'an, is a stark example of how human heritage and its politicized interpretations have dominated the divine text and distorted its lofty message of mercy and justice.

In this article, as part of our critical series, we will deconstruct the myth of "stoning" in Islam, showing how the Holy Qur'an destroys all the foundations on which this heritage was based, and how the word "stoning" itself carries deeper connotations in the Qur'anic language that go beyond stoning to express social rejection and moral slander. We will reveal how this ancient punishment has been politicized and used as a tool of repression, and how a return to the explicit Qur'anic text is the way to "ston" this distorted understanding and the intellectual terrorism associated with it.

**1. The Absence of Explicit Stoning: The Resounding Qur'anic Silence**

The first and most shocking fact that must be emphasized is **the complete absence of any mention of the punishment of stoning as a punishment for the crime of adultery (or others) in the Holy Qur'an.** The book, which detailed the rulings of inheritance, divorce, breastfeeding, etc., and which specified the punishment for flogging the adulterer and the adulterer who are not immunized (in Surah al-Nur) and the punishment for flogging the thrower of fortified women, is completely silent in mentioning the punishment of stoning.

* **Verses of adultery and slander:** Surah An-Nur specifies the punishment of adultery with **one hundred lashes** for the adulterer and the adulterer ("The adulterer and the adulterer, so flog each of them with one hundred lashes... The punishment for defamation is  **eighty lashes** (an-Noor: 4). The verses do not differentiate between Bakr and Thayb, nor do they refer to any other punishment such as stoning. This statement in the Qur'anic text is the principle that must be adopted.
* **The Verse of the Limit of Signage:** As we discussed earlier, verse 25 of the Nisa' which specifies the punishment of the immunized nation with half the punishment of the free woman (﴿... They have half of the punishment that is imposed on the women who are immune. It blocks the way to saying stoning, because stoning (killing) cannot be equalized. If the fortified nation is flogged, how is it possible that the punishment of a free woman who is immune is to be killed by stoning?

This Qur'anic silence on stoning, as opposed to the explicit text on flogging, is the strongest evidence that stoning is not a legitimate Qur'anic punishment.

**2. Deconstructing Legacy Evidence: The Politicized Myth**

How, then, did the punishment of stoning become entrenched in Islamic thought and practice? The answer lies in relying on traditions (hadiths and narrations) and interpreting them in a way that may contradict the Qur'an, and often served certain political or social purposes:

* **The Verse of Stoning (The Great Myth): The** only "Qur'anic" evidence on which it is based is the (often monolithic, and disturbed) accounts about the existence of the verse "The Sheikh and the Sheikh..." The pronunciation of which was abrogated and its ruling remained. As we have already shown, this concept (abrogation of the recitation without ruling) represents a major theological and methodological problem, and challenges the perfection and memorization of the Qur'an, and cannot be relied upon to prove a ruling of such danger. It is closer to myth than to textual truth.
* **Hadiths and narrations:** There are indeed hadiths that attribute the application of stoning to the Prophet (peace and blessings of Allaah be upon him) and to some of the caliphs. But these hadiths:
  + **Suspicion of proof:** Most of them are reports of individuals that do not benefit the certainty required to prove a limit that kills one's soul.
  + **Contradicts the Qur'an:** It contradicts the explicit and absolute verses of flogging in Surah An-Nur.
  + **Other hadiths contradict it:** there are other hadiths that deny stoning or restrict it to almost impossible conditions.
  + **Possible historical context:** Some of the cases of stoning narrated (if true) may be applications of earlier laws (such as Jewish law) at the beginning of Islam before the revelation of the final Qur'anic legislation, or special cases related to moharebeh or high treason, rather than just adultery.
* **Alleged consensus:** The unanimous statement on stoning ignores the existence of dissenting or conservative voices since the earliest times (such as the Khawarij and some Mu'tazilites), and ignores the fact that the consensus itself cannot copy an explicit Qur'anic text.
* **Politicization and Terrorism:** Historically, stoning (and other hudud in its literal interpretation) has been used as a political and social tool to suppress offenders, intimidate the public, and entrench the authority of clerics or rulers. Linking it to Islam has given it a false legal cover to serve human purposes.

**3. "Stoning" in the Qur'an: Moral Slander and Intellectual Rejection**

As we reviewed in a previous article, the word "stoning" in the Qur'an carries broader meanings than throwing stones, including:

* **Defamation by accusation and suspicion:** (stoning the unseen).
* **Expulsion and social distancing.**
* **Intellectual and moral rejection.**

This last meaning is what applies to "they stone you" in the story of the people of the cave. A society that rejects renewal and free thought practices moral "stoning" on its owners, accusing them of infidelity and misguidance and trying to expel and silence them. This intellectual terrorism may be more cruel and effective than physical stoning.

**Conclusion: Myth Annihilation and the Liberation of the Mind**

The physical punishment of stoning for adultery is a myth that has taken root in human heritage, and has no origin in the strict Qur'anic text. The Qur'an, with its explicit texts on flogging and its complete absence of stoning as a limit, destroys the flimsy foundations on which this ruling is based. The word "stoning" in the Qur'an often refers to moral violence and intellectual rejection that we must reject and fight, not practice.

Returning to the Qur'an alone, and freeing the mind from the dominance of politicized heritage, is the way to "extinguish" the myth of stoning, to absolve Islam of this violent image, and to restore the credibility of its message based on mercy, justice, and facilitation. It is a call to "stone" blind tradition and intellectual terror with argument, proof, and deep contemplation of the Book of God.

# The Qur'an and the Children of Israel Series: From Ethnic Understanding to Conceptual Perception of Divine Traditions

## Al-Israa and the Personal Mi'raj: Reading Surah Al-Israa as a Roadmap for Us "Children of Israel"

**Introduction: Does Surah Al-Isra' talk about you?**

In the previous two articles, we put forward a shocking but grounded idea in the Qur'anic text: that the concept of "the Children of Israel" transcends the historical dimension to include all those who receive guidance and differ in it, and that when the Qur'an "tells them," it tells us today. Now, let's apply this concept to one of the most pivotal chapters of the Qur'an, Surah al-Isra'.

What if the story of corruption and exaltation in this Surah is not just a historical prophecy about a people who have gone by, but rather an accurate diagnosis of our situation, and a personal and collective roadmap to get out of corruption to charity, and from defeat to empowerment? This text invites us to see ourselves in every word, from "Moses" to "corruption" to "servants of great valour", all the way to the greatest key to salvation: **Benevolence**.

**First: "Moses" and "the Children of Israel" within you**

The surah begins with the direct connection between the Prophet Muhammad's Isra' (peace and blessings of Allaah be upon him) and Moses' giving of the Book as a guide to the Children of Israel: "And Moses brought the Book to us, and We made it a guidance for the Children of Israel" (Al-Isra'a: 2).

* **Who is Moses?** Rather than limiting it to a historical person, we can understand "Moses" as a concept or a denominator. "Moses" is both  **truly "touched"**, knowledgeable and knowledgeable. When each of us touches a Qur'anic truth, or reaches scientific insight, or realizes a moral principle, he is at that moment in **the "Maqam of Moses."** He carries a flame of the light of knowledge.
* **Who is this guidance for?** This guidance is addressed to **the Children of Israel**, that is, to all of us, as the human entity called upon to walk the journey of spiritual Isra'a, to move from the darkness of ignorance to the light of knowledge. Every "Moses" in us (every insight we gain) is a guide for the "Israelites" in us (for our entire being seeking to elevate).

**Second: Corruption and Great Superiority – A Diagnosis of Our Current Situation**

Thaam ya'ati al-qa'da'a al-'ilah al-'aa'l-wa'l-qa'a'a'i'l-wa'l-'aa'i'l-'a'i'a'i'l-'a'i'l-'a'a'i'l-'a'a'i'a'l-'a'i'a'i'.

* **Corruption "in the land": The** word "land" here may not be limited to a geographical area, but refers to **"what pleases us"** or what we are assured of in terms of ideas, traditions, and legacies. Corruption is the corruption of these intellectual and social systems through blind imitation, inertia, ignorance, and injustice. The word "twice" does not necessarily mean twice numerically, but may refer to too much and repeatedly, i.e., you will be spoiled again and again.
* **Highlighting "Our servants are the first of great valor":** When this intellectual, spiritual and moral corruption occurs, the inevitable Sunnah of Allah comes. It sends us from "wandering through the home", that is, it penetrates our psychological, intellectual and cognitive circles. Isn't that what we are living in today? Intellectual, media and technological domination penetrates our minds and homes, and exposes our weakness and weakness over people. This shedding is not a mere punishment, but a natural consequence of a divine law: internal corruption calls for external domination.

**Third: The Key to Return and Empowerment – "If you do well, do good for yourselves"**

In the midst of this bleak picture, the Qur'an places before us the key to the exit and the final solution, which is not in abstract supplication or wishful thinking, but in a strict universal law:  
 "If you do good, do good to yourselves, and if you do wrong, so do it... (Al-Isra'a: 7)

* **Charity is the solution:** empowerment and the return of the "ball" for us to be "more repulsive" can only happen on one condition: **charity**. Just as Yusuf was empowered because he was a benefactor, this nation can only regain its leadership through benevolence.
* **What is charity?** It is not just a charitable work, but it is mastery, quality and excellence in everything. Benevolence in science, in work, in morality, in self-purification, in building society. It is the relentless pursuit of the best and the best.
* **Charity is a law for everyone:** this divine year does not favor anyone. Whoever does good in a certain area (even if he is an "infidel" in the doctrinal sense) will reap the fruits of his benevolence in that area (scientific excellence, economic power). Whoever does evil (even if he is a "Muslim" in name) will reap the fruits of his wrongdoing. The law does not know favoritism.

**Fourth: How can we be among the "believers" and "benefactors"?**

The text calls on us to redefine our understanding of "faith" and "Islam":

* **Faith is "self-security":** you cannot be a believer and you have not "believed" yourself in knowledge, knowledge, and good deeds. A true believer is one who has secured himself from ignorance, corruption, and deviation.
* **Islam is "submission to knowledge":** to be truly a Muslim, you have to "submit" to knowledge, knowledge and truth. Islam is not an inherited identity, but rather a conscious decision to migrate from the darkness of ignorance to the light of knowledge, and from falsehood to truth.

**Conclusion: From Reading the Prophecy to Creating the Future**

Reading Surah Al-Isra' from this perspective frees us from waiting for vague prophecies to come true, and puts the full responsibility in our hands. The corruption we live in is made by our own hands, and the solution is not in heaven but in the application of heaven's law on earth: **charity**.  
We must stop cursing the "servants of great valour" who are merely a symptom of our illness, and begin to cure the same disease: ignorance, imitation, and internal corruption.

Divine mercy (may your Lord have mercy on you) is contingent on our return to the path of charity. And "if you return" to corruption, we "return" to the shedding of those who insult you. It is a simple, clear, and strict divine law. Will we choose the path of charity to be the builders of the good "promise of the Hereafter", or will we remain in the circle of corruption waiting for those who roam through our homes?

The Qur'an guides those who are the most righteous, and the choice is ours.

## The Children of Israel in the Mirror of the Qur'an: From Narrow Ethnic Understanding to Comprehensive Human Cognition

**Introduction: Not just history, but a warning to nature and a mirror of the self**

When we hear the mention of "the Children of Israel" in the verses of the Holy Qur'an, at first glance we may think of a mere review of the biography of a people who have been deceived, and events that have passed over time. It is a semi-fixed mental image: an ancient people, led by a great prophet, who received a heavenly book, then deviated and was punished. But the contemplative of the Book of God quickly realizes that it goes far beyond the boundaries of a purely historical narrative. Confining their stories to this narrow historical framework is like building an intellectual prison that obscures from us the deepest and most dangerous messages of the Qur'an.

The stories of the Israelites, with their subtle details and wondrous twists, have not been given to us merely for amusement or abstract historical knowledge. Rather, they are, in essence,  **a living model and a profound case study** of deviation from common human instinct. It is a mirror that reflects how the human soul, individually and collectively, can deviate from the straight path of monotheism, to fall into the clutches of polytheism in all its forms and forms, even after it has been blessed with the greatest blessings and the clearest verses. It serves as an eloquent divine warning, not only to the nation of Muhammad, may God bless him Peace, and indeed to all humanity, from falling into the same slides into which that group has fallen.

**The Problem of Prevailing Understanding: When the Historical Lesson Becomes an Intellectual Prison**

Unfortunately, it is common among many to confine the "Israelites" to a specific ethnic or historical group, as if their time has expired, or as if the warnings about them do not directly concern us. This short-sighted understanding, despite its simplicity, represents a contrivance disaster, because it empties the Qur'anic verses of their living warning and guidance baggage. It creates a safe psychological distance between us and their mistakes, so that we read about them as if we were reading about beings from another planet, and we say to ourselves: "Praise be to God who has healed us from what afflicted them," without realizing that we may be suffering from the same diseases but with different symptoms.

When the Qur'an addresses us with their stories, it does not address a historical museum, but rather a living man in every time and place. The behaviors that the Qur'an denigrates in some of the Children of Israel – such as sterile arguments, distortion of words, concealment of the truth, ingratitude of blessings, following whims, exaggeration in religion, and hateful fanaticism – are not the exclusive domain of a people without a people. They are diseases of the heart and behavior that can spread in any nation if it neglects the way of its Lord.

**The Qur'anic Method: Concepts and Behaviors, Not Rigid Races**

To understand these lessons in depth, it is necessary to adopt the approach that the Qur'an itself offers in dealing with these stories. The Qur'an, as many in-depth scholars have explained, is not a history book in the traditional sense, but  **rather a conceptual book par excellence**. It does not deal with "Israelites," "Jews," or "Christians" as rigid races or closed ethnic entities, but rather with behaviors**, actions, and doctrinal and systematic attitudes** that can be emanated from any human group at any time and place.

The importance of this approach lies in the fact that it frees us from narrow historical projections, and makes us focus on the original linguistic meaning of the Qur'anic terms and  **on the "behavioral pattern"** that the term describes. When we understand, for example, that the word **"hadwa"** in its linguistic origin has a positive meaning of conversion and repentance, and then we see how this meaning can be deviated to describe negative behavior characterized by closure or intolerance, we realize that the Qur'an does not condemn a race itself, but rather denigrates **deviant behavior that**  may appear in any society. This understanding opens the door to a global understanding of the message of the Qur'an, and makes the lessons of the Israelites alive and renewed, capable of addressing our contemporary challenges.

When the Qur'an presents the "true Muslim" as a countermodel, it does not present nationality or race, but rather a **method and behavior** to avoid these deviations.

**Series Goal: Who Are We in This Story?**

Based on this vision, this series of essays seeks to delve into the sea of stories of the Children of Israel as portrayed in the Holy Qur'an, not with the aim of retelling what is known, but with the aim of:

1. **Derive divine traditions and repetitive patterns of behavior** that can enlighten our path as individuals and communities in our quest for righteousness on the Cause of God.
2. **Dismantling the narrow ethnic understanding** that may obscure the deep meanings and lofty intentions behind this repeated mention, and replacing it with a conceptual and behavioral understanding.
3. **Presenting a contemporary reading that connects these lessons to our reality**, and helps us diagnose our intellectual and behavioral diseases in the light of these Qur'anic models, so that we can honestly ask ourselves: "In what part of this story do we find ourselves today?".

We aim for this series to serve as an invitation to reflection and reflection, and to reconsider how we deal with these foundational texts. Rather than just being spectators of a historical play, the Qur'an invites us to be conscious participants, seeing ourselves in the mirror that it presents to us, so that we are not like those who read about the illnesses of others without paying attention to the ailments of their own bodies.

In the following articles, we will begin to apply this approach, revealing the shocking linguistic evidence from the heart of the Qur'an that confirms that this discourse is directly addressed to us, and then dive into the analysis of the various concepts and behaviors presented by the Qur'an through the story of the Israelites, in pursuit of a deeper understanding and greater awareness.

## Linguistic shock: Why might we be the "Israelites" to whom the Qur'an speaks?

**Introduction: A Single-Letter Key Flips the Scales**

In our editorial, we pointed out that the Qur'an's treatment of the Israelites goes beyond the historical narrative to offer a timeless human lesson. But the question may remain: What is the conclusive evidence from the heart of the Qur'anic text that this discourse is not just a tale of a people gone by, but a direct appeal to us today? Brand new.

This article is not just an addition to the series, but an electric shock that rekindles our contemplation, forcing us to ask the most audacious question: Are we among the "Israelites" to whom the Qur'an tells their stories, without us knowing?

**First: "It will be told to you" vs. "it will be told to the Israelites" – a discovery that changes everything**

Let us ponder quietly on the Qur'an's approach to stories. When God addresses His Prophet Muhammad, may God bless him and grant him peace, or anyone who reads the Qur'an after him, He uses a clear formulation:

* (Nah-e-Na**'ah al-'**A'l-'A's) (Yusuf: 3)
* ( 120)
* (Al-Ta'l-Qa'r**'ah al-'**A'l-'a'a', 101) (Al-'A'rif, 101)

The discourse here is clear: God tells **you** (O Muhammad, O reader of the Qur'an) the news and news of others. You are the receiver, and they are the historical material of the story.

Now, let us come to the pivotal verse that turns this understanding upside down:  
 "This Qur'  **an tells the Children of Israel** more about what they differ about" (An-Naml: 76).

Stop here and ponder! The verse did not say, "This Qur'an  **tells about** the Children of Israel," or "  **It tells the story of** the Children of Israel." If it had said that, they would have been just a historical issue, and there would have been a safe distance between us and them. But it said, **"It is told to the Children of Israel."**

This means that the "Israelites" in this verse are  **the recipients of the story**, just as you (the reader of the Qur'an) were the recipients of the verses of "Lacking on you." This shift in the preposition from the expected "on" to the abrupt "on" removes the time barrier and places us at the heart of the event. It is a brilliant Qur'anic reference that everyone who reads the Qur'an today and receives these stories is in fact in the position of the "Children of Israel" on whom the Scriptures tell stories to resolve their differences.

**Second: Who are the "Children of Israel", then? Rethinking the concept**

If the Qur'an tells us about us, it is natural to ask: Does this mean that we are "Jews" in the racial sense? Of course not. This is exactly what the verse calls us to transcend. It invites us to move from rigid racial understanding to behavioral and descriptive understanding. The "Children of Israel" in this context become:

1. **Archetype:** They are every nation that receives guidance and the Book, then differs in it and disperses. They are the human model that gives grace and then rejects it, grants the covenant and then revokes it.
2. **Qur'anic attribute:** It is an attribute that applies to all those who possess their characteristics, whether they are positive (such as adhering to the covenant in their beginnings) or negative (such as arguing, distorting words, and concealing the truth).
3. **The direct addressee of the Qur'an:** Whoever opens the Qur'an today to read it is the one who is concerned with this discourse. The Qur'an tells him about the disputes of the previous nations, to say to him: "This is the case of those who came before you, so beware of falling into the same mistakes."

Another linguistic gesture that supports this broad understanding is to consider the Arabic root of the word **"Israel."** While the Hebrew interpretation ("Abdallah") is famous, the Arabic root **"secret-yusri"** (walking at night or hidden) opens the door to the interpretation that "Israel" may mean "the one who is taken captive by it" or "the community that has been spiritually moved" from the darkness of polytheism to the light of monotheism. In this way, the "children of Israel" become the "children of that spiritual journey," a description that can apply to any nation called to guidance.

**Third: When the Divine Lesson Becomes a General Law**

Al-Na'ta'il al-Ma'ta'il al-Ma'a'l-ma'a'a'l-a'l-'a'l-'a'i'a', 'A'l-'a'a', 'A'l-'a', 'A'l-'A'a'l', 'A'l-'A'a', 'A'l-'A'a'l', 'A'l-'A'a'l', 'A'l-Ma'a'a'l', 'A'l-Ma'a'a'l'a', 'A'l-Ma'a'l'a', 'A'l-Ma'a'l'a', 'A'l (Al-Ma'ida: 32).

The traditional understanding says: This is a law written on the people of Moses.  
The new understanding, supported by our linguistic observation, says that this law was written for all who are in the position of the "children of Israel" (i.e., all who receive the Book and the Guidance). When we read this verse today, we become concerned with this "book" that is written on us, and this law becomes applicable to us. Our refusal to be the addressees, and our insistence that this speech is addressed to others, is itself a repetition of the Israeli behavior that refused to be the intended part of the speech.

**Conclusion: From the Prison of History to the Space of Contemplation**

A simple linguistic note like "Cut To" breaks the shackles that imprisoned our understanding of the stories of the Israelites in the Museum of History. It restores the vitality of the Qur'an, and makes us, today's readers, at the heart of the scene, responsible and addressed.

This is not an invitation to deny the historical existence of the Israelites, but rather an invitation to expand the concept and to see ourselves in the clear mirror of the Qur'an. It is an invitation to stop reading the Qur'an as a book about "others," and to start reading it as a personal message to us, warning us of the same diseases that have afflicted us before us, and offering us the same treatment.

The next time you read about the Israelites, don't just ask, "What did they do?" Instead, ask honestly and courageously: **"Where am I from this behavior? Does the Qur'an tell this to me now?"**. With this question, the true journey of contemplation begins.

Certainly, this text is very rich and contains deep ideas that support and expand the series significantly. A new article focusing on these ideas could be formulated and incorporated into the overall framework of the series. This article will serve as a practical and reflective application of Surah Al-Isra' from the perspective that "the Children of Israel" are us.

## "The True Muslim": The Qur'anic Antidote in the Face of the Shadows of the Children of Israel

**Introduction: Countermodel and Lifeline**

Over the course of the previous articles in this series, we delved deep into the Qur'anic narrative to explore multiple examples of deviations from the natural and divine method. We have seen the "shadows" of the Israelites manifest themselves in various forms: from sterile arguments, to cunning deception, to exaggeration of religion and blind fanaticism of heritage.

But the Qur'an, a book of guidance and light, does not merely diagnose disease, but offers a cure. It does not merely describe the shadow, but also shows us the source of light. In the face of this diverse spectacle of human deviations, the Holy Qur'an offers us the opposite model, the ideal example, and the way to righteousness and salvation: the **"true Muslim."** This article is not just a description of an ideal model, but a practical roadmap out of every "shadow of Israel" to the "light of the Hanifiya," through direct and decisive comparisons.

**First: "Abraham was neither a Jew nor a Christian" – the establishment of the Pure Reference**

Before we get into the comparisons, the Qur'an establishes our first reference: the Prophet Ibrahim (peace be upon him). He is the spiritual father to whom all the deviant nations have tried to attribute in order to gain legitimacy. But the Qur'an settles the matter:  
 "Abraham was neither a Jew nor a Christian, but he was a **Hanif, a Muslim**, and he was not one of the polytheists" (Al-Imran: 67).

This verse is a foundational declaration:

* **Hanafiyyah:** It is the inclination from all errors (shirk, exaggeration, distortion) to the righteousness of pure monotheism.
* **Islam** is complete submission and sincere submission to God alone."The true Muslim" is not an ethnic identity or a sectarian affiliation, but rather  **a method and behavior**, the religion of instinct brought by all the prophets. Now, let us see how this approach manifests itself in practice in the face of the shadows of the past.

**Second: The "true Muslim" in the face of the shadows of the Children of Israel**

|  |  |  |
| --- | --- | --- |
| The Behavior of the Children of Israel (Shadow) | The True Muslim's Approach (Al-Noor) | Explanation and Application |
| **Controversy over the Divine Command (Al-Baqarah)** "They said, 'Call upon your Lord for us...﴾ | **Al-Tasleem wa'l-Naqiyad al-Furi** (al-Baqarah: 285) | **Shadow:** A mentality that seeks complexity and doubt, and delays compliance under the pretext of "questioning", which is in fact a rebellion  **hidden in the light:** a mentality that trusts in the wisdom of the commander, responds first and then asks for clarification and understanding, not for impotence. Its approach: "We trust in You, Lord, so what do you want from us?" It is the difference between the mentality of the lazy employee and the mentality of the loyal soldier. |
| **Circumventing the text (the people of the Sabbath)** adherence to form and violating the spirit. | **Fear and stand at the limits of Allah** (these are the limits of Allah, so do not draw near to them) (Al-Baqarah: 187) | **Shadow:** The mentality of the "lawyer" who is looking for a loophole in the divine law. The text empties its purpose and thinks that it has deceived God **Al-Noor:** the mentality of the "lover" who distances himself not only from the haram, but from suspicions and everything close to it. He does not ask: "Is this halal?" He asks: "Does this please Allah?" This is the piety that protects against slipping. |
| **Al-Ghalu fi al-Ashkhas (Uzair wa'l-Masih)** (Wa'l-qa'l-ta'il al-'awhu'd'awd'u'l-'a'a'i'a'i'a', 'Ab'l-'Allaah...) | **Al-Vastiyah wa'rafah qadr al-bashir** (al-qa'l-'aa'. (Al-Kahf: 110) | **Shadow:** A mentality that elevates human beings above their status, attributing to them the attributes of divinity, and turning love into worship. It is a dangerous entry point for polytheism. **Al-Noor:** A method that defines people their destinies. Prophets are human beings who are inspired by them, and scholars are their heirs, but none of them is infallible or holy to himself. Love and respect do not mean sanctification and worship. |
| **The fanaticism of the community ("We are the children of God")**  is the monopoly of heaven and truth. | **Comprehensive Brotherhood** of Faith (The Believers Are Brothers) (Al-Hujrat: 10) | **Shadow:** A mentality that builds walls of race, sect or party, claims to possess the absolute truth, and despises anyone who is outside the wall. **Al-Nur:** An approach that believes that the bond of faith in God and piety is the supreme bond that transcends all differences. Loyalty to God, His Messenger, and the community of believers, not to a sect or race. "If I honor you with God, I will fear you." |
| **Taqdeem al-Murooth 'Ali al-Wahi** (qalwa ba'l-'a'l-na'ta'a'm'a'aa'aa') | **Tahakeem al-wahi fi kal shish** (fala wa'rbi'l-aa ya'aa'i'a'i'm'a'a'i'a'a', 'i'm a'm'a'i'm'a'. (Al-Nissa: 65) | **Shadow:** A mentality that sanctifies the past and makes the sayings of fathers, grandfathers, and rabbis an intellectual "idol" to be worshipped, and rejects any renewal or new understanding on the grounds that "the first ones did not bring it." **Al-Nur:** A method that presents every tradition and every saying to the Qur'an and Sunnah. What the Revelation agreed with was accepted, and what was contrary to it was a response, regardless of who said it. It is complete liberation from the "shirk of imitation". |
| **Ignorance of grace and forgetting the bounty**  of manna and quail in exchange for onions and garlic. | **Constant thanksgiving and acknowledgment of the favor** (if you are thankful, I will increase you) (Ibrahim: 7) | **Shadow:** A mentality with a short memory, which forgets the great blessings as soon as it faces the first hardship, always complains, and focuses on what is lost. **Al-Noor:** An approach that sees God's blessings in everything, and this realization translates into praise with the tongue, acknowledgment of the heavens, and action with the pillars. Thanksgiving is not a word, but a state of the heart and a practical behavior. |

**Conclusion: Be a Hanifa Muslim, not just a name in an identity**

The "true Muslim" is not just a label or a slogan, but, as we have seen, it is a truth of faith and behavior, and an integrated way of life. It represents the pure innate response to the call of monotheism brought by all the prophets.

In the Qur'an, the Israelites are not just a historical community, but a symbol of the shadows that can envelop any human being and any nation. The Qur'an, when it tells us their stories and presents us with the model of the "true Muslim," invites us to choose the light and leave the shadow.

Let us all strive individually and collectively to embody this approach in our lives, so that we can be among the sincere Muslims who are sincere in their religion to Allah, who follow the truth wherever it is, and avoid shirk in all its forms. It is an invitation to return to the purity of nature, the purity of monotheism, and the tolerance of Islam, which is the religion of our father Abraham, and through which only happiness in this world and salvation in the hereafter can be achieved.

## From Clay to Trustworthiness: "Humans", "Man", and "Israel" in the Qur'anic Composition of Backward Humanity

**Introduction: The Human Being's Journey from Physical Existence to Message Awareness**

In the opening article of this series, we emphasized that the Qur'an's treatment of the Israelites goes beyond the historical narrative to offer timeless human lessons, and that understanding these lessons requires a conceptual approach that focuses on behaviors and actions. Before delving into the details of the deviations of the Israelites as portrayed in the verses, it is important to pause at the foundational moments of humanity as portrayed by the Qur'an, and to understand the nature of this being who honored and carried faithfulness, and how the concept of "Israel" and its sons were associated with this formative process. It is a journey that begins with " Humans", through the elevation of "man" by the divine murmur, to the emergence of the "Children of Israel" as the first collective human entity entrusted with carrying the message and applying the book on a social level.

**First: "Humans" – the physical and biological starting point**

The Holy Qur'an refers in several places to the creation of the first human being from earthly matter, and in this context the term "human being" is often used. The Almighty says: "When your Lord said to the angels, 'I am the creator of human beings from clay'" (p. 71). Here, "humans" are the entity formed by the elements of the earth, the primordial mountain, the physical body. He shares in this "humanity" with the rest of his species the basic biological characteristics, as the Messengers say to their people: "We are nothing but human beings like you" (Ibrahim: 11), i.e., we share with you innate needs and outward attributes. At this point, "humans" can be conceived as beings who possess latent predispositions and abilities, but have not yet fully activated them toward the higher human horizon. It is existence "by force", the raw material prepared for divine refinement and formation.

**Second: "Man" – the puff of the soul, the spark of consciousness, and the burden of faithfulness**

The defining moment that moved this "human" from a mere physical being to a higher level is the "puff of the Spirit." The Almighty says: "If I flatten it and breathe into it of My Spirit, then fall down prostrating before it" (Al-Hijr: 29, p. 72). This "puff" is not a material addition, but a divine mystery, a revelation of God's light, which gave this being a metaphysical dimension that distinguishes it from other earthly creatures. It is the spark of consciousness and perception that qualified him to become a "human" capable of:

* **Learning and Knowledge:** "And Adam taught all the names" (Al-Baqarah: 31). This ability to understand, abstract, and understand relationships is the essence of the human mind.
* **Free will and choice:** the possibility of obedience and disobedience, and bearing the consequences of this choice, which is the basis of responsibility and accountability.
* **It is a matter of fact that**  it is a matter of 7, and it is a matter of fact that it is a matter of great concern, and it is a matter of fact that it is a matter of great concern.

Thus, by the divine murmur, "man" rose to become a conscious "man", a seeker, a responsible, prepared to succeed in the earth: "I am making in the earth a caliph" (al-Baqarah: 30).

**Third: "Israel" and its Sons – The First Collective Incarnation of Humanity Ready to Carry the Message**

After this individual establishment of the first man, Adam, peace be upon him, and after the passage of generations that witnessed the calls of the prophets and the denial of nations – as in the stories of Noah, Aad, Thamud and others, where collective rejection was the dominant feature – comes a new stage in the march of humanity. Here, Dr. Yousef Abu Awwad provides us with a striking understanding of the concept of "Israel" in the Qur'anic context. "Israel," in this proposition, may not be limited to the Prophet Jacob (peace be upon him), but may also refer to a central figure or historical stage She represents  **the "Father of Humanity" who began to accept the message of heaven on an organized social level after the flood and the re-establishment with Abraham (peace be upon him).** According to this perspective, the "Children of Israel" are not just a tribe or a race, but represent **an emerging humanity that is ready to collectively succeed and bear the consequences of applying the Bible and the divine method as a nation.**

This understanding supports the direct Qur'anic connection between the story of Adam (or the sons of Adam as a model for the first human conflict) and the "Children of Israel." Immediately after the story of the two sons of Adam, the Almighty says: "For this reason We have written for the Children of Israel that whoever kills a soul other than a soul or corruption in the land, it is as if he has killed all the people... (Al-Ma'idah 32:32). As Dr. Abu Awwad explains, this transition from the story of Adam to the "Israelites" indicates that the "Israelites" were **the first human society on which legislation was written in an orderly manner and entrusted with the application of the book after the previous stage of rejection by the nations.** They represent the stage in which human society is ready, even in principle, to accept the idea of the Bible and the Divine Method as a collective law of life. The Almighty says: "And Moses brought us the Book, and made it a guidance for the Children of Israel, that you should not take as an agent apart from Me, the offspring of those who carried us with Noah... (Al-Isra'a: 2-3). This reference to "the descendants of our lamb with Noah" connects the "Israelites" to the surviving and resumptive humanity after the flood, which continued through Abraham to this new stage of collective commissioning.

**Conclusion: From Individual Honor to Collective Responsibility**

Understanding this gradation – from a material "human" to a conscious and individually mandated "human", and then to "the Israelites" as the first collective human entity entrusted with the widespread application of the message – puts us before a fundamental truth: that the divine honor of man is inseparable from his responsibility. The "Israelites," in this broad Qur'anic sense, were not merely a nation, but represented the dawn of a new phase in humanity's handling of revelation, a stage of readiness to assume "faithfulness" not only as individuals, but as a community and a nation. Understanding is the necessary entry point to absorb the profound lessons from their stories, and to understand why they occupied so much space in the Qur'anic narrative, and how their experience, with its pros and cons, became a mirror reflecting the challenges of all humanity in its journey towards God.

It is worth mentioning that this community of the Children of Israel, in its process, branched out into two main categories, as understood from the Qur'anic context: the People of the Book, who accepted the idea of the Book as an integrated legislative system and became 'capable' to receive and apply it, and the illiterate, who are not the ones who do not read and write, but the rest of the Children of Israel who did not receive the Book in its details, and who remained the origin of the 'Ummah' or the first Abrahamic fitrah. This branching shows that humanity's path with the Revelation was not homogeneous, and that God addressed each group in a way that suited its situation.

## "The true Muslim" is the path of salvation and the guiding compass

Introduction: The Need for Role Models in Times of Disruption

Over the course of the previous articles in this series, we delved into the depths of the Qur'anic narrative to explore multiple examples of deviation from common sense and the right divine approach. We have seen how the "Children of Israel" (in their broad Qur'anic sense as the first human community to carry the message collectively) can fall into the trap of "the shirk of imitation" and the "shirk of desire", how those who have been guided in their positive origin may be deviated from those who deviate towards closure, how the "Christians" may be inclined towards exaggeration, and how the "polytheist" unites contradictions, and the "Magi" may represent aggression, while the "Sabians" remain seekers of the truth. In the face of this diverse spectacle of possible human deviations, the Holy Qur'an offers us the countermodel, the ideal example, and the path to righteousness and salvation: the **"true Muslim."** This concluding article seeks to shed light on the features of this Qur'anic model, and how it represents a guiding compass in the midst of waves of passions and deviations.

**Unity of "Religion":** "The true Muslim" or "Islam" is like the religion of all the prophets, the "religion" of God is one (Islam), while "boredom" are human manifestations that may be right or wrong, and may deviate from this one "religion".

While the 'religion' of God is Islam, which means surrender to truth and monotheism, the historical 'boredom' that arose around the messages of the prophets has witnessed, by human action, deviations that have led them away from this authentic 'religion'.

**First: The Meaning of "Hanifiyyah" and "Islam" – Return to the Inherent Origin**

* **Hanifism: The** word "Hanif" in the language means one who leans from misguidance to righteousness. A Hanifism is one who leans away from shirk and worship of other than Allah to pure monotheism. The Qur'an links Hanifism to the religion of Abraham (peace be upon him): "Then We revealed to you that you should follow the religion of Abraham and he was not one of the polytheists" (An-Nahl: 123). Hanifism is the religion of fitrah, the religion of pure monotheism brought by all the prophets.
* **Islam:** In its general linguistic sense, it means submission and submission. In the legal terminology, it means submission to God through monotheism, submission to Him through obedience, and innocence from polytheism and its people. Islam in this sense is the religion of all prophets and messengers.

The "true Muslim" is that person whose nature is based on monotheism, who submits to the command of Allah outwardly and inwardly, and who is guided to His laws willingly and lovingly, and who disavows all forms of polytheism and deviation.

**Second: "Abraham was neither a Jew nor a Christian, but he was a true Muslim" – transcending narrow affiliations**

Al-Qur'an al-Kareem (may Allaah have mercy on him) said: "The prophet (peace and blessings of Allaah be upon him) said:  
Here's the ayat-e-tauss lumbadah ham:

* **The universality of the message of monotheism:** Islam is not confined to one race or group, but is the religion of all humanity.
* **The precedence of the sect of Ibrahim: The sect of** monotheism that Ibrahim brought is the origin from which the later messages branched out, and any deviation from this origin is considered a departure from the tolerant Hanifiya.
* **Innocence from shirk as a prerequisite:** "And he was not one of the polytheists" confirms that the essence of Hanifism and Islam is the complete disavowal of all forms of polytheism.

**Third: Characteristics of the True Muslim – Balance, Moderation and Following the Evidence**

Based on your previous view, and the totality of what is mentioned in the Qur'an and Sunnah, we can draw some basic characteristics of a true Muslim:

1. **Sincerity of worship to Allah alone:** He singles out Allah Almighty for all kinds of worship, both outward and inward, and does not associate anything with Him in His Lordship, Divinity, or His Names and Attributes.
2. **Following the Shari'ah evidence (Qur'an and Sunnah):** He does not present his whims, his personal opinion, or the words of any of the people on the words of Allah and the words of His Messenger (peace and blessings of Allah be upon him). His approach is to submit to the correct text and correct understanding.
3. **Balance between transmission and reason:** He is enlightened by the light of revelation and uses his intellect in his understanding, contemplation, and application, without making the intellect the ruler of transmission or transmission disrupting the intellect in its correct field.
4. **Moderation and moderation:** He avoids exaggeration in religion and excess, as well as negligence and reprehensible leniency. He walks on the straight path without leaning to the right or to the north.
5. **Correct and comprehensive understanding of religion:** He does not take some books and disbelieve others, but rather understands religion as an integrated system, and applies it in all matters of his life.
6. **Critical Reflection and Insight:** He does not get carried away by common ideas or shiny calls without scrutiny or reflection. He weighs things in the balance of Sharia and reason.
7. **Innocence from shirk and its people (in the doctrinal and behavioral sense):** He disavows all manifestations of shirk and deviation, and does not support those who fight the religion of Allah, while maintaining justice and righteousness with peaceful non-Muslims.
8. **Good Manners and Righteous Behavior:** Converts his faith and monotheism into practical behavior characterized by honesty, honesty, justice, charity, and mercy.
9. **Constant pursuit of useful knowledge and good deeds:** He realizes that faith increases with obedience and decreases with disobedience, so he is keen on what brings him closer to God.

**Fourth: The True Muslim in the Face of Intellectual and Behavioral Shirk**

In contrast to the examples we have reviewed of the "shirk of imitation" among some "those who have been guided", the "shirk of desire" and "exaggeration" among some "Christians", and the "shirk of fabrication" among the "polytheists", the true Muslim stands on solid ground of monotheism and followers:

* **Against the shirk of imitation:** The true Muslim does not sanctify people or inheritances at the expense of the truth. Rather, he presents everything to the Qur'an and Sunnah, so he takes what is in accordance with the truth and returns what is contrary to it, even if it is from the sayings of the fathers, grandfathers, or elders.
* **Against the shirk of whims and exaggerations:** The true Muslim submits his desires to the will of Allah, and does not exaggerate in religion so as to exceed the limits prescribed by Allah. His knowledge and insight protect him from slipping after whims or uncontrolled enthusiasm.
* **Against the shirk of fabrication:** The true Muslim takes the whole religion, does not choose from it what agrees with his desires and leaves what is contrary to it. His approach is clear and straight, and he does not mix truth with falsehood.

**Series Finale: An Invitation to Return to the Tolerant Hanifiyah**

Our review of the stories of the Israelites and the various models of deviance in this series was not merely intended to diagnose or criticize, but rather to draw lessons and to present an alternative and a methodology. "The true Muslim" is not just a name or a slogan, but a reality of faith and behavior, and an integrated way of life, which represents the innate response to the call of monotheism brought by all the prophets.

The Israelites in the Qur'an, with their trials and vicissitudes, are not just a historical group, but, as we have repeatedly emphasized, they are a symbol of the possible deviations that can confront any human being and any nation. When the Qur'an tells us their stories, it calls us to be cautious and to take the example of the "true Muslim."

Let us all strive individually and collectively to be among those true Muslims who are sincere in their religion to Allah, who follow the truth wherever it may be, and who avoid shirk in all its forms, visible and hidden, intellectual and behavioral. It is an invitation to return to the purity of nature, the purity of monotheism, and the tolerance of Islam, which is the religion of our father Abraham, and through which happiness in this world and salvation in the hereafter is achieved.  
We ask Allah to make us among the Hanafi Muslims, and to make us steadfast on His straight path until we meet Him.

## The Revealed Revelation: The Book, the Torah, and the Gospel in the Face of Human Distortion and the Domination of the Qur'an

**Introduction: The Light of Revelation and the Darkness of Passions**

In tracing the journey of the Israelites and their interaction with the divine message, we come to the cornerstone of this relationship: the revealed books. The heavenly books are the embodiment of God's mercy and guidance for mankind, carrying light, exhortation, and division. However, these books, which were revealed as guidance, have not been spared from the tampering of man's hand and the distortion of his thought, which has posed a constant challenge to the process of divine legislation. This article examines, based on a deep Qur'anic understanding inspired by contemporary analyses, the nature of the "Book" revealed to Moses, the Torah, and the The Gospel", then deals with the issue of distortion that affected it, and finally the position of the Holy Qur'an as a keeper and dominator of the previous books.

The Qur'an is so precise in its discourse that it does not equate all those to whom the Book has been received. When it is praised, it often uses **the phrase "those to whom We have given the Book"** (attributing the deed to God) to refer to those who followed it in the right to follow it. When talking about deviation,  **the phrase "those who have given the Book"** (in the passive participle) may refer to those who have given the Book but have not fulfilled its right or betrayed its trust. This precise distinction confirms that the mandate is not merely to possess the Book, but to adhere to it and apply it.

**First: The "Book" of Moses – Holistic Principles and Founding Values**

When the Qur'an speaks of the revelation that was revealed to Moses, it often uses the term "book" in general. Dr. Yousef Abu Awwad believes that the "book" that was given to Moses represents **the great principles, the founding values, and the overall principles of faith and the Sharia.** It is the comprehensive divine constitution that contains the foundations on which the religion of God is based. The Almighty said: "And indeed Moses came to us with the Book, so do not be afraid of meeting him, and We made it a guidance for the Children of Israel" (Al-Sajdah: 23). He also says: "And We wrote for him in the tablets of all things an exhortation and a detail of all things" (Al-A'raf: 145). This "Book" is the origin from which the detailed laws were later derived.

**Second: The "Torah" – The Procedural Practical Provisions for the Application of the "Book"**

As for the "Torah", according to Dr. Abu Awwad, it is not completely synonymous with the "Book" that was revealed to Moses, but rather it is closer to the **practical procedural rulings and detailed legislation that was revealed to be ruled by the prophets who accepted Islam after Moses, especially for those who converted.** The Torah, in this sense, is the "executive regulations" of the mother "book."  
This understanding is supported by the words of the Almighty: "We have sent down the Torah in it as guidance and light, by which the prophets who have submitted to those who have been guided, and the rabbis and the rabbis by what they have memorized of the Book of Allah and have been martyrs for it" (al-Ma'idah 44). Notice how the prophets rule by the Torah "by what they have memorized from the Book of Allah", which indicates that the "Book of Allah" is the original that has been preserved, and the Torah is the instrument of judgment derived from it.  
The verses cite examples of these procedural rulings in the Torah, such as the rulings of retribution: "And We have written for them in them that the soul for the soul, the eye for the eye, the nose for the nose, the ear for the ear, the tooth for the tooth, and the wounds are retribution" (Al-Ma'idah 45), and the rulings of food as in the context of: "All food was lawful for the Children of Israel, except what Israel forbade for itself before the Torah was revealed. 'Imran: 93).  
This understanding shows that the Torah was not exclusive to Moses alone, but was a method of action for the prophets after him in applying the principles of the "Book."

**Third: The "Gospel" – Affirmation, Relaxation and Confirmation of the "Book"**

Jesus (peace be upon him) came with the "Gospel", and the Gospel was not a founding book of a new and completely independent law, but it was:

* **Al-Muqaddiqat al-Lama bin Yidyah min al-Tawra'ah (ba'anaha al-Tashri'i al-Mustamad min al-Kitab): (Wa'l-Qaaf'i'a'i'a', 'Ab'a'i'a'i'm'a'i'a', 'a'i'm'a'i', 'a'a'**i'a', 'a'l-ta'a'a'i'a', 'a'a', 'a'l-ta'a'a'i'a', 'a'l-ta'a'a'i', 'a'l-ta'a'i', 'al-Ta'a'i'a', 'al-Ta'a'i'a',
* **Some of what has been forbidden to them is lawful for them:** "And I will confirm what is in My hands of the Torah, and I will make lawful for you some of what is forbidden to you" (Al-'Imran: 50). This indicates that some of the prohibitions in the Law of Moses were temporary or punitive, and the Gospel came to ease them.
* **In it is a guidance, a light, and an admonition for the pious:** "And We have brought him the Gospel, in which is guidance and light, and confirming what is in His hands of the Torah, and a guidance and an admonition for the pious" (Al-Ma'idah 46).  
  As Dr. Abu Awwad explains, Jesus (peace be upon him) taught the "Book", wisdom, the Torah and the Gospel, and the Gospel was not a preliminary revelation of a new book in the same sense as the "Book" that was revealed to Moses, but rather it is complementary, proven, and clarified.

**Fourth: Falsification of Books – Human Betrayal of Divine Trust**

Despite this light and guidance, these revealed books were not spared from the hands of the absurds and the whims of the deviants. The previous books of the Holy Qur'an, especially those that were in the hands of the Children of Israel, were subjected to distortion, alteration and alteration, whether addition, subtraction or misinterpretation that deviate from its place.  
The Holy Qur'an clearly points out this distortion:

* (Aafat-e-ta'a', 'a'l-'a'a', 'a'l-'a', 'a', 'a'l-a', 'a'l-'a'a', 'a'l-a', 'a'l-'a', 'a'l-'a', 'a'l-a', 'a'l-'a'
* (Wa'l-'aa'a'l-'a'a'l-'a'l-'a'a'l-'a'l-'aa', 'a'l-'a', 'a'l-'a', 'a'l-'a', 'a'l-'a'a', 'a'l-a', 'a'l-'a'
* "Of those who have been guided, they distort the word from its places" (al-Nisa': 46).  
  This distortion was not just a change of words, but extended to include meanings and intentions, concealment of the truth, and concealment of the glad tidings related to the Seal of the Prophet (peace and blessings of Allaah be upon him). It is a form of great betrayal of the trust that they have reserved for.

**Fifth: The Noble Qur'an – The Dominator and Keeper of the Final Message**

In light of this reality of distortion of the previous books, the Holy Qur'an came as a concluding and dominant message. Addressing the Prophet (peace and blessings of Allaah be upon him), the Almighty said: "And We have sent down to you the Book with the truth, confirming what is in His hands of the Book and ruling over it" (Al-Ma'idah 48).

* **"Believing what is in his hands from the Book":** i.e., acknowledging the common principles that came with the previous messages, such as monotheism and the great principles of faith.
* **"And dominant":** Dominance here, as understood by commentators, means that:
  + **Witness to the books that preceded it:** He acknowledges their authenticity in their originality.
  + **Trustee of it:** He preserves the principles of religion that he brought with him from being lost.
  + **Ruler over it:** He distinguishes what is left of the right in it from what it has entered into in terms of distortion and falsehood.
  + **A copyist of some of its provisions:** in accordance with the universality of the final message and its validity for all times and places.  
    More importantly, Allah Almighty has ensured that the Holy Qur'an will be preserved from any distortion or alteration: "Verily, We have sent down the remembrance, and We are the ones who will preserve it" (Al-Hijr: 9). This divine preservation is the guarantee that the source of guidance will remain pure and pure until the Day of Judgment.

**Conclusion: Responsibility of Trust and the Ongoing Challenge**

The journey of divine legislation through the "Book", "Torah" and "Gospel" to the Holy Qur'an is a journey full of lessons and lessons. It shows us God's generosity in sending down His guidance, and at the same time reveals the weakness of human nature and its susceptibility to deviation if it abandons honesty and does not adhere to the right method. The issue of distortion of previous books is not just a historical event, but a continuous warning to every nation that has given a book of the danger of manipulating texts or subjecting them to whims. The Holy Qur'an, with God's protection of it, remains, It is the last and dominant reference, which invites us to return permanently to the pure origins of revelation. In the following article, we will review other spectrums of deviation from this revelation, represented by the "polytheists", "the Magi", and the "Sabians".

## Beyond the "People of the Book": "The Polytheist", "The Magi", and "The Sabians" in the Balance of the Qur'an and the Criterion of Survival

**Introduction: Expanding the Circle of Human Behavior**

Having reviewed in previous articles examples of behavioral and intellectual deviation among groups of those who received the Book ("those who have guided" and "Christians" in the Qur'anic behavioral sense), the Holy Qur'an expands its scope of consideration to include other spectrums of humanity, with their diverse attitudes toward faith and the divine message. These include: "polytheists" who embody intellectual and doctrinal contradictions, "Magi" who may represent aggressive societal behavior, and "Sabians" who may be seekers of truth outside of traditional religious frameworks. This article seeks to understand these categories as presented by the Qur'an, and how the comprehensive standard of divine salvation deals with them.

As with "Jews," the term "Christians" in critical contexts does not necessarily refer to the faithful followers of Christ, but to another "behavioral cult" characterized by exaggeration of religion, the creation of monasticism, and the elevation of human beings to the level of divinity. This understanding frees us from generalization, and makes the critique of the Qur'an focused on perverse human behavior rather than on the origin of the divine messages.

When mentioning the "Christians" among the categories that God separates them, or that have a reward if they believe and do good, it can be emphasized that what is meant here are those who fulfill the conditions of faith and good deeds, regardless of the historical name, and that God does not hold them accountable for deviations that they did not commit.

**Objective:** This distinction removes confusion, makes the understanding more just and equitable, and is consistent with the universality of the Qur'an's message, which does not slander the prophets or their faithful followers.

**3. The concept of "Mullah" vs. "Religion":**

**First: "The polytheist" – the collector of contradictions and the owner of dual loyalties**

In your previous analysis, you described "polytheism" as a state of contradiction and duplicity, combining extremism in adhering to the old, and extremism in drifting behind the new, imposing its ideas without evidence, and falling into the "trap of fabrication" where truth is mixed with falsehood, believing in some scriptures and disbelieving others. This is an accurate description that is consistent with the Qur'anic image of the polytheist.  
Dr. Yusuf Abu Awwad adds another dimension when interpreting the verse that mentions "those who associate others with Allah" in the context of the categories that Allah will separate on the Day of Resurrection: "Those who believe, those who are guided, the Sabians, the Christians, the Magi, and those who associate others with Allah in His Divinity, Allah will judge between them on the Day of Resurrection, for Allah is a witness over all things" (Al-Hajj: 17).  
Dr. Abu Awwad believes that the "involved" here may refer to those with **dual loyalties that contradict the contract of safety and social peace.** They may show affiliation with the society in which they live, but at the same time they have another allegiance (to a band, party, or external entity) that they offer over the interest and security of the community if interests conflict. This dual behavior is not acceptable to any social system that seeks stability and cohesion, where the existing system of security and social peace must be supreme. This understanding expands the concept of polytheism to include serious behavioral and social aspects.

**Second: "The Magi" – A Model of Aggressive Behavior that Refuses to Coexist?**

As for "Magi", instead of directly projecting the term directly to the historical Zoroastrian religion, Dr. Abu Awwad offers a conceptual behavioral explanation based on linguistic analysis. The word "Magi" refers to the triple origin "Majes", which includes "Maj" thing, i.e., he took it out of his mouth and rejected it (Majooj, i.e., rejected). He believes that "Magi" in this Qur'anic context may refer to **a person or group that "glorifies" others, i.e., rejects others and practices a kind of verbal or actual violence and aggression towards the members of society.** With the spread of this hostile behavior (as indicated by the letter "S" which indicates spread).  
With this understanding, the Magi are not merely adherents of a certain faith, but rather have a hostile and hateful behavior that makes them unable to integrate into a society based on the message of security, peace, and coexistence. Therefore, in the verse of Surah Al-Hajj, they are separated from other groups that may be covered by the social security contract if they adhere to its conditions.

**Third: "The Sabians" – Seekers of Truth Outside the Known Frameworks?**

The Sabians are considered to be one of the categories that have sparked a wide debate among commentators. The word "Saba" means going out of religion to religion, or money from the way. In the context of the verses that mention them with the believers, those who have been guided, and the Christians as groups that can be rewarded and saved if they meet certain conditions (belief in God, the Last Day, and good deeds), Dr. Abu Awwad believes that the "Sabians" may represent **people with different ideas, or seekers of truth who may not belong to the well-known divine messages (Judaism, Christianity, Islam)But they sincerely seek to understand the truth and practice good works.**  
They may have a certain philosophical thought, a special moral system, or even theories that are not directly related to the Messengers. However, the Qur'an opens the door of salvation for them if they meet the basic conditions:   
"Those who believe, those who are guided, the Christians and the Sabians, whoever believes in Allah and the Last Day and does good, they shall have their reward with their Lord, and there shall be no fear for them, nor shall they grieve" (Al-Baqarah: 62, and the same in al-Ma'idah: 69, with a slight difference in the "Sabaeans").  
This understanding emphasizes the universality of divine mercy and the justice of the divine standard, which does not favor a name or race, but rather looks at the truth of faith and action.

**Fourth: The Comprehensive Criterion of Salvation – "Whoever believes in Allah and the Last Day and does good"**

What is striking about the verses that mention these various categories (believers, those who have been guided, the Christians, and the Sabians) is that they set a single criterion for survival, reward, and not being afraid and grieving, which is: **belief in God, belief in the Last Day, and good deeds.**  
Dr. Abu Awwad describes these verses as representing "the oldest, most informed, and concise civil constitution found in history," because they establish a society based on:

1. **Belief in God (Societal Contract of Safety):** It is a faith that unites people on the basis of servitude to God alone, transcends racial or factional fanaticism, and guarantees equal rights and duties for all.
2. **Belief in the Last Day (Just Retribution):** This motivates good deeds and fear of injustice, and makes a person responsible for his actions.
3. **Good deeds (the worldly standard for judging individuals and societies):** It is a positive and constructive behavior that benefits the individual and society.

This overarching criterion goes beyond formal designations and affiliations. The lesson is not in the name given to an individual or group, but in the truth of their faith and work. The groups that are excluded from this promise (such as the "Magi" and "those who associated" in the context of the Hajj verse that speaks of separating them) are because of their behaviors that are fundamentally contrary to the principles of security, social peace, and pure monotheism.

**Conclusion: God's mercy extends to those who seek the truth, and His justice extends to the deviants**

The Qur'an's treatment of these diverse groups – polytheists, Magians, Sabians – shows us how accurate the Qur'anic perspective is in diagnosing human behavior in all its spectrums. It does not confine deviation to the traditional circle of the People of the Book, but extends to anyone who deviates from the path of pure monotheism or threatens social peace with his or her behavior. In turn, it opens the door of hope and salvation to every sincere seeker of truth, and to every worker of righteousness sincerely, regardless of his classification or name, as long as he meets the basic conditions of faith. This invites us to transcend Prejudices and looking at the essence of man and his work, while adhering to clear Qur'anic standards in judgment and evaluation. In the next article, we will conclude this series by talking about the countermodel to all these deviations: the "true Muslim."

## Why the Israelites? Manifestations of Intellectual and Behavioral Shirk in the Qur'anic Model

**Introduction:**   
In our quest for a deeper understanding of the concept of polytheism in its many dimensions, which goes beyond mere idolatry to the trap of thoughts, hearts, and behaviors, the Holy Qur'an provides us with rich material for studying and reflecting on the stories of the Children of Israel. This extensive Qur'anic treatment of their lives and vicissitudes did not come in vain, but rather to provide the final nation and all humanity with a clear model, but rather a profound "case study" of how individuals and groups slipped into the shafts of intellectual and behavioral polytheism, even after God gave them His grace and taught them what He had given them. This article seeks to To dissect some of the most prominent manifestations of polytheism in the behavior of the Children of Israel as portrayed in the Qur'an, in order to draw lessons and lessons from them.

**1. Tahrir al-Tahrir al-Mu'a'da'ah: Sharq fi al-Ta'amil with al-Nas al-Ilhi**  
min Abarz Saur al-Sharq al-Fikri al-Tajalat fi Bani Israel hu interaction with the word of Allaah al-Manzil. Allaah says (interpretation of the meaning): "I'm going to say, 'I'm going to have a lot of money, i'm going to say, 'I'm going to be a', 'a'l-ma'a', 'a'l-'a', 'A'l-'a', 'A'l-'a', 'a'l-'a', 'A'l-'a', 'A'l-'a', 'a'l-'a', 'a'l-'a' 75).

* **Manifestations:** This distortion was not just a linguistic error, but a distortion of meanings and intentions, and a distortion of the texts to suit their whims and interests. It is a form of "shirk in legislation" or "shirk of following" in which the intention of God is replaced by a biased human understanding.
* **Lesson learned:** The danger of selective or revisionist treatment of legal texts in any nation. The necessity of fully submitting to the words of God and understanding them according to His will, not according to whims and narrow interests.

**2. Following the whims and submitting them to the command of Allah: The polytheism of the individual and collective will,**   
many of the deviations of the Children of Israel were linked to their submission to their whims according to the clear command of Allah. "Whenever a Messenger comes to you with what you do not desire, you become arrogant, and some of you lie and some you kill" (Al-Baqarah: 87).

* **Manifestations:** Their worship of the calf was a blatant embodiment of following whims and following the desires of the soul in a tangible worship, despite their vision of brilliant signs. Their rejection of many prophets or even killing them was due to the conflict of the messages of these prophets with their worldly desires and interests. This is the "shirk of desire" that makes man a god for himself without God.
* **Lesson learned: Man's** constant battle with his desires. The importance of purifying the soul and taming it to obey the command of God, even if it goes against its immediate desires.

**3. Blind fanaticism of inherited traditions: The trap of tradition and intellectual rigidity is a**   
prominent feature of the behavior of some of the Children of Israel, even if they contradict the clear truth brought by the prophets. They used to protest against what their fathers were like and reject everything new, as in their saying: "And when it is said to them, 'Follow what Allah has revealed,' they say, 'We will follow what our fathers taught us,' even if their fathers had no understanding and were not guided." 170) – Although this is general, the behavior of the Children of Israel often reflects it.

* **Manifestations:** Their rejection of the Prophet Muhammad, may God bless him and grant him peace, despite knowing some of his attributes in their books, was part of it out of fanaticism for what they inherited and fear for their status. This "shirk of imitation" disrupts the mind, prevents ijtihad, and leads to rigidity and backwardness from the truth.
* **The lesson learned: The** necessity of critical thinking and not sanctifying the heritage just because it is inherited. The importance of presenting everything on the balance of Sharia and reason, and taking the truth wherever it is.

**4. Ingratitude of blessings and worship of the calf: Shirk in lordship and divinity,**  
despite the innumerable blessings that God bestowed upon the Children of Israel (salvation from Pharaoh, manna and solace, and the blowing of the eyes out of stone), they often met these blessings with ingratitude and ingratitude. They went so far as to worship the calf instead of God after God had delivered them from Pharaoh and saw His great signs. "And when We made a promise to Moses for forty nights, and then you took the calf after him, and you were unjust" (Al-Baqarah: 51).

* **Manifestations: The** worship of the calf is an explicit shirk in divinity. Also, the ingratitude of blessings and their non-attribution to the true Beneficent (Allah) is tainted by shirk in divinity, where the bounty of Allah is forgotten and the matter is attributed to others or to oneself.
* **Lesson learned: The** importance of thanking blessings and attributing them to God, and beware of the temptation of prosperity that may lead to idleness and negligence. The danger of the spiritual void that may lead to the search for false gods.

**5. Al-Taafraq wa'l-Khatlaaf al-Madhum: Sharq fi wahdat al-'ama wa'l-manhaj**  
, after which there is al-ilm wa'l-baynat, al-Akhtaal banu isra'il wa'l-wa'l-faraqwa, wa'l-ha'zar minh al-Qur'an.

* **Manifestations:** This division was not just a difference in the branches, but reached the point of disbelief and rivalry with each other, which weakened them and made them vulnerable to enemies. This can be considered a kind of behavioral polytheism that fragments the nation and destroys its strength, when fanaticism and factional interests take precedence over the unity of approach and goal.
* **Lesson learned: The** importance of holding fast to the rope of God and rejecting the causes of division and reprehensible differences. The necessity of maintaining the unity of the class on the basis of truth.

**Conclusion: The Children of Israel as a Mirror Reflecting the Pitfalls of Humanity**  
The stories of the Israelites in the Qur'an are not just the history of a people who have gone by, but, as we have said before, a profound "case study" of the pitfalls of the human soul. They reveal to us how intellectual and behavioral polytheism can permeate the lives of individuals and groups, even those that have received special divine attention. It is a constant invitation for all of us, as Muslims and human beings, to reflect on these stories in depth, and to beware of making the same mistakes. The happy one is the one who preaches to others, and the Qur'an offers These sermons are for us in the clearest and deepest meaning, so that we may remember or fear. In future articles, we will continue to explore other aspects of these timeless lessons.

## Those who have been guided" and "the Jews" in the Qur'anic perspective: from guidance to closure and polytheism of tradition

**Introduction: Concept Shifts and Semantics of Behavior**

In our journey to understand the experience of the Israelites as presented in the Qur'an, we come across two pivotal terms that are often used interchangeably, but which, according to deep linguistic and conceptual analysis, carry with them distinct connotations that reflect a development and transformation in behavior and attitude. Understanding the difference between them, and how authentic positive meaning can be deviated to describe negative behavior, opens an important window into the nature of deviation from the divine method, and highlights how the "trap of tradition" can take root in The behavior of human groups.

When mentioning the "Christians" among the categories that God separates them, or that have a reward if they believe and do good, it can be emphasized that what is meant here are those who fulfill the conditions of faith and good deeds, regardless of the historical name, and that God does not hold them accountable for deviations that they did not commit.

**Objective:** This distinction removes confusion, makes the understanding more just and equitable, and is consistent with the universality of the Qur'an's message, which does not slander the prophets or their faithful followers.

This is where the most dangerous conceptual shift that the Qur'an illustrates. The term 'Jews', in its critical contexts, does not refer to a race or even a religion, but rather to a 'behavioral sect'. That is, it describes a range of deviant behaviors that can be emanated by any group of People of the Book, such as excessive materialism, sterile arguments, distortion of words, and false claims of selection. In this sense, the Qur'an does not denounce the religion of Moses, but rather denounces 'Jewish behavior' that has deviated from the origin of religion.

**3. The concept of "Mullah" vs. "Religion":**

**First: "Those who have been guided" – the positive origin of return and guidance**

Dr. Yusuf Abu Awwad, in his linguistic analysis of the Qur'anic vocabulary, points out that the verb "had" and its root (e and d) carry with it an authentic positive meaning. In the words of Moses (peace be upon him) to his Lord: "And write for us in this world good and in the Hereafter we will guide to you" (Al-A'raf: 156), we find that "Hadna" means "repentance" and we have returned to you, with the meaning of "Hud" which means rest and stability to God. "Those who have been guided" in their origin are those who have declared their repentance and return to God, and have responded They formed the nucleus of the society that accepted the Divine Message. This original meaning is consistent with the verses that mention "those who have been guided" in a positive or at least neutral context, as part of the religious pluralism that the Qur'an acknowledges to exist, with the conditions of salvation for all, as in the words of the Almighty: "Those who believe, and those who are guided, and the Christians and the Sabians, whoever believes in Allah and the Last Day and does good, they shall have their reward with their Lord, and there is no fear for them, nor shall they grieve" (Al-Baqarah: 62).

**Second: "The Jews" – the reflection of the meaning towards closure and transcendence**

However, this authentic positive meaning has not continued to be the same for all those who belonged to it. Dr. Abu Awwad believes that the addition of a "y" to the word "hood" to become "Jew" may, in some Qur'anic contexts, indicate a reversal in meaning and a negative state. This yawn may indicate a relation to a particular behavior or situation that has become characteristic of a group of them. Instead of being open to guidance and a constant return to God, for some it has turned into **self-reliance, intellectual closure, and a feeling by ethnic or religious superiority.**  
This shift is evident in the contexts in which the Qur'an denigrates certain behaviors of "Jews":

* When they speak of themselves with a kind of pride in this closed affiliation, they may not show up, as in their saying quoted in the Qur'an: "And they say, 'Be Jews or Christians, you will be converted'" (Al-Baqarah: 135), they deny the accusation of closure.
* But when the Qur'an speaks of them in a critical context of their deviant behaviors, the yaa may appear as a sign of this behavioral and conceptual shift.

This closure and transcendence paved the way for the emergence of a dangerous type of hidden shirk, which is the "shirk of imitation."

**Third: "Shirk of Imitation" – When the inherited becomes an idol to be worshipped**

Self-closure, excessive reliance on heritage, and a sense of false selection are all factors that have led groups of "Jews" (in the Qur'anic behavioral sense) to fall into the "trap of tradition." This type of shirk is represented in:

* **Blindly adhering to traditions inherited from the ancestors,** even if they contradict the clear truth or explicit legal evidence.
* **Presenting the sayings of rabbis and monks or predecessors on the words of God and His Messengers,** and adopting them as a religion to be followed without scrutiny or critical thinking.
* **Reject any new interpretation or renewal of religious understanding,** on the grounds that it is not narrated from the previous ones, or that it contradicts what their fathers were "accustomed to."
* **The mistaken belief in survival by mere ethnic or nominal affiliation,** without regard to good deeds or true heartfelt faith, as in their saying in the Qur'an: "And they said, 'The Fire will not touch us except for a few days'" (Al-Baqarah: 80).

This "shirk of tradition" disrupts the mind, closes the door to ijtihad, and transforms religion from a renewed and interactive way of life into rigid rituals and a fossilized heritage. It turns the heritage into an "idol" that is worshipped without God, or at least it obeys His commands and prohibitions.

**Fourth: Qur'anic Models of Deviant "Jewish" Behaviors**

The Holy Qur'an provides us with several examples of these behaviors that resulted from this closure and polytheism of tradition, which have come to be attributed to "Jews" in the context of slander:

1. **Distortion of the words from their places:** "Those who have been guided distort the words from their places" (al-Nisa': 46). It is a manipulation of the divine texts to suit their whims and interests, and it is the height of disregard for the revelation.
2. **Al-Sa'ana wa'l-'a'ah:** "Wa'l-qa'l-wa'aa'
3. **Al-Haq wa'l-Ilmun:**  (May Allaah have mercy on him) said: "Allaah be pleased with him) said: 'I'm going to say, 'I'm going to be the one who's gone.
4. **Killing al-Anbiyyah without truth:** "Aafqulama aa rasullam ba'aa'aa'l-ta'aa'a'a'a'aa'a'a'aa'l-'a', 'a'l-'a', 'a'l-'a'a', 'a'l-'a'a', 'a'l
5. **False claims of exclusivity and selection:** such as their saying, "We are the children of God and His beloved" (Al-Ma'idah 18), and their saying, "Only those who are Jews or Christians will enter Paradise" (Al-Baqarah: 111). This reflects a sense of superiority that contradicts the principle of piety as a basis for differentiation before God.

**Conclusion: A Lesson in the Transformation from Guidance to Error**

The story of those who have turned into "Jews" (in the reprehensible behavioral sense) is an eloquent lesson in how concepts can change, and how human groups can deviate from the positive origin with which they began. It is a warning of the danger of intellectual closure, intolerance of heritage, and the prioritization of norms and traditions over the manifest truth. "Shirk of imitation" is not a disease specific to the Children of Israel, but rather it is a scourge that can afflict any nation or group if it is not keen to renew its understanding of its religion, to return to its pure springs, and to provide evidence of whims and tradition. In the next article, we will move on to another model of deviance, which is related to "Christians" and exaggeration in religion.

## The Christians" and "Ansar" in the Qur'anic Balance: From Supporting the Truth to the Shirk of Whims and Exaggerations

**Introduction: When Al-Nusra Derails**

In our review of the models of deviation from the divine method as presented by the Holy Qur'an through the experience of the "Children of Israel" in their broad sense, we now turn to another group whose mention is associated with the call of Jesus, peace be upon him, namely the "Christians." As with the term "Jews", the term "Christians" carries with it a story of a transformation from an authentic meaning that may be positive to behaviors and concepts that have deviated from the path of righteousness. In contrast, the Qur'an provides us with a positive model of true support, represented by the "Ansar" and the "Disciples". This Article It seeks to explore this disparity, and to highlight the danger of "shirk al-whim" and exaggeration in religion as one of the most prominent manifestations of this deviation.

**First: "Christians" – from a possible victory to exaggeration and excessive reverence**

* Some researchers, including Dr. Yousef Abu Awwad, believe that the origin of the name "Christians" may be related to the idea of "victory" for the religion of God and His Messenger Jesus, peace be upon him. The disciples, who are the essence of the followers of Jesus, declared: "We are the supporters of Allah" (Al-'Imran: 52, Al-Saff: 14). However, the fate of many of those who later became affiliated with this name was a deviation from this original victory
  + The exaggeration in which some 'Christians' have fallen has turned them into a 'sect' that departs from the authentic 'religion' that Christ brought, which is pure monotheism."

They fell into forms of exaggeration and excessive reverence that took them beyond the boundaries of pure monotheism.

The most prominent forms of this exaggeration were manifested in:

* **The deification of the Messiah or making him the Son of God in the literal sense:** This is in direct contradiction to the doctrine of monotheism brought by all the prophets, including Jesus himself. The Almighty said: "Those who say that God is the Messiah, the son of Mary, have disbelieved" (Al-Ma'idah 17, 72).
* **The doctrine of the Trinity:** It is an idea that was not brought by Jesus (peace be upon him), but is one of the later innovations and interpretations that introduced polytheism into the concept of the divine self.
* **Allaah** says (interpretation of the meaning): "Allaah says (interpretation of the meaning): Al-Shaykh al-Ta'ah wa'l-Ta'ah wa'l-Ta'a'l-Ta'a'i'l-Ta'a'l-Ta'a'l-Ta'ala'i'l-Ta'a'i'l-Ta'a'a'l-Ta'a'l-Ta'a'i wa'l-Ta'a'a'l-Ta'a'a'l-Ta'a'i'l-Ta'a'l-Ta'a'a'l-Ta'a'l-Ta'a'i'l-Ta'a'a'l-Ta'a'i'l-Ta'a'l-Ta'a'a'l-Ta'a'i'l-Ta'a'a'i'l-Ta'a'l-Ta'a'i

**Second: "Shirk of Desire" – when opinions are presented over evidence**

This drift towards new doctrines by which God has not descended authority, such as the doctrine of the Trinity or the deification of Christ, can be attributed in large part to what we have previously called "shirk al-hawwa". This type of shirk is represented in:

* **Adopting new beliefs and opinions without sufficient scrutiny or relying on conclusive Shari'a evidence.** The basic monotheistic doctrines are clear and simple, but philosophical whims, a desire to excel, or to be influenced by the surrounding cultures may lead to the creation of complex doctrines that are alien to the origin of the message.
* **Presenting one's own whims and opinions (or the opinion of the group) on explicit Shari'a evidence.** Instead of surrendering to clear texts that affirm the humanity of Jesus and his servitude to God, the texts have been twisted or neglected to conform to the new perceptions.
* **Following the conjectures and desires of the souls,** and turning away from the guidance that the Messengers brought, as the Qur'an describes the situation of some deviants in general.

"Shirk al-Hawa" opens the door to innovations and deviations, and leads to the loss of the authentic religion and its replacement by a mixture of truth and falsehood, where whims become the guide instead of the revelation.

**Third: "Ansar" and "Dialogues" – The Positive Model of Balanced Victory**

In contrast to this deviation, the Holy Qur'an provides us with positive examples of true, balanced, and non-exaggerated support.

* **The Disciples:** They are the elite of the followers of Jesus (peace be upon him) who responded to his call: "When Jesus felt disbelief among them, he said, 'From my supporters to Allah, the disciples said, 'We are the supporters of Allah, we believe in Allah and bear witness that I am Muslims'" (Al-'Imran: 52). The word "Hawari", as Dr. Abu Awwad points out, may come from the "hour", which is the intensity of differentiation (like the eye of the houra, which is very black and white), which indicates that they were distinguished in their faith and support, understanding the truth, and following it without exaggeration or negligence.
* **The Ansar in Islam:** In the context of the message of the Prophet Muhammad, may Allah bless him and grant him peace, Allah commands the believers to be "Ansar Allah" like the Apostles: "O you who believe, be the Helpers of Allah, as Jesus, son of Mary, said to the Disciples, from my Supporters to Allah, 'The Disciples, we are the Helpers of Allah'" (Al-Saff: 14). This meaning was embodied in the "Ansar" of Medina, who supported the Prophet (peace and blessings of Allaah be upon him) and the Muhajireen, and provided a unique example of altruism and sacrifice for the establishment of the religion of Allah.

The common feature of these true "Ansar" is victory based on true faith, conscious understanding, and submission to the Command of Allah, without excesses leading to exaggeration, or negligence leading to waste.

**Fourth: Warning against exaggeration in religion – the eternal lesson of the "Christians" model**

The most important lesson that we can draw from the experience of the Christians (in the deviant Qur'anic behavioral sense) is the stern warning against "exaggeration in religion." Addressing the People of the Book, including the Christians, the Almighty said: "O People of the Book, do not exaggerate in your religion, and do not say about Allah except the truth" (Al-Nisa: 171). He also said: "Say, 'O People of the Book, do not exaggerate in your religion other than the truth, and do not follow the whims of a people who have gone astray before, and have gone astray a great deal, and have strayed from the right path.'" 77).  
Exaggeration is exceeding the limit in belief or action, and it is a dangerous entry point for the Shaytaan, and it often begins with good intentions or excessive enthusiasm, but ends with deviation from the straight path. The Prophet (peace and blessings of Allaah be upon him) warned his ummah against exaggeration, saying: "Do not exaggerate in religion, for I will destroy those who were exaggerated in religion before you."  
The model of the "Christians" shows us how exaggeration in the reverence of people (even if they are prophets) can lead to their deification or attribution of divine attributes to them, and how exaggeration in interpretation or reliance on whims can lead to the creation of doctrines that God has revealed to them in terms of authority.

**Conclusion: Between Conscious Victory and Destructive Exaggeration**

It was pointed out that the Qur'anic term "Christians" may not necessarily mean all those who belong to the Messiah, and that there is a difference between "followers of Christ" who are monotheistic (and who can be called "Christians" in the positive sense or "Muslims" of God), and "Christians" as a group or "sect" in which behavioral and doctrinal deviations have appeared (exaggeration, imitation, closure to a certain understanding).

It is important to distinguish, as some contemporary readings indicate, between the faithful followers of Christ who have adhered to monotheism, and the term "Christians," which in some Qur'anic contexts may refer to groups or behaviors that have deviated from this origin and have fallen into exaggeration or blind imitation. The Qur'an, in essence, does not denounce the message of Christ or his sincere followers, but rather denounces the deviations that have occurred in it.

* **When mentioning verses that speak of "Christians": When quoting** verses that slander "Christians" (such as "Those who say that God is the Messiah, the son of Mary" have disbelieved), it can be noted that this slander is directed at this perverse statement, and not at everyone who originally followed the Messiah.

The distinction between the true support of the religion of Allah, which is based on knowledge, insight and balance, and the reprehensible exaggeration that leads to shirk and innovation, is of utmost importance to every Muslim and every Muslim group. The story of the "Christians" in the Qur'an, by contrasting it with the model of the "Ansar" and the "Disciples", provides us with a clear criterion for this distinction. It is a call to adhere to the moderation and moderation that characterize this religion, and to be careful not to slip into the "shirk of desire" that may adorn falsehood in the image of truth, or the exaggeration that may It starts with good intentions and ends with clear error. In the next article, we will review how these deviations can manifest themselves in dealing with the divine "book" itself.

## The Seven Diseases: Dissecting Israeli Deviations in Our Behavior Today

**Introduction: A Qur'anic Mirror to Detect the Nation's Viruses**

In our journey through this series, we have emphasized that the stories of the "Israelites" in the Qur'an are not just history told, but a profound divine "case study" of the diseases of the soul and society. Through them, the Qur'an provides us with an accurate diagnosis of intellectual and behavioral viruses capable of infecting any nation that loses its compass, no matter how close it may be to the Revelation.

This article is not self-flagellation, but a courageous "medical examination" process. We will put our contemporary behaviors under the "Quranic microscope" to see if the "Israeli deviant" viruses have infiltrated our societies and souls without us realizing it. Here are seven of the most serious of these diseases, with their contemporary symptoms.

**1. Sterile Controversy Virus (Cow Syndrome)**

* **Al-Tashkhis al-Qur'ani:** Qissa al-Baqarah bani Isra'il, 'Amr al-'A'l-'a', 'Amr al-'Ilahi wa'l-Wa'l-'A'l-Wa'l-'A'l-'A'l'a', 'A'l-Mu'a'l-Mu'a'l-Bu'a'l-Bu'a'a', 'Qu'b al-Basalsa'l-Ta'a'l-Ta'ala' I'm going to... Al-Natijah: (Faizb-e-huha wa'aa'a'da'a'wa'a'l-wa'l-'a'). Al-Jadaal kaad an yaminaham min al-amtasal.
* **Contemporary symptoms:**
  + **Byzantine debates:** Immersion in marginal jurisprudential or theological debates (is the niqab obligatory or Sunnah? is music halal or haram?) with complete neglect of major issues such as the administration of justice, the fight against corruption, and the pursuit of knowledge.
  + **The culture of "responses":** Religious dialogue has turned into "response" battles on social media, where the goal is to distract the opponent rather than reach the truth.
  + **Disrupting work by argumentation:** Using argument and debate as an excuse not to act. We argue about the details of the project until the project itself dies.

**2. Materialism Tyranny Virus (Golden Calf Syndrome)**

* **Qur'anic diagnosis:** After seeing the sea split with their own eyes, the first temptation they fell into was the worship of a calf made of gold with bellows. The symbol of the sparkling tangible substance overshadowed the belief in the unseen. The story of Qarun, who said, "I have given him knowledge with me" is the other side of materialism: the attribution of credit to oneself and money, not to God.
* **Contemporary symptoms:**
  + **Reverence for consumption:** Life has turned into a frantic race to own the latest phone, the latest car, the most luxurious brand. The value of man has become what he has, not what he is.
  + **Material Success Criterion:** Evaluating individuals and communities based solely on their wealth and income. The "successful" is the rich, and the "unsuccessful" is the poor, regardless of morality or science.
  + **Weakness of Certainty in the Unseen:** The difficulty of believing in what is intangible (the Hereafter, the reward) versus complete certainty of what is material and tangible (money, position).

**3. Speech distortion virus (Lee Necks Syndrome)**

* **The Qur'anic diagnosis:** "They distort the words from their places." It was not just a change in the wording, but a manipulation of the meaning and purpose to suit their whims and interests.
* **Contemporary symptoms:**
  + **Fatwas on Call:** Searching for a "sheikh" who clearly analyzes what is haram, or what is forbidden, to serve a political authority or a commercial interest.
  + **Utilitarian interpretation:** Choosing signs of mercy to justify negligence, and choosing verses of punishment to justify exaggeration and extremism. The text is used as a tool to justify a preconceived position, not as a source of guidance.
  + **"Modern Islam" and "Cute Islam":** Presenting a distorted version of religion, free of costs, that conforms to everything that is "trending", even at the expense of constants.

**4. Neurodegenerative and metavirus ("we are the best" syndrome)**

* **Al-Tashakhis al-Qur'ani**: Jaanhum al-Za'if ba'l-Mustafa al-Da'l-Tahul ila'i'l-Element.
* **Contemporary symptoms:**
  + **Sectarian/partisan fanaticism:** The conviction that my group, sect, or party is the only "surviving group," and that anyone who disagrees with me is a misguided, an innovator, or an agent.
  + **Contempt for the other:** Viewing with inferiority to the followers of other religions, or even to Muslims of different sects or countries.
  + **Rejection of self-criticism:** Any criticism of the group is seen as a conspiracy and an attack on "Islam," rather than an opportunity for revision and reform.

**5. Grace Ingratitude Virus (Short Memory Syndrome)**

* **The Qur'anic diagnosis:** God delivered them from Pharaoh, and then they worshipped the calf. He sent down manna and solace upon them, and they asked for its foam, lentils, and onions. The great blessing is quickly forgotten in the face of the small immediate desire.
* **Contemporary symptoms:**
  + **Complaining culture:** Constantly focusing on what we lack (salary, services) while completely forgetting about the countless blessings we enjoy (security in the homeland, health of the body, the presence of parents).
  + **Comparing oneself to others: The** constant feeling of unhappiness because so-and-so has what I do not have, which generates envy and ingratitude instead of gratitude and satisfaction.
  + **Treating blessings as acquired rights:** Considering God's blessings as rights that are due to us, we do not feel their value and do not thank God for them.

**6. Silence Virus (Silent Elite Syndrome)**

* **Al-Tashkhis al-Qur'ani:**  "Wa'i'l-fiqh al-qa'ah al-mu'ta'ah wa'l-mu'ta'ah wa'l-'a'l-mu'mun'a'l-'a'wa'l-'a'l-mu'ta'a'l-mun'a', 'Arafwa attributes of the prophet al-khatam wa'l-khatamwaha, 'Ali makantaham."
* **Contemporary symptoms:**
  + **The Sultan's scholars:** Those who adorn falsehood for the ruler and conceal the truth that may anger him.
  + **Opportunistic intellectuals:** those who remain silent about injustice and corruption for fear of losing their privileges or popularity.
  + **Public cowardice:** Our silence in the workplace or society from speaking or testifying to the truth for fear of "problems" or "headaches."

**7. The Assassination of Reformers (Prophet-Killing Syndrome)**

* **Al-Tashakhis al-Qur'ani:** "Aa'l-mu'aa'a'a'aa'.
* **Contemporary symptoms:**
  + **Moral assassination** is the "killing" of prophets of our time. Anyone who calls for a real renewal, or a radical critique of reality, is immediately discredited.
  + **Pasting ready-made charges:** "Agent", "Secular", "Innovator", "Heretic". Charges used to bring down the person rather than discussing the idea.
  + **Fighting every new voice: the** pathological fear of any new idea or a different proposition, and fighting it with all its might to preserve the rigid legacy.

**Conclusion: From diagnosis to treatment**

This mirror may be painful, but it is necessary. Acknowledging the presence of these viruses in our intellectual and social blood is the first step towards healing. The remedy lies in returning to the pure Qur'anic method, the approach  **of the "true Muslim"** that we described in a previous article: the method of submission to the truth, piety against suspicion, moderation in religion, brotherhood in faith, and the presentation of revelation over everything.

The Qur'an did not tell us the stories of the Israelites to condemn them, but to hold ourselves accountable in their light. Will we be content with cursing the darkness in which they were in, or will we light a candle that illuminates the way out of our darkness?

## Between Saturday and Friday: How do we fall into the trap of "Sabbath people's tricks"?

**Introduction: The Most Dangerous Virus. Circumventing God**

Of all the behavioral diseases that we have reviewed in this series, which the Qur'an diagnosed in the experience of the Children of Israel, there remains a malignant virus, which is no less dangerous than outright disbelief, and perhaps even more dangerous because it hides under the cloak of religion and formal commitment. It is the virus  **of "circumventing the law of God."**

The story of the "People of the Sabbath" is not just a tale of a disobedient village on the seashore, but it is a timeless Qur'anic model, and a warning to every nation that has been given a book, from the consequences of playing with the texts of revelation, circumventing God's commands, and looking for "legitimate exits" to violate the "purposes of the Sharia." This article will reveal how the "mentality of the people of the Sabbath" is repeated today among us, the people of Friday, in our economy, in our society, and in our daily lives.

**First: Dissecting the "Sabbath Trick" – Sticking to Form, Killing the Soul**

Let us remember the story quickly: God commanded the Israelites in one village to refrain from hunting on the Sabbath in honor of His rituals, and He afflicted them because whales came to them on the Sabbath in apparent abundance and disappeared on other days. What did the deceitful group of them do?

They didn't catch on the Sabbath directly, which is a clear break. But they resorted to a trick: they set up their nets and digs on Friday, and the whales would come on Saturday and fall into them, and then they would come on Sunday to take them!

* **Ostensibly:** They didn't hunt on the Sabbath. They stuck to the letter of the text.
* **Fact:** They completely violated the spirit and purpose of the order. The intention was to completely disengage from the concerns of hunting on this day, but they turned it into a farce, as if to say to God (God forbid): "We will not disobey you directly, but we will circumvent you!"

This is the essence of deviation: **emptying the text of its purpose while preserving its external form**, a form of mockery of God who knows what the eyes are treacherous and what the breasts hide.

**Second: The Tricks of the People of Friday – Contemporary Manifestations of the Sabbath Mentality**

Now, let us remove the blur of "these are the children of Israel and we are not like them" and look honestly at our reality. Are we far from this mentality?

**1. In Economics and Finance: "Halal Riba"!**

* **The trick:** A person comes to an "Islamic" bank to ask for a loan of 100,000. The bank does not give him money directly (because that is explicit riba). Instead, he tells him, "We will sell you this commodity (a ton of iron, a car, etc.) in installments for 120,000, and then we will entrust you to sell it immediately in the market for 100,000 in cash." This is called "organized tawarruq."
* **The apparent result:** a sale and a purchase took place, not a loan.
* **The real result: The** customer entered the bank wanting 100,000 rupees, and left with 120,000 rupees, without touching a commodity or benefiting from it. This is exactly the same result as the riba-based loan, but with a formal "legitimate" cover. It is the same trick of the people of the Sabbath.

**2. In Meetings and Relationships: "Halal Adultery"!**

* **Trick: A** young man and a girl want a temporary relationship to satisfy their desires, without taking on the responsibilities of a real marriage (housing, alimony, publicity). They resort to so-called "pleasure marriage", "marriage with the intention of divorce", or any form of temporary contract.
* **The apparent result:** a "legitimate" contract with words and two witnesses (sometimes).
* **The real result:** a temporary relationship whose primary purpose is sexual enjoyment, which is the same essence as adultery, in complete violation of Islam's noble purposes of marriage: dwelling, affection, mercy and family formation.

**3. In politics and governance: "Halal tyranny"!**

* **Trick:** A group uses democratic mechanisms (elections) to gain power, and it praises freedom and pluralism.
* **The apparent result:** a formal democratic process.
* **The real result:** once in power, they turn against these mechanisms, suppress dissent, muzzle mouths, and establish a new dictatorship, but this time in the name of "applying Sharia" or "protecting the revolution." They have used the democratic form to pass on the essence of authoritarianism.

**4. In everyday life: "Halal lying"!**

* **The trick:** looking for a "fatwa" that allows us to do what we know in our hearts to be immoral. The employee who takes a "tip" and calls it a "gift". The merchant who cheates on the scale and says, "This is the custom of the market." Whoever uses "puns" and "misplaced quotes" to evade telling the truth.
* **The apparent result:** "I didn't lie outright."
* **The real result: the** loss of the right, the violation of trust, and the destruction of trust in society.

**Conclusion: The pious is the lifeline**

The mentality of the Sabbathers is that of one who has lost "piety" and "piety." Piety is that internal barrier that makes you fear God and be ashamed of Him, so do not look for tricks to circumvent His command. Piety is to leave what is "okay" for fear of what is "okay."

Circumventing God's law is evidence of the death of the heart, and proof of the underestimation of the position of Godhead. It is an attempt to deceive those who are not deceived, and a cunning of those who are the best of the cunning. It was the end of the Sabbath people that God said to them, "Be unfaithful monkeys," and they were dehumanized because they had defiled the law of their Lord.

Let each of us ask ourselves sincerely: Between our Sabbath and our Friday, do our hearts still glorify the sanctities of God, or are we looking for a "shrewd lawyer" or a "permissive sheikh" to find a "legitimate" way out of God's clear commandments? The key to salvation from the fate of the Sabbathers is to return to the spirit and purposes of religion, and to realize that God wants humble hearts, not deceitful formalities.

## People of the Book in the Qur'anic Perspective: Transcending Labels to the Truth of the Concept

**(According to Dr. Yousef Abu Awwad's perspective)**

**Introduction: When Terms Are Not Synonyms**

When the term "People of the Book" comes to mind, common understanding immediately jumps into a simple equation: People of the Book are Jews and Christians. However, one who ponders the Qur'anic perspective, with a deep linguistic and conceptual approach as presented by Dr. Yousef Abu Awwad, discovers that this term is far from a mere historical or ethnic designation, but rather an accurate description of a pivotal stage in humanity's dealing with divine revelation.

To truly understand the "People of the Book," we must abandon contemporary projections and return to the conceptual map drawn by the Qur'an itself.

**1. Who are the "People of the Book" really? Eligibility to receive, not just affiliation**

The term "People of the Book" is not a description of all those who belonged to the Children of Israel, but rather a description of a specific group of them. They are the segment of the Children of Israel that have reached a stage of social and intellectual maturity that has made them  **"competent"** to accept the idea of the "Book", i.e., an integrated and written divine legislative system, and not just newspapers or individual wills.

The Book that was revealed to Moses (peace be upon him) was a comprehensive constitution, and the Israelites at that stage were the human society prepared to carry this trust and apply it as a system of life. The word "people" here does not mean ethnicity  **as much as it means "merit and readiness"** to receive and apply this complex approach.

**2. Concept Map: Children of Israel, People of the Book, and the Illiterate**

To understand the position of the "People of the Book" accurately, they must be placed within the Qur'anic sequence of humanity:

* **The Children of Israel:** They are the broader framework, and they represent humanity that accepted the idea of the message and the messengers on a collective level after the Flood and the establishment with Abraham. They are not a race in the narrow sense, but rather humanity that entered the stage of collective succession.
* **Branching within the Children of Israel:** This broader human community later split into two categories:
  1. **People of the Book:** They are those who received the completed Divine Book (starting with Moses) and accepted it as a system and method.
  2. **The illiterate:** They are not the ones who do not read and write, but the rest of the Children of Israel who did not inherit this detailed book, and they remained on the origin  **of the Abrahamic "nation"**, i.e., on the instinct and the basic teachings of monotheism. The Prophet Muhammad (peace and blessings of Allaah be upon him) came from these illiterate people, carrying the book to everyone to bring them back to the same origin.

**3. Jews and Christians: Behavioral Characterizations, Not Rigid Identities**

Here lies the most important point in Dr. Abu Awwad's proposition. The terms "Jews" and "Christians" in critical Qur'anic contexts are not names of monotheistic religions or races, but rather  **descriptions of "behavioral boredoms"**—patterns of deviation from the correct approach of the Bible.

* **"Jewish" behavior** is a description of a range of actions such as excessive materialism, sterile argumentation, distortion of words, a sense of superiority, and adherence to tradition at the expense of truth.
* **"Christian" behavior:** It is a description of a group of other actions such as exaggeration in religion, the elevation of prophets and monks to the ranks of divinity, and the creation of monasticism that was not written about them.

Therefore, when the Qur'an addresses "O People of the Book," it is addressing those who have the origin and foundation. But when he denigrates behavior, he describes it as "Jewish" or "Christian" in relation to that behavioral deviation. The Qur'an does not condemn the message of Moses or Jesus, but rather denounces human behavior that deviated from those messages.

**4. The Accuracy of the Qur'anic Discourse: Between Praise and Blame**

The Qur'an does not deal with the People of the Book as a single bloc, but distinguishes between them with extreme precision:

* **In the context of praise**, the Qur'an often uses **the phrase "those to whom we have given the Book,"** attributing the action directly to God, to denote those who followed him in truth.
* **In the context of reproach or reproach**, the phrase "those who gave the book" **(in the passive participle) may be used**  to refer to those who gave the book but over-honestized it.
* **Al-Ta'aqeed 'Ali al-'Adl:** Al-Qur'an al-Qur'an al-Budhaah al-'Aa'i'l-Sa'awwa sa'a'i'l-'a'.

**Conclusion: An Invitation to Return to the One Origin**

Understanding the term "People of the Book" in such depth frees us from the prison of narrow ethnic and historical interpretations. It makes the Qur'anic discourse alive, directed at all human beings. The call, O People of the Book, to come to a common word between us and you is not just a dialogue of religions, but it is an invitation to all those who have come to knowledge or a book to return to the highest common human principles, and to reject the behavioral deviations that divide and do not unite.

In this sense, Muslims today become the new "People of the Book", and the warnings given to the previous People of the Book are the same as those directed at them, lest they fall into the same deviations of reverence for tradition at the expense of the text, exaggeration of religion, or a sense of superiority, so that the religion becomes a mere "behavioral boredom."

## Assets in the Qur'an: Manifestations of God's Verses in Creation and Formation

Introduction:

Having established in the previous article the concept of "beings" in the Holy Qur'an as not just static titles, but functional attributes and connotations that reflect the kinetic meaning of a word and reveal the latent signs of God, we will now delve into this article to reflect on how God's omnipotence and absolute disposition manifest in His creation through examples of beings, focusing on their functional and wondrous connotations that go beyond superficial material understanding. The Qur'an, although not a detailed book of science, is full of signs that call the human mind to contemplate the Kingdom of God, drawing inspiration from the "kinetic meaning" of each word to see dimensions beyond the time of revelation.

The concept of beings as "signs" is an indication of divine power:

Everything in the universe, from the smallest atom to the largest galaxy, is not an isolated entity, but a "sign" of God, bearing within it evidence of His existence, His power, His oneness, and His wisdom. These "verses" are not mere exhibits, but kinetic signifiers, interacting, influencing, and performing specific functions within a flawless cosmic system, all done by limitless divine power.

Reflections on Beings as Manifestations of Divine Power:

1. The Sun, the Moon and the Stars: Their Regular Movement and Their Impact on Life and Consciousness:
   * The Qur'an's description of the sun (a lamp and a light), the moon (light), and the stars (lamps) is not limited to explaining their light or physical nature. It also highlights their constant and regular motion: "And the sun runs to its resting place, according to the estimation of the Almighty, the All-Knowing, and the moon We have decreed for it houses until it returned like the old Arjun" (Yasin 38:39). The kinetic meaning here is manifested in the accuracy of the course, the temporal function (knowledge of the number of years and calculation), and the cosmic influence that is inseparable from life on earth. It is They are not just celestial bodies, but cosmic clocks, mirrors that reflect the precision of the divine organization and disposition in the universe, and invite us to contemplate the greatness of the Creator in controlling this system that ensures the continuity of life.
2. Wind and clouds: the movement of drainage, mercy and torment, not just atmospheric phenomena:
   * Yasif al-Qur'an al-Ri'aah ba'awsaaf al-qa'a'l-wa'a'l-wa'ta'a'i'ah al-mu'ta'ah al-mu'ta'a'a'i'ah(al-Hajar: 22), (wa'min al-'ayat-e-a', wa'l-'a'i'a', al-'A'a'a'i'a', (al-R'a', al-Ra'a'i', al-Ra'a'i'a', (al-Hajar: 22).
   * Al-Shaykh al-Sa'ab, lis al-Muqadd al-Bukhaar Maa'a' (al-Husayn al-'Aa'l-'a'i'l-'al-'aa'a', al-'A'l-'a'a'l-'a', 'Al-'A'l-'A'l-'a'a', 'Al-'A'l-'A'a', 'Wa'l-A'l-'A'l-Wa'l-'A'l-'A'a', 'Wa'l-'A'l-Wa'l-'A'l-'A'a', 'Wa'l-A'l-'A'a', 'Wa'l-'A'a', 'Wa'l-'A'l-'A'a', 'Wa'l-'A'a', 'Wa'l-'A'l-Wa'l-Wa'l-'A'a'l-Wa'l-'A'l-Wa'l-'A'l-'A'a'l-Wa'a'l-'A'a'a', 'Wa'l-'A'a', 'Wa'l-'A'l-'A'a', 'Wa'l-'A'l-'Al-'A'a', 'Al-'A'l-Wa'l-'Aa'a', 'Wa'l-'A'l-Wa'l-Wa'l-'A'l-'A'a', 'Wa'l-Ta'a'l-'A'a', 'Wa'l-Wa'l-'A'l-'
   * The kinetic meaning here is in "drainage", "flipping" and "transformation"; clouds do not form randomly, and the wind does not blow aimlessly. Every movement has a purpose and a function, from pollination and evangelization to the revival of the dead earth with water, or even as a warning and torment. These beings are not blind natural phenomena, but rather servile soldiers, acting according to God's power and will, and demonstrating in them the greatness of creation and the precision of divine management.
3. Plants: The cycle of life and resurrection, from seed to fruit as a renewed verse:
   * Yasif-ul-Qur'an al-Namo fi al-Nabaat al-Bakunha ayat ayat al-mujadda'ala al-ba'ath wa'l-'a'i'l-'a', 'A'a'a', 'A'l-'A'a', 'A'l-'A'a'a', 'A'l-'A'a', 'A'l-'A'a', 'Aa', 'A'a', 'A'a'a', 'A'l-'A'a'a', 'A'l-'A'a'a', 'Al-'A'a', 'Al-'A'a'a', 'Al-'A'a', 'Wa'a', 'A'a', 'A'a  3.3.3.3.3.3.3.3
   * The kinetic meaning here is not limited to the biological process of growth, but goes beyond it to the connotation of "coming out of nothingness", "reviving the dead", and "continuous renewal" as a miniature model of resurrection after death. Plants are living signs that indicate God's ability to create repeatedly, and invite man to reflect on his source of livelihood and the ability of his Creator to raise him up.

Creativity: Beings are witnesses to the divine power

Understanding these findings from the perspective of the "Qur'anic jurisprudence of the tongue", which focuses on the kinetic and functional meaning of adjectives rather than titles, removes the obscurity of deeper connotations in the cosmic verses. Every sun, every cloud, and every plant is a testament to God's omnipotence and absolute disposition in His creation. These beings are not silent objects, but rather talking verses, reminding us of the greatness of the Creator and inviting us to ponder over His Sunnah, so that we go beyond purely material understanding to the realization of the great divine truths that they transmit in the hearts of the first of the hearts.

## The Children of Israel in the Mirror of the Qur'an – An Inexhaustible Human Lesson and a Lesson for All Humanity

Throughout this series of articles, we have strived to explore the Qur'anic depth in its treatment of the stories of the Israelites, not as disconnected historical events, but as a mirror reflecting aspects of human nature, the challenges of faith, and the pitfalls of deviation that can confront any nation and any individual at any time and place.

**First: The most important lessons learned – beyond the historical narrative**

We have repeatedly emphasized that the "Israelites" in the Qur'an go beyond being a mere historical community. They are, in many contexts, **a living symbol of possible deviations from common sense and the right divine method.** Through them, we learned about:

* The danger of **the "shirk of imitation"** that sanctifies the heritage at the expense of the truth.
* The pitfalls  **of "the trap of desire"** that presents a personal opinion over the evidence.
* The consequences  **of "exaggeration in religion"** that goes beyond the limit of moderation.
* The consequences of **"distortion of the word"** and dishonesty in dealing with the revelation.
* The importance of **distinguishing between the original Qur'anic concepts** (Kahdna and Ansar) and **deviant behaviors** that may be falsely attributed to them or as a result of a subsequent deviation.
* The universality  **of the divine standard** of salvation based on true faith and good works, regardless of the designations.
* Finally, the importance of the counter-model represented by  **the "true Muslim"**, who follows the path of pure monotheism, rectitude and moderation.

**Second: Contemporary Challenges – When History Repeats in New Forms**

The lessons of the Israelites' experience are not confined to the past. "Jewish," "Christian," or "polytheistic" behaviors – in the conceptual Qur'anic senses we have addressed, rather than current ethnic or religious affiliations – can emerge in new guises in our societies today:

* **Sectarian or intellectual fanaticism** that rejects dialogue and reveres people or opinions.
* **Following whims and desires** in analyzing what is forbidden and what is forbidden is halal, or in justifying injustice and corruption.
* **Exaggeration in the reverence of leaders, groups or nations to the extent that they**  compete with the love of God or obedience to Him.
* **Manipulating or interpreting legal texts** is arbitrary to conform to worldly interests.
* **Dual loyalties** that threaten the cohesion and security of societies.
* **Aggressive and exclusionary tendencies** towards anyone who disagrees with us in opinion or belief.

These contemporary challenges make the study of the Qur'anic model of the Children of Israel an urgent necessity, not out of self-flagellation, but out of awareness and insight.

**Third: Calling for Awareness and Vigilance – The Qur'an is a Way of Life**

It lies first and foremost in **a sincere return to the Holy Qur'an, and a deep and conscious understanding of it,**  not just superficial recitation or utilitarian selection. The Qur'an is not only a history book, but a way of life, which provides us with diagnosis and treatment, and charts for us the path of righteousness.  
Being aware of the dangers, being alert to Satan's entrances, and having a correct understanding of the purposes of religion are our primary tools to avoid making the same mistakes that we have made before.

**Fourth: Hope for Reform and Return – The Door of Repentance is Open**

Despite the bleak picture of the deviations we have reviewed, the message of the Qur'an is in essence a message of hope and mercy. The door of repentance is always open to those who want to return, and the path of reform is clear to those who want to follow it. God Almighty is forgiving and merciful, accepts the repentance of those who repent, and loves His servants to return to Him whenever their feet slip.  
Just as the "Children of Israel" were presented as a model of deviation, there are also those who believed and reformed, and among them were those who were role models in goodness. When the Qur'an mentions their deviations, it does so to warn us and urge us to adhere to the right approach, not to close the doors of hope for us.

**Final Word:**

The journey of contemplation in the Qur'anic stories of the Children of Israel is a never-ending journey, for in every verse and in every story there are treasures of meanings and lessons waiting for those who extract and reflect on them. We hope that this series has shed some light on aspects of these timeless lessons, and will serve as a catalyst for further research and reflection and, more importantly, more work and application in our individual and collective lives.  
We ask Allah to make us among those who listen to His words and follow the best of them, and to guide us all to His straight path, the path of those who have been blessed with the Prophets, the righteous, the martyrs and the righteous, and to make them good companions.

## "Between the Concerns of the Message and the Challenge of the Pharaoh: An Updated Mention in the Journey of Moses and His People to Liberation"

Series Introduction:

In the name of Allah, the Most Gracious, the Most Merciful, and peace and blessings be upon the best of the Messengers.

The story of the Prophet Moses (peace be upon him) and Pharaoh, as narrated in the Holy Qur'an, stands tall as one of the most prominent and rich divine narratives in terms of lessons and lessons. It is not just historical facts of the past, but a renewed human journey, which carries with it the lights of guidance and the keys to understanding for every generation that seeks to draw wisdom from the Source of Revelation.

In this series of essays, we embark on a unique contemplative journey, in which we try to combine the threads of two profound interpretations of this great story. We will delve into the depths of symbolism and signification, inspired by readings that see the "Stick of Moses" not just as a physical tool, but as the divine "newspaper", the incomprehensible message that Moses carried the "worries" of which he carried and contemplated, and whose vitality and power were manifested in his intellectual and spiritual journey.

At the same time, we will not lose sight of the political, social, and moral dimensions that emerge from this story. We will explore the "Pharaoh" as a recurring phenomenon of tyranny, analyze the politics of systematic oppression, and reflect on the responsibility of the individual and society in the face of tyranny, enlightened by insights that reveal the depth of the conflict between right and wrong in human reality.

Our aim is to provide a comprehensive reading that sees the journey of Moses (peace be upon him) not only as a miracle that defies the laws of nature, but also a miracle of patience, wisdom, leadership, and facing internal and external challenges. It is an invitation for us today to reflect on the Qur'an in a living way, linking the depth of the text with the reality of life, and revealing to us how the divine message carries within it the light of understanding and the power of change.

We invite you to accompany us on this intellectual and spiritual journey, as we explore together how a story from the past can illuminate the paths of our present and future.

## Moses' Haste and the Concerns of the Message: A New Reading of "And what made you leave your people in such haste, O Moses?"

(Ta-Ha 82-84): "And what made you leave your people in such haste, O Moses?" He said, "They are right on my heels, and I hastened to You, my Lord, that You might be pleased."

In the context of Surah Ta-Ha, when we contemplate the unique divine dialogue with His interlocutor Moses, peace be upon him, a profound question comes to mind about the nature of the Prophet's "haste" and its motives. A superficial interpretation, which might see the word "those" as merely a physical reference to a people following in his footsteps, seems incapable of grasping the gravity of the moment and the depth of the situation. The approach we rely on, which invites us to delve into the seas of Quranic meanings, free of subsequent human additions such as diacritics and hamza, and drawing inspiration from the authenticity of ancient manuscripts, leads us to a broader horizon of understanding.

When we strip the word "those" of its traditional framework and return it to what may be its origin in the first Quranic script: "They said...," "they" transforms from a pronoun referring to people into a word carrying tremendous moral weight. These are "concerns"—those heavy burdens that weigh heavily on the shoulders of prophets and reformers. Concerns of the divine message, by their very nature, are "incomprehensible," as we will see later when we contemplate the symbolism of the "stick." Concerns of responsibility toward a people who have suffered greatly under the weight of tyranny, and concerns of a decisive confrontation with the tyrannical regime represented by Pharaoh. Here, the lecture's insights become clear, highlighting "Pharaohism" as a political phenomenon rooted in human history—a dictatorial regime that enslaves people, drains their energies, and suppresses rights in the name of force. Moses' awareness of the reality of this regime, and of the historical mission entrusted to him to liberate his people and challenge this tyranny, constitutes an integral part of his greater "concerns." These concerns are not merely passing thoughts; rather, they are the fuel that drives him, and perhaps accelerates him, toward the source of strength and wisdom. The phrase "on my trail," in this new context, acquires a deeper dimension than mere spatial dependency. It may be a clarification or explanation of the relationship of these immense concerns to Moses' journey (his trail). Can "or on my trail" be read to mean that these multiple concerns—the concern of understanding the message, the concern of leading the people, and the concern of confronting the tyrant—motivate his steps and influence his path? Or is it read "or not upon my heels," meaning that despite the weight of these concerns, they are not the sole or direct factor shaping his path and journey?

This comprehensive understanding does not diminish the importance of haste; rather, it gives it a human and leadership depth. Moses' haste here is not a reprehensible haste, but rather an internal response to the pressure of enormous responsibility, an awareness of the tremendous challenges that awaited him, and a realization that confronting the "Pharaohs" requires preparation and drawing strength from God.

Amidst all this, the ultimate goal that never fades from the Prophet's heart is revealed: "And I hastened to You, my Lord, that You may be pleased." Seeking the pleasure of God Almighty is the compass that directs every step and the essential driver that transcends every concern and surpasses every consideration. No matter how great the challenges and no matter how severe the difficulties, seeking God's pleasure remains the light that guides Moses on his arduous journey. Thus, the divine dialogue transforms from a mere inquiry about the whereabouts of the people into a revelation of the depths of the prophetic soul, depicting the complex interaction between the Prophet's awareness of the concerns of his universal message—intellectual, social, and political—and his sincere yearning for the pleasure of his Creator. It is a beautiful Qur'anic portrait that depicts for us the image of a leader who bears the concerns of his nation and his message, striving with them and with them toward a loftier goal.

## The Coming Hour and the Pursuit of the Soul: The Hidden Truth in "The Hour Is Coming I Almost Hide It"

**Al-Ayat (15-16): "I'm going to say, 'I'm going to be a'aa'**

In the wake of the dialogue about the haste of Moses and the concerns of his message, these verses place this prophetic quest, and indeed the entire human quest, within a broader cosmic and moral framework. "The Hour is Coming" is not just a prophecy of a distant future, but a certain reality, a divine law in force, which casts a shadow over every action and every intention. The words of the Almighty, "I almost hide it", adds to this fact a dimension of awe and depth. It is not necessarily meant only to conceal the literal date, but it may symbolize the accuracy of its divine balances, the depth of its secrets that may be difficult to comprehend superficially, and the inevitability of its realization, regardless of the negligence of the heedless or the denial of the deniers. It is the moment of the supreme manifestation of divine justice, where "every soul may be rewarded with what it seeks."

"Sa'i" here is the key word, it is the criterion on which retribution is based. It is not just an outward action detached from intention, but it is the entirety of man's movement in this worldly life: his hidden intentions, his declared and hidden actions, his tireless effort towards truth and justice, or his deviation towards falsehood and injustice. In the context of the message of Moses, full of challenges and difficulties, this "pursuit" becomes the balance that will be carried out by his hard work, the patience of his people, and in turn, the tyranny of Pharaoh and the corruption of his people. The quest of Moses is not only An individual quest for spiritual perfection or a deep understanding of the mission, it is, as the lecture's visions indicate, a collective quest, a movement of change aimed at achieving justice on earth, and confronting the "Pharaoh" regimes that enslave man and squander his dignity. The reward for this quest is twofold: victory in this world is represented in the liberation of the people and the defeat of the tyrant, and a reward in the Hereafter that will be attained by all those who are sincere in their quest.

The strict divine warning, "Do not be turned away from it by those who do not believe in it, and follow their whims and you will be deteriorated" acquires profound political and social dimensions in this context. The "repellents" from the truth of the hour and through the truth are not just lost individuals, but also represent the organized forces, the political and social systems whose existence is based on the denial of the principle of responsibility and punishment. They are those who, as represented by Pharaoh and his regime, benefit from perpetuating injustice, obscuring awareness, and spreading corruption, all in order to preserve their own narrow interests and follow their authoritarian whims. "Desire" here is not just a passing psychological tendency, but a way of life, a system of thought and behavior that stands in contrast to the pursuit of truth and justice, a path which, if followed by an individual or followed by the nation, inevitably leads to "retribution" – destruction in this world and loss in the hereafter.

These verses, with their emphasis on the inevitability of the "hour" and the precision of the "reward for the striving", establish the principle of individual and collective responsibility. They are a constant reminder to Moses, and to all those who follow his path, that every step is calculated and every effort is observed. And that it is the certainty of standing in the hands of God that gives the human quest its true value, and immunizes it against the temptations of "desire" and the obstacles of those who "turn away" from the path of God. It is a call to remain steadfast in the truth and to continue to strive for positive change, no matter how many challenges and no matter how long the path takes.

## "The Pharaoh" and Social Responsibility: Insights from Mr. Yasser Al-Adeerqawi's Lecture on the Story of Moses

The story of the Prophet Moses (peace be upon him) and Pharaoh, as contained in the Holy Qur'an, provides a rich material for reflection that transcends the historical narrative and becomes a mirror reflecting recurring human conflicts and social and political issues. In this context, Mr. Yasser Al-Adeerqawi's lecture offers profound insights that draw vivid lessons from this story related to the nature of tyranny, individual and collective responsibility, and the importance of awareness in the face of injustice.

**1. "Pharaoh" as a recurring political phenomenon:**

One of the central concepts in Mr. Yasser Al-Adeerqawi's presentation is that the "Pharaoh" is not just a historical person, but a **political phenomenon and a dictatorial system of government** that has been repeated throughout the ages in different forms. Pharaoh is the archetype of a tyrant who enslaves his people, exploits his abilities, and imposes his power by force and oppression. The Holy Qur'an's emphasis on the details of this story in a way that exceeds many rituals emphasizes the importance of absorbing this historical and political lesson, and beware of repeating the models of the "Pharaoh" at any time and place. This understanding makes the The story of Moses is not just a tale of the past, but a living case study in political sociology.

**2. Interpretation of "their children are slaughtered and their women are shamed" as systematic oppression:**

Mr. Yasser Al-Adeerqawi goes beyond the direct literal interpretation of Pharaoh's policies. The phrase "slaughtering their sons and shameing their women" is not limited to the physical killing of males and keeping females, but extends to  **systematic oppression and the depletion of society's energies**.

* **"Child slaughter":** It symbolizes the killing of the ambitions of young people, the depletion of their strength in forced labor and slavery, depriving them of education and opportunities, and their lack of consciousness, which leads to their moral and intellectual death before their physical ones.
* **"Women's shyness":** refers to their exploitation and humiliation, turning them into tools for pleasure or service, and the absence of their active role in building society.

This interpretation reveals the totalitarian nature of tyranny, which seeks not only physical oppression, but also seeks to destroy the intellectual, moral, and social structure of society.

**3. Individual and collective responsibility in the face of tyranny:**

The lecture emphasizes that the responsibility in confronting the "Pharaoh" does not lie with the Prophet or the leader alone, but is an individual and collective responsibility.

* **Responsibility of the tyrant's soldiers:** He emphasizes that the tyrant's agents and soldiers, even if they carry out orders, bear part of the responsibility for perpetuating injustice. They cannot take refuge in the justification of "carrying out orders" to evade the consequences of their actions.
* **Community responsibility:** The silence or subservience of society contributes to the entrenchment of tyranny. The story of the Israelites, despite their suffering, also holds lessons about the importance of faith, patience, and a willingness to sacrifice for liberation.

**4. The "Hour" and the Quest for Justice:**

When talking about the "hour" and the punishment, the lecture connects this concept with the practical pursuit of the world.

* **The quest is not just individual:** the quest of Moses and his people was not just a quest for individual salvation, but a collective quest for justice, changing unjust realities, and establishing a society where the values of truth and freedom prevail.
* **Worldly and otherworldly retribution:** Victory over tyranny and the liberation of the oppressed is a form of divine retribution in this world, which is added to the afterlife.

**5. The importance of awareness and differentiation between truth and falsehood:**

The story of Moses, with its miracles and dialogues, aims to awaken the consciousness of the Israelites and all of humanity.

* **Distinguishing truth from falsehood:** Moses confronted Pharaoh's magicians, and presented arguments and proofs, all aimed at exposing the falsity of falsehood and demonstrating the power of truth.
* **Contemplation of the verses of God:** Whether they are universal verses or recited verses, it is an invitation to contemplation and contemplation to reach certainty and distinguish between guidance and error.

**Conclusion:**

Through these insights, Mr. Yasser Yasser Al-Adeerqawi provides a vivid and realistic reading of the story of Moses and Pharaoh, making it a source of inspiration and a guide for societies seeking freedom from injustice and tyranny. It is an invitation to understand the "Pharaoh" as an ongoing phenomenon, to assume individual and collective responsibility in confronting it, and to adhere to the values of truth and justice and to strive tirelessly to achieve them on the ground, inspired by Moses' steadfastness and his belief in God's promise. These political, social and moral lessons remain of great importance in every age, and make the Holy Qur'an A book of guidance for life in all its aspects.

## Manifestations of Human Deviance: A Reading of the Behavior of the Children of Israel in the Light of the Qur'anic Sunnah

**Introduction of the Department:**

Having realized that the stories of the Israelites in the Holy Qur'an go beyond mere historical narratives to become a mirror reflecting the manifestations of "common human sense" and how it can deviate from them, it becomes necessary to delve into the images and manifestations of these deviations. In presenting their stories, the Qur'an does not aim to denigrate a particular race, but rather to reveal the universal divine traditions that govern the course of all humanity, and how deviation from the correct divine method turns the authentic "religion" into a mere "boredom" with deviant behavioral features.

The Children of Israel, as the Qur'an shows, were the first to agree to work according to the "value mechanism" established by the Prophet Abraham (peace be upon him), those value foundations that were intended to be the fulcrum of every society that seeks stability, guidance, production, and land reform. But their journey witnessed erroneous behaviors and serious deviations, which necessitated sending messengers and books to redirect them to the right path.

In this section, we will explain and analyze the most prominent of these deviant traits that occurred in the Children of Israel, illuminating the deep conceptual illuminations provided by Dr. Yousef Abu Awwad. We will see how their distortion of words, their repudiation of covenants, and their behavior, which was characterized by loss and futility, were not just passing events in the history of a people who have gone by, but are living examples of renewed divine traditions, which warn us of the same pitfalls, and affirm that adherence to the instinct, the covenant and the noble goal is the only way to true success, in this world and in the hereafter.

**First: Distorting the words from their places: a disease that kills certainty**

The Israelites did not pervert the divine word of God merely an accidental mistake or an innocent misunderstanding, but rather a deep-rooted systematic behavior, aimed at adapting heavenly truths to the conformity of human whims and self-interest. This distortion, which has been repeatedly revealed in the Holy Qur'an, was not limited to the substitution of words or the omission of some of them, but also extended to what is deeper and more dangerous: the distortion of the meanings and purposes that God Almighty intended.

In this context, Dr. Yousef Abu Awwad provides us with a detailed analysis that shows that this distortion has manifested itself in two main forms, both of which pose a great danger to the essence of the Divine Message and to the purity of human understanding of it:

1. Direct confusion between the words of God and the words of human beings: This picture is the clearest and most crude, and it is represented in the fact that they write down what is not from God and then attribute it to Him, with the aim of achieving ephemeral worldly gains. The description of this act is mentioned in the words of the Almighty: "Woe to those who write books with their hands and then say, 'This is from Allah,' so that they may buy it for a small price" [al-Baqarah: 79]. This behavior represents a blatant falsification of the Revelation and a blatant violation of the Divine Covenant that was taken upon the Prophets and their followers to preserve the texts as they were revealed, without addition, decrease or distortion. It is a direct assault on the sanctity of the Divine Word, and an attempt to put the will of human beings above the will of the Creator.
2. Distortion of meaning from its position: This type of distortion is more dangerous, because it wears the garb of flattery and circumvention around the text, keeping the Qur'anic or biblical pronunciation visible, but emptying it of its true content and original purpose. Dr. Yousef Abu Awwad explains that they were manipulating the original meanings and purposes of the texts after they had settled in their places and clarified their meanings, in a way that would change their judgment or interpret them contrary to God's will. The purpose is often to adapt the text to personal whims, to justify deviant behaviors, or to serve narrow factional interests. This manipulation of meanings undermines the foundations of a correct understanding of religion, and opens the door wide to corrupt interpretations that mislead people from the right path and make the divine message lose its guiding power.

This phenomenon, the distortion of the words from their places, is not exclusive to the Children of Israel in the past, but it is a continuous Divine Sunnah that manifests itself in every time and place. It takes root in the human soul when passions override reason, and immediate interest overcomes eternal truth. Anyone who tries to distort religious texts, or adapt divine concepts to serve his own agenda, or interpret them in a way that contradicts their origins and lofty purposes, is following the same path that the Israelites took in their distortion of the word. It is a disease that kills certainty, sows doubt in the hearts, and makes people flounder in the darkness of passions instead of the guidance of revelation, thus proving that the Qur'an not only narrates history, but also reveals eternal universal traditions that govern the course of faith and deviation in every nation.

**Second: Breaking the Charter and Attacking the Regime: The Basis of the Two Losers**

The Covenant, in its comprehensive Qur'anic sense, is a strong contract and covenant between the servant and his Lord, and between people and each other, based on the foundations of commitment, justice, and order. The Charter was a fundamental pillar in building the society of the Children of Israel and guiding their path, as God took upon them multiple and powerful covenants, which held them responsible for keeping the law, adhering to rights, and administering justice. However, their repeated violation of these covenants, whether those that are direct with God or those that regulate their community life, has been a major cause of their corruption and the loss of their lives.

Dr. Yousef Abu Awwad provides us with a wonderful explanation of the depth of this concept, and how the violation of the Charter is not limited to the purely religious aspect, but is manifested in the smallest details of daily life and how societies are organized. The doctor gives an example of the "merchants' system", where they agree on a certain system, such as Saturday being a weekly holiday for rest, or closing shops at a specific time in the evening. This agreement is an implicit or explicit charter that regulates work and provides convenience that helps productivity. But what happens when some merchants break this system, opening their shops on the agreed day off, or working after the designated closing hours, to achieve narrow individual interests?

Dr. Abu Awwad believes that this behavior, in essence, is a blatant "assault" on public order, on the rights of others to rest and order, and on the collective good of society. It is not just a simple violation, but a breach of the charter on which coexistence and organization are built. He points out that this charter that was taken upon the Children of Israel, which included the values of organizing work and rest for the sake of productivity, was a "message to all human beings", and many modern societies and civil systems have adopted this idea, because of its goodness, stability and prosperity. The system is the foundation of productivity and progress.

This is where the universal divine Sunnah is manifested: order and adherence to covenants and covenants are the basis of any productive and stable civilization. Societies that "work day and night" without order, or without respect for the agreements and charters that govern their affairs, are societies that fall into the circle of loss, with no "production, no contribution to world civilization, no industry, no development and no progress." This reinforces the idea that deviation from public order and negligence in keeping promises is an assault on the infrastructure of civilization and inevitably leads to weakness and backwardness, both individually and collectively. The story of the Israelites with the covenant is not the story of a people who have gone by, but rather a constant warning to every nation that is negligent in its covenants and disregards the order.

**Third: The Behavior of the "Lost Apes": Movement Without Fruit**

One of the most eloquent and profound Qur'anic images that came to describe the deviation of the Children of Israel at certain stages of their history is the analogy of the "lost apes." This Qur'anic expression (We said to them, "Be unfaithful monkeys") [Al-Baqarah: 65] has always sparked controversy about its significance, is it a physical transformation or a description of behavior? The Qur'an, with its conceptual depth, often goes beyond the apparent literal meaning to refer to deeper behavioral and psychological realities.

In this regard, Dr. Yousef Abu Awwad provides us with an in-depth explanation, which makes it clear that this analogy is an eloquent depiction of a particular behavior, not a physical transformation. The monkey's temperament, as the doctor points out, is characterized by "constant and continuous movement," but it often "does not stop moving but its movement is often useless." Thus, the behavior of the Children of Israel was part of their deviation from God's way: a tireless movement, a continuous activity, and diligence in the world, but without a noble goal that pleases God, without real production that benefits themselves or humanity, and without any significant fruit in building civilization or establishing justice.

This analogy touches on a great cosmic Sunnah and a central Qur'anic concept: the value of fruitful and meaningful work and true productivity. God Almighty created the universe in a tight order, and He commanded man to build the earth, and architecture is not by random and useless movement or by useless activity. The loss referred to in the verse (losers) is not just a punishment imposed from the outside, but a natural result, and an inevitable divine Sunnah, of behavior that lacks usefulness and lofty purpose. Societies that are in a vicious cycle of orderless action (as in the revocation of the Charter), or seek narrow individual gains at the expense of the public interest, or engage in activity that does not contribute to real civilizational progress, are doomed to lose and not achieve the desired results.

The story of the "Lost Apes" is not only a warning addressed to a specific people, but it is a divine Sunnah that warns anyone who engages in work without a clear vision, or strives in a wrong path that leads astray from the straight path, or wastes his life and energy in what does not please God and does not benefit creation. It is an invitation to reflect on the feasibility of our actions, the goal of our endeavor, to avoid falling into the trap of fruitless movement, and loss that is followed only by regret.

## Conclusion of the series: The eternal lessons from the book of Exodus of the Qur'anic and the manifestations of the Divine Sunnah

At the conclusion of this profound contemplative journey, in which we have moved beyond the narrow ethnic understanding of the stories of the Israelites towards a conceptual understanding of the Divine Traditions, we hope that we have shed some light on new and profound aspects of this timeless story in the "Book of Exodus of the Qur'an" of Moses, peace be upon him. Through these articles, we have sought to weave threads of an integrated understanding that combines the symbolism and intellectual depth of the text with its political, social, and moral realism, stressing that the Qur'an does not only narrate history, but also reveals renewed universal lessons and traditions.

We have seen how the "Stick of Moses" was not just a sensory tool, but a symbol of the divine message, with its challenges of understanding and the power of its transforming effect. We have witnessed how Moses' "worries" were not limited to the difficulties of contemplation and assignment, but extended to the burden of responsibility towards his people and the decisive confrontation with the "Pharaoh" as a deep-rooted tyranny system that represents the pinnacle of human deviation.

On the other side of the equation, we traced in this journey the manifestations of human deviation in the behavior of the Israelites themselves, and how, despite being the first to agree with the "value mechanism" of Abraham, they deviated from the straight path. We have come to realize that their stories are not merely the retelling of the mistakes of a people who have gone before, but are living examples of divine traditions that govern the march of nations and peoples when they depart from common sense and the Divine Covenant. Their deviation was manifested in very dangerous forms:

* Distorting the words from their places: whether by directly confusing the words of God with the words of human beings, or by manipulating the meanings and purposes after they have become clear, which is a disease that kills certainty and undermines the foundations of truth.
* Breaking the Covenant and Attacking the Order: It is a violation of covenants and obligations, not only with God, but even among them, which leads to chaos, dependence, and inevitable "loss" in this world and the hereafter, as we have seen in the behavior of those who have violated the prescribed system of rest.
* The behavior of the "miserable apes": which represents a profound picture of the constant movement in vain, and the continuous activity without any useful fruit or real civilizational production, it is an invitation to reflect on the value of meaningful work.

We have learned from the journey of Moses, and from the experience of the Israelites with these deviations, that faith is not just a heartfelt belief, but a relentless pursuit, a deep contemplation, and a continuous work for justice and human dignity, and adherence to the traditions and divine values. We learn that the Divine Message, even if it seems "incomprehensible" at times, carries with it a "living power" capable of transforming souls and societies, provided that we perceive it in its comprehensive sense and not in terms of its ethnicity or whims.

We hope that this reading has stimulated in us the determination to ponder the Book of God more deeply, and that we will be inspired by the biography of the word of Moses (peace be upon him) with the strength and wisdom to face the challenges of our time, and that we will be aware that the deviation of the Children of Israel is a mirror of the Divine Sunnah that governs all those who follow the same wrong paths. We strive to be consciously and responsibly carrying the message of truth, contributing to building a world where the values of justice, compassion and true productivity prevail as brought by the messages of heaven.

And Allah is behind the intention, and He guides the way.

# Possessions in the Qur'an: Not Titles, but Attributes and Functions" (Part One)

## Introduction to the Qur'anic Fiqh of the Tongue

Introduction:

In the realm of Qur'anic contemplation, the verses of Allah are not limited to the apparent beauty of creation, but also extend to reveal a precise and functional cosmic system, in which the wisdom and power of the Creator are manifested. This article, which is the first in the series "Beings in the Qur'an", invites us to move consciously from merely observing sensory beings – animals, plants, inanimate objects, and cosmic phenomena – to a deeper jurisprudence of the Qur'anic language, which is not content with rigid names and titles, but also highlights the existence as living "attributes", "functions" and "verses" with deep connotations that go beyond the apparent lexical meaning.

Assets: From a consonant noun to a kinetic adjective

The essence of the "Qur'anic jurisprudence of the tongue" lies in the realization that the Qur'anic word is not just a definition or a name, but rather a "kinetic meaning" inherent in the structure and connotations of the word, reflecting the reality of the name, its movement, its influence, and its function in the order of the universe and life. The Qur'an does not describe beings with static titles, but rather highlights them as active attributes, indicating their essential characteristics or their position in the Divine Sunnah.

Let's consider this with foundational examples that complement what we started in the "Animal" series and open new horizons:

1. Water: The principle of creation, possibility and knowledge, not just a liquid:
   * The Qur'an's description of water as "and We have made from water every living thing" goes beyond being a material liquid to being a principle of life in all its dimensions, whether in the biological creation of man (created from flowing water), where water is a symbol of simple beginnings and latent power, and even in the deeper meanings of water as a symbol of spiritual purity, and the principle of possibility, knowledge and divine wisdom upon which the "throne" of sovereignty and cosmic order was established before the manifestation of material creation, as the Almighty says: "And His Throne was upon the water." Water here is not material, but the essence of knowledge, insight, and divine light that animates minds and hearts.
2. Mountains: Pegs of Fortitude and also Barriers of Understanding, Not Just Topography:
   * The kinetic meaning of mountains goes beyond being stakes that stabilize the earth in its materiality, to its symbolic significance of the forces that consolidate, stabilize and prevent the field, whether they are positive forces to maintain order or negative forces that prevent change.
   * In the context of Qur'anic contemplation, as in Surah al-Ghashiyya, "mountains" can refer to "difficult thoughts to move" or "fatherly thoughts" that inhibit deep understanding and hinder true contemplation. They are like "mountains" of intellectual rigidity or arrogant "leaders" who set themselves up as obstacles to the realization of the sublime meanings of the Qur'an. It is these mountains of morality that make the minds "deaf" and "dumb" from hearing the truth and its jurisprudence.
3. Heaven and earth: two functions subject to divine law, not just space and flatness:
   * The Holy Qur'an not only describes the heavens and the earth as astronomical masses, but also highlights them as two great verses that indicate the power of the Creator and their precise function in the universe. They are two functional entities based on a well-established divine system, each of which fulfills its specific role in the service of life and man, as the Almighty says: "And they did not prostrate themselves before the One who created the heavens and the earth." They are not merely a physical background, but living manifestations of God's laws and laws that govern the universe.

The bottom line:

This approach to "Beings in the Qur'an" consolidates the idea that the contemplation of verses requires an understanding that goes beyond the boundaries of rigid titles to sensing the kinetic qualities and functional connotations of each being, whether material or moral. This is the essence of the "Qur'anic jurisprudence of the tongue", which opens new horizons for discovering God's intention through His miraculous language, and invites us to deep thinking that is not satisfied with the outward appearance, but dives into the depths of meanings to come out with pearls and wisdom, and brings about a change in concepts that reformed thought, religion and life.

## Beings and Man in the Qur'an: The Relationship of Harnessing, Interaction, and Responsibility

Introduction:

Having considered in the previous two sections, "Beings in the Qur'an", as qualities and functions of movement, and manifestations of God's signs in creation and creation, we now move on to the most important axis: man's relationship with these beings. The Holy Qur'an offers a unique vision of man's relationship with the universe, as it is not a relationship of colonialism or absolute ownership, but rather a relationship of harnessing, interaction, and responsibility. At the heart of this relationship is the human "body" as a physical vessel, the stars as cosmic signifiers, and the verse of light as a mirror reflecting the divine light in the heart and fabric of the universe, all of which confirm that man is an integral part of this existence, and is tasked with understanding its significance and dealing with it consciously and responsibly.

1. "The Body": A vessel of stardust and to which it returns – an invitation to reflect on origin and destiny:

The human "body", this composite physical vessel, is the first being that man is called to contemplate: "And God has made you grow from the earth a plant." According to the concept of "kinetic meaning," the word "body" (j.s.m.) refers to "the plural of something unknown and still," a vessel subject to the laws of matter, which grows, weakens, and dies to return to its origin. Amazingly, modern science tells us that the elements that make up our bodies were made in the furnaces of the first stars, linking our individual existence to the great cosmic fabric. This contemplation of the origin and destiny of the body is not merely information, but an invitation to go beyond the physical concept of the body as a vessel only, to realize its function as an instrument of consciousness and interaction, and a stimulus to humility and recognition of the Creator's ability to revive and resurrect: "He is on his return to the Almighty."

2. Cosmic Beings as Signs of Guidance: Stars as Examples

The Holy Qur'an instructs man to look at cosmic beings as "signs" and "signs" that indicate the Creator and guide man:

* The Stars: Guidance in Darkness and Light for the Truth:
  + The stars, as the Almighty says: "And by the stars they are guided" (An-Nahl: 16), are not just celestial bodies that adorn the sky. The kinetic meaning of the root "n.jm" signifies the appearance, prominence, and elevation. The stars rise in the darkness of the night to guide those who walk, just as the truth rises to guide the lost in the darkness of ignorance. This connection not only strengthens faith in the material aspect of the universe, but also broadens the horizons of knowledge and opens the door to a deeper understanding of the faith and moral truths to which these cosmic phenomena refer.

3. The Verse of Light: Between the Radiance of the Heart and the Fabric of the Universe - A Balanced Approach:

The "Verse of Light" (An-Noor: 35) is an eloquent example of the multiplicity of layers of meaning in the Qur'an, and how beings can have both spiritual and cosmic connotations. The Almighty said: "Allah is the light of the heavens and the earth, like His light... Calls for a balanced approach:

* The Light of Guidance in the Heart of the Believer (Symbolic/Moral Interpretation): Here, the elements of the ideals (the mishkat, the lamp, the bottle, the tree, the oil) are seen as symbols of the state of the believer and his heart. The mishkat is his chest, the lamp is the light of faith, the bottle is his pure heart, and the blessed tree (olive) is the revelation or pure instinct. This approach affirms that God is the source of all light, both sensual and spiritual, and that the purpose of proverbs is reasoning and spiritual contemplation.
* The Cosmic Tree and the Fabric of Heaven (Deep Cosmic/Linguistic Interpretation): This approach, based on the "jurisprudence of the Qur'anic linguistics," sees in the verse references to deeper cosmic realities. Understood as a "heavenly sea", the cosmic tree is an enormous entity to which the stars cling like flaming branches, and its oil is its self-illuminating fuel. The word "neither East nor West" refers to transcending the determinants of the earth. This understanding invites the mind to contemplate the mysterious structure of the universe, and opens the door to the exploration of undiscovered mysteries.

The convergence of these interpretations is not a contradiction, but rather a proof of the richness of the Qur'an, which addresses man on multiple levels: it addresses his heart and conscience, and it may also refer to the mysteries of the universe and its construction. The ultimate goal is to strengthen faith, expand the horizons of knowledge, guide behavior, and connect man to the Creator who created this entire universe.

Conclusion: The Responsibility of Man in the World of Beings:

Man's relationship with the things in the Qur'an is one of assignment and responsibility. The divine harnessing of man on earth is not a mandate for excessive exploitation, but rather a trust that requires contemplation, respectful and appreciative dealing, the preservation of the environment, and the preservation of its resources. Understanding these beings as "signs" of the Creator and as integral "functions" in the fabric of the universe connects man to his Creator and provides an integrated understanding of Islam as a religion that encompasses all aspects of life, from spirituality to scientific and material issues. The contemplation of these creatures with their kinetic and functional dimension is the way towards a deeper understanding of the Qur'an and the realization of human guardianship in this great universe.

## Stars in the Qur'an: From Cosmic Guidance to Verses of Understanding and Responsibility

Introduction:

In the Qur'anic universe, the existence is not limited to mere fixed material facts, but expands to include deep symbolic and functional connotations that contribute to shaping human consciousness and guiding its path. The "stars" in the Holy Qur'an are an eloquent example of these multiple semantic layers, as they are not just celestial bodies that illuminate darkness, but are cosmic "signs" and graphic "verses" that carry with them guidance, call for deep reflection, and carry with them connotations about the nature of man's reception and understanding of revelation. This article will examine the concept of the stars from the perspective of the "jurisprudence of the Qur'anic tongue", exploring their various dimensions in guidance, knowledge, and even warning against superficiality in understanding.

1. The stars as guiding signs: the darkness is lost and the light of insight is lost.

* Sensory guidance (deity): The Qur'an reminds the stars of their essential function in material guidance, as in the words of the Almighty: "It is He who has made the stars for you to be guided by them in the darkness of land and sea" (Al-An'am: 97). This guidance is a manifestation of God's Lordship and His harnessing of the universe, and it is a blessing available to all human beings, regardless of their beliefs, that enables them to navigate and set directions in the darkness of night.
* Moral Guidance (Optional Divinity): The significance of the "stars" goes beyond the physical meaning to include the signs and signs by which man is guided by his awareness and choice in the darkness of ignorance, misguidance and negligence. These moral "stars" may be:
  + Revelation Verses: These are the words and teachings of God that illuminate the paths of life and determine the path of divine guidance, and being guided by them is an optional act that affirms the "divinity" of man in his orientation towards the truth.
  + The Verses of the Universe: The signs transmitted in the worlds of creation that point to the greatness of the Creator and His tight order, and the contemplation of them and the derivation of their laws is also a voluntary divine orientation towards science, knowledge, and faith.
  + The essence of "voluntary divinity" lies in the act of conversion itself; the existence of the "stars" (both material and spiritual) is not enough, but requires that man choose to raise his sight and insight to be guided by them in the right direction.

2. "The Positions of the Stars": The Meanings of the Verses and the Depths of Understanding (Surah Al-Waqi'ah: 75-80):

Surah Al-Qa'ah (75-80) of the Qur'an: "Al-Najum" wa'l-Tulqi al-Qur'an:1

* "Fala al-'Aqsa'i Bimouqa'i al-Nujumi": Nafi al-Tassim al-Sattahi:
  + By understanding "I swear" from the root "oath" meaning "part" or "class", and the negated "no", the verse becomes a divine declaration that the Qur'an is not divided and classified based solely on appearance.
  + The "positions of the stars" here can refer to "the positions of the apparent verses in the surahs" or "the interpretations and opinions of superficial (metaphorically astrologers)" who are content with the phenomena of words without diving into their depths. Here God Almighty denies the superficial division of the Qur'an, which overlooks its internal coherence and depth. (It may also be noted that some human linguistic modifications throughout history, such as the addition of the dagger thousand, have been removed from the original understanding.)
* "And it is a great oath, if you only knew": The Qur'an is a great division system:
  + The pronoun "e" refers to the Qur'an, and "oath" here is understood as "division" or "classification." The Qur'an, by its very nature, is a system of great division, pointing to the layers of understanding: the apparent and the subtle, the arbiter and the similar, and the multiple levels of understanding that deepen with further contemplation.
* "It is a noble Qur'an in a hidden book": the conjunction of the apparent with the memorized inward:
  + "Qur'an" here is derived from "Qarn" which means "conjunction", which refers to a noble conjugation between its outward appearance (apparent signs/stars) and its inner (hidden meanings). This subconscious is found in a "hidden book", i.e., preserved, preserved, and concealed, which is not easily revealed.
* "Only those who are purified can touch it": the key to access the hidden treasures:
  + Access to these hidden meanings (touching them) is only for the "purified". Purity here goes beyond physical purity to include purity of the heart from whims, fanaticism and imitation, purity of mind from superstitions and preconceived notions, and purity of intention sincerely seeking the truth. This intellectual and spiritual purity is the prerequisite for understanding the depth of the Qur'an.
* "Download from the Lord of the Worlds": The True Source:
  + This verse confirms that this Qur'an, with all its layers, connotations, and great divisions, is a revelation from God, the Lord of the Worlds, the Creator and Administrator of all things, which consolidates its absolute authority and warns against its interpretation on a whim.

Conclusion: The Stars as an Invitation to Improve the Understanding of the Qur'an:

The concept of the "stars" in the Qur'an, from its sensory function of guidance to its symbolic connotations as "signs" for contemplation and deep understanding, is a renewed invitation to man to raise his consciousness. Just as the stars illuminate the paths of those who walk on land and sea, the verses of the Qur'an are "stars" that illuminate the paths of minds and hearts. But touching these stars, and diving into the depths of their significations, requires intellectual and spiritual purity, and a free pursuit away from superficial tradition or personal whims. It is an invitation to be among the "purifiers" who touch the essence of the Qur'an, and not content ourselves with the superficial phenomena of words, thus realizing the greatness of this "great oath" that God has deposited in His Book.

## Findings in the Qur'an: A Key to Comprehensive Contemplation and Towards a Renewed "Qur'anic Fiqh of the Tongue" (Conclusion of Part One)

Introduction:

In the previous four articles, we have embarked on a deep contemplative journey in the "Assets in the Qur'an", transcending the boundaries of superficial meanings to the horizons of the "Qur'anic jurisprudence of the tongue", which sees in the Qur'anic words "kinetic" connotations and functional qualities, not just rigid titles. We began by establishing this method, then we reviewed the manifestations of God's power to create through water, mountains, heaven and earth, and we considered man's relationship with these beings from the perspective of harnessing and responsibility, and we devoted an entire article to "the stars" as guiding verses and indications of the layers of Qur'anic understanding itself. In this concluding article of Part I, we summarize our most important findings, and reaffirm the value of the proposed approach, paving the way for the continuation of this journey in other sections of the inventory.

Findings: From Titles to Living Attributes

Our journey has proved that the Holy Qur'an uses the words of beings – from water, mountains, sky and earth to the stars – not only to designate them by their names, but to describe them with living qualities, revealing their functions, influence, and place in the universal cosmic order and the Sunnah of Allah. This is the essence of the "kinetic meaning" of the Qur'anic word, which characterizes the Qur'anic being as an active and meaningful being, which calls for contemplation and deep reflection.

Water, Mountains, Sky and Earth: Signs on Divine Creation and Action:

We have seen how water goes beyond being a material liquid to being the principle of life, possibility, science, and divine wisdom, and how the "throne" of sovereignty and cosmic order is based on it. We delved into the mountains, not only as physical stakes of the earth, but also as a symbol of the forces of steadfastness and firmness, and they may also be intellectual barriers of rigid paternal ideas that hinder understanding and prevent renewal. Heaven and earth are not merely space and flatness, but functions subject to a firm divine law, which testify to the greatness of divine management. All of these beings are speaking witnesses of God's infinite power and absolute disposition in His creation.

The Stars: The Multiplicity of Significations from the Guidance of the Paths to the Keys to the Keys to Understanding the Qur'an:

The greatness of the connotations of the "stars", which extend from their sensory function in guiding those who walk in the darkness of land and sea, to their symbolic significance as "signs" of revelation and the universe that guide insights in the darkness of ignorance and ignorance. More importantly, we have revealed a unique significance of the "positions of the stars" in Surah Al-Waqi'ah, where God does not swear by their sensory positions, but rather denies that the Almighty divides the Qur'an (divides or classifies it) based on a superficial understanding of the "positions" of its apparent verses, or based on the interpretations of astrologers (superficial interpreters). This great oath is an affirmation that the Qur'an itself is an integrated system with layers, whose inner treasures are touched only by the "purified" in the purity of heart, mind and intention.

Beings and Man: A Relationship of Consciousness and Responsibility:

Understanding things in this way places a person with a great responsibility. The human body, this vessel made of "star dust", is a trust, a means of consciousness and interaction, inviting reflection on its origin and destiny. Man's relationship with the universe is one of harnessing that requires contemplation, not exploitation, and dealing with respect, not encroachment. Beings are not just a background to human life, but they speak the truth, stimulate thought, and guide behavior.

Towards a renewed "Qur'anic jurisprudence":

This short series has emphasized the importance of the approach we seek to establish: the Qur'anic jurisprudence. It is not merely a linguistic contemplation, but an invitation to transcend traditional consonant concepts to explore the "kinetic meanings" that give the Qur'anic word its deep functional and symbolic dimension. This jurisprudence opens new horizons for understanding God's intention through His own language, and invites us to be among the "purified" who touch the essence of the Qur'an, and discover its hidden treasures that still await those who dive into them with a pure heart and mind.

Introduction to what is to come: "The Animal in the Qur'an":

Having explored non-living beings and their cosmic and methodological implications, in the second part of this series – "Animals in the Qur'an" – we move on to contemplate living beings, with their connotations of consciousness, choice, and responsibility. Animals, with their forms, types, and behavior, are also living verses, through which the Qur'an offers profound lessons in the Sunnah of God, in the nature of life, in man's relationship with other beings, and in man's exercise of his "optional divinity." Stay tuned for a new dive into the world of Qur'anic animals with a new perspective that reveals its secrets and meanings.

## Part Two: Animals in the Qur'an: Living Beings, Speaking Verses, and an Extension of the Contemplation of Great Beings

**Introduction to Part Two:**

Praise be to Allah, Lord of the Worlds, and may peace and blessings be upon the most honorable of the prophets and messengers, our master Muhammad, and upon all his family and companions.

After contemplating the "beings in the Qur'an" (from water and mountains to the sky, earth, and stars), exploring their cosmic connotations, their motor functions, and their position as signs of the Creator and His relationship to man, we now move on to the "second part" to delve into the world of the "animal in the Qur'an."

The animal, as a living part of the being, represents another dimension of God's great signs, in which the divine traditions appear differently and more interactively with human consciousness and behavior. If inanimate beings and cosmic phenomena invite us to contemplate the greatness of creation and harnessing, living beings, especially animals, carry with them profound connotations related to consciousness, choice, and responsibility, and offer parables and judgments that reflect the essence of the struggle between truth and falsehood, and between guidance and error in the human journey.

In this section, we will apply the same approach of "Qur'anic jurisprudence of the tongue" and "kinetic meaning" to various examples of animals mentioned in the Qur'an, revealing layers of meanings that go beyond the outward to the esoteric symbols and connotations that form the basis of our understanding of life and man. And God is the Guardian of Success.

## "Don't They Consider?": Your Individual Responsibility to Understand the Qur'an

**Introduction:**  
 If alternative readings of some Qur'anic verses, as we have reviewed, reveal an understanding that is more in line with the principles of justice and equality, and overturn traditional interpretations that may have led to injustice or misunderstanding, then the fundamental question that arises is: How did these interpretations prevail?

**Contemplation: It is obligatory for every Muslim man and woman:**   
The Qur'an has not made its understanding exclusive to a priestly group or a certain class of "clerics." In fact, the call for contemplation has been general and comprehensive, and has been repeated in several places, in a form that encourages reflection and rejects refusal to do  **so: "Do they not contemplate the Qur'an or the hearts of its locks**" (Muhammad: 24). **Have they not pondered over the Qur'an, and if it had been from other than Allah, they would have found in it much discrepancy"** (al-Nisa: 82). This condemnatory question is, in fact, an order and a directive for every Muslim man and woman to work his mind and heart in the words of Allah, and to strive to understand Allah's intention for himself, with the help of Allah and then with the tools of understanding available.

**The Danger of Negative Transmission and Hiding Behind Others:**   
While the huge exegetical heritage left by our scholars throughout the ages represents an indispensable wealth of knowledge and an important starting point for understanding the text, sufficing with transmission without scrutiny, or blindly imitating the opinions of the predecessors without critical review in the light of the overall purposes of the Qur'an and the development of human knowledge, represents a real danger that leads to stagnation and may even perpetuate erroneous concepts. Hiding behind a sheikh's fatwa or an inherited interpretation, without personal conviction based on research and reflection, does not exempt The individual is responsible before God. Allah Almighty will hold each soul accountable for what it has earned, and based on its understanding that led it to that gain, whether good or bad. It is not possible to shirk responsibility for a misunderstanding that has led to injustice or infringement on the rights of others (as a wife, an orphan, or any member of society) by simply saying "so they said" or "this is how we found our parents."

## The Wisdom of Proverbs Not the Appearance of Simile: Beyond the Qur'anic Proverbs (Donkeys, Dogs, and Pigs)

**Methodological Introduction: The** problem of superficial or literal understanding is not limited to verses of rulings or stories only, but extends to Qur'anic proverbs that used the names of animals. Understanding that stops at the appearance of simile in verses such as **"The donkey carries books"** (Friday: 5) or "  **The Breathless Dog"** (Al-A'raf: 176), or refers to those whom Allah is angry with and made of **them "apes and pigs"** (Al-Ma'idah 60), it may be mistakenly suggested that the Qur'an adopts the language of insults and insults or likens humans to animals in derogation of them. However, deep reflection, using the connotations of linguistic roots (as seen in  **the root "k-l-b"**, the meanings of intensity, greed, enmity, and other roots) and the general context of the verses, reveals that these are not insults in the common sense, but rather eloquent and powerful proverbs aimed at establishing great meanings and judgment.

**Objectives of Qur'anic Proverbs with Animals:**

The Qur'anic proverbs that use animals aim to achieve deep educational and intellectual purposes, including:

* **Embodiment of a moral or behavioral state:** These parables do not resemble man to an animal in himself, but rather accurately describe a specific moral or behavioral state. They are an accurate description of the state of those who have acquired knowledge and have not benefited from it (**the donkey** who carries books but does not understand them), or those who have fallen away from guidance and become breathless after the world and its lusts (the **breathless dog that**  is insatiable and unquenched), or whose hearts and deeds have been distorted by God because of their rebellion and disobedience (**monkeys and pigs as a symbol of behavioral and spiritual degeneration** and the loss of sublime human characteristics).
* **Alienation and warning:** Using a strong and clear sensory image, these parables serve to strongly alienate these negative states and deviant behaviors, and warn against falling into them or identifying with them. They establish a vivid image in the mind to avoid the paths of misguidance and degeneration.
* **Highlighting the power of God and the eloquence of His words:** These proverbs show the eloquence of the Holy Qur'an in the selection of accurate and expressive examples, and the ability of God Almighty to harness the simplest of creatures to reveal the greatest truths and warnings.

**Myths of interpretation vs. the wisdom of contemplation:**

The so-called "superstitions of interpretation" that stop at the apparent literal meaning of these proverbs are what offend the Qur'anic text and lead to a misunderstanding of the purposes of the divine self. These "superstitions" may make the Qur'anic text lose its depth and educational beauty, and show it in its inappropriate form. Deep contemplation, with the help of a sound methodology such as "Qur'anic jurisprudence" and understanding the contexts, reveals the wisdom, eloquence, and educational purpose behind these parables, and shows that the Qur'an is a refined discourse that addresses the mind and the heart.

**Conclusion:**

The responsibility for understanding and contemplating the Qur'an lies with each of us. We must be armed with the tools of understanding, free ourselves from the constraints of blind imitation that may confine the text to narrow frames, and read the Qur'an with conscious hearts and open minds, seeking truth, justice, and mercy. We should not be afraid to revise prevailing concepts if they seem to contradict the higher purposes of the Qur'an. The Qur'anic truth is too sublime and deep to be limited by a deficient human understanding or influenced by temporal or spatial conditions. Individual contemplation Responsible collective action is the way to rediscover the light of the Qur'an and activate it in our lives, and to understand its wisdom behind every parable and verse.

## Beyond the Substance: A Symbolic Reading of "Eating", "Drinking" and "Hunting" in the Qur'anic Balance

Introduction: The Deep Language of the Qur'an

In our continuous journey of contemplating the Holy Qur'an, we have not stopped at re-reading concepts related to human relations and social roles, but the approach of searching for esoteric and symbolic meaning has been extended to include concepts that appear to be directly related to the physical world. The belief that the Qur'an is a comprehensive book of guidance, and that its "clear Arabic language" carries multiple layers of meaning, leads us to ask: Are the material acts mentioned in the Qur'an, such as eating, drinking, and hunting, always limited to their literal meaning, or do they bear, in certain contexts, deeper symbols and connotations related to man's spiritual and cognitive journey?

Methodology of Inner Contemplation: Tools of Understanding

Before diving into the examples, it is important to recall the foundations of the methodology that has been adopted to reach this deeper understanding:

* **Transcending the apparent meaning:** not sufficing with the direct literal meaning, especially if it seems illogical or contradicts the Qur'an's higher purposes of justice and wisdom.
* **Overarching context:** Viewing the verse within the context of the Surah and the Qur'an as a whole, and within the framework of the "intellectual fighter" or general goal that the text addresses.
* **Semantics of roots and letters:** Searching for the original meanings of the roots of words, and even the symbolic connotations of the letters themselves within the Qur'anic "Arabic language".
* **Meanings of Pairs:** Understanding words and concepts in relation to their opposites or complements (e.g., night and day, apparent and invisible, men and women in the symbolic sense).
* **Rejection of "interpretation myths":** Conscious criticism of traditional interpretations that may be superficial or influenced by whims or conventions, and the search for a more authentic and consistent understanding.

"Eating and drinking": the food of the soul and knowledge, not just the body

When we reflect on the Qur'an's use of the words "eat" and "drink," the context may lead us to a meaning that goes beyond physical food and drink:

* **The Heavenly Table (Al-Ma'idah: 112-115):** As we have reviewed, the disciples' request for the table was not merely to satisfy the bellies, but to achieve "peace of hearts", certain knowledge and martyrdom. Jesus' supplication to be "a feast for the first and the last of us and a sign from you", and the severity of the divine warning to those who disbelieve after it, are all strong evidence that supports the interpretation of the "table" and "eating from it" in the sense  **of receiving divine revelation, nourishing oneself with remembrance and divine knowledge by which hearts are reassured**, and that the Qur'an is the greatest table.
* **"They were eating food" (al-Ma'idah: 75):** In the context of the denial of the divinity of Christ and his mother, this phrase can be understood in two complementary senses: the material meaning (the proof of their humanity and need), and the symbolic meaning (they were receiving knowledge, guidance, and revelation – spiritual food), which affirms their humanity as recipients and not as creators, especially with the mention of the "statement of the verses" afterwards.
* **"Eat and drink" in the verse of fasting (Al-Baqarah: 187):** Within the system of understanding fasting as a contemplation, this phrase is interpreted in the sense **of continuing to receive knowledge and delving into meanings** until the truth becomes clear from falsehood (the white thread from the black) and the light of understanding (Fajr) explodes.
* **Eating money in vain:** This is a clear metaphorical use that means seizing rights and consuming them unjustly.

"Hunting": A Symbol of Acquiring Knowledge and Comprehensive Livelihood

The concept of "hunting" can also be read in a symbolic way that goes beyond the literal meaning:

* **Fishing for the sea: The**  sea, with its breadth and depth, symbolizes God's infinite knowledge and inexhaustible words. Its fishing represents  **the direct knowledge of God**, and the spiritual and cognitive sustenance that comes as a gift from God. It is always permissible because God's grace and knowledge are always available.
* **Hunting for the Wild Ground:** Hunting the wild represents the limited world that requires human endeavor and experience to hunt. Hunting it symbolizes **the human knowledge acquired** through learning, experience, skill, and pursuit. Its prohibition on the forbidden may symbolize the need to stop preoccupied with the acquired worldly sciences and devote oneself to spiritual detachment and direct contact with divine knowledge during the period of ihram.
* **Comprehensive sustenance:** Hunting (in its two senses) is related to the concept of "sustenance", which includes material, moral and spiritual giving, and affirms that pursuit is required, but the true sustenance is God, and that piety and reliance are the keys to the all-encompassing divine overflow.

Conclusion: Reading the Qur'an with the Eyes of Insight

These examples show how the method of esoteric contemplation, which focuses on deep symbols and semantics and goes beyond superficial literal interpretation, can reveal a richer and more coherent understanding of the Qur'anic text. It is an invitation to read the Qur'an not only with our eyes, but also with the insights of our hearts and minds, to see beyond the words, and to be inspired by "eating", "drinking" and "hunting" as lessons in seeking knowledge, purifying the soul, and striving in life consciously and responsibly, knowing that every word in the Book of God carries dimensions of wisdom and light that await those who contemplate it

## The Concept of the Elephant in the Qur'an: Consciously Confronting Obsolete Thoughts

In the Holy Qur'an, the "elephant" symbolizes the enormity of outdated ideas and rigid beliefs that prevent man from developing.

Traditional (literal) meaning: refers to the well-known historical story of Abraha's army that tried to destroy the Kaaba with elephants, and how God destroyed them.

New (symbolic) meaning:

* The elephant symbolizes outdated ideas and rigid beliefs: it represents the enormity of traditional ideas that are unfounded, which prevent human development and spiritual progress, and are inherited without critical thinking.
* Elephant owners: They are people who hold on to these ideas and refuse to give them up, and they may try to impose them on others by force.
* Trickery in misleading: It represents the failure of the elephant's owners' attempt to achieve their goal, because outdated ideas cannot triumph over the truth.
* Ababil bird: It symbolizes the power of contemplation and critical thinking, and of people who seek knowledge and wisdom, and it carries "stones" of awareness and knowledge to destroy outdated ideas.
* The Kaaba: It symbolizes the common sense and pure nature of man that ignorance (the owners of the elephant) seeks to destroy.
* Examples: Harmful customs and traditions such as revenge and female genital mutilation, religious or intellectual intolerance, and fear of change.

## The Concept of "Horses and Mules" in the Qur'an: Between Creativity and Obstacles

"Horses, mules, and donkeys" are mentioned in the Qur'an as a blessing from God, but they carry deep symbolic connotations related to choice and responsibility in human life.

Al-Ayat al-Qur'an: "Wa'l-khaa'i wa'l-bagha'l-wa'l-h-a-h-a-ma'ala wa'l-ha'a'l-mu'aa'l-wa'l-wa'l-'a'l-mu'ta'l-mu'a'l-mu'aa'l-wa'l-'a'l-mu'a'l-wa'l-husayn wa'l-wa'l-qa'a'l-mu'a'a'l-ma'a'l-mun'" (Al-Nahl: 8).

Traditional Explanation: These animals are mentioned as a blessing for riding and adornment, and they indicate the greatness of God's creation.

The New Symbolic Interpretation:

* Horses: They symbolize imagination, creativity, embarkation, ambition, and creative ideas that push a person forward and enable him to achieve great achievements.
* Mules: They symbolize heavy thoughts, negative beliefs, bad habits, hesitation, fear, and everything that hinders a person's progress and prevents him from setting off and being free.
* The Key: Choice and Responsibility: The phrase "to ride it" is the key, as a person chooses what he rides:
* Horseback riding: choosing imagination and creativity, adopting positive ideas, and striving for development and growth.
* Mule riding: Surrendering to negative thoughts, holding on to holding on to holding back beliefs, and fear of change.
* Man is responsible for his choice of which "rider" he will use on his life's journey.
* Connecting to the concept of "hunting": "hunting" positive and creative ideas (such as horses) is what helps a person achieve his goals. The "hunting" of negative and obstructive thoughts (such as mules) is what leads to backwardness and inertia.

## The Dog in the Qur'an: Between Loyalty, Guarding and Gasping for Fancy

Introduction:

The dog is mentioned in the Holy Qur'an in two main contexts, one of which highlights a positive aspect of it related to loyalty and guarding, and the other that sets a negative example for those who follow their whims. These discrepancies in the Qur'anic mention of the dog open wide horizons for contemplating its symbolism, and how a single creature can embody contradictory connotations that reflect different human conditions, from steadfastness and righteous following to deviation and gasping for the world.

**The Dog in the Story of the Cave Owners: A Symbol of Loyalty and Guarding**

Surah al-Kahf, Ya'daqar-e-kalb ashab al-kahaaf al-da'i dhaa'ih wa'l-ra'adah al-ta'ilah: (Wa'l-qa'l-ba'aa'a'bah al-ba'a'a'l-ba'a'l-wa'a'l-wa'l-wa'l-'a'l-'a'l-'a'a'l-'a'wa'l-'a'l-'aa', 'a'l-'a'wa'l-'a'wa'l-'a', 'a'l-'a'a', 'a'l-a'al-'aa', 'a'l-'a'a', 'a'l-'a'a', 'al-'A'l-'a'a'

* Loyalty and devotion: The presence of the dog with the cave owners, and its guarding them in their deep sleep, symbolizes the qualities of loyalty and devotion that can characterize this animal. Here, the dog does not ask for a wage, and its master does not leave him in distress, but remains fixed at the door of the cave, which reflects the power of following and loyalty.
* Symbol of protection: The dog here plays the role of a faithful guard, and its presence gives prestige to the place and prevents intruders from approaching, so that its sight alone was enough to terrorize those who see them. This symbolizes the protection that even the "inferior" being can afford to those who are right.
* God's unexpected care: In the story, the presence of the dog is one of the signs of God's care for the people of the cave, as it made them a fearful sight despite their sleep, and highlights that God Almighty may harness the simplest creatures to protect and protect His guardians.

**The dog in the parable of the one who follows his whims: the symbol of panting and greed**

In the end of the day, for example, in the case of Surah Al-'Araf al-Laman, allaah has come to Allah, and it is a matter of fact that it is a matter of great concern. 3.6 A.H.A.H.A.L.A.H.A.L.A.H

* Constant panting: A symbol of greed and inadequacy: A dog is known for its constant panting, whether it is thirsty or not, or in a state of work or not. This constant gasping symbolizes man's insatiable greed, and his constant gasping for the world and its pleasures, without sufficiency or rest, whether granted or forbidden.
* Following one's whims and abandoning the signs: Gasping here is similar to the situation of one who was given knowledge and knowledge (the verses), but preferred to cling to the world and lean on it ("I will go to the earth") and follow his desires ("and follow his desires"). This parable shows how indulging in whims causes a person to lose his insight and make him in a state of constant anxiety and inner instability, no matter how much he suffers from the world.
* Loss of internal balance: The breathless dog symbolizes the loss of internal balance, where a person becomes a slave to his desires, does not find comfort or tranquility, and remains in a state of relentless pursuit that does not lead to true satiety.

**Conclusion:**

The mention of the "dog" in the Holy Qur'an with its contradictory qualities is a great sign of symbolism and significance. On the one hand, the dog in the story of the cave dwellers highlights the most wonderful images of loyalty, devotion and protection that a creature can have, and how God may harness creatures to protect his guardians. On the other hand, the dog is used as an example of constant panting, greed, and inadequacy, to resemble the situation of a man who follows his whims and deviates from the signs of God, and remains in a state of anxiety and unceasing striving. This contrast invites the contemplative to reflect on the nature of the human soul, and how it may rise to be at the peak of loyalty, or descend to fall into the trap of greed and gasping for the ephemeral.

## Ants in the Qur'an: From Organization and Whispers to the Cry of Consciousness and the Logic of Contemplation

**Introduction**:

The story of Solomon's ant in Surah An-Naml (verses 18-19) is a Qur'anic pearl that illuminates the paths of contemplation. Is it just a tale about an insect's intelligence and a prophet's understanding of its language? Or is it, as the "Qur'anic jurisprudence of the tongue" reveals in its profound connotations, a mirror that reflects a recurring social and intellectual reality, and carries an eloquent warning and lesson for small gatherings in the face of the big powers, and an intellectual struggle over contemplation and confronting lies and intellectual gossip? Transcending literal understanding, which may seem akin to superstition and contradicts the Sunnah, opens the door to symbolic readings that see "The Ants", "The Valley" and "Solomon" as symbols of deeper truths that contribute to the understanding of the "logic of the bird" as a methodology of contemplation.

**Traditional Interpretation: Ants as a Symbol of Organization and Teamwork**

The traditional interpretation of the verse of ants in the Holy Qur'an focuses on the ability of ants to organize, cooperate and have a sense of responsibility, as in the words of the Almighty: "Even when they come to the valley of the ants, an ant says, 'O ants, enter your dwellings, so that Solomon and his soldiers will not destroy you while they are not aware'" (An-Naml: 18). This understanding highlights ants as a model of an organized society, whose members work with dedication to protect their being.

**The New Symbolic Interpretation: Multiple Dimensions of the Concept of "Ants"**

With the approach of "Qur'anic jurisprudence" and mental reflection, the connotations of "ants" expand to include deeper aspects:

* Ants as a symbol of negative thoughts and obsessions:

Ants are not limited to their insect connotations, but represent negative thoughts or people that try to hinder human development spiritually or materially. It can also symbolize internal obsessions that try to destroy a person's inner peace, self-confidence, and ability to achieve his goals, or negative external influences that try to frustrate and discourage him. Ants here symbolize the smallness of negative thoughts that may seem harmless at first, but they multiply and spread quickly to form a "valley" that hinders human progress.

* "Valley of the Ants": The Confrontation and Challenges Phase:

It may be a period of testing faith or patience, or an environment in which these challenges abound, or a stage that requires making difficult decisions and confronting these "obsessions" or negative influences.

* Ant Warning ("Enter Your Dwellings"): Awareness and Caution:

This warning represents an awareness of the existence of these forces and the need to take refuge from them or deal with them with caution. It means being wary of these negative thoughts and not allowing them to affect the mind and heart.

* Ants as a symbol of weakness and abundance:

Even with its abundance, ants are weak. This weakness reminds us of man's weakness in the face of great challenges or many obsessions that may surround him. These obsessions or challenges may be "small" in themselves, but their abundance and accumulation can have a significant and devastating impact.

* Linking "ants" to the story of the Companions of Paradise:

As mentioned in Surah Al-Qalam, "ants" can be associated with the people of Paradise who swore to make it clear and not to be exempted. Their bad intentions and selfish decisions can be seen as metaphorical "ants" that invade their hearts and destroy the blessing of their paradise. The people of Paradise represent people who have been possessed by negative thoughts (metaphorical ants) such as greed, greed, and miserliness, and these thoughts have "invaded" their hearts and "destroyed" their paradise. "Taif floated on it" represents the destructive result of the "invasion of the heart" by the ants, and this result came while they were asleep (oblivious to contemplation).

**Ant Suleiman: A Social and Intellectual Reading – The Cry of Consciousness in the Valley of Toil**

* "Ants" and "Wadiyah": A symbol of toil and productive gathering:

According to the "Qur'anic jurisprudence", the word "ant" (the root "nml") is not limited to the insect, but its structure refers to the "formation ('n')" that "fills ('ml')" the place with its spread and gathering. "Ants" here symbolize the industrious and productive human gatherings that fill their "valley" (the arena of their work and pursuit) with their tireless activity. The "ant" is the voice of the individual consciousness that takes the initiative within this gathering, which is aware of the danger and alerts its people.

* "Suleiman and His Soldiers": The Symbol of Organized Power and Its Challenges:

Suleiman and his soldiers represent the great organized force (state, regime, technology, or any great influence...) that moves strongly to achieve its goals. This force, despite its supposed wisdom (Solomon), may "crash" ("not smash you") small assemblies in its way unintentionally or unconsciously (and they don't feel), as a result of their size, speed, or inattention to detail.

* "Enter Your Homes": A Call for Protection and Fortification:

The Ant Call is an invitation to the industrious assembly to return to its safe foundations and bases (their dwellings) and to take refuge from the danger of a great power that may not intentionally harm but whose movement may be destructive. It is a call for caution, readiness, and internal organization.

* Tabassum Suleiman: Appreciating Awareness and the Responsibility of the Force:

The smiling of the wise prophet is not a mockery, but an appreciation and admiration for the awareness and care of the "ant", and a sign that true strength must be accompanied by attention, compassion and appreciation for even the smallest components of society.

**Ant Suleiman: An Intellectual and Methodological Reading – The "Logic of the Bird" Challenge**

* "Ants" and "Ants": A Symbol of Gossip and Resistance to Contemplation:

Away from the insect, "ants" may be linguistically and shadowily associated with "gossip" and the transmission of speech with the intention of corrupting. In this context, "ants" represent individuals or currents that spread lies, suspicions, and false statements against the call of truth and contemplation (represented by Suleiman). The "ant" is the voice that urges them to hold on to their false ideas and resist the call to think. (It is important to note that the association of "ants" with gossip is based on a common connotation and not necessarily on an accurate structural analysis of the root "n.m.l." according to all approaches to philology.)

* "Enter your dwellings": Adherence to false beliefs:

The command to enter the "dwellings" does not mean material houses, but rather an invitation to these "sleepers" to adhere to their deep-rooted ideas and beliefs (their intellectual "dwellings") and not to deviate from them towards the spaciousness of contemplation and contemplation that Suleiman advocates.

* "Solomon and his soldiers will not destroy you": Fear of revealing the truth:

The warning against the "shattering" of Solomon and his soldiers is not a physical destruction, but rather a fear that Solomon's call and his reasoning based on contemplation (his "soldiers" as tools of understanding and dissemination) will shatter and expose the falsity of their beliefs and lies, and they prefer to remain in their ignorance and not feel the pain of facing the truth (and they do not feel) themselves or the error of their position).

* "The Logic of the Bird": The Methodology of Decoding the Verses of the "Shake":

This story, with its seemingly illogical (talking ants), is an example of verses that may seem "shaky" (undisciplined or superstitious) and need "bird logic" to understand. The "logic of the bird" here is "the methodology of mental and logical contemplation that makes the verses straight, reveals their esoteric meanings, and removes the suspicion of superstition." It is the science that enables us to understand the profound symbolic messages of the Qur'an.

Notes and Multiple Levels:

As we always emphasize, the Qur'an has multiple levels of understanding. These symbolic readings (social, intellectual, and methodological) do not necessarily negate the existence of a historical story, but they do offer deeper dimensions that are more relevant to our reality and the challenges of understanding and contemplating the Qur'an and confronting skepticism. What is most important is the logical consistency of the context within this level of understanding, and the realization that reaching the deepest meaning also depends on the insight of the receiver and God's guidance.

Conclusion:

The story of the ant of Solomon, in this perspective, becomes a powerful call to activate reason and contemplation ("the logic of the bird") in understanding the Holy Qur'an, and not to be satisfied with the apparent that may seem illogical. It is a warning against clinging to false ideas and rigid legacies ("ant dwellings") for fear of confronting the truth that contemplation reveals. She asserts that the Qur'an is a logical and wise book, and that what appears to be a "shaking" or a myth in it is in fact an invitation to think deeper and use the right tools to understand God's intention. It is an invitation to every conscious "ant" in us, and to every responsible "Solomon" in us, to appreciate awareness, to fortify ourselves, and to face major transformations with awareness and insight.

## Monkeys and Pigs in the Qur'an: Between the Outward Metamorphosis and the Inward Corruption

**Introduction**:

Verse 60 of Surah Al-Ma'idah (Surah Al-Ma'idah): "Say: 'Shall I tell you of any human beings who will be rewarded by Allah with Allah?' The traditional explanation goes for literal metamorphosis, i.e., the transformation of certain humans into real animals as punishment. However, with the approach of "Qur'anic jurisprudence" and deep reflection, we find an alternative reading that rejects this literal understanding and offers an interpretation that focuses on spiritual and intellectual corruption, and on "monkeys and pigs" as a symbol of behavioral and spiritual degeneration, rather than as a physical metamorphosis.

**Criticism of the traditional interpretation of literal metamorphosis**

This approach believes that the traditional interpretation of the literal metamorphosis faces several problems:

1. Illogic and Honoring Man: Turning an honored human being (as the Almighty says: "And We have honored the children of Adam") into an animal that contradicts the concept of God's honoring of man and the essence of divine creation.
2. Ownership of the body: The body is God's creation and possession, and changing it in this way seems inconsistent with God's traditions of creation.
3. Sowing strife: Historically, this interpretation has been used to fuel interfaith conflicts and distort the image of others, far from the spiritual and moral message of the Qur'an.
4. Contradiction with "reward": The word "reward" is usually associated with good reward ("reward"), and its association with "evil" in traditional reading seems to be a linguistic and moral contradiction.

**Alternative Reading: Spiritual Corruption, Not Physical Metamorphosis**

The new interpretation of the verse is based on several basic pillars, based on linguistic and contextual analysis:

1. Dominance of the singular: Verbs and pronouns in the verse come in the singular: "He who cursed him", "angered with him", and "and the servant of the juggernaut". This harmony suggests that the context speaks of an individual or specific human condition, not a collective transformation.
2. Rereading Keywords:
   * "Glad tidings of that are rewarded": It reads "Glad tidings of that are rewarded". Here, "Bishr" refers to the Prophet, "that" refers to the Qur'an, and "Thawbah" from the garment in the sense of returning or returning to the truth. The meaning is: "Say: Have you received any good news of this (Qur'an) which is a means of returning to the truth and guidance?"
   * "With God": It is the beginning of a new sentence meaning: "The person who opposes God is the one who will be afflicted by what will be mentioned later."
   * "And made of them": rejects the understanding of "from them" as discrimination (among them). It is suggested that it was originally "and made who are they?" in the interrogative form. i.e., "And he made (his state) of anything?" or "And what worries (bad state) afflicted him?" This question comes after mentioning Allah's curse and anger on the stubborn individual.
   * "Monkeys": This word is understood as a singular form (apes), and does not mean a known animal, but is derived from the root "monkey" (monkey of skin: corrupted; monkey of hair: wrinkled and knotted limbs; monkey of man: silent and humiliated; monkey of his teeth: shortened by mites; monkey of the tongue of so-and-so: he had a calvary). These radical indications indicate that a person has become a corrupt person with a religion, or suffers from corruption in its essence, or a shrinkage and wrinkle in his vision as a result of his lack of contemplation of the truth, which has caused him to lose his sublime human essence.
   * "And pigs": understood as a singular form (pig), and does not mean animal. Rather, it is derived from the verb "pig" (thick, he looked at the back of his eye). This indication indicates that a person has become thick-minded and intellectual, narrow-minded, oblivious to the truth, and a traitor to spiritual and intellectual honesty because he did not think about the Qur'an as he was commanded, and he has become superficial and closed-minded, which leads to corruption in his behavior.

**Pork: apparent spoilage caused by changing internal characteristics**

As an extension of this structural understanding, the term "pork" can be analyzed as follows:

* Flesh ("LHM"): represents the apparent and complete entity, or apparent form of the object. It is the result of the cohesion and aggregation of living components to achieve a goal.
* Khuz ("xng"): refers to a change in internal characteristics and norms as a result of a certain correlation or intervention that alters the original composition.
* "Jr": refers to the continuity and repetition of this change.

Accordingly, "pork" is not just a well-known animal, but a symbol of every entity or product that clearly shows the effect of a constant change in its internal characteristics and norms from its nature and origin, which inevitably leads to the corruption of its content. This may include harmful genetically modified products, ideas that corrupt the instinct and constantly change values, or any system that loses its intrinsic characteristics and becomes corrupt on the surface. It is a symbol of ongoing structural corruption.

**Conclusion: The Verse as a Warning of Spiritual and Intellectual Decline**

According to this alternative reading, the verse does not speak of a collective physical metamorphosis, but rather describes the condition of the individual who opposes God and refuses to contemplate His message (the Qur'an). As a result of this stubbornness and intransigence, God curses him and becomes angry, and his condition becomes:

* Religious and spiritual corruption (corruption referred to as "monkeys").
* Intellectual insolence and spiritual betrayal (the case referred to as the "pig").
* The worship of the juggernaut in all its forms, whether they are alleged gods or personal whims.

The central meaning of the verse becomes a stern warning of the consequences of turning away from the contemplation of the Qur'an and stubbornness in the face of the truth, and how this leads to the spiritual, intellectual and moral degeneration of the individual, which makes him "evil and misguided." This interpretation emphasizes the importance of contemplation and a deep understanding of religion, rather than metamorphosis stories that may be used negatively and create confusion, and is consistent with your approach to the series as a whole.

## The Concept of "Donkeys" in the Qur'an: Between Ignorance and Humility

"Donkeys" are mentioned in the Qur'an in different contexts, carrying symbolic connotations that go beyond their literal meaning.

Quranic Verses:

* "Wa'l-a'l-a-bah-e-ba'la wa'l-h-a-h-a-ma'aa'l-a-ma'a'l-ma'a'a'l-ma'a'a'l
* "I'm going to be a man" (Luqman: 19).
* "It is a matter of fact that it is a matter of great concern.

Traditional (literal) interpretation:

* Donkeys as Riding and Carrying Animals: A Blessing from God to Ride and Carry Weights.
* The sound of donkeys as a symbol of repulsion: The barking of donkeys is a repulsive and annoying sound, in the context of the prohibition against raising one's voice and being arrogant.
* The donkey as a symbol of ignorance: for one who has been given knowledge but has not benefited from it, like a donkey who carries books without understanding them. [cite: 74]

Metaphorical and Symbolic Interpretations:

* Donkeys as a symbol of inertia and blind imitation: for people who follow traditions and customs without thinking or understanding, or who carry knowledge without working with it.
* The donkey as a symbol of ignorance and dullness: It symbolizes a person who does not use his mind and does not try to understand things in depth, but is content with appearances.
* Donkeys as a symbol of humility: In the context of the verse of Luqman, the prohibition against raising one's voice can be understood as a call to humility and to stay away from arrogance.

Linking to the concept of "hunting":

* "Hunting" for useful knowledge: the use and application of knowledge, not just carrying it
* Avoid "hunting" ignorance and imitation: One must avoid the negative qualities symbolized by donkeys (e.g., ignorance, blind imitation).

## Ponder over the verses of "Like a mosquito" in Surah Al-Baqarah: Between Tradition and Renewal

The parables of the Holy Qur'an are divine tools for bringing deeper meanings closer and testing faith. The most prominent of these proverbs is the "mosquito" in Surah Al-Baqarah.

The prevailing interpretation of the parable of the "mosquito" (al-Baqarah: 26):

* Ayat: "O Allaah, i.e., i.e 'Aa'l-'aa'a'l-'a'a'i'a', 'a'l-'a'a', 'a', 'a'l-'a', 'a', 'a'a', 'a'l-'a', 'a'l-'a'a', 'a'l-'a'a', 'a', 'a'a', 'a'l-'a'a',
* The essence: God does not refrain from setting an example of any creature, no matter how small, for wisdom is not in the size of the parable, but in its significance. "Mosquito and above" refers to the known insect and what is larger or more accurate than it. [The believers increase in faith, and the disbelievers mock and go astray.
* Significance: The greatness of God's power in His smallest creatures, a challenge to the deniers, a test of faith, and man's responsibility to understand Him. This interpretation is clear and consistent with the apparent meaning of the word.

The sinners and the breaking of the covenant (Al-Baqarah: 27):

* Al-'Ayyah: "Al-'Awzini ya'a'l-qa'da'a'l-allaah al-'aa'.
* Linkage: It describes the immoral people mentioned in the previous verse.
* Their attributes: breaking God's covenant (faith and covenants), cutting off what God has commanded to deliver (wombs, connection to the truth), and corruption in the land (material and moral).
* Significance: The Relationship between the Attitude of the Verses of Allah and Moral Behavior, Debauchery is a Way of Life, and Its Consequence is Loss

Signs of Divine Power and an Invitation to Contemplation (Al-Baqarah: 28-29):

* Al-Aytaan: " There is a lot of truth that has been said, 'I am a', 'a'l-a', 'a'l'a', 'a'l-
* Linking: After mentioning the condition of the wicked, a reminder of the signs of power that require faith.
* Significations: Revival from nothingness, then death and revival of resurrection, creation of the earth and the leveling of the heavens as signs of omnipotence and knowledge.

New interpretive attempts at the parable of the "mosquito":

* The hypothesis of "ba'usa" in the sense of "ba'usa" (ba'usa) in the sense of disturbance in the understanding of the verses, and the interpretation of "not ashamed" in the sense of "revives" the truth. He associates immorality with lack of proper contemplation.
* Balanced Interpretive Interpretation ("Mosquito" with the root "Some"): Sees that "mosquito" symbolizes "some" or a small part that has a great impact, or a continuous precise action. It is in harmony with the context of the breaking of covenants and the effect of a small act (such as a look or a word) on substantive issues. This contemplation does not deny the linguistic origin, derives deeper meanings and connects the parable to fundamental issues in the Surah.

# Beyond the "Cow": Exploring the Connotations of "Cow" in Word Structure and Story Symbolism

## "Cow" – Beyond the Apparent Crack: An Introduction to the Root of the Word and Its Foundational Meaning

In the Holy Qur'an, words sparkle like jewels, each word carrying within it worlds of meanings and dimensions of connotations. Some of these words may seem familiar on the surface, but they hide secrets that require contemplation and reflection. The word "cow" and its derivatives, which resonate in our ears, especially when mentioning Surah Al-Baqarah and its famous story, is one of these words that deserves a deeper pause. Is the meaning of "cow" limited to the physical part of a body or land? Or does the exquisite Qur'anic language employ this root to refer to deeper processes that touch thought, consciousness, and the truth itself?

Our journey in this series of essays aims to delve into the root of this verb "cow", trying to explore its layers of meaning, not only through linguistic dictionaries, but also through two analytical approaches that seek to uncover the internal structure of a word and how its components contribute to shaping its overall meaning. Together, we will explore how single letters can carry "shadows" of meaning, and how "literal pairs" or "bladders" integrate within a word to produce a dynamic meaning that transcends the surface.

**"Cow" in Dictionaries: A Stepping Stone to the End**

When we open the dictionaries of the Arabic language, we find that the root (bqr) revolves around basic meanings that are close to each other:

* **Splitting and opening:** It is said that "the cow of the belly of the sheep" means splitting and opening it. It is the most direct and common meaning. Among it is "cow" (the name of the genus of the well-known animal) because it splits the ground when ploughing, or because its belly is cut (split) when slaughtered.
* **Research, expansion of knowledge and revealing the secrets: It** is said that "the cow of the world is the question", i.e., he expanded his research and deepened his study until he revealed its mysteries and secrets. In this sense, Imam Muhammad bin Ali bin Al-Hussein (peace be upon them) came to be called "Al-Baqir", because he was the cow of knowledge, i.e., he split it and revealed its subtleties and secrets.

These foundational meanings that dictionaries give us are our necessary starting point. They draw for us the general framework in which the meaning of the word moves. "Cracking" is not just a mechanical act, it is a verb that aims to show what was hidden. "Deep research" is a kind of "moral aspect" to obscure ignorance or ambiguity in order to reach the light of truth.

**Towards a deeper understanding: What lies in the structure of "Cow"?**

But can we go further? Does the structure of the word itself, because of its phonetic structure of the letters (Ba, Qaf, Ra'a), play a role in enriching these meanings and giving them additional dimensions?

This is the question that will lead us in the coming articles. We assume that the Qur'anic pronunciation, with its miracles, has been deposited in its letters and structures in harmony with its connotations. We will try to find out how the connotations  **of the letter Ba** (perhaps as a symbol of beginning, substantial, or statement), the letter **Qaf** (perhaps as a symbol of strength, cutting, or access to the center), and the letter **Ra** (perhaps as a symbol of vision, stability on a truth, or final revelation) can interact and integrate to produce this rich meaning of the verb "cow."

Then we'll move on to another level of analysis, where we'll look at the "literal pairs" or "bladders" within the word – how the pair "bug" can have a certain connotation, and the pair "qar" can have another connotation, and how these two "pairs" integrate into the structure of the word to form the meaning of "cow" as a complex process that begins with a revealing intrusion and ends with a stable vision.

**Invitation to Journey Disclosure:**

It is an invitation to the honorable reader to share this journey with us in the "cow" of the word "cow" itself, in a modest attempt to get closer to understanding the depth of the Qur'anic language. Contemplation is not the exclusive domain of anyone, and every sincere attempt to dive into the sea of God's words is a step towards light.

In our next article, we'll begin by deciphering the singular letters (baa, qaf, ra) and their role in building the meaning of "cow." Until then, we'll leave you in God's care and contemplation.

## The Manifestations of "B", "Qaf" and "Ra" in "Baqar" – Literal Analysis and its Role in Understanding the Verb

In our previous section, we opened a window on the root "cow", reviewing its foundational meanings in the language, and wondering whether the structure of the word itself holds additional secrets that enrich this meaning. Today, we begin our journey of deciphering this structure, considering each of the root letters (ba, qaf, ra) as a unit that may carry "shadows" of meaning, contributing to the formation of the semantic fabric of the verb "cow".

The idea that singular letters have latent connotations is not alien to the Arab and Islamic linguistic and contemplative tradition. Letters are the first building blocks of a word, and just as each building block has its own characteristics, so each letter may have its own "flavor" that it imparts to the words it enters into its composition. Let us consider how the connotations of these three letters can manifest themselves in the context of the verb "cow."

**1. The letter B (B): the gate of the verb and the starting point of the revelation**

The letter with which the basmala begins, which in the alphabet is the second letter, carries with it multiple allusions related to beginnings, appearance, and depth. In the context of the verb "cow", we can feel the role of baa through the following connotations:

* **Initiation and Gate:** A B often refers to the point of departure or initiation of an action. It is as if "cow" begins with "B" to indicate the **beginning of the process of splitting or** searching, or **opening a gate** to the unknown or hidden.
* **Uncovering the subconscious (belly): The verb "ba" is** linguistically related to the concept of "belly" and "well", i.e., what is internal and deep. The verb "cow" is often aimed at **revealing what is inside**, whether it is the underside of the earth, the interior of an animal, or the interior of an intellectual matter.
* **Statement and Manifestation:** One of the meanings of "B" is also "statement". At the end of the "Cow" operation**, the aim is to reveal the truth and reveal what was hidden**.

Thus, the letter "B" in "cow" puts us in front of an action that begins and goes towards revealing the essence of things in order to clarify them.

**2. Rhyme(s): Permeability strength and cutting depth**

Qaf, a strong-sounding letter that suggests depth, intensity, and ability. Its presence in the middle of the root "cow" gives the verb momentum and executive power. Among its connotations that serve our understanding:

* **Power and Ability:** The verb "cow" is not an easy act, but often requires strength and penetration, whether it is a physical force for the crack, or an intellectual power for deep analysis. The qaf imparts this meaning of **the power necessary to complete the action**.
* **Cutting and separation:** This is one of the most prominent meanings of qaf that directly serves the root of "cow". The "cow" is essentially **a process of cutting and separating**, whether it is cutting the layers of the earth, splitting the body, or separating the intertwined ideas to reach the truth.
* **Access to the center or the heart:** The qaf is related to the "heart" as the center of the object or its essence. It is as if the "cow" aims to **reach the heart of the object or the center of truth**, not to be satisfied with the surface.
* **Doing research (investigating):** One of the meanings of qaf is also related to doing something and persevering in it. The process of "cowing" (especially in its intellectual sense) requires  **constant research and effort**.

Qaf in "cow" represents the heart of the verb that beats with force, and is directed towards decisive cutting and reaching depth.

**3. The letter R(t): Seeing the truth and stabilizing knowledge**

Ra, a letter of a repetitive nature and a melodious sound, is often associated with results, appearance, and stability. At the conclusion of the root "cow," it seems to indicate the purpose and outcome of the verb. Related connotations include:

* **Seeing and seeing:** The verb "cow" aims to **enable the vision** of what was hidden, or  **to show the truth** to others.
* **Decision and Stability (Fact):** After the process of slitting and research, the researcher or examiner reaches  **a decision or cognitive stability** regarding what has been revealed. The opinion here may indicate this result of clarity and consistency.
* **Final Disclosure:** The R'a concludes the verb, as if it represents **the final revelation** that culminates in the "cow" operation.
* **Repetition (in research):** The repetitive nature of the sound of the Ra may sometimes suggest that the "cow" process may require **repetition of the attempt and consideration** until the truth is fully revealed.

In "cow", the Ra is the culmination of the action, where the vision is manifested, the knowledge is stabilized, and the final revelation takes place.

**Syntax of letters in "Baqar": a harmonious melody of meaning**

When we look at these literal connotations combined, we find that they do not work separately, but rather interact and integrate to form the deep meaning of "cow":

* The verb begins with **B (B):** **Initiating the revelation or penetration of the subconscious for the purpose of the statement.**
* This is initiated by **the qaf(s): with a decisive force penetrating to the center, and an investigative search.**
* It ends with **R: to reach a clear vision of the truth, to stabilize the knowledge of it, and to reveal it definitively.**

Thus, "cow" according to this literal analysis is not just a random incision, but **"a systematic process that begins with the direction of uncovering the hidden, using force and deep examination, and ends with vision, clarification, and the stability of the truth."**

**Primary applications: How does this analysis illuminate our understanding?**

* **"Cow belly":** is **the initiation (b)** of the incision of the abdomen, the power **(s) of the**  instrument, to **see (t)** what is inside it.
* **"Cow of the Problem":** It is **the beginning of (b)** the study of the issue, and (**b) the power of**  analysis, criticism, and investigation, in order to reach **a clear vision (R)** of its truth and its solution.

In both cases, literal semantics deepen our understanding of the action, showing that it goes beyond a simple physical or intellectual act to a process with stages and a purpose.

**Conclusion and Introduction:**

Literal analysis has provided us with a first layer of diving into the depth of "cow." We saw how each letter can contribute its own "color" to painting the overall picture of meaning. But are there deeper layers? Can the successive literal pairs within the word (bladder) reveal another dynamic in the formation of this meaning? This is what we will explore in our next article, God willing, where we will discuss the pairs "bug" and "qar" and their integral role in the structure of "cow". So be with us.

## "Bug" and "Qar" – the bladders integrated into the structure of "Baqar" and the harmony of connotations

In our ongoing journey to unravel the mysteries of the word "cow", in our previous article we moved from the foundational lexical meaning to the analysis of the semantics of the single letters (ba, qaf, ra). We saw how each letter with its own "flavor" contributes to shaping the overall meaning of the verb. Today, we take a step deeper into the structure of the word, trying to understand how "successive literal pairs" or what we have called "integral bladders" interact within the root "bqr" to produce the meaning of "bqar" with a unique dynamic.

The premise we start from here is that a word is not just a random grouping of letters, but rather that the sequence of these letters forms "syllables" or "pairs," each of which may carry a sub-semantic unit. These subunits, or "vesicles," complement and marry each other to produce the overall meaning of the word. It is as if the word, in its internal structure, is a dialogue or interaction between these resonances.

**Identification of the bladder in the root of "cow":**

When we look at the triple root "bqr", we can divide it phonetically and structurally into two consecutive or bent pairs:

1. **First Pair (First Double): Bug (BC)** - Combines the first and second letters.
2. **Second Pair (Second Muthanna): Qar (Qar)** - combines the second and third letters.

Note that the middle letter (qaf) is common to the couple, which makes it a hub that connects them and ensures their smooth transition and integration. Let's now try to derive the semantics of each pair separately, drawing on our previous analysis of the semantics of single letters.

**1. The Significance of the First Pair "Bug (Bq)": The Strongly Revealing Intrusion Act**

This pair combines the connotations of **B (b)** and the connotations  **of qaf (s).**

* From **B**, we invoke **the meaning of beginning, the gate, the direction towards the subconscious, the statement**.
* From **Qaf**, we invoke the meaning **of power, severity, access to the center, and research**.

When these two letters in the double "bug" "mate", this pair can refer to:

* **"Initiating with decisive force":** initiating an action that requires strength and decisiveness to enter or cut.
* **"Showing the center/heart":** An act that begins with the aim of revealing the essence or inner essence of an object.
* **"Making a conclusive statement":** initiating an action aimed at decisively revealing the truth.
* **"Strong subnetization":**  breaking through barriers to reach depth.

**The semantic essence of the "bug" pair is that it represents the first stage of the verb "cow", which is the stage of "the initial act of penetration, opening, or revealing, which is carried out forcefully and decisively, and aims to reach the inner or essence of the object."** It represents the first thrust, the break-in that breaks the block.

**2. The significance of the second pair "Qr (Qr)": the result of detection and the stability of vision**

This pair combines the allusions of **the qaf (q)** with the connotations  **of the ra' (r).**

* From **the Qaf**, we invoke (again for its pivotal role) the meaning **of strength, cutting, reaching the center, and doing research**.
* From **Ra'**a, we evoke **the meaning of vision, seeing, settling on a truth, and final revelation**.

When these two letters in the double "qr" are "paired", this pair can refer to:

* **"A force that leads to seeing and revealing":** The conclusive act (which begins with "bug") that results in clarity of vision and knowledge of the truth.
* **"Stability on the result of the cut/research":** Reaching a decision or a fixed fact after the process of research and investigation.
* **"Seeing what's in the center/heart":** Revealing what was at the heart to be seen clearly.
* **"Doing the Truth Until You Appear":** The act of continuing until the vision becomes clear and the truth is revealed.

**The semantic conclusion of the pair "qar" is that it represents the second stage or result of the act of "cow", which is the stage of "clarity, seeing, revealing, settling on the truth, and seeing what was hidden as a result of the decisive act or deep research."** It represents the manifestation of truth and the stability of knowledge after effort.

**Integration of the connotations of the bladder "bug" and "qar" in "cow": an integrated dynamic meaning**

Now, how does the meaning of "bug" integrate with the meaning of "cow" to produce the overall and dynamic meaning of the verb "cow"?

"Baqar" is not just a "bug" (intrusion and initial detection) alone, and not just a "bug" (vision and stability) alone. Rather, it is **the necessary interaction and integration between them**:

* **"Bug" (the initial act of penetrating/opening/revealing forcefully to reach the subnet) paves the way and creates the necessary conditions for "Qr".** There can be no vision or stability on a reality unless the veil is first penetrated and the hidden is revealed.
* **"Clarity/Vision/Detection/Stability on Truth" is the goal and the natural outcome of a successful Bug operation. An** overt intrusion is meaningless if it does not lead to clarity and vision.

Thus, the **verb "cow"**, according to this marital analysis, is an **integrated process with two stages or two faces: it begins with the revealing and powerful intrusion (bug) that aims to penetrate the interiors and break the veil, and ends with reaching a clear vision and stabilizing the knowledge of the discovered truth (qr).**

It is not just a superficial crack, but a **crack that leads to knowledge, and a research that leads to a statement.** It is an act that combines the power of the means (breaking in and cutting) with the clarity of the end (seeing and settling on the truth).

**Conclusion and Introduction to Qur'anic Reflection:**

This internal structural view of the word "cow", through the analysis of its complementary bladders "bug" and "qar", opens up new horizons for us to consider the associations of this act in the Holy Qur'an. Understanding this internal dynamic of the action will enable us to see how this "revealing intrusion leading to vision" manifests itself in different Qur'anic contexts, most notably the story of the "cow" and its profound symbolism.

In the next section, God willing, we will move from this structural linguistic analysis to the application of this deep understanding of "cow" to the contemplation of the symbolism of the "cow" in the Qur'an, and how the act of "cow" can be the key to revealing the heritage and "slaughtering" stagnant ideas. Until then, we hope that this analysis has added another building block to our understanding of the words of our Lord.

* + 1. **"Cow" and the Symbolism of the "Cow" in the Qur'an – Revealing the Legacy by Slaughtering Stagnant Thoughts**

In previous articles, we have taken an in-depth linguistic journey into the root of "baqar", exploring the connotations of its single letters (bā, qāf, rā), and then delving into the structure of its "integrated bladder" (bāq and qār). We have concluded that "baqār" is not just a superficial follicle, but a dynamic process that begins with "a revealing and powerful intrusion (baq) that aims to penetrate the interiors and break the veil, and ends with a clear vision and the stability of knowledge of the discovered truth (qr)." Today, with this deep understanding, we move from the field of structural linguistic analysis to the realm of To see how this meaning manifests itself in one of the most prominent contexts of the origin of this root: the story of the "cow" in the surah named after her, and the deep symbolism that this story carries that goes beyond the literal meaning.

The Holy Qur'an, as we know, is not a book of stories for amusement, but every story in it carries a lesson, and each symbol in it carries a connotation that calls for reflection. Some contemporary thinkers, including Professor Ahmed Yasser in his approach to the jurisprudence of the Qur'anic tongue, have pointed out that the "cow" in Surah Al-Baqarah may not only symbolize the physical animal, but its significance may extend to symbolize the "reactionary, paternalistic ideas" that people hold on to without awareness or criticism, those outdated intellectual and ideological legacies that are "milked" Without providing real food for the soul or the mind.

If we take this symbolic interpretation (or any similar interpretation that sees the cow as a symbol of what is rigid, traditional, and needs to be transcended), then our deep understanding of the verb "cow" becomes key to understanding the call to "slaughter the cow" and what it represents.

**1. The symbolic "cow" as the subject of the "cow":**

If the "cow" symbolizes stagnant ideas, sterile legacies, outdated traditions that hinder intellectual and spiritual development, then this symbolic "cow" is exactly what needs a comprehensive "cow" process:

* **You need a "bug":** These ideas are often surrounded by an aura of reverence or habituation, which makes them difficult to break into and examine. It takes cognitive courage to "crack" this envelope and start questioning and searching within them.
* **You need to "believe" (to reach the vision and settle on the truth):** after the process of examination and criticism, we must come to a clear view of the reality of these thoughts, are they beneficial or harmful?

Rigid ideas, like anything that is closed or hidden, can only be known by their "cows" – that is, they are split, examined, and analyzed to get to their essence and see what they contain clearly.

**2. Attributes of the "cow" in the Qur'an and its indication of the need for the "cow":**

The qualities requested in the cow, in which the Israelites emphasized themselves, can also be interpreted symbolically in the context of inherited ideas, and how their appearance may deceive and call for a deeper "cow":

* **"There is neither Farid nor Bakr Awan in between" (Al-Baqarah: 68):** It may refer to ideas that are neither completely old and obsolete nor innovative, but are in the middle stage, which may seem familiar and acceptable, but need a "cow" to discern how lively or rigid they are.
* **"Bright yellow in color that pleases the beholder" (Al-Baqarah: 69): It** may symbolize ideas that have an attractive outward luster, adorned with rhetoric or deceptive appearances, but their inner reality may be different. This "outward pleasure" needs a "cow" (a close examination) to reveal whether it is hiding a useful or empty essence.
* **"There is no humiliation that stirs up the earth and does not water the tillage, and there is nothing in it" (Al-Baqarah: 71):** These qualities may directly refer to sterile and rigid ideas.
  + **"There is no humiliation that stirs up the earth and does not water the tillage":** that is, they are ideas that do not produce fruitful work, do not contribute to "ploughing" reality and change it for the better, and do not "water" minds and souls with true knowledge or wisdom. This infertility is only manifested by a "cow" (critical examination) of its true role.
  + **"A Nothingness in Nothing":** It may suggest apparent perfection, or claim to be the absolute truth free of flaws or contradictions. This claim to perfection needs to be "cowed" (critique, analysis, and scrutiny) to uncover any potential deficiency or misrepresentation.

**3. "Slaughtering the cow" as a radical "cow" process for the heirloom:**

In this symbolic context, the divine command to slaughter the cow becomes not just a ritual, but a powerful and decisive call to "slaughter" those inherited ideas and rigid beliefs. This symbolic "slaughter" cannot be carried out consciously and convincingly unless it is preceded by a successful "cow" operation:

* **The stages of the "cow" leading to symbolic slaughter:**
  1. **Initiation (B):** Initiate and not acknowledge these ideas.
  2. **Strength and Cutting (Q):** Applying a rigorous critical approach, deep analysis, and courage in the face of what may be sacred or familiar. This is the "cracking" of the veil of blind reverence.
  3. **Vision and Stability (R):** Reaching a clear conviction and certainty that these ideas are no longer valid, or that they were false in the first place, and that abandoning them (slaughtering them) is the path to light and evolution.
* **The role of the "bladder" (bug + q) in understanding the process of symbolic slaughter:**
  1. **"Bug":** represents **the intellectual and critical intrusion** into these legacies, revealing their inner selves and what they conceal in terms of rigidity, sterility or darkness.
  2. **"Qar":** It represents  **reaching a decisive and clear decision** on the need to abandon these legacies, and to stabilize the vision about the new path that must be taken after the "slaughter" of the old.

An idea or an inherited one cannot be "slaughtered" in a real and conscious way unless it is first "slaughtered" (examined, dismantled, and its inner self) is revealed, and unless the conviction of the necessity of this slaughter is established as a result of this revelation (bug).

**Conclusion: "Cow" as a liberating act towards the light**

Our deep understanding of the verb "cow" with its multiple meanings (crevice, revelation, searching, breaking into the vision) transforms the story of the cow from a mere historical event into a living symbol of the process of intellectual and spiritual liberation. "Cow" becomes here **the cognitive and methodological act** that enables man and society to confront his legacies, examine them with a critical eye, reveal their truth, and then make the courageous decision to "slaughter" what hinders his march towards light and development.

In our next article, we will expand on how this verb "cow" can influence other Qur'anic symbolic concepts that are associated with the process of human consciousness, such as "tur", "calf", and "daughters of ideas". So be on time for another journey of contemplation.

## "Cow" and its Impact on "Al-Tur", "The Calf" and "Daughters of Ideas" – Manifestations of Revelation in the Journey of Consciousness

Having explored in our previous articles the linguistic depths of the root "cow" and seen how this understanding manifests itself in the contemplation of the symbolism of the "cow" and its "slaughter" as a call to get rid of rigid inherited ideas, today we continue our journey to see how this pivotal verb – "cow" (in the sense of revealing, researching, and critical) – can cast a shadow over other Qur'anic symbolic concepts that are closely related to the march of human consciousness and its struggle between the old and the new, between inertia and evolution.

The Qur'an, in its renewed symbolic discourse, provides us with models and stories that aim not only to recount past events, but also to derive traditions and laws that govern the human soul and societies in their quest for truth and elevation. In this context, the act of "cow" – the ability to examine deeply and openly criticize – becomes an indispensable tool for understanding and consciously interacting with these models.

**1. "Cow" and its relationship with "Al-Tur" (the symbol of development and elevation):**

As some contemplators have pointed out, the "al-Tur" in the Qur'an may not be limited to the known material mountain, but extends to symbolize an "evolutionary state", a stage of elevation and growth in consciousness, knowledge, and spirit. This ascent in al-Tur is not an easy or automatic journey, but rather requires effort, change, and overcoming obstacles.

Wahana Yaati Period "Baqar":

* **"Cows" of obstacles to the "phase": Man** or society cannot rise in a new "phase" of consciousness unless it first "cows" (examine, detect, and criticize) what hinders it in its current "phase". These obstacles may be the same as the symbolic "cow" (rigid ideas and outdated legacies).
* **"Slaughtering the cow" as a condition for ascending to the "phase":** The process of "slaughtering the cow" (abandoning the old hindered), which is the result of a successful "cow", becomes a prerequisite for liberation and moving towards a higher "phase". Those who cling to their "cow" (their rigid ideas) refuse to ascend the "phase" and remain locked to their lower level.
* **"Cow" as a Method of Continuous Evolution:** Evolution is not a state that we reach and then stop, but a continuous process. This requires a constant "cow" approach – that is, constant self-criticism, a constant examination of ideas and beliefs, and a constant readiness to uncover and overcome any obstacles or inertia that may arise.

The verb "cow" is the engine that drives towards the "phase", and it is the tool that removes obstacles in the way of elevation.

**2. "Cow" and its relationship with "calf" (a symbol of attachment to the old and resistance to evolution):**

If the "Tur" represents the desired development, then the "calf" in the story of the Israelites, according to the symbolic interpretation, may represent the opposite: a strong attachment to the ancient, a haste to cling to the heritage, and resistance to the renewal and development brought about by the prophets.

The role of "cows" here becomes crucial in understanding and confronting this phenomenon:

* **The absence of the "cow" leads to the worship of the "calf":** when the critical approach (cow) is absent from a society, and when people are afraid to examine and dismantle their heritage and reveal its truth, they become prone to blind attachment to it, and they "drink the calf in their hearts". The "calf" here is not just a physical idol, but an intellectual and psychological state of inertia and unconscious reverence for the ancient.
* **The inherited "cow" is the way to get past the "calf": the** only way to get past the "cult of the calf" (adherence to reaction) is to boldly and courageously apply the "cow" approach. In other words, we should "split" this intellectual "calf", "expose" its components, and "research" its origins, in order to "see" the extent of its validity or corruption.
* **The story of the Samaritan and the "calf":** It may symbolize how some forces (the Samaritan) can take advantage of people's lack of critical awareness (the absence of cows) to present them with a "calf" (a false idea or a distorted inheritance) that fascinates them on the surface but distances them from the truth.

The "cow" is the intellectual weapon that protects against falling into the trap of the "calf", and it is the light that exposes its falsehood.

**3. "Cow" and its relationship with "Lot's daughters" (symbol of new creative ideas):**

In a striking interpretation of the story of Lot (peace be upon him) and his presentation of his "daughters" to his people, some thinkers believe that "the daughters of Lot" may not necessarily mean his biological daughters, but may symbolize the "daughters of ideas" – that is, the new, creative, pure, and sound ideas that he presented as an alternative to the deviations of his people.

Here, too, "cow" plays an important role:

* **The rotten old "cow" opens the door to "daughters of ideas":** Societies that reject "daughters of ideas" (new and regenerative ideas) are often the same societies that have not done enough "cows" for their corrupt or rigid legacies. Holding on to the old and sick makes a person blind to seeing the beauty and health of the new and pure.
* **"Brainseeds" need "insight" from "cows":** To appreciate and accept the value of "brainseeds", one needs insight and understanding. This insight is often the result of a process of "cowing" (criticism and scrutiny) of the existing reality and prevailing ideas, and the realization of their shortcomings and the need for renewal.
* **The fear of the "daughters of ideas" is the fear of the "cows":** the people's fear of the "daughters of Lot" (new ideas) is essentially a fear of change, and a fear that accepting these new ideas will lead to the "cow" (exposing and dismantling) of their corrupt system of thought and behavior to which they have become accustomed.

It is the "cow" that paves the mental and psychological soil for the acceptance of the enlightened "daughters of ideas" and the courage to overcome the fear of the new.

**Conclusion: "Cow" as a basic cognitive and methodological act in the journey of consciousness**

Through these manifestations, we see that the verb "cow" (in its deep sense of detection, criticism, and research) is not just a linguistic tool, but a **fundamental cognitive and methodological act** in the journey of man and society towards consciousness, evolution and liberation. It is the tool that enables us to:

* Beyond the "cow" (rigid thoughts).
* The rise of the "phase" (ascension and evolution).
* Avoid falling into the "calf" (retrograde and inertia).
* And receiving the "daughters of ideas" (new and creative ideas).

In our final article in this series, we will piece together the threads of this understanding to see how the methodology of "al-Mathani" (literal pairs) can become a broader tool for contemplating the unity of the Qur'anic text, drawing inspiration from our journey with "Baqar" as an applied model. Until then, we bid farewell to God.

I hope this draft of the fifth essay has shown how "cow" can be associated with these symbolic concepts. We are now about to get to the last article that gathers the leads. Are you ready for it?

Great! I'm glad you see this work so well. Here's a draft of the sixth and final article in this series, which aims to summarize ideas and provide a broader insight into the "bladder" methodology as a tool for reflection:

## The Bladder as a Tool for Contemplating the Unity of the Qur'anic Text – From "Cow" to the Network of Great Meanings

Here we come to the conclusion of our journey by exploring the depths of the word "cow" and its manifestations in the Qur'anic language. We started with the apparent lexical meaning, then delved into the connotations of its single letters (al-Ba', al-Qaf, and al-Ra', and then moved on to the analysis of its "integrated bladders" ("bug" and "qar"), to see how these structural components interact to produce a dynamic and deep meaning that goes beyond the mere superficial part. We then tried to apply this multi-layered understanding to the contemplation of some Qur'anic symbols and concepts such as "al-Baqarah", "al-Tur", "al-Ajal", and "Banat Ideas", and we saw how the act of "cow" in its revealing and critical sense can be the key to understanding the process of human consciousness.

Today, we would like to gather the threads of this journey, not to close the door to contemplation, but to open a wider window on a methodology that may be a valuable tool in the hands of every contemplative of the Book of God: the **methodology of considering the "repetitions" (successive literal pairs) as a possible basis for understanding the unity of the Qur'anic text and the interdependence of its major meanings.**

**From "Cow" to the Curriculum: Lessons Learned**

Our experience in the analysis of "Baqar" has provided us with some important observations that can be generalized:

1. **Letters are not just deaf sounds:** literal analysis has shown how each letter can carry "shadows" of meaning that contribute to guiding the overall meaning of a word.
2. **The word as an integral structure of "vesicles":** The analysis of "bug" and "qr" indicated that the word may be within it a "mating" or integration of smaller phonetic-semantic units (vesicles), giving the verb an internal dynamic.
3. **Structural Understanding Deepens Symbolic Understanding:** Our vision of the deep meaning of "cow" (the revealing intrusion leading to the vision) has enriched our understanding of the symbolism of "cow slaughter" and made it a process of intellectual liberation based on criticism and revelation.

These observations suggest that considering the "bladder" is not just a linguistic exercise, but may have interpretive and contemplative dimensions.

**"Al-Mathani" as a Basis for the Unity of the Qur'anic Text: A Hypothesis Worth Pondering**

The Qur'an itself describes itself as "a similar book of the Bhanni from which the skins of those who fear their Lord shiver" (al-Zumar: 23). While "bladder" is often understood here in the sense of verses or stories that are praised and repeated, we suggest that based on our experience with "baqar" we should also look at "bladder" on a more precise level: the level of successive literal pairs that are repeated in different words throughout the Qur'anic text.

* **Repetition of the repetition = the interconnection of hidden meanings:** If we assume that the "muthanna" (the literal pair) has a certain "semantic imprint" or "moral flavor", then the repetition of the same "muthanna" in different words across multiple verses and surahs may not be a mere linguistic coincidence. Rather, it may indicate that there is a deep semantic and objective link between these places, a thin thread that weaves the unity of the text.
* **Uncovering the network of relationships between concepts:** By tracing these recurring "bladders," we can try to uncover a web of hidden relationships that connect different concepts and themes in the Qur'an, which may not be obvious in superficial reading. This is like constructing a "semantic map" of the Qur'anic text based on these elementary structural units.
* **Practical example (for meditation):**
  + In our analysis of "Baqar", we found the Muthanna **"B-Q"** (which carries the meaning of the intrusion that reveals the subconscious) and the Muthanna **"Q-R"** (which carries the meaning of reaching vision and stability on the truth).
  + Can we trace the double  **"bs"** in other words such as "remain", "spot", "lightning"? Is there a link related to the detection of something static, a sudden appearance or a hack?
  + Can we trace the Muthanna **"qr"** in words such as "qar", "qar", "Qur'an", "village", "read", "near", and "qurban"? Is there a link related to stability, gathering, statement, or proximity?
  + These are just questions that need to be explored and pondered more broadly, but they open the door to the possibility of seeing semantic "echoes" of the bladder through the Qur'an. (As you mentioned earlier, other bladders such as "s" can be traced in "say", "heart", "creation", etc.).

**A call for systematic and conscious reflection:**

The purpose of this series and the introduction of these methodologies is not to provide definitive or definitive explanations, for the Qur'an is a sea whose wonders do not end. Rather, the aim is:

1. **Stimulating deep contemplation:** Encouraging the reader not to be satisfied with the apparent meanings, and to seek a deeper understanding of the structure of the Qur'anic pronunciation.
2. **Providing aids:** Suggesting analytical tools (such as literal analysis and bladder analysis) can help with this contemplation, with the awareness that they are tools of ijtihad.
3. **Emphasizing the importance of context:** This structural analysis should always be carried out within the framework of the general Qur'anic context, and should be integrated with our understanding of the overall purposes of the surahs and verses, and should not contradict linguistic or legal constants.
4. **Integration with heritage:** These attempts do not negate the importance of valid interpretations and the sayings of scholars, but rather seek to add another layer of understanding that may enrich what they have presented.

**Final Conclusion: A Continuous Journey in the Sea of the Qur'an**

Our journey with Baqar was a modest attempt to apply analytical methodologies that may contribute to unraveling some of the mysteries of the Qur'anic pronunciation. The Holy Qur'an is the miraculous word of God, and every word in it, and indeed every letter, carries more light and meanings than we can fully comprehend.

We pray to God that this series will be of benefit and benefit, and that He will open the doors of understanding His Book for us and for you, and that He will make us among those who ponder over His verses and perform them in truth. It is a constant invitation to dive into this sea of refuge, seeking the help of God, asking Him alone for guidance, success and repayment.

Praise be to Allah, the Lord of the Worlds.

## Camels in the Qur'an: From Matter to Meaning - A New Vision of the Concept of Divine Grace

Introduction:

In the realm of Qur'anic contemplation, words that may appear to be material on the surface, but carry with them deep cognitive and spiritual dimensions, emerge. "Ostriches" is one such word whose common understanding has been associated with well-known pets. However, a careful study of the Qur'anic jurisprudence of linguistics, and what is related to the original manuscripts of the Qur'an, reveals a different vision that exalts the importance of "grace" in the connotations of "camels", making it an embodiment of God's moral blessings before materialism. The Qur'an does not mention animals merely for their biological classification, but to link them to the divine meaning of blessing and giving.

1. "Camels" and "Blessings": The accuracy of the Qur'anic drawing and its impact on the meaning:

The careful linguistic observation that the word "al-anaam" in its common form (in a long thousand) may not be the original form in all places, and that words such as "naam" (in a thousand daggers, plural of grace) and "al-anam" (also in a thousand daggers, which may refer to a form of preference or another plural of grace) are the most common, opens a wide door for re-understanding. If "graces" are used, they immediately redirect the mind to the concept of "grace" in its universal sense:

* "And warn Me and the liars of the first grace and give them a little respite" (al-Muzammil: 11): Here, "grace" does not refer to animals, but to the broad worldly blessings (money, prestige, health) that the liars have bestowed upon them, yet they have become arrogant. This confirms that the "grace" in the Qur'an carries a fundamental moral dimension.
* "Like the blessings that have been killed" (al-Ma'idah 95): In the context of the reward for hunting, if the drawing is "naam" (the plural of grace), then the reward is not seen as merely a payment to an animal, but rather as compensation for the violation of a "grace" of God, which is hunting itself, which is a wasted blessing. Animals paid as a reward are a physical embodiment of that moral grace offered as an offering to God.

2. "Al-Anam" (with a thousand daggers): the signification of blessing and divine grace:

The fact that the word "soft" (with a thousand daggers) appears in abundance (according to your research) instead of the common "camels" reinforces this moral trend. "Softer" may refer to:

* A preference form of "grace": as if it were "the most blessed thing", or "the best of blessings" that Allah has bestowed upon His creation.
* The plural of "grace" or "blessings": meaning prosperity and good living. This leads us to the conclusion that everything mentioned in the context of the "softest" is not just animals for meat or riding, but living manifestations of God's all-encompassing blessings, which include grace, prosperity, and ease.

Conclusion:

A careful examination of words such as "blessings" and "blessings" rather than just the common "camels" brings us back to the basic purpose of the Qur'an: that these creatures are signs that call for contemplation and thanksgiving, and that they are an integral part of the great divine grace that is "the Qur'an is guidance, healing, sustenance and light for the believers" and "Today I have perfected your religion for you and completed My grace upon you." In this understanding, the camels are part of the universal system of blessings, the material of which is related to their morality.

## Camels as Verses of Contemplation: Lessons in Creation, Organization, and Harnessing

Introduction:

Having established an understanding that the "camels" in the Qur'an go beyond their mere physical significance to be linked to the concept of universal spiritual "grace," we now turn to explore how the Qur'an presents these "blessings" as cosmic verses that call for deep contemplation, and reveal divine traditions of creation, harnessing, and giving. Each of these animals carries with it a special significance that enriches our understanding of the purposes of the Revelation.

1. Camels and Divine Harnessing: The Grace of Giving and Benefiting:

The Qur'an mentions the animals in contexts that highlight their great benefit to man: "And the animals He created for you in them warmth and benefits, and from them you eat" (An-Nahl: 5). This divine harness is not only a proof of God's power, but it is also one of the greatest blessings that warrant thanksgiving and contemplation.

* Warmth and benefits: refers to the direct benefits (wool, lint, milk, meat), which is an essential pillar for the continuation and well-being of life.
* Harnessing: It reflects how these huge creatures are humbled to serve man, God willing, and this in itself is a great verse that calls for reflection on the wisdom and power of the Creator that He has deposited in harnessing the great for the small. It is the "grace" of a harnessed power that operates according to a higher will.

2. Camels as a model of order and regularity in creation:

The existence, reproduction, and life order of these animals reflect a precise cosmic order. Each type of it is created to a certain extent and function that integrates with the environment and man, forming part of the cosmic ecological balance.

* "Do they not look at the camels as they were created" (al-Ghashiyya: 17): This direct question about the "camels" (even if we interpret them in their Qur'anic context in al-Ghashiyyah like the verses of the Qur'an, they are also like animals representing a verse of Allah) is an invitation to reflect on the minutes of their creation, from their unique ability to endure thirst and hunger for weeks, to their physical composition that is perfectly adapted to the harsh environments of the desert. Every detail in its creation is a testament to the divine mastery that strikes the most wonderful parables in elaborate design.

3. "Eating and drinking" from camels: a symbolic reading of what is beyond the material:

As we mentioned in our analysis "Beyond Matter: A Symbolic Reading of 'Eating', 'Drinking', and 'Hunting' in the Qur'anic Scale", the consumption of meat and milk from animals is not limited to material benefit, but goes beyond it to deeper dimensions.

* Nourishing the soul and mind: Just as animals nourish our bodies with energy and vital components, contemplating their creation and usefulness nourishes our souls and minds with insight and knowledge, and deepens our sense of gratitude to the Creator.
* The Blessing of the Good Halal: The Qur'anic directives on intelligence, the sanctity of the dead and the eating of the seven, are not just dry jurisprudential rulings, but rather a call to purify the sources of livelihood and to avoid all that has been corrupted by injustice and aggression (as in the "what he eats the seven", which symbolizes the brute force that corrupts). True blessings and blessings can only be achieved through pure and blessed ways, which are not tainted by corruption or injustice.

Conclusion:

The "softest" in the Holy Qur'an are contemplative portals that lead us to a deeper understanding of God's all-encompassing grace. They are not just animals, but they are signs that speak of God's power, wisdom, and great care for His servants. Contemplation of them opens new horizons for contemplation of the wonderful order of the universe, and of the relationship between matter and spirit, and emphasizes that everything in existence, even the simplest of creatures, is a "grace" that requires thanksgiving and contemplation, and shows the greatness of divine creativity in harnessing and order.

## The Animal of Animals in the Qur'an: From Material Livelihood to Comprehensive Cognitive Blessings

The Qur'an mentions the "beast of the camels" in multiple contexts, often related to material sustenance, food, clothing, transportation, and adornment. However, the method of esoteric contemplation, which seeks to decipher the Qur'anic discourse and delve into the layers of its deep meanings, opens new horizons for understanding the "beast of animals" beyond its literal meaning, to include broader connotations related to the blessings of knowledge and science, and even everything that man has dominated and harnessed for his benefit.

Traditional and apparent meaning:

In its apparent sense, "the beasts of the camels" refers to the well-known camels, cows, sheep and goats. It has been mentioned in many verses that show its benefits for man, such as the words of the Almighty: "And the camels He has created for you in them warmth and benefits, and from them you eat" (An-Nahl: 5) and His saying: "And in the cattle there is a lesson for you, We give you to drink from what is in their bellies, from between the fur and the blood of pure milk that is acceptable to the drinkers" (An-Nahl: 66).1 These verses emphasize the aspect of the divine harnessing of these creatures to serve man and meet his basic needs.

Esoteric Interpretation: The Dominance of Thought and Science:

In the light of the method of esoteric contemplation, the concept of "animal animal" expands to include a deeper and more comprehensive connotation, related to the intellectual and scientific dominance of man. The "animal animal" is not limited to domesticated animals, but is a symbol of "everything that you have been intellectually and scientifically dominantly dominant." It encompasses all the knowledge, science, discoveries, and resources that God has harnessed for man, enabled him to understand, control, and adapt to his advantage.

These "blessings" in their broad sense are in fact "new blessings" from God, which are revealed to man as he researches, ponders and ponders the signs of the universe and the soul. They are not only physical, sensual, but we must "increase them" in order to be:

* Spiritual Foods: It is represented in the knowledge of faith that nourishes the soul, a deep understanding of the purposes of the Sharia, and contemplation of the cosmic and Qur'anic verses of God in a way that yields tranquility, tranquility, and certainty.
* Scientific cuisine: It includes all areas of the exact sciences and humanities, such as discoveries in physics and chemistry, advances in medicine, the development of astronomy, as well as a deep understanding of the history of nations and the age of societies.
* Industrial and agricultural foods: They are the product of harnessing universal and natural laws to achieve material prosperity, such as advanced industries that facilitate human life, and modern agricultural technologies that ensure food security and optimize the use of the land.
* Political and International Cuisine: It is related to understanding the mechanisms of good governance, building just systems, and managing international relations on the basis of cooperation and justice, in order to achieve peace and prosperity for all humanity.

The call to "get more out of it" is a call to a constant pursuit of knowledge, innovation, and the development of self and communities. It is man's responsibility to harness all these "cognitive blessings" not only for his individual benefit, but also for the service of humanity and the achievement of civilization on earth according to God's will.

Conclusion:

The broad understanding of the "beast" of the Holy Qur'an opens up wide horizons for contemplation, and reminds us that God's gift to man is not limited to materialism, but includes everything that man can dominate with his mind and knowledge, and harness it to achieve spiritual, intellectual and material elevation. It is an invitation to reflect on all that has been harnessed for us, and to continue to "milk" these blessings with awareness and contemplation, to nourish ourselves from them cognitively and spiritually, and to build a civilization based on the constant increase of God's grace and knowledge.

## The Nakah: From the Apparent Miracle to the Inner Verse

Introduction:

The story of Naqah Saleh is one of the famous stories in the Holy Qur'an, which was associated in the minds with a supernatural miracle, where Naqah came out of the rock to be a sign for the people of Thamud. But is this the only possible explanation? This section calls for a re-reading of the story in light of a deeper understanding of the language and purposes of the Qur'an, based on verses of evidence and careful linguistic analysis, moving beyond literal and direct readings towards a deeper understanding consistent with the spirit and higher purposes of the text.

1. Traditional Interpretation and Proposed Interpretation:

* Traditional Interpretation: Saleh's camel is presented as a real animal, which came out of the rock as a miracle, and that the people of Thamud slaughtered the camel and deserved the punishment.
* Proposed Interpretation: The research proposes an alternative interpretation, which argues that the "Nagat Allah" is not an animal, but rather a miraculous verbal textual verse, similar to the verses of the Qur'an in that they are similar and duplicated, carrying external and inward meanings that need to be pondered and pondered.

2. Evidence from the Qur'an:

* "And We brought to Thamud the camel with sight, but they wronged it, and We do not send the signs except as a warning" (Al-Isra'a: 59): The word "sighted" refers to insight and understanding, not sight.
* "And do not touch it with evil, for a punishment will soon take you" (Hood: 64): The use of "touch it" instead of "touch it" indicates moral harm (lying).
* The Messenger of Allah (may peace be upon him) said to them, "The camel of Allah and water it" (al-Shams: 13): The ratio of the camel as an animal to Allah is not proportional to His majesty.
* (Allaah be pleased with him) said, "O Allah, i.e. (Al-Zamr: 23): Al-Qur'an al-Qur'an al-Nafsah al-Mutshaba wa'thani.

3. Linguistic Analysis:

Words such as "naga", "drink", "aqar", "damdam", "shiver", "jasmine" are analyzed to show their metaphorical meanings related to comprehension and perception.

* "Planting and palm trees": "In gardens and springs (26) and plants and palm trees whose branches are digestible (27)" (Al-Shu'ara'). It is associated with sifting (purifying ideas) and planting (planting the seeds of understanding).

4. Punishment and Punishment:

The emphasis is placed on the fact that the real punishment is in the hereafter, and that what happened to Thamud is intimidation and prevention from being properly understood, not necessarily a physical punishment.

* (78): Tafseer al-Kahaalat-e-Naja'ah al-'Aa'i wa'l-Jadiyyah( 78)
* (65): Al-Mahla al-Ta'l-Ta'ta'a'l-Ta'a'ta'a'l-Wa'l-Wa'l-'A'l-'A'a'l-Wa'l-Da'a'l-Da'a'a'l-Wa'a'l-Da'a'l-Wa'l-Da'a'l-'A'a'l-'A'a'l-Wa'l-'A'a'l-'A

5. Goal of the story:

The story is meant to intimidate and provoke reflection, not just a historical narrative.

* (Al-Isra: 59)

6. Sterility of the camel - Did the camel be killed or killed by the understanding?

* Introduction: Beyond the apparent action:
  + Our journey continues in this series to deconstruct the central concepts of the Holy Qur'an, moving beyond literal and direct readings towards a deeper understanding that is consistent with the spirit and higher purposes of the text. Having reviewed the multiple dimensions of murder, coercion, and juggernaut (the juggernaut), we now turn to a famous Qur'anic story that is often associated with a violent and direct act: the story of "Aqar Naqat Saleh."
  + "So they shook her"... A powerful and pivotal word in the Qur'anic narrative of the story of the people of Thamud and their challenge to their Prophet Salih (peace be upon him). This word has been associated in the collective consciousness and traditional interpretations with a bloody and unambiguous form: the slaughter of the miraculous camel that God sent as a sign to them. But is this the only possible meaning of the word "scarf"? Is the literal understanding of physical murder consistent with the context of the story and its consequences as portrayed in the Qur'an? This article invites us to pause and reconsider, using the tools of linguistic and contextual analysis, to propose an alternative understanding: was the "scorpion" a murder of the body, or a murder of understanding and an inability to comprehend the message?
* 1. Common Meaning and Questions It Raises:
  + The prevailing understanding is simple and straightforward: the people of Thamud, in defiance of their prophet Salih, killed the camel (animal) that was a sign from God to them. However, this understanding raises questions when placed in the context of the verses:
    - After "Aqra" (Aqra), Salih said to them: "Enjoy yourselves in your house for three days, for that is an undenied promise" (Hood: 65). If the act is the actual killing of the miraculous sign, what is the meaning of giving them time to enjoy three more days before the punishment comes? Doesn't this reprieve seem strange in the context of such a direct and blatant challenge?
    - The punishment that befell them was described as: "The trembling seized them, and they became crouching in their house" (Al-A'raf: 78, Hood: 67 - shouting). The words "tremble" and "crouching" (as well as shouting) carry strong connotations of a state of extreme panic, terror, and psychological and physical paralysis, rather than merely a description of physical destruction such as an earthquake or a lightning bolt (although it may accompany it). Is this type of psychological torment directly related to the killing of an animal?
* 2. Linguistic analysis of the root "qr": beyond slaughter:
  + Returning to the dictionaries of the Arabic language, we find that the root "aqr" carries a range of meanings that go beyond mere killing or slaughtering:
    - Aqar: Wound (which is a close meaning but not necessarily killing).
    - The woman (or the earth) became barren, i.e., she did not give birth or did not germinate. It refers to a state of infertility, infertility, and inability to produce.
    - Irritation (or inhibition) of the matter: It did not have the desired result or outcome, or it did not understand and did not benefit from it.
    - Al-Aqr: The origin and foundation of a thing.
    - Property: Fixed property (land and house).
  + These multiple meanings open the door to an immaterial understanding of the verb "aqar".
* 3. The proposed interpretation: "the barrenness of understanding" and not the "barrenness of the body":
  + Based on the Qur'anic context and linguistic analysis, an alternative and metaphorical interpretation of the word "aqar al-naqa" can be proposed:
    - The Naqa as a Verse with Meaning: The Naqa was not just an animal, but a "Seeing Sign" (Al-Isra'a: 59), i.e., a clear sign that carries a message and a meaning that requires understanding and deduction.
    - "Sterilization" as an inability to understand: "They slaughtered her" may not mean that they killed her physically, but rather that they were unable to derive the meaning and benefit from this verse, and made her message "barren" for them. They refused to "give birth" to a new understanding or a firm faith in this verse, and she became like a barren woman or a barren earth that does not produce.
    - Their action without consequence: "Aqr" can also be understood in the sense that their act (lying, rejecting, and arrogance) did not have a good outcome or a beneficial result for them (their wrongdoing). They have missed the opportunity that the verse came up with.
    - "Enjoyment" as a psychological warning: Giving them three days after their "sting" (rejection and failure to understand) makes more sense. It is an alarm that leaves them in a state of anticipation, anxiety, and psychological trembling before the final torment arrives that made them "crouch" from the intensity of shock and despair.
    - Associations with "Closed Hearts": This understanding intersects with other Qur'anic concepts that describe the situation of the stubborn disbelievers as having hearts that do not understand them ("They have hearts with which they do not understand" – Al-A'raf: 179) or as if their hearts have a veil or a coat that prevents understanding ("And they said, 'Our hearts are enveloped'" – Al-Baqarah: 88). Their disbelief in the verse is the result of this intellectual and spiritual sterility.
* Conclusion: From Physical Murder to Moral Death:
  + Understanding "aqar al-naqa" as an inability to understand and derive meaning, or as an act that had no beneficial consequence due to lying, rather than direct physical killing, offers a reading that is more consistent with the general Qur'anic context, and opens the door to a deeper understanding of the intentions of the Qur'anic stories.
  + This interpretation, which is consistent with the series' methodology of transcending the literal understanding of violence, emphasizes that "killing" in the Qur'anic perspective may go beyond the loss of the physical soul to include "killing meaning," "killing understanding," "killing possibility," and "killing guidance." It is a reminder that God is not only concerned with the preservation of bodies, but also with the preservation of minds and hearts from spiritual barrenness and infertility, and that the rejection and refusal of the verses is a kind of "scarcity" that leads to moral rather than material destruction. It is an invitation to approach the Ayatollahs, not only as historical events, but as living messages that require us to understand, contemplate and constantly generate meaning in our lives.

Conclusion:

This section calls for a reconsideration of the traditional interpretation of the story of Naqat Saleh and encourages a deeper understanding of the Qur'an, focusing on contemplation and reflection on its clear verses, rather than contemplating its apparent literal meanings. Understanding the story of Naqah Saleh as a miraculous textual verse opens new horizons for understanding the purposes of the Qur'an and invites us to further research and ponder its words.

## "What the Seven Eats": From Forbidden Food to a Call to Innovation and Rejection of Inertia

Introduction:

In deep Qur'anic interpretation, words do not remain mere outward signifiers or direct judgments, but expand their horizons to include symbolic meanings and philosophies of life. The phrase "what I ate seven," which is mentioned in Surah Al-Ma'idah as one of the forbidden foods, is a prominent example of this. It carries deeper dimensions than just the literal meaning, and becomes a call for innovation, critical thinking, purging endeavors of the impurities of blind imitation, and establishing the ethics of transactions.

1. Physical and literal meaning:

For starters, "what ate the seven" is traditionally understood in Islamic jurisprudence as the remains of a prey that was preyed upon by a harmful animal (such as a lion or a wolf) and had not been given a legitimate intelligence before its death. Its ruling is that it is forbidden, just like the dead, based on the explicit Qur'anic text in which the Almighty says: "Forbidden to you are the dead, the blood, the flesh of swine, and that which has been given to other than Allah, and the strangled, the burned, the deteriorating, the slaughtered, and the slaughtered, and the eating of the seven, except what you have slaughtered and what is slaughtered on the monument" (Al-Ma'idah 3:3).

2. Diving into the Depths: Metaphorical and Philosophical Interpretation:

However, contemplation of the Qur'anic jurisprudence of the tongue provides a broader and deeper view of this phrase:

* "Eating" as assimilation and integration: The word "eat" is not seen here in its narrow sense (eating), but has been linked to its linguistic root and the concept of "whole" and "wholeness", to signify full assimilation, comprehensiveness, total integration, and the consumption of all available means. To "eat" something is to consume it or to mix with it completely, and to consume all aspects of it.
* The "seven" as a symbol of the pioneering intruder and the consuming model: The seven here is not only meant the predator, but it is a symbol of the initiator, or the pioneer who breaks into a field (whether scientific, commercial, intellectual, or even social), takes risks, and exhausts all known methods and means in his "battle" or pursuit of a certain goal. These seven may be symbols of a model that tried and reached its maximum in using its methods, but failed.
* "What Ate the Seven": The Remnants of Failure and a Consumable Approach: Based on the above, the "What Ate the Seven" metaphorically becomes the failed outcome, the dead end, or the sterile result left by that pioneering attempt (the "seven") after it had exhausted all its means in a certain way and did not succeed. It represents a methodology that has proven to be useless, or an idea that has been completely consumed and is no longer able to produce or give a new one.
* "Prohibition" is a prohibition against the repetition of failure and inertia: The prohibition here goes beyond food to include the prohibition of blind imitation, and the repetition of the same failed experiment with the same tools and methods used by the "Seven" and proved to be a failure. It is a warning against falling into the trap of intellectual and practical rigidity, wasting time and effort on futile paths, and anticipating different results from the same premises (which comes close to the definition of insanity as attributed to Einstein). The prohibition here is an invitation to innovate, to think outside the box, and to look for new ways to succeed.

3. Connection to Buying and Selling: Ethics of Dealing and Living Value:

This deep understanding of the concept of "what the seven eat" is related to the concepts of buying and selling in economics and in the exchange of ideas:

* Selling (Conscious): It represents transparency, clarity, and the presentation of the product (whether it is a physical commodity, an idea, or a project) in all its aspects, positive and negative, so that the buyer is fully informed.
* Buying (evil): It represents a conscious and deliberate choice based on a clear vision and insight, after the thing has spread, been presented, and evaluated.
* Contrast: While "eating seven" (figuratively) represents the consumption of failure and inertia, conscious buying and selling represents an exchange of "living" value based on clarity and integrity, generating new and fruitful results. Integrity in dealing: The individual avoids being a "seven" (an exploiter who consumes what does not rightfully belong to him, or promotes failure) or a "prey" (a blind imitator of failure who consumes what does not benefit him).

4. Practical Application: A Call for Innovation and Liberation:

This interpretation is not just a theoretical reflection, but has clear practical applications in various areas of life:

* In scientific research: It is an explicit call to avoid "eating the past", i.e. repeating research that has proven to be unsuccessful or useless. Instead, build on previous studies ("review the literature" that represents "what the seven left"), identify gaps and unexplored aspects ("what the seven have not yet eaten"), and then innovate with new and different tools and methodologies.
* In Entrepreneurship and Economics: It is a warning against imitating failed business models or engaging in ill-considered "predatory" investments, while emphasizing the importance of transparency and innovation in delivering real value to society, not just consuming the remnants of others' failed experiences.
* In religious thinking and renewal: It is an exhortation not to be satisfied with imitating ideas that have been "consumed" and are no longer productive, and to seek new horizons of contemplation and diligence in accordance with each era, without compromising the constants of religion.

The bottom line:

The phrase "what the seven eaten," according to this analysis derived from the Qur'anic jurisprudence, transforms from a mere food prohibition into a profound philosophy that urges critical thinking, calls for transcending blind tradition and intellectual rigidity, and stimulates innovation and renewal. It is a reminder that wisdom lies not only in following the rules, but in understanding their spirit and purposes and consciously applying them to avoid expendable paths of failure, and to strive towards all that is alive, productive, and blessed.

## Bees in the Qur'an: Divine Revelation and Healing Honey – A Symbol of Blessed Production and Esoteric Inspiration

**Introduction:**

At the heart of the Holy Qur'an, God's revelations are manifested in everything that He has created, even in the smallest of creatures. Bees, with their meticulous organization, hard work, and healing giving, are not just an insect, but a symbol of divine inspiration, fruitful teamwork, and grace that brings healing. With the approach of the "Qur'anic jurisprudence of the tongue", we will delve into the connotations of bees to go beyond the appearance of these verses to their esoteric wisdom, highlighting how bees symbolize direct divine inspiration (revelation), blessed productivity, and the power of transformation from the ordinary to the great, with reference to their "bellies" as a spiritual or intellectual storehouse.

**The Revelation of the Bees: Divine Inspiration and Wondrous Harness**

Al-Ayat al-Mahuriyyah fi Surah al-Nahl (16:68-69) Tasif al-'A'l-Farida bin Allah wa'l-Nahl: I'm going to be a man, i'm going to be a man.

* "And your Lord has revealed to the bees": This revelation is not a legislative revelation like a revelation to the prophets, but it is an innate inspiration, an instinct that God has instilled in the bees to show them how to build their houses, gather nectar, and make honey. It's a delicate program that bees have been walking on for millions of years unchanged. This shows that all beings, even bees, are harnessed and directed by God's command, and operate within a tight divine system. It is an embodiment of God's absolute power to manage the affairs of His creatures and guide them for what is good and beneficial.
* A model of obedience and submission: Bees respond to this divine revelation by "taking from the mountains houses, from the trees, and from what they inhabit." This highlights the absolute obedience of bees to the command of God, and provides a model for man in the importance of submitting to the command of God and following His guidance in all matters of his life, in order to be part of the integrated cosmic order.
* "So follow the paths of your Lord": These paths taken by the bees, which they travel thousands of kilometers, are "humiliating", i.e., they are made easy for them. Who humiliated her? And who provided him with an engine (an aviation device) that is unable to make the latest technology? This points to Providence and cosmic harnessing that facilitates the bees' task, and is a testament to God's amazing power.

**Organizing and Teamwork: An Entire Nation**

Bees are a self-contained world, similar to the world of humans in their precise organization and collective action, and provide a model for a virtuous society:

* This verse in Surah Al-An'am (6:38) indicates that animals, including bees, are "nations", i.e., organized groups, which resemble human nations in some respects. The life of bees is based on absolute cooperation and precise synergy between the members of the hive. Each bee performs its role harmoniously, from collecting nectar, to building cells, to protecting the queen, producing a complex and efficient system. This points to the importance of cooperation and synergy in building human societies and achieving great achievements.
* Hexagonal hives: The regular geometry of beehives is not the work of a human engineer, but rather a divine inspiration. The hexagon is one of the most durable shapes, and who taught bees this particular shape? This highlights the perfection of divine creation and the precision of design in the smallest of objects, and provides a geometric model of perfection and construction.
* Blessed productivity and conversion: Bees eat from "all fruits" and "walk in the ways of their Lord in humility", to bring out from their bellies "a drink of different colours in which there is healing for people". This symbolizes the blessed productivity that is achieved when a person follows the guidance of his Lord and works with dedication. It is the ability to transform the ordinary (nectar) into something great and blessed (honey), beneficial and healing. This suggests that good works, derived from divine guidance, have the power to transform available resources into the greater good of humanity.

**Healing and Grace: "From Her Wombs" and the Store of Benefit**

The honey produced by bees is not just food, it is healing, and the meaning of "from their bellies" deepens the meaning:

* "In it is healing for the people": This fact, which was mentioned in the Qur'an centuries ago, has been proven by modern science. Honey is a cure for many diseases, and its different types have a variety of medicinal uses. This is proof of the scientific miracle of the Qur'an, and that goodness and healing lie in what is directed by Allah.
* Qur'anic Order: The order mentioned by the Qur'an for the types of bee houses (mountains, trees, pergolas) corresponds to the quality of honey and its medicinal benefits, as the best type of honey is mountain honey. This shows the accuracy of the Qur'anic description and its consideration of natural characteristics.
* "From their bellies": the spiritual and intellectual storehouse: "The bellies" here refer not only to the physical digestive system of bees, but can also symbolize the esoteric, spiritual, or intellectual storehouse. Just as bees turn nectar into honey through a complex internal process, so man, when he receives the "revelation of God" (guidance and inspiration) and ponders "all the fruits" (knowledge and experience), transforms them into the "honey" of wisdom, insight, and benefit that "comes out of his belly," that is, from the depth of his mind and soul. Healing here is not limited to physical healing, but extends to spiritual, intellectual, and social healing. Divine guidance and divine knowledge are a cure for ignorance, doubt, corruption, and deviation. It reformeth the hearts, purifies the souls, and establishes society.

**Linguistic Meanings of the Word "Bees": Giving, Effort, and Pretending**

The word "bee" in Arabic has multiple meanings that enrich the Qur'anic connotations:

* Bees: The group of bees or honeyflies, which is the well-known name for the creature.
* Bees: giving, donating, or giving something. This meaning is completely consistent with the abundant gift of honey and healing from bees to man.
* Bee: Weakness, Mockery, Knocking. This meaning may indicate the great effort that bees put into their tireless work to collect nectar and make honey, which gives more value to their product.
* Impersonation: He claimed, or attributed to himself what he did not have. This meaning may be a reminder to man not to attribute credit to himself, but to God, who inspired the bees to do this wondrous work, and not to impersonate qualities that are not his own.

Conclusion:

The bees in the Qur'an are not just insects, but a universal verse that calls for reflection and contemplation. It is a symbol of divine inspiration that guides everything, careful organization, fruitful teamwork, and grace that carries with it universal healing. It is a reminder to man of God's power, wisdom, and care, and an invitation to follow the example of the bees in their hard work and healing giving, and to search in their "bellies" for the store of wisdom and benefit that they can offer to the entire world. Indeed in this is a sign for a people who reflect.

## Lice and Frogs: Verses of Humiliation and the Test of Tyrants

Introduction:

In the stories of the Holy Qur'an, small creatures or seemingly ordinary events are not just for the sake of historical narrative, but carry deep connotations and deeply moving lessons. The story of the verses of Pharaoh with Moses, peace be upon him, and the appearance of "lice" and "frogs", provides a unique example of how God uses His simplest creatures to humiliate tyrants, expose the falsity of their power, and provide opportunities for repentance to those who will. These are "detailed" verses designed to have a profound psychological impact and shake the throne of arrogance.

1. Lice: A symbol of psychological distress and humiliation of pride:

When God sent lice on Pharaoh and his people, it was not just a pesky insect, but had a profound psychological and moral impact:

* Tightness and suffocation: Lice symbolize psychological distress, suffocation, and the feeling that simple things that are out of control are piling up and stressing. Imagine arrogant tyrants, wielding prestige and power, plagued by small creatures they do not see and feel crawling on them, their belongings and their food. This shatters their pride and makes them feel helpless in the face of a simple matter that they cannot afford to push or get rid of.
* Destroying the false illusion of power: Pharaoh, who claimed to be lord and controlled the people with his power and army, is afflicted by those who are weaker than him, which reveals the falsity of his claims and the greatness of his alleged power. This affliction is not so much physical as it is psychological, it strikes at the heart of the false pride of the tyrant.

2. Frogs: A Symbol of Chaos and Disorder of Order:

As for the frogs, they came to complete the scene of humiliation and add another connotation to it:

* Chaos and disorder: The frogs that fill everywhere, from homes to foods to beds, symbolize the chaos and disorder of order that tyrants are trying to impose with their power. It is a loss of control over the lived reality, and a failure to maintain security and comfort.
* False Threat to Stability: Tyrants build their rule on the foundations of artificial order and absolute control. The arrival of frogs that infiltrate every corner kills the security of tyrants and shows the falsity of the stability of their false rule, showing their inability to protect themselves and their subjects from the simplest creatures.

3. Detailed Verses: An Opportunity for Contemplation and Punishment for the Arrogant:

The Qur'an describes these events as "detailed verses":

* (Fa'a' a'l-sa'l-'aa'a'l-'aa'a'a'aa'a'a'a'a'aa', wa'l-da'a'a'i wa'l-da
* "Detailed Verses": These are clear and specific proofs, specifically designed to challenge the arrogance of Pharaoh and his people. Every verse came to strike a weak point in their system or in their souls. These verses were successive opportunities for guidance and repentance for those who wished, and a punishment for those who were arrogant and persisted in stubbornness.
* Moral punishment: These events were not just a material punishment, but were aimed at causing psychological and moral paralysis and internal humiliation of the tyrants, which makes them "tormented" by preventing understanding and insight, and depriving them of the blessings with which the hearts of the believers crave.

Conclusion:

The stories of lice and frogs in the Holy Qur'an provide us with an eloquent lesson in the greatness of God and His ability to humiliate the arrogant with His weakest creation. They are not just historical stories, but symbols of the meaning of lesser torment: to be prevented from being properly understood, to shatter false pride, and to show the falsity of power without the power of God. These verses invite us to reflect on how God uses the weak to undermine the foundation of the strong, and urge us to be humble and accept the truth, whatever its source, before the psychological distress and internal collapse of tyrants befall us.

## The Concept of "Mobilized Reds" in the Qur'an: Fleeing from the Truth

The eloquence of the Holy Qur'an and the depth of its significance are manifested in its parables and similes that it gives to people, not just for the sake of literal description, but to portray moral truths in the most eloquent and influential way for the soul. One of these eloquent analogies mentioned in Surah Al-Mudathir is the description of the condition of those who are exposed to the truth as "red and alert \* who fled from Qasura." This Qur'anic proverb carries with it deep connotations that go beyond the appearance of animal metaphor, to paint a vivid picture of those who choose the path of turning away and fleeing from the light of guidance.

The Holy Verses:

Allah Almighty says in Surah Al-Mudathir, describing the condition of those who are exposed:

(49) (49) (50) (50)

Linguistic and Traditional Interpretation:

* "Mobilized Reds": The plural of a donkey, and the one who is alerted is the one who is frightened and deeply disgusted by something that frightens her, or who asks for repulsion and escape. Here it refers to zebras, which are known for their aversion and the intensity of their fear.
* "Qasura": It means the lion. It was said to be one of the names of the lion.

The traditional interpretation of these verses is that the condition of those who are exposed to the Qur'an and the Remembrance is similar to that of zebras attacked by a lion, and they flee in every direction in fear and flight from it, without being aware or thinking about what they are fleeing from or where they are going. They flee from hearing the truth and the Qur'an just as these donkeys flee from the lion.

Symbolic Interpretation in the Light of the Method of Esoteric Contemplation:

Given the contemplative approach we follow in this series, which looks for deeper meanings behind the surface, this proverb can be understood as follows:

* Mobilized Reds (symbol): They do not symbolize mere animals, but rather symbolize a certain mentality or psychological state in humans. They represent people who are predominantly ignorant, stubborn, or fearful of truth and change. They flee from guidance and light without thinking, driven by their outdated instincts and habits, or by an applied ignorance that prevents them from realizing the value of what they are fleeing from. They refuse to understand and reflect, preferring to flee from facing the truth that might upset their inherited convictions or new responsibilities. They are like a donkey that carries books and does not know what is in them, they refuse to benefit from the guidance they have.
* Al-Qasoura (symbol): "Al-Qasura" here represents the truth, consciousness, or guidance of the Qur'an itself. It is that spiritual and cognitive force that comes to awaken hearts and change perceptions. However, these vulnerable people see in this "right" what frightens them and threatens their comfort, interests or customs, so they flee from it just as the weak flee from a force that they do not realize or are afraid to face.
* The simile is not intended to insult humans and degrade them to animals, but rather to accurately depict the state of intense and unjustified aversion to the truth, and the instinctive flight from the face of the divine reminder. He makes it clear that this refusal is not the result of an argument or evidence, but rather of a state of inner dread or blind stubbornness that prevents the reception of the truth.

Linking to the context of the Surah:

These verses come in Surah Al-Mudathir, which begins with the Prophet (peace and blessings of Allaah be upon him) calling for action and warning, and warns those who are exposed to the truth and describes their situation. This analogy comes to confirm the extent to which those who are exposed to the light of the clear truth are misled and flee from it by fleeing the beast from the hunter, without thinking or thinking about the consequences of this escape. Also, Surah Al-Mudathir itself was revealed in the context of inviting people to monotheism and the message, and this rejection described in the verses represents the essence of the polytheists' attitude towards the message of the Prophet (peace and blessings of Allaah be upon him).

The bottom line:

The parable of the "mobilized donkeys" in the Holy Qur'an is not just a passing metaphor, but a profound symbolic image that depicts the situation of those who reject guidance and flee from the light of truth, without argument or proof, but out of ignorance, stubbornness, or fear of change. It is an invitation to all of us to ponder the verses of God, and not to be among those who flee from the truth and turn away from the ticket, but to be among those who receive awareness and knowledge with open hearts and thoughtful minds.

## The locust in the Qur'an: a symbol of the "destructive sequence" and a sign of the impotence of tyranny

Introduction:

The Holy Qur'an mentions the locust among the detailed verses that God sent to the people of Pharaoh, not only as an agricultural insect, but also as a symbol of a successive and destructive force majeure, revealing the helplessness and weakness of tyranny in the face of God's plan. The mention of locusts in Surah Al-A'raf (verse 133) is an invitation to ponder over how God harnesses the weakest of His creatures to achieve His signs, and how these verses represent a warning and proof of His omnipotence and the weakness of those who are arrogant.

1. The locusts as one of the signs of Allah to the people of Pharaoh:

Al-Ayyat al-Karimah al-Ja'raad al-'Aaqa'ab al-Muta'liyah al-'A'l-'a'a'l-'a'a'i'l-'a'a'l-'a', 'a'l-'a', 'a', 'a'l-'a', 'a'l-'a

* Symbol of relay and destructive density: Locusts are known as tractor armies that devour green and dry and spread at an astonishing speed. In this context, the locust symbolizes a successive power (the succession of God's signs and punishments), dense, irreversible and uncontrollable, destroying all manifestations of wealth and material power of Pharaoh's people.
* The destructive force that you don't see in its appearance: the locust as an individual is a small being, but as a group it becomes a formidable force. This symbolizes that God's power does not depend on the apparent size or power of the sender, but on the divine will that harnesses even the weakest of creatures to achieve His will.

2. The symbolic connotations of "locusts":

* Exposing the weakness of tyranny: With all the power and soldiers that Pharaoh has received, he stands completely helpless in the face of a locust invasion that destroys their economic power and livelihood. This highlights the absolute weakness of human tyranny and arrogance in the face of God's power manifested in the simplest of creatures.
* The symbol of the punishment deserved for arrogance and criminality: The locusts here are not just a natural phenomenon, but a divine punishment sent (We sent to them) as a result of the arrogance and criminality of Pharaoh and his people. It is a reminder that arrogance about the truth leads to serious consequences, and these consequences can be imposed by unexpected means.
* Devouring the blessing and eliminating production: Locusts are known for their ability to devour crops. In the context of Pharaoh's people, who enjoyed many bounties, the locust symbolizes the robbery of this blessing and the elimination of their sources of production, which makes them lose the basis of their material strength, and shows them that what they depend on in terms of agriculture and wealth is in the hands of God.

3. Locusts in other verses: as a symbol of coming out and spreading:

Although the most prominent context is Surah Al-A'raf, the word "locust" is mentioned in Surah Al-Qamar (verse 7) in the context of the people coming out of their ancestors on the Day of Resurrection: "They come out of their ancestors as if they were locusts scattered."

* The symbol of abundance and rapid spread: This analogy emphasizes the multitude of people, their rush and their continuous spread from the graves on the Day of Resurrection, just like the army of locusts that spread in the land.
* A sign of helplessness and chaos (in this context): Unlike locusts, which are organized in their destructive movement, here the analogy may refer to a state of chaos, astonishment, and multitude that comes out without a clear goal, with their inability to determine their fate.

Conclusion:

The "locust" in the Holy Qur'an goes beyond being a mere insect, to become a powerful symbol of the "destructive sequence" of God's verses and its punishments on the arrogant. It reveals the weakness of tyranny and the helplessness of human beings in the face of God's harnessing of His weakest creatures. Whether it comes as a soldier of God devouring the material power of tyrants, or as an image of the scattered masses of human beings on the Day of Resurrection, the locust is a sign that calls for contemplation of God's omnipotence, the necessity of humility, and the realization that every force other than God is an ephemeral and fragile force that cannot withstand His will and judgment.

## Seven and Seven: Manifestations of Power and Order in the Qur'anic Discourse

Introduction:

In the tight fabric of Qur'anic discourse, meanings and words are intertwined to reveal deep connotations that go beyond the appearance of words. The number "seven", with its symbolism of perfection and order, meets the concept of "seven" as a symbol of power and dominance, to paint a philosophical picture of the manifestations of divine power and its laws in creation and life. This convergence invites us to reflect on the relationship between the dominant force (Leo as the model of the seven) and the tight cosmic order symbolized by the number seven, and how this force does not operate randomly, but within an integrated divine context.

1. The "Seven" in its symbolic meaning: power, domination, and the affliction of injustice:

Although the word "seven" in Surah al-Ma'idah refers to the predator in the context of a legal ruling related to forbidden food, we have previously addressed this concept as a symbol of the remnants of failure and intellectual rigidity.

However, the "seven" in its general connotation, with the lion at its head, symbolizes in Arab cultures and rhetoric the following:

* Power and Authority: The lion is the king of the jungle, dominant, and easily invincible. This power can be good (in the context of protecting the natural order), or evil (in the context of predation and injustice).
* Invasion and Action: The Seven Raiders break into their prey without hesitation, and this represents the aspect of initiative and initiative.
* Order imposing: Even in the animal kingdom, the seven impose a certain order (life cycle, delimitation of areas).

2. Number "Seven": The System of Perfection and Mastery:

We have already discussed the significance of the number "seven" as a symbol of perfection, perfection, and the tight order in creation and legislation:

* Cosmic creation: The seven heavens as a sign of cosmic perfection and regularity.
* Divine legislation: circumambulation seven times and seeking seven as a sign of the perfection of the rituals.
* Time Systems: The Seven Years in the Story of Joseph as an Indication of Completed Time Cycles.

3. The convergence of "seven" and "seven": a force within a divine system:

When we associate the attributes of the lion (the seven) with the number seven, we have a new understanding:

* Organized Power: The force of the "seven" (which may refer to any dominant force in existence, whether natural, human, or even a force of injustice) is not a random or chaotic force. Rather, it operates within a tight and definite cosmic system (the number seven).
* Perfection in Control: Even the predatory power of the lion is not absolute, but is bound by God's teeth in the universe. They are part of an integrated ecosystem, which has its own specific role within the life cycle. The perfection of this power is manifested in its work within this system.
* The affliction of codified injustice: If the "seven" symbolizes injustice or tyranny that breaks in and dominates, then this injustice cannot continue outside of the divine order. It is predestined to be "seven", that is, by the perfection of its justice and time, and it has a definite end within this tight divine system. Injustice has a "torment" (withholding) of God's blessings, and "days" (a specific period of time) that he enjoys before a complete and tight divine punishment comes upon him.
* An invitation to contemplate the Sunnah of Allah: This connection invites us to contemplate that even brute or dominant forces are part of a larger divine system that cannot deviate from its tight framework. It is a sign for those who think that God manages the matter, and that any power that kills corruption will not continue outside the framework of His power and wisdom.

Conclusion:

The incorporation of the concept of "seven" (especially as a signifier of the lion) with the number "seven" in the Qur'anic discourse reveals a profound philosophy: that power, no matter how great and however dominant and preying it may seem, is in fact part of an integrated and tight divine order. This power is not anarchic, but it works according to the Sunnah and controls decreed by God, which symbolizes the perfection of His management and the perfection of His justice. This contemplation calls us to trust in God's order, and that every oppressor or tyrant, no matter how powerful, is governed by a divine system symbolized by the number seven, which ends up with an inevitable fate within this perfect and just system.

## "Camels" in the Qur'an: Verses, Not Animals – The Implications of Deep Thinking in Surah Al-Ghashiya

Introduction:

Our understanding of some Qur'anic verses has always been linked to direct apparent meanings, which may obscure their deeper dimensions and lofty purposes. Among these verses is what is mentioned in Surah Al-Ghashiyya: "Do they not look at the camels how they were created, and at the heavens, how they were raised, and at the mountains, how they were erected, and at the earth, how they were flattened" (Al-Ghashiyya: 17-20). The re-reflection of these verses, as presented by the approach of the Qur'anic jurisprudence of the tongue, invites us to go beyond the literal understanding of "camels" as animals, and "the sky", "mountains" and "earth" as physical entities, to a symbolic and moral understanding that connects them to the essence of the Qur'anic message itself.

1. Rejection of the literal interpretation of "camels": an invitation to insightful contemplation:

The question that this interpretation raises is: Why didn't God use more direct words like "beauty" or "beauty" if he meant known animals? This question leads us to the conclusion that common understanding may be based on "likeness" (superficial appearances) and that the first explanations may have been hasty and lacking sufficient thought. The verses do not speak of animals in this context, but of God's universal and Qur'anic verses as a whole.

2. Re-examine the key terms:

* "Do they not see": This phrase is not an invitation to superficial consideration. Rather, it is a deep analysis that begins with "A" (for the question that stimulates the mind), then "no" (from "there is no head" in the sense of searching, scrutinizing, and excavating the truth of the thing), and ends with "looking" (meaning looking with insight and reflection, not just a passing glance). It is an invitation to investigate and scrutinize the truth of what is being presented to them.
* (Ila'il al-'aib al-'a'il al-qa'l-qa'l-'a'ah):
  + He states that "camel" is a word "similar and recessive" (which has multiple and double meanings), from the root "apple".
  + Referring to the dictionaries, we find that "Apple" has multiple meanings that go beyond the animal: healing from disease, fruiting trees, overcoming a person, running water, diligence in a matter, testing a person, wearing out a garment (making it worn), predominance of care, showing courage and courage in war.
  + Suggested interpretation: "Camels" are the same Qur'anic verses, which carry these profound characteristics:
    - It cures spiritual and intellectual diseases: like a cure for ignorance and error.
    - It bears intellectual fruits: it generates new meanings and deep contemplation.
    - Persuasive (overcoming the minds): with its great strength and argument.
    - Can be misused or misunderstood ("worn out" with long use): may be misunderstood or abandoned in its thinking.
    - It tests people: in the extent of their faith and their ability to reflect.
    - It can overcome those who do not understand it: with its strong argument that does not push.
  + "How were they created": Here the question is not about the creation of animals, but about how these Qur'anic verses were constructed, and how their multi-layered meanings were formed divinely to be in such a spiral, depth, and impact.
* (Wa'il al-sa'a'i'i'a'i',
  + "Heaven" here does not refer to the physical heaven, but to the sublime, lofty and true meanings of the Qur'an, for "heaven with its thoughts" means exalted and exalted.
  + "How it was raised": How these sublime meanings were "lifted" or remained unattainable except for the "purified" (those with pure hearts), or those who think sincerely and distance themselves from the impurities of tradition and lusts. These are meanings that cannot be attained by superficial consideration.
* (Wa'il al-ja'bi'b al-qa'i'l-nasibat):
  + The "mountains" here are not physical mountains. Rather, it refers to arrogant and influential leaders (the "first mountain" that is difficult to move), who are like mountains in their rigidity and stubbornness.
  + "Erected" (from "erected"): It has several meanings, including "appointed or appointed" (i.e., assumed leadership positions), or "deceived and set a trap for them."
  + Suggested explanation: How these "mountain-like" leaders have set up (or have set themselves up) obstacles to a true understanding of the Qur'an, and how they deceive people (set intellectual traps for them) by promoting superficial or perverse interpretations. They are "our masters and pride, and they have led us astray."
* (Wa'il al-'aa'l-'aa'i'd al-'aa'i'l-sa'i'ta'ah):
  + The "earth" here is not the physical earth. Rather, it is of "satisfaction and satisfaction."
  + It refers to people who are content with the worldly life and the superficial interpretations they have inherited from their ancestors, and who make no effort in deep contemplation.
  + "Surface": How their understanding of "surface" (made superficial and limited in horizon) by these "mountains" (leaders) in relation to the true meanings of the Qur'an. They do not aspire to high meanings, but rather settle for what is on the surface.

3. Contextual Connection to the End of the Surah: Reminder and Moral Punishment:

These verses are then instructed by the Prophet (peace and blessings of Allaah be upon him):

* The role of the Prophet is to remind them of the Qur'an and its profound verses and meanings, not to force them to believe or ponder. "Bmasiter" (in the sadd) refers to domination and control, which the Prophet does not have over the hearts and minds of the people.
* (I'm going to say, 'I'm going to be a'l-ta'a'la'a'wa'l-'a'wa'l-'aa'ab'a'l-'a'bari':
  + "Punishment" here, from the root "torture" (prohibition and prohibition), is not necessarily only a material punishment.
  + The "lesser torment" in this life is the prevention of understanding the true and deeper meanings of the Qur'an and the cosmic verses, and the deprivation of the blessings of insight and contemplation.
  + The "greatest punishment" is the eternal prohibition from entering Paradise in the Hereafter, and the deprivation of God's greatest grace.
* "To Us is their return, and then to Us is their reckoning": The ultimate responsibility for retribution and reckoning rests with God alone, which confirms that the call to contemplation is an invitation to self-awareness, not to compulsion.

Conclusion:

Surah al-Ghashiyya, with this profound reading, is not only an invitation to observe the physical beauty, the sky, the mountains, and the earth, but also a profound guide to reflect on the creation and influence of the Qur'anic verses themselves: how they were built and arranged, how their sublime meanings were withheld from some, how arrogant leaders ("mountains") can become obstacles to understanding them, and how people who are content with superficiality ("the earth") flatten their understanding because of their symptoms. The final message is an invitation to reflect deeply on the Qur'an, with the understanding that those who offer to engage more deeply after the reminder will face the divine consequences of being deprived of the understanding of the moral blessings of this world and the paradise of the hereafter.

## The Pisces in the Qur'an: The Symbol of "Containment of the Surroundings" and the Transformation from Darkness to Light

Introduction:

The story of Yunus (peace be upon him) with the whale in the Holy Qur'an is one of the most profound stories, as it is not just a narration of a miraculous event, but a symbol of the stages of affliction, repentance, and spiritual transformation. The "whale", this great being, goes beyond being a mere marine animal to be the embodiment of a deeper meaning, revealed by the "Qur'anic jurisprudence" through the analysis of its linguistic structure, as the "whale" symbolizes the "surrounding containment" that represents the end of a phase and the beginning of a transformation.

1. Analysis of the word "whale" (H and T) using the Qur'anic jurisprudence of the tongue:

To understand the significance of "Pisces" in depth, we dive into the analysis of its root "H" and "T" on two levels:

* The first method: Literal analysis (semantics of single letters):
  + Al-Ha'a "H": Carrying the connotations of encompassing, containment, life, wisdom, truth, praise, and dreaming. Here, "encompassing, containing, and living" is the most prominent.
  + The "waw" signifies connection, plurality, friendliness, awareness, occurrence, entry, and concealment. "Connection, plural, or covering/vessel" are the most prominent signifiers.
  + "T": refers to repentance, completion, completion, succession, cessation, and conclusion. "Finish, stop, or conclude" is the most prominent signification.

Structure of meanings: "H and T" can be understood as a process that combines encompassing, containing, and life ("H"), with connection and addition ("W"), all the way to completion, cessation, or conclusion ("T"). "Whale" may mean: the surrounding vessel that represents the end or completion of a stage. Or a life that has been contained and brought to a point of cessation or completion. In the context of the story of Jonah, the whale is that being that surrounded Yunus and gathered him in his belly for a specific period of time or until complete repentance, to be a symbol of complete containment that marks the end of the "escape" phase and the beginning of a new phase of "repentance".

* The second method: Pairwise analysis (integrated vesicles):

We divide the root into two pairs: "hu" (h and v) and "wut" (vt).

* + The connotation of the pair "Haw" (H and W): represents the interaction of Ha (encompassing, containing, life, and truth) and Waw (connecting, plural, friendly, and conscious). This pair strongly signifies holistic containment, conscious encompassing, or connected life. It represents a state of deep addition, inclusion, and containment, like the word "containment" or "containment."
  + The connotation of the pair "wat" (and t): represents the interaction of the waw (connection, awareness, falling, concealment) and taa (completeness, repentance, pause, closure). This pair may indicate the end of the connection, the awareness that leads to repentance or cessation, completion and completion, or temporary covering. It represents the end or completion of a state. (The inverse "t" and "t" may be related to "to" i.e. now and then).

Merging the connotations of the spouses ("ho" + "wat"): We combine the connotations of the spouses: "Inclusive containment/conscious encompassing" ("ho") + "the finite/complete and suspended connection" ("wat"). Abstract Meaning: "Whale" is that entity or circumstance that carries out a process of containment and encompassing something, leading it to a point of completion, a stop, or the end of a stage.

2. The "Whale" in the Context of the Story of Jonah: Divine Containment and Spiritual Transformation:

In the context of the story of Yunus, these structural connotations are clearly evident:

* Symbol of "Divine Containment and Circumference": Pisces is a symbol of the "Divine Containment of the Perfect and Encompassing" (Hou) that put an end to Jonah's apparent movement and brought it to a point of stopping, repentance, and contemplation (wut). He is not just a fish, but the embodiment of the deep state of containment that precedes conversion and repentance.
* Affliction and predicament: Pisces represents a severe affliction, a predicament that can only be avoided by resorting to God. The belly of Pisces symbolizes the deepest degrees of psychological and spiritual distress, and successive darknesses (the darkness of the night, the darkness of the sea, the darkness of the belly of Pisces).
* Repentance and Confession of Mistakes: The supplication of Yunus in the belly of the whale (There is no god but You, for I was one of the wrongdoers) represents the pinnacle of sincere repentance, acknowledging shortcomings, and returning to Allah sincerely. This is the real stopping point that leads to the transformation.
* Coming out of the darkness and light after containment: Yunus's coming out of the belly of the whale symbolizes surviving crises, freedom from the darkness of the soul and the environment, and returning to the light after a period of containment and forced contemplation. It is the end of a phase and the beginning of a new phase of consciousness and light.
* The Qur'anic verses confirm the meaning:
  + "And the whale caught him while he was reproach": Latiqa is the pinnacle of containment ("Haw"), and being a "mile" indicates that he has reached the end point or blame ("wat").
  + "Had it not been for the fact that he was one of those who praised Him to be praised in his belly until the Day of Resurrection": It was the praise that ended the state of suspension ("wat") within the containment ("Ho"), confirming that praise and repentance are the key to coming out of these "darknesses".
* **Duaa Younis in the belly of the whale: exploiting the supreme law**

The idea is incorporated into him: "When Yunus found himself in three darknesses, where all biological and physical laws require his inevitable doom, his prayer was: 'There is no god but You, for I have been one of the wrongdoers.' Here, "Subhanak" was not just a rebuke, but an acknowledgment that God is higher than the laws of the whale, its stomach and its juice, and that it is He who has set this law and is able to transcend it. This acknowledgment of "high energy" (i.e., a firm conviction in God's greatness and omnipotence) was one of the reasons for his survival, as if he had exploited the "highest law," which is that God is above all laws that he has established and created all the laws. This moment was the embodiment of absolute trust, and a deep understanding that the one who has set the Sunnah is able to break it or transcend it with great wisdom, thus showing the perfection of his power and greatness."

Conclusion:

By analyzing the components of the root "hout" (both the singular letters and the pairs "hu" and "wat"), "hout" can be understood in its Qur'anic context as a symbol of "universal and encompassing containment" (hu) that represents the end, stop, or altogether of a stage (wut). It embodies the situation in which a person may find himself surrounded by circumstances or feelings that force him to stop, reflect and repent, as a prelude to moving into a new phase. Pisces is not just a sea creature, but an embodiment of the "spiritual darkness" or "tribulation" that embraces man to repent and light, thus offering a profound lesson in change and transformation.

## The Raven in the Qur'an: The Silent Teacher between the Significance of Heavenly Inspiration and the Symbolism of Treating Evils

Introduction:

In the story of Adam's two sons, Cain and Abel, the "crow" is manifested in the Qur'an not as a transient living being, but as a profound symbol of the silent divine teacher, an example that calls for humility, and the key to insight. This story, with its symbolic details, highlights how God Almighty may harness His simplest creatures to teach man the greatest lessons, showing that wisdom may come from an unexpected source, and that ignorance can blind a person's sight even to the obvious. Here, with the approach of the "Qur'anic jurisprudence of the tongue", we go beyond the literal understanding of the story to delve into its structural and symbolic connotations that touch on man's intellectual and spiritual struggles.

1. The Crow in the Story of the Sons of Adam: The Visible Scene and the Initial Symbolism:

It is the matter of the teaching of the qur'aan al-qa'il al-qa'i'l-qa'a'i'l-qa'i'l-qa'a'i'l-'a'a'i'a'l-qa'aa'i'l-'a', after the death of al-'A'l-Jarima'a', after the killing of al-'A'l-Jarima' (al-Ja'a'ab al-'Aa'aa'a'l-'aa'a'aa', a'l-a', a'l-'a', a', a'l-a', a', a'l-'a', a'l-'a', a'l-a', a'i'a'a', and a'l-a'i'a', a'i'a', a', a'i'a', and a', after a'i'a'a', it's a matter of 1,000, and it's a matter of 1,00,000, and it's a matter of time.

* The symbol of teaching and divine inspiration: the teaching here did not come from a sage or a prophet, but from a raven. This symbolizes that God Almighty is the first teacher, and He may send knowledge and inspiration from any source He wills, even if He seems humble. It is a sign that true inspiration may come from God's cosmic signs that an arrogant man may not pay attention to. The crow, by his direct action, has provided a practical lesson, which shows that learning is not limited to words, but is manifested in action, experience, and contemplation of the observed traditions of the universe.
* A Symbol of Benefiting from Lesser Creatures: A Lesson in Cognitive Humility: The scene in which man, who has been honored by God and made subservient to him by what is in the heavens and the earth, learns a fundamental lesson from a crow, which carries deep connotations that call for the rejection of pride and transcendence over the sources of knowledge. It reminds man that wisdom is lost to him, and he picks it up wherever he finds it, even if it comes from a creature that seems inferior. Solving major problems can start with understanding the simplest solutions, and sometimes the answer lies in basics that we overlook.
* A symbol of human imperfection and the necessity of seeking wisdom: Cain's declaration that "I was unable to be such a crow" emphasizes man's imperfection and ignorance. The scene highlights that even with reason and discernment, a person may be ignorant of the simplest things or lose sight of the obvious solutions that were available to him. This deficiency calls him to constant humility, to seek wisdom, and not to be arrogant about apparent knowledge. The crow represents the insight that was absent from Cain at the moment of the crime and afterwards.

2. Transcending Literalism: The Crow from the Perspective of the "Qur'anic Fiqh of the Tongue": The Symbolism of Inspiration and the Treatment of Evils:

The interpretation of the "crow" in the story of the two sons of Adam goes beyond being a mere bird that teaches burial in the literal sense, to become a deeper symbol that relates to the structure of the word itself:

* "The crow" (from the root "g-rb" = banishment, revelation, absence): "The crow" becomes a symbol "for every educational trace from heaven that has come to set (remove and expose) our dark evils and restore us hope." The crow, by "searching the ground" (searching the inner workings of things), sends a shadow and reveals what was hidden or unknown, symbolizing the process of revealing hidden truths and driving away what is harmful.
* "Evil": The Dark Side and Internal and External Corruption: "Evil" here is not only the physical body of the murdered brother, but also represents the dark side, the defect, the corruption, and the bad result of the wrong act. It is everything that harms the soul and society and constitutes a "evil" that must be remedied and addressed.
* Divine inspiration to heal imperfections: The "crow" represents heavenly inspiration, revelation, or even common sense and insight, which teaches us how to deal with our flaws, corruption, and the consequences of our mistakes ("our misfortunes"). He teaches us the necessity of "Westernization", that is, to expose these evils (instead of trying to hide them and bury them superficially, as Cain did first, "to hide his brother's evil"), and then to treat them, to cleanse oneself of them, and to remove them from the path of our lives, lest they spoil all our beauty.
* Linking to the concept of "killing" as extinguishing falsehood: In the context of this story, Cain's "killing" of his brother Abel can be understood not only as the loss of a soul, but also as the "extinguishing" of the truth and goodness that Abel represented. The crow came to teach Cain how to "alienate" (remove and hide) this "evil" resulting from the act of "extinguishing the truth," and how to deal with the dire consequences of his obscurantist actions. This confirms that the Qur'an uses the term "killing" in broader connotations that include extinguishing thought, method, or righteousness.

Conclusion: Towards a Symbolic Activation of the Qur'an:

The crow in the Holy Qur'an is not just a passing event, but a silent teacher that sends profound messages: the message of divine inspiration that comes from where man does not count, the message of humility that calls for the benefit of all creatures and phenomena, and the message of human imperfection that drives the constant search for wisdom and insight. Just as Cain learned from a crow, so man can learn from every verse in the universe, if he thinks with the eye of insight and not only with the eye of the outward. This symbolic reading, based on the linguistic and structural analysis of the Qur'an's terminology, frees concepts such as murder and the raven from their limited or sometimes mythical literal framework, and activates the message of the Qur'an as a real force of reform and enlightenment, capable of diagnosing our intellectual and spiritual diseases and providing effective treatment for them at all times and places.

## Birds in the Qur'an: From Ababil Praise to the Logic of Esoteric Contemplation

Introduction:

Birds are mentioned in the Qur'an in multiple contexts, beyond just referring to a living being. It carries profound connotations ranging from a verse about the greatness of the Creator, symbols of knowledge and harnessing, to the concept of the "Ababil Bird", which embodies the power of truth in refuting falsehood. The "logic of the bird" given by Solomon (peace be upon him) also opens a wide door for contemplation in understanding the esoteric messages, and how to decipher the symbols of the verses that may seem "shaken" to some minds.

1. Birds as a Universal Sign: Praise, Creation, and Harnessing:

Birds, by flying in the sky, are a great sign of God's power and mastery:

* A verse on creation and harnessing: "Have they not seen the birds in the atmosphere of the sky that are held by none but Allah? This  verse calls for reflection on how Allah holds these creatures in the air without visible pillars, which symbolizes His infinite power to manage the universe.
* Ayat fi al-tasbeeh wa'l-a'i wa'l-'a'i wa'l-a'a'i wa'l-ta'a'l-ta'a'l-wa'l-ta'a'l-wa'l-ta'a'l-ta'a'l-wa'l-'a'a'i wa'l-ta'a'l-'a'a'l-'a'l-'a'a'l-'aa'i wa'l-ta'a'l-'a'wa'l-ta'a'a'l-'a'a'wa'l-ta'a'a'l-'a'wa'a'l-'a'a'l-'aa'l-'a'i'a', 'a'l-ta'a'a'l-'a'a'wa'l-'a', 'a'l-ta'a'a'l'a'a', 'a'l-ta'a'a'l-'a', 'a'l-ta'a'a'l-ta'a'
* The birds in the story of Ibrahim: The Revival of Dead Meanings: The story of Ibrahim (peace be upon him) and four of the birds (Al-Baqarah: 260) carry deeper connotations than just a physical resurrection. "Bring them to you" (cut them off and hope them or join them to you), then "make a portion on each of them," and then invite them to come in pursuit. This process may symbolize:
  + Reviving dead meanings in souls: Just as the bird comes back to life after being separated, so too the meanings of faith or living thoughts may be resurrected and gathered again after they have been dispersed or died in the hearts.
  + The unity of universal truths: Despite the dispersion of the parts, they return to integration, which indicates that the universal and intellectual truths, no matter how far apart their parts, can be gathered and revived with contemplation and certainty.

2. "The Bird of Ababil": The Power of Contemplation and Knowledge in Refuting Falsehood:

Surah Al-Fa'il, al-Ta'ir al-'Abba'il, al-Ta'ir al-'Abba'il, al-Qaqwa sa'ah al-'Aa'ilah al-'Aa'l-'ah al-'Aa'il al-Ta'a'il al-'A'l-'a'il' (al-Ta'ir al-'a'il', al-Ta'ir al-'A'il'

* Transcend the material to the symbolic: they are not necessarily meant to be sensual birds in the traditional sense. The "Ababil Bird" can even be a symbol of:
  + Systematic and sequential information and ideas (Ababil: sequential, collective): which are used to throw false ideas and corrupt tendencies ("the owners of the elephant"), and to refute and eliminate them.
  + The destructive awareness of falsehood: It may symbolize the strength of the nation's consciousness and the convergence of righteous ideas, which, although they seem small ("birds"), if they unite and follow (Ababil), they can destroy the greatest unjust projects ("like the owners of the elephant").
  + Stones from Sijil: They are compelling arguments, conclusive proofs, and irrefutable facts, which overthrow falsehood and make it "like a devoured storm" (fragile and decayed).

3. Solomon's "Logic of the Bird": The Key to Understanding Esoteric Messages and Deep Contemplation:

(Wa'l-qa'd'a'l-'aa'aa'a'l-'a', 'a'l'a'i'a', 'a'l-'a'l-'a'i'a', 'a'l-'a'i'a'i'a', 'a'l-a'

* "The Logic of the Bird" as a method of contemplation: It is not just an understanding of the literal language of birds, but a symbol of "the methodology of rational and logical contemplation that makes the verses straight, reveals their esoteric meanings, and removes the suspicion of superstition."
* Decoding the "Shake" Verses: This logic is the tool for understanding verses that may appear to be "shaken" (illogical or superstitious) to minds that do not ponder deeply. Just as Solomon understands what the general public does not understand, so too can the prudent person who possesses the "logic of the bird" see beyond the surface.
* Esoteric Science and Holistic Understanding: "The logic of the bird" refers to a broad science that enables its owner to understand the hidden messages and the invisible connections between things, and it is part of Otte Suleiman's "everything", which indicates the comprehensiveness of this understanding.

Conclusion:

The birds in the Holy Qur'an, whether in their cosmic praise, in the story of Abraham and the revival of meanings, in the "Ababil" that refutes falsehood, or in the "logic of the bird" given by Solomon, are not just passing animals. These are signs and signs that call for deep contemplation, transcending the outward to the inward, and realizing that God Almighty deposits in His creatures and words the deepest meanings, which can only be revealed by conscious contemplation, and the use of the "logic of the bird" to understand the "shaking verses" and all the symbols of the Holy Qur'an.

## Flies in the Qur'an: A Symbol of Absolute Weakness and Existential Fragility

Introduction:

The Holy Qur'an mentions the "flies" in a context that arouses astonishment and contemplation, not only because it is a small being, but also as an example of weakness and utter helplessness, and highlights the false fragility of existence for all that is worshipped without God. The verse of the flies (Surah Al-Hajj: 73) is not just a description of an insect, but an explicit invitation to ponder the differences between the power of the Creator and the impotence of the creature, and a symbol of all that is ephemeral and weak before the power of the truth.

1. Flies in the Qur'an: A creature that has neither benefit nor harm for itself:

Al-Ayyah al-Kareemat al-Ta'ad al-Da'baab is: "Ya'aa'l-da'aa'a'l-da'a'a'l-wa'l-da'a'l-da'a'a'l-da'a'l-wa'l-da'a'a'l-da'a'l-wa'l-'a'i'a', 'A'l-'a', 'A'l-'a', 'al-'A'a'l-'a', 'al-'A'a', 'Al-'A'l-'a', 'Al-'A'l-'a'a', 'Al-'A'l-'A'a', 'A'l-'A'l-'A'a', 'Al-'A'l-Da'a'l-'A'a'a', 'Al-'A'a'l-'A'l'a', 'Al-'A'l-'A'l-'A'a', 'Al-'A'l-'A'l', 'Al-'A'l-'A'l-'A'a', 'Al-'A'l-'A'l-'A'a', 'Al-'A'l-'A'a'l-Da'a'a'i'l-Ta'a'l-Ta'a'a'l-Ta'a'l-Da'ab'

* The pinnacle of weakness and utter helplessness: the choice of flies specifically as an example is not arbitrary. Flies, though small, are an intense symbol of the absolute weakness of creation, utilization, and defense. Those who worship other than God cannot create the simplest of things, which is flies, even if they all work together.
* Inability to recover what has been stolen: A deeper and more painful indication is the inability of the so-called gods to recover the simplest thing that flies rob them. This shows how vulnerable and fragile they are. Flies, despite their small and apparent weakness, have the ability to take from a creature what the latter cannot recover.

2. Implications of "Student's Weakness and Wanted":

The phrase "the weakness of the seeker and the seeker" is the focus of the Qur'anic proverb, and it summarizes the wisdom of mentioning flies:

* "Seeker" (worshipper or alleged god): refers to those who call upon other than God (the gods they worship), or even the human being who asks of these incomprehensible gods. Both are weak and unable to achieve basic goals, even if they are simple.
* "Wanted" (flies): refers to the flies themselves, which is a worthless being in the eyes of some, and yet it is difficult for the so-called gods to create it or recover what it has stolen. Here is the inherent weakness of the nature of this "wanted" in the face of God's omnipotence.
* Symbolism of existential fragility: The verse highlights that everything that is worshipped without God is in fact existentially fragile, has no benefit or harm for itself, and cannot create or preserve. This calls on the contemplative to distinguish between the absolute truth represented by God Almighty and the false falsehood represented by any power or entity that worships anyone else.

3. Flies: A Lesson in Tawhid and Insight:

* Absolute Monotheism: The proverb consolidates the concept of monotheism, emphasizing that creation, sustenance, benefit and harm are in the hands of God alone. It is a direct challenge to those who associate partners with God to bring the simplest proof of the power of their gods.
* An invitation to contemplation: The verse invites the human mind to contemplate this simple but profound parable, and how contemplation of the smallest of creatures reveals the greatness of the Creator and the impotence of all others. It opens the eye to see the ultimate power in the smallest detail.
* Human weakness in the face of universal realities: The parable reminds man of his weakness and fragility in the face of the realities of existence, and urges him to humble himself and acknowledge the power of the Creator, and not to be arrogant about his power or material power.

Conclusion:

The mention of "flies" in the Holy Qur'an is not just a passing example, but a great verse in symbolism and significance. It embodies the absolute weakness of all that is worshipped without God, and highlights the inability of the creature to create or defend even the simplest of beings. This verse is an explicit call to the realization of reason and insight in the distinction between the Creator and the creature, and an affirmation that monotheism is the basis of a proper understanding of the universe and life, and that every force or being that is elevated above its natural status is in fact too weak to create a fly or recover anything from it.

## The Spider in the Qur'an: The Symbol of "Weak Houses" and the Significance of Existential Weakness

Introduction:

The Holy Qur'an mentions the "spider" in a context that sets a unique and profound example, not only because it is an insect that weaves a house, but also to highlight the "weakness" of this house and the symbolism of that existential weakness for all those who take guardians other than God. The verse of Al-Ankaboot (Surah Al-Ankabut: 41) is not just a description of a fragile fabric, but an explicit invitation to reflect on the differences between the strength of the connection to the Absolute Truth, the fragility of the connection to false falsehood, and a symbol of all that is ephemeral and weak before the power of God Almighty.

1. The spider and its house: like absolute weakness:

Al-Ayat al-Karimat al-Ta'i ta'azkar al-'Anqabut is as follows: "It is a matter of fact that it is a matter of great concern."

* "Weak Houses": Material and Moral Weakness: The Choice of the Spider's Web as an Example Has Multiple Meanings. The spider's web is ostensibly a building, but in reality it is the weakest and most physically weak of houses, and it does not withstand the wind or the touch of a hand. This physical weakness extends to deeper moral connotations.
* A symbol of delusion and reliance on other than God: The verse is similar to the situation of those who take guardians other than God (whether they are so-called gods, people, money, power, or anything they make a support on other than God) to the spider that has taken a home that it thinks it will protect it, while it is too weak to provide any real protection. It is a picture of illusion based on what is not really substantiated.

2. The Significance of "Weakness" in the Context of Communication with Other Than God:

The word "weak" here is the key to understanding the parable, and it carries broad connotations that go beyond mere physical weakness:

* Existential weakness of false guardians: Anyone who takes a support or an idol other than God is dependent on an entity or concept that has nothing to do with it, and cannot benefit or harm anyone other than God's permission. This so-called "guardian" is in fact an existential "weakness" that offers no real protection or benefit.
* The fragility of false doctrinal and intellectual construction: The parable also indicates that any doctrinal or intellectual structure that is not based on the pure monotheism of God is a fragile and weak structure that does not withstand the challenges of life or the proofs of the truth. Such "houses" of thought quickly collapse and collapse.
* The fragile relationship of the guardians: Even the relationship between the guardians of these guardians is weak and fragile, not based on a solid foundation, and does not provide real security or reassurance, but rather increases their vulnerability and confusion.

3. The Spider: A Lesson in Monotheism and Certainty:

* A call for pure monotheism: The Qur'anic proverb calls for pure monotheism, emphasizing that the true support and absolute power lies in God alone. Whoever takes a bond without it, builds his house on weakness.
* Deepening insight into existence: The verse stimulates the intellect and insight to contemplate the reality of things, and not to be arrogant about the phenomena of power or multiplicity, but rather to search for the essence and solid foundation that does not weaken.
* The difference between apparent and reality: A spider weaves a house that may seem complicated, but its reality is weak. This teaches man to distinguish between the shining appearance, which may conceal a latent weakness, and the intrinsic and fixed truths.

Conclusion:

The mention of the "spider" and its home in the Holy Qur'an is not just a depiction of an insect, but a sign of great symbolism and significance. It embodies the absolute weakness of everything that is taken as a support or guardian other than God, and highlights the fragility of doctrinal and intellectual structures that are not based on absolute truth. This verse is an explicit call to use reason and insight to distinguish between true and unshakable power, and illusions and shadows that give a false sense of security. It is a reminder that the true strength of existence lies in the connection with God alone, and that every other building is the "weakest of houses."

## The Hoopoe in the Qur'an: A Symbol of Information, Insight, and Independent Individual Consciousness

Introduction:

The hoopoe is mentioned in the Holy Qur'an in the story of the Prophet Solomon (peace be upon him), not as a passing bird, but as a unique model of accuracy in the transmission of information, independent individual awareness, and insight that distinguishes between truth and falsehood. The story of the hoopoe in Surah An-Naml (verses 20-28) goes beyond just telling a tale about a bird, to be an invitation to reflect on the importance of correct information, the role of the reliable messenger, and how a small being can be the key to opening great horizons of da'wah, and revealing the kingdoms of darkness and polytheism.

1. The Hudhud: Absence with consciousness and return with certain news:

Yastahl al-Dhikr al-Haddad fi al-Qur'an al-Qur'an al-Mu'a'l-Qa'ah al-Mu'a'la'a'l-Qa'aa'l-Qa'aa'l-'A'l-'A'a'a'i'l-'A'a'a'i'a'l-'A'a'a'i'l-'A'l-'A'a'i'a', 'A'l-Da'a'a'i', 'Al-Mu'a'd'a'a'i', 'Al-Mu'ta'a'l-Ta'a'i'l-Ta'a'a'i'l-Ta'a'a'l-Ta'a'i'l-Ta'a'a'l-Ta'a'a'l'al'a', 'Wa'l-Ta'id al-Ta'a'i'l-Ta'id al-'A'l-Ta'a'i'l-Ta'a'a'i'l-Ta'a'a

* Conscious absence (not an inattractive absence): The absence of the hoopoe was not an escape or negligence, but an absence to achieve a great mission. This symbolizes individual consciousness that may move away from the collective to gather information and reflect, and then return with news that changes the course of things.
* Searching for a "Clear Sultan": Suleiman's request for a "clear Sultan" justifies the absence of the Hudhud, and this symbolizes the need for the information one provides to be accurate, documented, and supported by clear proof, not just rumors or speculation.

2. The hoopoe: the carrier of accurate information and sharp insight:

Ya'ati al-hada'd al-bayr al-'aa'i'l-'a'i'a', 'a'l-a', 'a', 'a'l-ta'a', 'a'l-a', 'a', 'wa'l-ta'aa', 'a'l-a', 'a'l-a', 'a', 'a'l-a', 'a'l-a', 'a', a'i'a', 'a'2.2 A.H.A., 2.2.2.2.2.2.2.2.2.2.2.2.2.2.2.2.2.2.2.2.2.2.2.2.2.2.2.2.2.2.2.2

* "I encompass what you did not know": The power of qualitative information: This sentence highlights the value of information possessed by a single individual, which may be absent from the largest organizations (such as Solomon's Army). It is an invitation to appreciate non-traditional sources of information, and to seek knowledge from wherever it is found.
* "News of Certainty": Accuracy and Documentation: Al-Hudhud emphasizes that what he brought is "news of certainty", which indicates the importance of verifying and verifying news, especially those that carry a great weight and result in fateful decisions.
* Insight into revealing the error: The hoopoe did not only describe the queen and her throne, but also revealed the essence of the problem: "I found her and her people prostrating themselves before the sun instead of God, and Satan made their deeds seem attractive to them." This shows a sharp insight that has a distinction between the apparent (king and greatness) and the truth (polytheism and deception), making it a symbol of the enlightened mind that is not deceived by false glamour.

3. The Hoopoe: The Role of the Messenger and the Effective Agent:

The Prophet (peace and blessings of Allaah be upon him) said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) said:

* Trust and Trust: Suleiman's choice of the hoopoe to carry the message shows his complete confidence in his ability to deliver it intelligently and wisely. This symbolizes the importance of choosing the right individuals for sensitive tasks, even if they seem small.
* Responsibility and the consequences of action: Ordering the hoopoe to leave after reading the book and considering the reaction, highlights the importance of taking responsibility after carrying out the task, following up on the results, and not sufficing with just delivering the message.

Conclusion:

The "hoopoe" in the Holy Qur'an is not just a clever bird, but a symbol of the power of accurate and reliable information, the importance of insight that reveals error, and the role of independent individual consciousness in bringing about major changes. It calls for the appreciation of every being who possesses insight and useful information, and urges the search for and presentation of hidden truths clearly and forcefully. The hoopoe, despite its smallness, was the cause of the guidance of a great kingdom, proving that the truth is manifested even through the simplest of creatures, and that God chooses whomever He wills to carry His message and show His signs.

## The Stick in the Qur'an: From the Inanimate Object to the 'Seeking Serpent' – The Symbol of the Living Divine Message and Its Transformative Power

Introduction:

The story of Moses and his staff in the Holy Qur'an is one of the most suggestive and symbolic stories, transcending the boundaries of the historical tale to dive into the depths of the connotations of the divine message and its transformative power. In the verses (Taha 19-21), this stick is manifested, not only as a physical tool, but also as a symbol of the divine message itself, and of the challenges of understanding and applying it. Here, using the approach of the Qur'anic jurisprudence of the tongue, we reveal the dimensions of this symbolism, and how the "stick" transforms from an inanimate object to a "living life that seeks", thus embodying the vitality of the truth and its effective force. It should be emphasized that the "serpent" and "serpent" here do not mean the animal being itself, but rather symbols of deeper brilliance and spiritual and intellectual connotations.

**"He said, 'Throw it away, O Moses': Delivering the Message and Confronting the Truth**

After Moses (peace be upon him) revealed the nature of his "stick" (which we assume to be the divine "newspaper" or "hadith" that carries the challenges of understanding), the direct divine command comes: "Throw it down, O Moses." This "throwing" goes beyond the mere throwing of a physical object on the ground. It symbolizes several complementary meanings:

* Presenting the message and presenting it publicly: It is the declaration of the divine message and its principles to the whole world, and presenting it as a clear argument against falsehood.
* Diving into the depths of the message and confronting its difficulties: "Reclamation" may also mean diving into the depths of divine meanings, and confronting their intellectual and practical difficulties directly without hesitation or hesitation.
* An act that requires courage and trust: It requires courage and trust in God, and a willingness to face the consequences and challenges that this bold proposition may entail in a complex reality.

**"So it is alive and seeking": the vitality of truth and its transformative power**

When Moses responded to the divine command, the divine surprise or manifestation was: "Behold, she is alive and seeking." This transformation, which our esoteric approach refuses to interpret as purely material, acquires rich symbolic dimensions. The "serpent" here does not represent an animal being as much as it symbolizes:

* The vital force inherent in the Divine Message: it is the deep meanings which, when contemplated and "delivered" into the arena of thought and reality, "revive" dead hearts, awaken unsuspecting consciences, and push towards action and change.
* "Jawaniyya" (inner or hidden) meanings: As the interpretation of "vibrating as if it were a jinn" indicated, it may also symbolize "jawaniyya" meanings (inner or hidden) that at first seemed confusing or disturbing to Moses when confronted, but in fact they carry great power and influence.
* "Seeking": Kinetic and Dynamic: Describing it as "Seeking" emphasizes this kinetic and dynamism. The Divine Message is not a static text or a set of purely theoretical ideas, but rather an active, living, and influential force that seeks souls and minds, interacts with reality, and aims to bring about a radical change in the life of the individual and society.
* The Power of Truth in the Face of Tyranny: In the political and social context, this "seeker serpent" represents the power of truth when it is boldly put forward and presented in the face of the regimes of the "Pharaoh" and its false structure. It is the power of the Divine Word and the Principle of Truth that is capable of refuting the arguments of tyrants and exposing the falsity of their magic and deception, as will later be manifested in Moses' confrontation with Pharaoh and his magicians.

**"Qa'l-khud-e-khud-wa'l-ta'l-ta'ah wa'l-ta'ah al-sa'idah al-'awla": Al-Tamkin wa'l-Sitaara'ala al-Qawat-ul-Haq**

The second divine command, "Take it and do not be afraid," comes as a directive to Moses to face this vital force emanating from the message, or these deep meanings that may seem confusing at first, with steadfastness, courage, and possession.

* Fear of the greatness of the message: Fear may be natural in the face of the greatness of the message, or fear of the difficulty of fully understanding it, or even fear of its strong impact and the challenges of applying it in a complex reality. But divine reassurance comes to remove this fear and give Moses confidence and certainty that this power comes from God.
* "We will bring her back to her first life": This promise carries reassurance and empowerment. The "first biography" of the stick/newspaper may be in its state as a written text before its vitality and potential power are manifested in "recitation" and reflection. Or perhaps it means that Moses, after overcoming his initial fear and deeply understanding this force, will have the ability to control this "seeker serpent"—the manifested force of truth—and direct it to be a building and guiding tool, not just a confusing or frightening force. This suggests that the intellectual challenge can be overcome, and that difficult meanings can be positively absorbed and employed. In the social context, this means that the power of truth, even if it may seem shocking or seismic at first to the systems of falsehood, can be used to build a society of justice, freedom, and rectitude.

**Conclusion**:

These verses brilliantly depict how the divine text, when "cast" (subtracted and confronted) and pondered in depth, reveals its immense vitality and power, symbolized by the "seeking" serpent. And how dealing with this power requires courage, certainty, and trust in God. God Almighty grants strength and empowerment to those who sincerely seek to understand and act upon His message, not only on an individual level, but also in the wider arena of the conflict between truth and falsehood, to show that only the truth, even if it may seem confusing or frightening at first, can bring about change and establish justice.

## "The Bear" in the Qur'an: The Bears of the Worldly Life and the Erosion of the "Mansa" – A Reading of the Symbolism of Hidden Corruption and the Lessons of the Lesson

Introduction:

The word "dabbah" is used in many places in the Qur'an, and is often interpreted literally as "an animal that walks on the earth." However, the approach of the "Qur'anic jurisprudence of the tongue" invites us to go beyond this superficial understanding to deeper connotations related to the root of the word "dabb", which means slow movement, dabbib, and hidden penetration. From this perspective, the "dabbah" in the Qur'an becomes a symbol that goes beyond the animal being, to include all living things on earth, and perhaps to refer to the bears of the worldly life with all its hidden details, the whispers of the soul, and even the hidden forces that corrupt and penetrate. In the story of the death of Solomon (peace be upon him), the "dabba" takes on an additional dimension to refer to the inevitability of the elimination and the erosion of the "mansa" due to earthly causes.

**The "Daba" as a Symbol of Everything on Earth: The Universality of Creation and the Significance of the Hidden Movement**

The Qur'anic use of the word "dabbah" suggests a greater comprehensiveness than just a conventional animal, highlighting the power of the Creator and the generality of His Sunnah:

* Everything that moves on the earth: In verses such as "There is no animal on earth except on Allah for its sustenance" (Hood: 6), "beast" is used to include every living thing that moves on the earth, from the smallest insects to the largest creatures, including man himself. This highlights the ability of Allah Almighty to take care of all His creatures and provide for them, no matter how small or hidden their movements.
* Significance of slow movement and penetration: The root "dbb" refers to the slow, penetrating movement. This meaning gives the "bear" a symbolic dimension that refers to objects that move invisibly, or influences that creep in slowly without being directly noticed at first, and then make a significant impact.

**The "Bear of the Earth" in the Story of Solomon: The Hidden Corruption and the Erosion of the "Woman"**

Al-Da'ba al-'A'dah al-'Awwal al-'Awwal (s.a.w.a.) (s.a.w.a., s.a., 14) point of view, the point of view of the Qur'an, the contemporary al-'ayyah, and the tafsiraat al-taqlidiyah: It is a matter of great concern that the messenger of Allaah (peace and blessings of Allaah be upon him) said:1

* Judgment of death: "When We decreed death for him" does not mean "our nation", but rather the issuance of the inevitable divine judgment of his death and the approach of his term. Death has become a predestined fate that is inevitably coming.
* "Manasah" and its connotations: It is not necessarily only a physical stick. The root "nsa" carries the meaning of delay. "Forgetful" here means "the instrument, the means, or the situation that delays something" (in this case, death) and "temporarily forgets it." It includes everything that keeps life and the body healthy and delays death, such as: a cane to help, glasses, artificial teeth, the immune system, the health system, sports, and even science and medical research that seeks to delay the effects of aging and disease.
* The "earth beast" as a symbol of pervasive corruption: it is not the earthly insect, but "every earthly cause" (physical or biological) that "leads to the erosion and destruction of this man." It may be a chronic disease, a weakened immune system, an aging that affects organ function, or an accident. It is the earthly causes that inevitably lead to death.
* "Eating away at his place": gnawing at the foundations of life: that is, these earthly causes ("dabba") began to erode and gradually weaken all means of delaying death and preserving Solomon's life and health. It can be expanded to include the "eaters of the age", the hidden forces that corrupt societies from within, such as administrative corruption, destructive ideas, and obsessions.
* "When it came off": the stability of the final state: it is not "he fell to the ground", but the root "kh r" (conjunction, vision/stability) means "he remained in his inherent state, he stabilized his position and did not change for the better". That is, when Suleiman continued his deteriorating illness and did not recover despite all efforts, he was confirmed in this state immediately before death.
* Djinn as a symbol of experts: They are not necessarily supernatural beings, but rather symbolize the "hidden workforce of experience and skill" harnessed to Solomon, such as the doctors and researchers who sought to cure him.
* "They have been in humiliating torment": hard work in vain: "Humiliating torment" here is not a punishment, but "a continuous hard effort that does not lead to the desired result" (healing). It is fatigue, vigilance, and exerting the utmost scientific and medical effort in vain in the face of God's inevitable judgment of death.

A new reading of the verse (Saba: 14):

"When we sentenced Suleiman to the inevitable death and his time approached, the expert workforce around him (jinn/doctors/researchers) did not indicate the fact that his death was imminent and inevitable except that they saw the earthly causes (the earth's beast) gradually eroding and weakening all means of preserving his health and delaying his death (his manasat). It was only when Solomon settled on his deteriorating illness and did not recover despite all efforts, only then did those expert manpower (the jinn) realize that if they had truly known the unseen (i.e., they knew the inevitability of death and the futility of their attempts), they would not have continued this arduous and strenuous effort (the humiliating punishment) that did not prevent God's judgment."

**Linking the New Reading to (p. 34): The Temptation of Illness and the "Throwing of the Body"**

"And We tempted Solomon and cast on his throne a body, and then I will be a prophet" (p. 34). This verse corresponds to the new reading. "Throwing the body on the throne" is not a demon's sitting, but rather a reference to Solomon's reaching the stage of severe illness that made him unable to move and perform the tasks of the king, so he became like a "body" lying on his chair as a result of the strife of illness. Then "Anab" may mean his return to God with patience and submission, or the beginning of temporary improvement, or even his delegation of things. This sedition and this sedition pave the way for the death of him later on.

**"The Bears of the Day of Judgment": The Last Warning Verse and the Manifestation of Corruption**

It is ayat al-qa'imah, ya'dabah min al-'aa'aa'a'aa'i', "Da'ba'a', 'a'l-a', 'a'l-'a', 'a'l-'a'a', 'a'l-

* The Apocalypse Bear: The Manifestation of Latent Corruption: This "Bear" is not just a superanimal, but a symbol of the manifestation of the corruption that has been carried on the earth throughout history, and reached its peak at the end of time. It is the inevitable "result" of the corruption that has gnawed at the hearts of people and their societies, and it has surfaced as undeniable evidence.
* "Speaking to them": revealing the facts and removing confusion: "Speaking to them" here is not necessarily a verbal dialogue, but rather a revelation of facts and a manifestation of the proofs that show that people were not sure of the signs of Allah. It is the moment when all the causes of corruption, manifestations of deviance, and false ideas become apparent and cannot be concealed.
* The significance of not believing in the signs: The emergence of this "beast" is an inevitable result of people's disbelief in the visible and hidden signs of Allah in the worldly life. When they are offered to contemplate and believe, corruption accumulates to bring out its "stubble" that shows them the truth with shocking clarity.

**Conclusion:**

The word "dabba" in the Qur'an goes beyond its simple linguistic concept to become a symbol with deep and multiple meanings. It refers to everything that is happening on earth, to the hidden corruption that slowly permeates souls and societies (as in the case of Solomon's Bear), and warns of the shocking manifestations of this corruption at the end of time (the Resurrection Bear). This Qur'anic symbolism calls for constant vigilance, contemplation of the visible and hidden verses, and work to remove corruption from its roots before it escalates and exposes its "dabba" that declares destruction. It is an invitation to be aware of what is going on around us and within us, before it is too late.

## The Butterfly in the Qur'an: The Symbolism of Fragility, Dispersion, and Aesthetic Transformation

**Introduction:**

The butterfly is not mentioned by its explicit name in the Holy Qur'an, except in a metaphorical context that carries deep connotations related to its fragility, dispersion, and distinctive behavior on the Day of Judgment. In Surah Al-Qara'a, the condition of the people on that great day is described: "The day when people will be like a bed spread out" (Al-Qara'a: 4). This verse, using the approach of the "Qur'anic jurisprudence of the tongue", invites us to contemplate this profound rhetorical picture, in order to understand not only the description of the condition of the people on the Day of Resurrection, but also the inherent symbolism of the butterfly as an entity, and the transformations, fragility, and aesthetic connotations it refers to in a context other than the direct Qur'anic context.

**The Butterfly in the Qur'an: A Symbol of Dispersion and Humiliation on the Day of Judgment**

The only mention of the butterfly in the Qur'an comes to describe the condition of people on the Day of Judgment, a description that carries strong connotations:

* (Ya'aa'a'aa'l-'aa'al-'aa'ah: 4)
  + Bedding: It refers to a specific type of bedding that hovers around the fire at night and falls into it, or a bed that spreads a lot and flies in every direction without direction.
  + Scattered: Scattered and scattered that is flying without order or direction, such as dust or scattered atoms.
  + The Significance of Frailty and Weakness: The likeness of people to a bed highlights their weakness, fragility, and weakness in the face of the horrors of the Day of Judgment. Just as the bed is weak and unable to resist the wind or fire, so the people on that day have no strength or strength, they flounder and are scattered from the intensity of fear.
  + Significance of distraction and loss: The spread of the bed suggests confusion, confusion, and loss of direction. After people in this world were walking according to goals and interests, on that day they become without a goal or direction, flying here and there as if they were atoms in vain.
  + Abundance and generality: bedding often appears in large numbers. This analogy refers to the large number of people who will be gathered on that day, and their dispersion in every direction.

**The Butterfly Outside the Qur'anic Context: A Symbol of Transformation, Beauty, and Weakness**

Although the Qur'anic context of the butterfly is negative (associated with dread and weakness), in reality and in general culture, the butterfly carries other connotations that can be inspired by a deeper context of contemplating God's creation:

* Metamorphosis: A butterfly goes through an amazing life cycle from egg to larva, then pupae, then a full butterfly. This transformation signals radical transformation and renewal. It can inspire man to reflect on his ability to change and grow spiritually, and to move beyond his primitive stages into more beautiful and perfect forms.
* Symbol of beauty and attractiveness: Butterflies are known for their bright colors and exquisite wing patterns, making them a symbol of beauty, delicacy, and attractiveness. This beauty is one of the signs of God in the beauty of His creation, and it invites man to contemplate the manifestations of divine creativity even in the smallest of creatures.
* Symbol of fragility and short life: Despite its beauty, the butterfly is a fragile creature with a relatively short lifespan. This reminds man of the nature of mortal earthly life, and that outward beauty and strength may conceal fragility and weakness. It is an invitation to contemplate the disappearance of grace and the inevitability of annihilation.
* Collaborating with nature: Butterflies contribute to pollinating flowers, highlighting their vital role in the ecosystem. This refers to the harmony and cooperation between the creatures in the universe, and each being performs its role in an integrated system.

**Conclusion:**

The mention of the butterfly in the Qur'an, albeit in a context that describes the horror of the Day of Judgment and the weakness of people, presents a profound rhetorical picture that goes beyond mere simile. It is a reminder of man's vulnerability and the limitation of his strength before God's will, and of the need to prepare for that day. At the same time, we can draw inspiration from the butterfly, as a living organism, other connotations related to transformation, beauty, vulnerability, and the life cycle. The Qur'an, with its miracles, always calls for contemplation of God's traditions in His creation and the destiny of man, in order to redirect him towards faith and good deeds.

## The Dinosaur in the Qur'an: The Absence of a Name and the Presence of Signification – From the Bears of the Earth to the Tales of Legends

Introduction:

The name "dinosaur" is not explicitly mentioned in the Qur'an, which is natural given that this term is a modern scientific term dating back to later discoveries. However, the absence of a noun does not mean the absence of signification or signification. The Holy Qur'an, the Book of Guidance and Miracles, addresses humanity in all times and places, and provides general signs that enable subsequent generations to explore the signs of God in the universe. With the approach of the Qur'anic jurisprudence, we can understand the reasons why dinosaurs are not mentioned by name, how the general Qur'anic verses cover their existence within a broader context of the greatness of creation and the Sunnah of God, and how these huge creatures may have left a trace in the human imagination that has been turned into mythical tales.

**The Qur'an: A Book of Guidance, Not a Detailed Scientific Book**

The main purpose of the Holy Qur'an is to guide people to worship God alone, and to provide legislation that regulates their lives and reforms. It is not intended to be a comprehensive scientific or historical book that mentions all creatures or events in precise detail.

* Focus on the spiritual and moral message: The Qur'an focuses on building man spiritually and morally, on the relationship between the Creator and the creature, and on the basic principles of faith and good deeds. Mentioning scientific or historical details of each object or event will not necessarily add to this central message.
* Addressing the contemporary mind of the revelation: The Holy Quran was revealed to the Prophet Muhammad (peace be upon him) in an Arab environment that had no knowledge or discoveries about dinosaurs. Mentioning them by name or in detail would not have been understood or of direct benefit to them in the context of divine guidance and guidance. The Qur'an addresses people with what they perceive and understand in order to have a deeper impact.

**Generalities in Creation: Verses that Include Everything Not Mentioned**

The Holy Qur'an talks about God's creation in general, and mentions some creatures as examples and verses that indicate His power. There are general verses that can include dinosaurs and other creatures that were not known at the time of the revelation of the Qur'an:

* "And He creates that which you do not know" (An-Nahl: 8): This comprehensive verse clearly indicates that the knowledge of Allah is broader than the knowledge of human beings. Just as God created horses, mules, and donkeys for people to ride, He also created other creatures that man did not know at the time of the revelation of the Qur'an, or even in later times. Dinosaurs, with their enormous ephemeral existence, fall within this range of "what you don't know," indicating the perfection of God's knowledge and the greatness of His creation that transcends the boundaries of our temporal and spatial perception.
* The word "beast" includes everything that moves on the earth: The Almighty says: "There is not a beast on the earth, nor a bird that flies with its wings, except nations like you. It is gathered to its Lord, which enhances the comprehensiveness of creation and the precision of divine management.
* The Extension of Creation in Time and the Year of Annihilation: The Qur'an refers to stages in the creation of the heavens and the earth without defining them precisely. The presence of dinosaurs opens a horizon for reflection on the stages of the creation of the earth and the development of life on it before the appearance of man. Its extinction also falls under the Sunnah of Allah in annihilation and change: "Whoever is on it will perish, and the face of your Lord, the Most Majestic and Honorable, will remain" (Al-Rahman: 26-27). This reinforces the idea that no matter how great the powers will disappear, and that survival belongs to God alone.
* The "bear" as a symbol of primitive life: The denotation of "bear", which refers to slow movement and penetration, may also symbolize the primitive and deep stages of life on earth, where huge creatures were scattered and spread before giving way to other creatures.
* "The creation of the heavens and the earth": An indication of the great stages of creation: The Holy Qur'an mentions the creation of the heavens and the earth in many verses, without defining each stage precisely, and this can include the ages of the dinosaurs: "Have they not looked at the sky above them, how We built it, adorned it, and its furrows, and the earth We stretched it out, and cast into it my seeds, and brought forth in it from every joyful pair"3 (Q: 6-7). These verses call for reflection on the greatness of the creation of the earth, which went through different stages, during which it witnessed the emergence of various creatures and ecosystems, including dinosaurs. This reinforces the idea that the universe contains wonders and traditions that are beyond our limited comprehension.

**Dinosaurs in the Human Imagination: From Past Reality to Mythical Tales**

Despite the lack of ancient scientific knowledge of dinosaurs, it is very likely that these creatures left a mark on the human imagination, eventually translating into mythical tales of huge and strange creatures.

* Global myths about giant creatures: Myths and folklore around the world abound with stories of giant creatures that resemble dinosaurs in some of their characteristics, such as dragons with their enormity and scaly skin, and giant sea and land monsters. These myths may have been indirectly inspired by dinosaur remains (such as fossilized bones) that have been discovered and interpreted in miraculous ways throughout history.
* Interpreting dinosaur remains as "myths": Before the development of paleontology, humans found huge fossilized bones and strange fossils. These discoveries were often explained by attributing them to giants, gods, or other mythical creatures, which enriched oral and written tales. This refers to the tendency of humans to create myths to explain incomprehensible phenomena.

**The bottom line:**

Muslims believe that God is the creator of everything, including dinosaurs, even if the Qur'an does not mention them by name. Not mentioning them explicitly does not negate their existence, but is in line with the nature of the Qur'an as a book of guidance that focuses on what is necessary for faith and good deeds, and leaves the fields of scientific discovery and research to the human mind and research, with general verses that can include them. The discovery of dinosaurs and other ancient creatures is itself one of God's verses that refers to the greatness and diversity of His creation, and invites man to contemplate the wonder of God's creation and the comprehensiveness of His power and knowledge. The relationship between dinosaurs and mythological tales also shows how reality, even if it is fleeting, can inspire the human imagination and form part of cultural heritage.

**Germs and Microorganisms in the Qur'an: The Symbol of "Hidden Corruption" and the Penetration of Falsehood**

Introduction:

The Qur'an does not mention "germs", "bacteria" or "viruses" in their modern scientific name, but it speaks of disease, corruption, harm, and affliction in multiple contexts. With the approach of the "Qur'anic jurisprudence", we can draw inspiration from these concepts the symbolic connotations of invisible beings that affect human existence, and how they represent the "hidden corruption" that infiltrates souls and societies, infiltrating to cause destruction and calamity. These creatures, though small and invisible to the naked eye, embody the power of the influence of the invisible, and are a sign that the deepest challenges may come from an unexpected source.

**Hidden Corruption: From Body to Soul and Society**

The Qur'an describes various forms of corruption and harm, and suggests that some of them may be hidden and indirect. In this context, the concept of microorganisms and microorganisms can be linked to:

* Physical illness: It is the physical cause of many diseases and epidemics that affect and weaken the body, and may cause death. This highlights the fact that human weakness may come from the tiniest and smallest creatures.
* Spiritual and moral corruption: Since germs work in secret and infiltrate the body to wreak havoc, they can be symbolically linked to the spiritual and moral evils that infiltrate hearts and minds. Such as hypocrisy, hypocrisy, envy, hatred, backbiting, and lying, which corrupt the soul and gnaw at society from within, without seeing clearly at the beginning, until it worsens and causes total destruction.
* Destructive ideas and false approaches: Some ideas that corrupt the mind, and approaches that undermine values, can be likened to germs. They spread covertly, penetrate the collective consciousness, and cause intellectual and social diseases, leading to weakness and fragility in the spiritual primacy of societies.

**The Verse of "What Is Not Seen": On God's Ability and Man's Weakness**

The enormous existence and influence of these invisible beings is a great sign on several levels:

* The greatness of God's creation: God's power is manifested in the smallest details, as His creation of these micro-beings and their great influence is a proof of the perfection of His power and knowledge, which is not surrounded by anything.
* Man's weakness and humility: It reminds man of his weakness in front of these creatures that he does not see, and which may be the cause of his destruction. This establishes the principle of humility and distances oneself from arrogance by apparent power or knowledge.
* An invitation to research and contemplation: The existence of these beings that cannot be seen with the naked eye invites man to delve deeper into the kingdom of God, and to use reason and tools to uncover hidden truths.

**Warning against tolerance of "hidden corruption"**

One of the connotations of germs and microorganisms is that they require great care of hygiene and sterilization to counteract them. This can signify:

* Spiritual and intellectual purification: The necessity of continuous purification of the soul from the "germs" of sins and passions, and from the "viruses" of suspicions and destructive thoughts. Neglect of this cleansing exacerbates the spiritual "disease."
* Caring for the community: The need to protect society from the spread of the "germs" of moral and social corruption, through awareness, education, the promotion of virtue and the prevention of vice, and the fortification of values.
* Responsibility to protect common sense: Just as germs attack a healthy body, corrupt thoughts attack common sense. This places a great responsibility on man to protect his instinct and mind from pollution.

**Conclusion:**

Germs and microorganisms, although they are not mentioned by name in the Qur'an, have a deep symbolic significance that can be deduced from its texts that speak of disease and hidden corruption. It embodies a great sign of God's power in His smallest creatures, reminds man of his weakness, and calls him to constant vigilance against "hidden corruption," whether physical, spiritual, intellectual, or social. The Qur'an teaches us that challenges can come from where we cannot see, and that protection requires constant insight and cleanliness, both outwardly and inwardly.

## The Animal as a Symbol of Challenge and Miracles: Transcending the Paranormal to the Esoteric Sunnah

**Introduction:**

The Qur'anic stories in which animals appear as "verses of defiance and miracles" have long been seen as "supernatural" that alter God's universal traditions. Stories such as Saleh's Necklace, Moses' Stick Turned into a Snake, and the Bird's Revival of Abraham have often been interpreted as physical miracles that violate the laws of nature. However, with the approach of the Qur'anic jurisprudence of the tongue, which emphasizes that the Sunnah of Allah is unalterable, it becomes clear that these "verses" are not a violation of the Sunnah, but rather manifestations of deeper Sunnah that we may not perceive with our eyes, or they are a transformation of the surface into an inner meaning that God wanted, which speaks to the mind and the soul, and not just material dazzle. These animals, then, were not merely instruments of sensory miracles, but symbols and signifiers of the power of truth manifested in the esoteric traditions of God, and a challenge to the forces of falsehood that thought they controlled the traditions of existence.

**Naga Saleh: The Verse of a Sustainable Economy and the Challenge of Hegemony**

Salih's camel is mentioned in the Qur'an as a "sign" and as a test for the people of Thamud: "This is Allah's sign for you, so eat it in the land of Allah, and do not touch it with evil, and a painful punishment will take you away" (Hood: 64). The traditional interpretation emphasizes that she emerged from a rock as a physical supernatural. Deep contemplation points to a further connotation:

* The camel as a symbol of a just economic system: The camel here may symbolize a sustainable and just economic system based on the distribution of resources (water and pasture) among all members of society, without monopoly or exclusion. "Eat them up in God's land" means making room for the common natural resource to be available to all, without being controlled by any group or group.
* "Drink a known day and a known day": The division of water between the camel and the people (in other verses) refers to a just law for the distribution of wealth, where the powerful do not possess all the resources, but rather the weak (represented in the camel).
* "Naka Sterility": Challenging Economic Injustice: Naka Naka was not just killing an animal, but a rejection and challenge to this just order, and an attempt to regain control over resources by the arrogant class. It is a revelation of economic and social corruption.
* The verse was not so much in its physical exit from the rock as it was in its ability to live according to this just system and its defiance of the system of injustice that the people were in.

**The Stick and the Serpent Seeker: The Symbol of the Living Divine Message and the Power of Truth**

In the story of Moses, the stick turns into a "serpent that seeks" (Taha: 20-21). Traditional interpretation sees it as a magical, physical transformation. Our esoteric understanding affirms that the stick is not just a tool, and the "serpent" is not just an animal:

* The stick as a symbol of the divine message/newspaper: The stick here is the divine message that was revealed to Moses, or the newspaper that holds the truth.
* "Receiving": Presenting the truth and confronting falsehood: Moses' command to "throw" it is not just a physical throwing, but it is to boldly put forward this message (the truth) in the arena of conflict with falsehood, and to face the challenges it contains.
* The "Seeker Serpent": The Power of the Manifested Truth: Becoming a "seeking" serpent is not a physical metamorphosis, but a manifestation of the vital force inherent in the divine message. The message is not a static text, but it is alive, active, "seeking" in souls and minds, and bringing about a radical transformation in reality. It is this vital force that nullifies the magic of falsehood and its falsity.
* "Take it and do not be afraid": Trust in the truth: Moses' command to take it and not to be afraid of it is an invitation to trust in this power (the truth), to face the initial fear of its depth or challenges, and to enable it to be used in the administration of justice.

**The Revival of the Bird of Abraham: Activating the Esoteric Understanding of the Resurrection and the Significance of "Life"**

In the story of Ibrahim (peace be upon him) and his question about how to revive the dead (al-Baqarah: 260), he asks him to take four birds, then cut them and make a portion on each of them, then he invites them to come to him in pursuit. This verse was interpreted as a physical revival of the bird after it had been cut down. Deep contemplation points to other signs:

* Bird as a symbol of disparate meanings: "Bird" here may symbolize scattered meanings, disparate concepts, or fragmented facts that are scattered in people's minds or in texts.
* "Cutting them up" and "making each mountain a part": This process symbolizes the deconstruction of these fragmented meanings, distributing them to the "mountains" of human understanding or the different fields of reality, and repositioning them for a deeper understanding.
* "Then let them come to you": this is the moment of "revival". It is not a physical revival of the bird, but a revival of the meaning inherent in these disparate knowledges, and linking them together to form an integrated system of understanding and consciousness. When the understanding is complete, the meanings "come" in a complete "quest" (quickly and spontaneously), and he realizes how God gives life to the dead, that is, how He restores life and effectiveness to scattered concepts, and how He connects causes to their causes according to established traditions.
* Resurrection as a "revival of meaning": The story teaches us that the resurrection of the dead in the hereafter is not just the restoration of life to bodies, but the restoration of life and effectiveness of all the actions and meanings that man has done in his worldly life, to be held accountable for.

Conclusion:

The animals in the stories of Qur'anic challenge and miracles are not merely tools of material "supernatural" that contradict the Sunnah of Allah. Rather, they are eloquent symbols that point to the esoteric traditions of God, and they present a profound challenge to the minds and souls. The Eagle teaches us economic justice and exposes tyranny, the "Seeker Serpent" embodies the power of the living truth that nullifies the falsehood of falsehood, and the "Living Bird" shows us how to revive meanings and integrate understanding. These verses exalt the importance of contemplation, and indicate that the greatness of God is manifested in the perfection of His Sunnah, and that the "miracle" is in God's ability to reveal deep and inward truths through phenomena that may seem simple, to shake the convictions of the oppressors and stabilize the hearts of the believers.

## Conclusion of the series "Animals in the Qur'an: Meanings and Meanings": A Continuous Journey in the Sea of Words and Symbols

At the conclusion of this blessed series, and after we have sought together on a contemplative journey in which we have been inspired by the importance of "deciphering the Qur'an" and "our individual responsibility to understand it", we hope that we have shed light on some of the symbolic and moral dimensions of animal concepts mentioned in the Book of Allah. It was an attempt to go beyond the apparent literal meanings, and to dive into the depths of the connotations that open wider horizons of understanding and consideration, and make the Holy Qur'an a living discourse that interacts with our reality and challenges.

This contemplative journey has shown us that every being created by God, and every parable that He has struck in His Book, carries with it rich verses and lessons, which are not limited to a specific time and place, but whose wisdom is manifested in every age for every contemplative person who strives sincerely and sincerely. Through "The Wisdom of Proverbs, Not the Appearance of Analogy", it has been assured to us that the Qur'anic proverbs, even those that have been used by animals, are not to belittle or insult, but are miraculous rhetorical tools to embody deep moral and behavioral states, which invite us to reflect, warn and elevate.

We have pondered how "ants" can symbolize challenges, obsessions, and negative thoughts that may invade the hearts, and how the "cow" – as it was manifested to us through the analysis of its root "cow" using the methodology of the "Qur'anic jurisprudence" – represents stagnant ideas and beliefs that need a metaphorical "slaughter" (i.e., a deep critical and analytical "cow") in order for the soul to be liberated and developed**. (For those who want to delve into the methodology of deconstructing words and extracting their meanings, especially with regard to the verb "cow" and its structural connotations, you can refer to our book "The Jurisprudence of the Qur'anic Tongue: A New Approach to Understanding the Text and the Manuscript", where this has been detailed in various applied discussions)**

In "The Elephant", it became clear to us the magnitude of the challenge facing outdated ideas and ignorance, and how the "Ababil Bird" could symbolize the power of contemplation and knowledge that refutes falsehood. "Horses, Mules and Donkeys" taught us the eloquent lesson of choice and responsibility, between creativity and departure (the horse), between hindering ideas (mules), and between ignorance and blind imitation (donkeys). In "The Mosquito" we found evidence of the accuracy of God's creation, and that the Qur'anic meanings are deep and tolerate balanced contemplation that does not go beyond the constants of the text and language, but rather inspires Among them are the principles of understanding.

The ultimate goal of this contemplation, and of this series, is not merely to search for new or strange meanings, but to activate the heart and mind to understand God's eternal message, and to make the Qur'an more vibrant and influential in our daily lives. It is an invitation to deepen our understanding of its meanings, to encourage constructive critical thinking, and to reform oneself and society based on its guidance.

The Book of God is still an inexhaustible resource, and the more we delve into it with authentic tools of understanding and conscious approaches, the more its verses reveal to us new treasures of wisdom, guidance and light. The task of the researcher and the thinker remains to combine originality and contemporaneity, and to adhere to the rules of correct understanding derived from the text itself and its internal logic, in order to please God and benefit His servants.

We ask Allah to accept this humble effort from us, to make it sincere to His noble face, and to open the doors of understanding His Book and contemplating its verses for us and for you. Praise be to Allah, first and foremost, for He is the Guide to the right path.

# The Series of Slaughter and Redemption in the Qur'an: Renewed Visions

## Slaughter and Slaughter in the Qur'an - Is it Blood or Meaning? Rereading "Separate and Sacrifice"

**Introduction: Decoding Divine Commands**

Our series continues its journey of exploring central Qur'anic concepts, challenging literal interpretations that often associate certain divine commands with physical violence or bloody rituals. Having delved into the concepts of murder, coercion, juggernaut, invasions, and slaughter, we now come to two words that have their own impact on the religious conscience and are strongly associated with sacrifices and bloodshed: **slaughter (slaughter)** and slaughter (slaughter).

Is the divine command of Abraham to "slaughter" his son (as discussed in a previous article), or the command in Surah al-Kawthar, "separate from your Lord and commit suicide," understood exclusively in their direct physical framework? Or does the language of the Qur'an, with its richness and depth, invite us to explore deeper layers of meaning that go beyond blood and body toward symbolic, spiritual, and methodological dimensions related to connection to God, the purification of religion, and the mastery of action? Based on the critical analyses we have reviewed, this article offers an alternative reading of these two concepts, with a particular focus on the restoration of Dismantling the matter of "sacrifice" in Surah Al-Kawthar, and merging the different interpretations that we have put forward in our dialogue.

**1. "Slaughter": From Conquering to Killing the Ego (Quick Review)**

As we discussed earlier, critical analysis suggests understanding "slaughter" (slaughter) in terms that go beyond killing an animal:

* **As a metaphor for oppression and humiliation:** a description of the state of enslavement and deprivation of dignity.
* **As a symbol of sacrificing outdated beliefs:** In the story of Abraham, the command to "slaughter" the son is read as an order to "kill the ego" and attachment (whether through ignorance, tradition, or even excessive attachment to the son himself), as a prelude to spiritual development and complete submission to God.
* **As a negation of the general ritual of sacrifice:** The practice of the common sacrifice is seen as a later "superstition and human invention", which has no origin in a divine command or a confirmed prophetic tradition in the time of the early exegetes, according to the critical proposition.

**2. "Separate from your Lord and commit suicide": dismantling the command and reassembling it**

This is the essence of our discussion in this article. The verse in Surah Al-Kawthar has historically been the subject of various interpretations, but the alternative interpretations presented in our sources (and during our dialogue) challenge the prevailing readings (whether they link it to ritual prayer or to the sacrifice of the body in Hajj) and provide a new construction of meaning based on:

* **First: Rereading "Chapter" – Beyond Ritual Prayer:**
  + **Linguistic and morphological challenge:** The traditional recitation of the word is "separation" (by breaking the strict lam), as a verb of command from "sala" (establishes prayer), and the omission of the yaa is consistent with the rules of command for the other ill. However, based on the principle that the formation is a human ijtihad and that the original Qur'anic script (without formation and dots) is the basis, the possibility of reading the word as "separation" (with the silence of the lam) is raised.
  + **Alternative (1) - Separation and Filtering (Root: Ps. L.L.):**  Based on the root (ḤaṣṭIt is a systematic call to purify the understanding of religion and return to the pure essence of revelation.
  + **Alternative (2) - Connection and Connection (Root: Ws.L.):** Based on the root (W.S.) which is useful for connection and connection, and as I suggested in our interview, the possible meaning becomes: **"Separate (or connect) your heart and mind to your Lord and communicate deeply with Him"** through this great good (Qur'an). It is an invitation to deepen the spiritual, intellectual, and cognitive connection with God through His Book and His contemplation.
* **Second: Reinterpreting "and suicide" – mastery and confrontation with the body:**
  + **Rejection of the Traditional Secondary Interpretation: The** interpretation that associates "and suicide" with the slaughter of the body (camels) as a general ritual is rejected, and is historically considered a less common view, and is often limited to the rituals of Hajj only.
  + **Suggested alternative meaning (linguistic meaning of slaughter):** "slaughter" here is linked to the meanings related to mastery, confrontation, and initiation of something at the beginning of its time and importance:
    - **"Sacrifice of work":** Performing it at the beginning of its time with perfection and dedication.
    - **"Destroying things scientifically":** Achieving the goal of understanding and mastering them cognitively.
    - **"Slaughtering the thing":** meeting and confronting it directly and forcefully.
  + **Application of meaning:** Based on this, the meaning of "and suicide" in the context  **of filtering the Qur'an (alternative 1 for a chapter)** or **communicating through it (alternative 2 for a chapter)** becomes: **"Master this work (whether it is filtering and contemplation or communication and connection), do it at the beginning of its time and with the utmost effort, and face and face the challenges of understanding and applying it with courage, mastery and steadfastness."**

**3. The Integrated Image of the Divine Command: A Systematic and Spiritual Call**

According to this alternative critical reading on both levels, the command to "separate from your Lord and sacrifice" shifts from a matter of physical rituals (prayer or the slaughter of an animal) to  **a deep, practical and spiritual command to deal with "al-Kawthar" (the Holy Qur'an as a source of great good):**

* **The first aspect (purification and mastery): "Describe and purify the Qur'an from impurities for the face of your Lord, and master this work by facing its challenges steadily and with knowledge."** (A call for the establishment of a critical and rigorous contemplation approach).
* **The second aspect (connection and mastery): "Pray your heart and mind to your Lord through the Qur'an, and master this connection by facing its obstacles steadily and with knowledge."** (An invitation to deepen the spiritual and cognitive relationship with God through His book).

Both aspects completely distance themselves from the bloody meaning of sacrifice and elevate the divine command to an intellectual, methodological and spiritual level related to how to receive the revelation (al-Kawthar) and interact with it with the utmost sincerity, mastery and confrontation.

**Conclusion: From Blood to Method and Meaning**

Rereading the concepts of "slaughter" and "slaughter" in the light of critical linguistic and contextual analysis, as presented and developed in our dialogues, offers us a radically different perspective. It denies the literal meaning of "slaughter" in the story of Abraham to turn it into a symbol of sacrifice of ignorance and ego, and rejects the universal ritual of sacrifice as a later human invention that lacks a solid Qur'anic origin. It also reinterprets "separation from your Lord and sacrifice" as a divine command not related to ritual prayer or the slaughter of the body, but rather represents a deep systematic and spiritual call either to purify and purify the Qur'an. Or to have a deep connection with God through him, with the need to master this effort and face its challenges steadily and with knowledge.

Although this reading challenges the traditional consensus and requires further research and reflection to consolidate it, it is in line with the general orientation of this series towards a more in-depth, spiritual and intellectual understanding of the message of the Holy Qur'an, stressing that divine commands may carry with them meanings and calls for intellectual and spiritual elevation that go far beyond direct physical understanding and rituals that may empty religion of its essence.

## "I see in a dream that I am slaughtering you" - the symbolism of sacrifice and transgression of the letter in the story of Abraham

**Introduction: Reading Beyond the Knife**

The story of the vision of Abraham (peace be upon him) and his order to slaughter his son is one of the most influential and profound stories in the Qur'an, but it is also one of the most questionable when read literally and directly. How can Allah, the Most Gracious, the Most Merciful, order a prophet to kill his son? Is this consistent with the principles of justice and mercy that are the foundation of religion?

This article, part of our series on deconstructing the central concepts in the Holy Qur'an, provides a critical and reflective reading of this story, using the methodology of "Qur'anic jurisprudence" and tools for analyzing the linguistic and semantic structure of words. We will revisit two key words in the Holy Verse ("O my son, I see in a dream that I am slaughtering you") (Al-Safat: 102): "Dream" and "I will slaughter you", to reveal how an understanding that goes beyond the direct letter may offer us a deeper and more consistent vision with the essence of the divine message, a vision that focuses on sacrifice Morality and spiritual development rather than physical violence.

**1. "In a dream": the awakening of the soul not the snooze of the body**

As we reviewed in the previous topic (Topic X), a critical reading of the possible original Qur'anic drawing of the word "Manam" (Manam) and its analysis with the integrated pairing methodology ("Who" + "Sleep") leads us to understand it not as a state of sleep, but **as "a phase or a process of growth, development, and awareness in wakefulness."** It is the "growth" of the soul and the mind.

* **"I see in a dream" no** longer means seeing a dream, but **"I see with my vision and realize in the course of our growth and development."** It is a moment of revelation and insight that comes in the context of the spiritual and intellectual awakening of Abraham and his son, and not just a night vision.

**2. "I will slaughter you": the symbolism of fatigue and sacrifice, not physical murder**

Here we come to the second central word, "I will slay you." Traditional understanding links it directly to killing with a knife. But the analysis we put forward earlier, which is based on the possibility of metaphorical meaning and deeper root connotations (ybh), offers an alternative:

* **Slaughter as a symbol of fatigue and hardship:** "Slaughter" can be understood here in a metaphorical sense that signifies **"extreme fatigue, extreme exhaustion, exposure to hardship and sacrifice"** for a higher purpose. It is not an invitation to take the soul, but to endure the utmost fatigue and suffering for the sake of God.
* **The context of the call and the affliction:** In the context of the lives of the prophets and their calling, exposing the children (especially Ishmael, who was his father's companion in the call and the construction of the Kaaba) to hardships, fatigue, and confrontation in order to spread the religion is a natural part of the affliction and the education of faith. This may be the intended moral "slaughter": involving the son in the burdens of the message and burdening him with responsibilities that are beyond his age and exhausting him physically and psychologically.

**3. Reconstructing the meaning of the verse:**

By combining the two alternative understandings of the words "dream" and "I will slaughter you", the overall meaning of the verse becomes:

**"He said, 'O my son, I see with my insight and realize during the course of our growth and development (in a dream) that I will tire you and exhaust you and carry you a great hardship for the sake of Allah (I will slaughter you), so see what you see (what is your opinion and your willingness to take this responsibility with me?)".**

**4. Consistency of the new meaning:**

This new reading brings several benefits and is consistent with other aspects:

* **Tanziyah Allah: It** removes the theological problem of God's command to kill and makes it a command to endure hardship and sacrifice for His sake, which is consistent with the attributes of divine mercy and justice.
* **Ishmael' s** response: Ishmael's response: "O my father, do as you are commanded, you will find me, hopefully among the patient", becomes more profound. It is not just a surrender to death, but a **conscious willingness and a heroic acceptance to endure hardships and patience for sacrifices** in order to obey God and support his father's religion.
* **The redemption with a "great sacrifice": The** verse "We redeemed him with a great sacrifice" (al-Safat: 107) can be understood in this context not as a substitute for physical killing, but perhaps as  **a "redemption" for Ishmael from this great hardship and early exhaustion** that he would have endured if things continued at their first pace, or as a symbol of the great sacrifice (the ram) that would become a ritual reminiscent of this readiness to sacrifice. The "Great Slaughter" may also symbolize  **the victory and empowerment** that came after patience over affliction, which redeemed Abraham and his son from continued suffering.

**Conclusion: From Letter to Spirit**

Rereading the story of Abraham and his son through a deeper contemplation of the words "dream" and "I will slaughter you," based on the methodology of "Qur'anic jurisprudence" and the possibilities of original drawing and metaphorical meaning, frees the story from literal comprehension that may seem harsh or illogical, and elevates it to a deeper symbolic and spiritual level.

The story becomes not about a divine command to kill, but about **an insightful vision of a future that requires sacrifice and suffering for God, and about the heroic willingness of the Father and the Son to endure these hardships**. It is a story of "slaughtering the ego" and worldly attachments, of the exhaustion of body and soul for the sake of da'wah, and of patience and absolute submission to the Cause of God, which ultimately culminated in redemption, mercy and victory. This reading restores the story to its spiritual and educational depth and makes it an inspiring message of sacrifice and patience in the face of life's challenges for the sake of higher principles.

## We redeemed him with a great sacrifice: the Qur'anic redemption and the transcendence of material sacrifice

Chapter Introduction:

Having pondered in depth the concept of "slaughter" in the story of the vision of Abraham (peace be upon him), and concluding that it goes beyond physical killing to become a symbol of extreme fatigue, great exhaustion, and sacrifice of outdated beliefs for the sake of Allah, we now move on to the next stage in this pivotal story: redemption. After the test of absolute certainty and the willingness to sacrifice everything precious and precious – even the intellectual structure that the Qur'an calls "Ishmael" – comes the promise of Allah: "We redeemed him with a great sacrifice" (al-Safat: 107).

This verse is considered the cornerstone of understanding the story, and it has led to many interpretations, most notably its connection to the physical sacrifice. But can this redemption of animal sacrifice be consistent with God's mercy and justice? Is it in line with the insight we have come to that the "slaughter" in this story is a moral slaughter? In this chapter, we will deconstruct the concept of "redemption with a great sacrifice" to reveal its deeper connotations that enhance our view of the concepts of slaughter in the Qur'an, and go beyond the literal view to put forward an authentic concept of redemption.

1. Redemption: Ridding the intellectual structure, not the physical ram:

The prevailing understanding of the verse "We redeemed him with a great sacrifice" connects it to a physical compensation of a ram to be slaughtered in place of Ishmael. However, this understanding clashes with the symbolic meanings that we have revealed in the story of Abraham. If "slaughter" is not physical killing, how can "redemption" be with a physical ram?

The "redemption" in this story is a process of liberation and redemption of the Abrahamic intellectual structure and consciousness from all that might disrupt or contaminate it. Ismail here represents that conscious intellectual structure that grew up on Ibrahim's method of research, contemplation, and refusal to accept inheritances without proof.

Therefore, the "Great Slaughter" is not just an animal offered as an offering, but is:

* Make the utmost effort to reach this redemption: that is, the enormous mental and spiritual effort that is exerted to get rid of all polytheistic ideas and every corrupt heritage that hinders the path of consciousness and certainty.
* All the powerful, solid, and great means that rid man of everything that hinders the existence of the Abrahamic Maqam: this maqam, which represents the program of mental research based on evidence and proofs, and which makes you always change and move between knowledge, science, and verses. The Great Slaughter is a continuous cleansing of consciousness.
* Bone in thoughts: In every material matter, bone is what strengthens and strengthens the body, and in thoughts, "bone" is everything that works on the strength and cohesion of the intellectual structure. The "Great Slaughter" is therefore the mighty process that brings about this cohesion and liberation from intellectual impurities.

2. Criticism of the material sacrifice: an offering or a stain on the forehead of religion?

The idea of the sacrifice as a devotional offering, as a devotional offering to draw closer to God, is not exclusive to Islam or even to the heavenly religions, but is a primitive ritual that throughout history has taken various masks and rituals as a means of unloading the latent violence of the human soul. Is it reasonable that the merciful God, who has forbidden blood (in its comprehensive sense as a path of life), would order us to hunt animals in forbidden months or slaughter them en masse in certain seasons without explicit Qur'anic evidence?

The Book of Allah Almighty is devoid of any explicit command about the "Eid sacrifice" or the so-called "Eid al-Adha". In fact, history testifies that the Companions, led by Abu Bakr, Umar ibn al-Khattab, Ibn Abbas and Ibn Mas'ud, did not sacrifice or abandon the sacrifice for fear that it would be considered obligatory, which indicates that this ritual was not an obligatory Sunnah of the Prophet in the sense that is accepted today, but rather a later ijtihad or inheritance.

Allah (swt) is the Richest of the worlds, He does not need flesh or blood, as it is stated in the words of the Almighty: "Allah will not receive its flesh nor its blood, but He will receive piety from you" (Al-Hajj: 37). The true sacrifice that God wants is piety, that is, awareness and commitment to the truth and staying away from polytheism and injustice, and this is embodied in the moral and intellectual sacrifice made by Abraham.

3. "The Great Slaughter" and Brainstorming Thoughts:

The concept of the "Great Slaughter" is closely related to what we have discussed in the chapter "Intelligence of Intelligence." Just as we fuel the dead with modern science to become good, and we fuel the blood with scientific understanding to become useful, the story of redemption by a great sacrifice shows us how it is the true intelligence of the mind and soul that gets rid of the impurities of inheritance and raises the importance of his consciousness. It is a process of mental and spiritual "rejuvenation" that makes the intellectual structure "alive" and "invigorating" and capable of receiving guidance and light.

Redemption, then, is a natural result of this moral "slaughter", as a result of sacrificing old ideas and exerting strenuous effort in order to attain certainty and awareness. It symbolizes the victory and empowerment that comes after patience over affliction, which redeems Abraham and his son from continued suffering in intellectual wandering, and proves their evidence-based approach.

Conclusion of the chapter:

It is clear to us from the above that the story of redemption by a great sacrifice is a continuation of the Qur'anic vision that distances God Almighty from the command to kill materially, and raises the meaning to the level of spiritual and intellectual redemption. It is a call to sacrifice everything that hinders mental and spiritual progress, and to exert maximum efforts to rid oneself of polytheism and outdated legacies. This understanding makes the Holy Qur'an a practical guide to life, urging contemplation, inviting critical thinking, and elevating piety and awareness, instead of associating religion with bloody rituals that contradict the attributes of the Most Merciful.

## Series Conclusion: Slaughter and Redemption in the Qur'an: Renewed Insights

Our journey through the concepts of "slaughter", "sacrifice", and "redemption" in the Holy Qur'an has been a profound journey, in which we have transcended narrow literal narratives to wider horizons of symbolism and signification. We have revealed that the words of the Qur'an carry layers of meaning that touch the essence of human existence and the relationship with God, away from the bloody rituals that have been attached to them throughout history.

In this series, we've simplified that:

* "Slaughter" and "slaughter" are not necessarily physical acts of taking lives, but rather an expression of extreme fatigue, extreme exhaustion, and the mighty sacrifice of the intellectual atoms and outdated beliefs that have taken root in the human mind. Whether it is in the context of the story of Abraham (peace be upon him), where "slaughter" was manifested as a process of psychological and intellectual purification of the father of the prophets, or in Surah al-Kawthar as the "slaughter" of the ego in order to unify the goal for God alone.
* The "redemption by a great sacrifice" was not a physical ram offered as a substitute, but rather the culmination of a process of intellectual and spiritual purification. It is to rid the conscious intellectual structure – represented by Ishmael – of all the impurities of polytheism and hindering legacies, and to exert the utmost effort to raise the banner of awareness and certainty based on proof. God Almighty is rich in our flesh and blood, and His purpose is piety, which stems from the conscious heart and the fused work of dead thoughts.
* The prohibition of "blood" is the prohibition of any negative interference in the paths of cosmic life, whether physical, biological, spiritual, or moral. This prohibition is absolute except for that which has been "reminded" by intelligence, knowledge and science, as we have shown in the context of "reminding" the dead with modern sciences, "reminding" blood of its safe transport, and "reminding" of pig derivatives to benefit from them in medical necessities after treatment. This proves that the law aims to revive and preserve life, not to take it away.
* The story of the elephant is just another example of how we understand the Qur'an. The armies that attack the Kaaba (common sense and pure consciousness) are not necessarily human groups on elephants, but rather outdated ideas and rigid beliefs that the "elephant owners" carry in their minds, refuse to abandon them and seek to impose. The "Ababil birds" that destroy them are not sensual birds, but rather the power of contemplation and critical thinking that throws the "stones" of consciousness and knowledge to destroy the fortresses of ignorance and fanaticism.

This series, with its renewed insights, invites you, dear reader, to reconsider everything that you thought was taken for granted. It invites you to free the Qur'an from the constraints of literal interpretation, and to renew the connection with the divine text in proportion to its depth and comprehensiveness. The Qur'an is not a historical book of stories that have happened and ended, but rather a flowing river of meanings, flowing with guidance for every time and place, provided that we contemplate it with conscious hearts and enlightened minds.

Let us make every verse a stimulus for contemplation, and every story a lesson for intellectual and spiritual elevation, and let us emerge from the captivity of inheritance into the vastness of authentic understanding, for the true "slaughter" is the slaughter of illusions, and the true "redemption" is the liberation of consciousness.

# The series of halal and haram concepts in the Qur'an

**Series Introduction: Rehab Sharia and the Beauty of Intentions**

In the name of Allah, the Most Gracious, the Most Merciful, and may peace and blessings be upon the most honorable of the prophets and messengers.

Today, we stand on the threshold of an intellectual journey of faith, in which we delve into the depths of the basic concepts that formed the essence of Islamic legislation: halal and haram. These are not just words that define what is allowed and what is forbidden, but rather they are an integrated system, clear verses from the wise and knowledgeable, aimed at building a person's life on the foundations of goodness and goodness, and directing him towards what is in his happiness in this world and the hereafter.

These concepts are often reduced to rigid molds, or understood with superficial logic that lacks the depth of intentions and the beauty of judgment. However, the Islamic Sharia, in its breadth and perfection, has come to take into account the conditions of creation, and to balance between the stability of principles and the flexibility of application. It is a call for reflection, not for restriction, for facilitation, not for difficulty.

In this series, we will discuss and analyze the concept of good halal, which represents the broad rule of permissibility in Islam, and we will stop at the concept of destructive haram, which was forbidden to protect the soul and society from all evil. We will examine a fundamental question: Is the forbidden absolute eternal, or is it subject to considerations of necessity and scientific "intelligence" that remove its harm? We will also reflect on the meaning of the straight path, and how it is one destination but with multiple paths, which accommodates the diversity of human beings and their experiences, as long as it is committed to the principles.

It is an invitation to open new horizons in understanding our tolerant Sharia, and to look at it with a new eye that accommodates the changes of the times, while preserving the originality of the text and the spirit of the purpose. Let us contemplate these concepts together, explore their depths, and discover the greatness and perfection of divine legislation.

## The Forbidden Between Fixed Eternity and Situational Flexibility: A Reading in the Light of Necessity and "Intelligence"

Pondering over the verses prohibiting certain foods and practices in the Holy Qur'an raises a fundamental question: Is the ruling of the forbidden in Islam absolute and eternal, or is it subject to circumstances and considerations that make its application flexible at times?

Fixed Principle: Initial Prohibition

The Qur'anic verses clearly state the prohibition of certain elements: the dead, blood, the flesh of pork, and that which is permitted to other than Allah. This prohibition represents the basic rule and the fixed divine principle that obliges Muslims to avoid. This prohibition is often understood as a protection against material or spiritual harm, and compliance with the command of Allah Almighty.

The obvious exception: the gate of necessity

However, it is striking that the same verses that establish this prohibition follow it directly, with the exception of a ruler: **Whoever is forced to do so and does not return, there is no sin on him**. This exception opens the door to dealing with the forbidden in cases of extreme necessity that threaten life, provided that the person is not seeking the forbidden for himself or exceeding the limit of need. This does not mean that the forbidden has become halal in itself, but rather it means that the punishment and sin are lifted from the obliged in his own circumstance, as a manifestation of God's mercy and forgiveness. This exception, which is agreed upon in jurisprudence, shows in itself that  *the consequences of*  violating the prohibition are not absolute in all cases, but are subject to the circumstance of compelling necessity.

Broadening the Horizon: The Concept of "Intelligence" in Unless You Are Smart

The matter becomes deeper when we consider the exception mentioned in Surah Al-Ma'idah after mentioning the types of dead (suffocated, burned...) and what the seven ate **except what you have intelligent**. The prevailing understanding of this exception is a reference to animals that are aware of life before their death for accidental reasons, and they are religiously reprimanded (slaughtered) to become halal.

However, the text around which our conversation took place offers a different and expanded interpretive interpretation, linking "intelligence" to "intelligence" and deep understanding. According to this perspective, the exception is not limited to slaughter, but extends to the ability to deal with these taboos (in their literal or expanded meanings put forward in the text) with scientific and cognitive "intelligence" that eliminates their harm or enables them to be used safely. Examples include:

* **Dead (in its broad sense):** preserving foods by scientific methods that prevent their spoilage and spoilage (freezing, drying...).
* **Blood:** Developing the science of safe blood transfusion based on the understanding of and compatibility between blood types.
* **Pork:** Utilizing its derivatives in necessary medical fields (such as insulin or surgical leads) after being scientifically processed to ensure safety.

This interpretation, albeit unconventional, suggests that part of the "completion of religion" mentioned in the same Surah may include the acquisition of scientific knowledge (intelligence) that enables man to deal with the challenges of his environment and its resources, including what was originally forbidden due to its harm associated with ignorance or mistreatment.

Conclusion: Between Principle Stability and Application Flexibility

So, is the forbidden eternal totality? The answer is complex.

* **As a basic divine principle:** Yes, the prohibition is established and fixed for these mentioned elements.
* **As a practical application and consequences:** it does not seem absolute. Necessity temporarily removes sin. The expanded interpretation of Smartum, as put forward in the text, opens the door to the possibility of safe and useful dealing with these taboos through scientific and epistemological advancements.

## Halal and Haram

1. Al-Halal At-Tayyib:

* **Meaning:** Halal is everything that Allah Almighty has permitted to do, eat, or deal with, and there is no explicit text or reliable evidence that it is forbidden.
* **Adjective "good":** Halal is often associated with "good things". The good things include everything:
  + **Pleasant:** Healthy souls do not recover from it.
  + **Beneficent: It**  brings good to the individual or society in religion or the world (physically, spiritually, materially).
  + **Free from malice and harm:** Doing or eating it does not result in any significant corruption or harm.
* **Al-Baqarah, 57, al-Baqarah, 57**, (may Allaah have mercy on him) said: "It is the matter of allaah, the one who is in the middle of the world."
* **The principle of permissible things:** The jurisprudential rule says that the principle of beneficial things is permissibility and permissibility, unless there is evidence of prohibition.

1. Al-Haram Al-Mudamir:

* **Meaning:** Haraam is everything that Allah has strictly forbidden to do, eat, or deal with, and has decreed for it a punishment or deserving of reproach.
* **The adjective "destroyer":** He described the forbidden as the destroyer, because Allah Almighty has not forbidden anything except for its wickedness and severe harm to:
  + **Religion:** such as disbelief, shirk and innovation.
  + **Soul:** such as murder, suicide, drinking alcohol and drugs.
  + **Mind:** Like drinking intoxicants that cover the mind and make it go away.
  + **Offspring and procreation:** such as adultery and slander.
  + **Money:** Such as usury, theft, cheating, and consuming people's money in falsehood.
* **The Noble Verse (Al-Ma'idah 91):** "The Shaytaan wants to create enmity and hatred between you in the case of intoxicants and the facilitators, and to turn you away from the remembrance of Allah and from prayer. This verse clearly shows some of the rulings and harms caused by alcohol and the facilitator (which are forbidden), and how they lead to the destruction of social relations (enmity and hatred) and the destruction of the relationship with Allah (turning away from His remembrance and prayer).
* **The wisdom of prohibition:** The prohibition of these things is to protect man and society from harms and corruptions, and to preserve the five necessities (religion, soul, mind, offspring, and money).

Conclusion:

Islamic legislation, by differentiating between the good halal and the destructive haram, aims to guide man towards what is beneficial to him and to reform him in his livelihood and his return, and to keep him away from what harms and corrupts him. Halal is mercy, grace and facilitation, and haram is protection, prevention and protection from evils and corruptions.

## The Straight Path is Multi-Track

1. **The Straight Path as a Single Destination:** It is important to emphasize first of all that the "Straight Path" is in essence a **single destination and goal**: the path of truth and guidance that pleases God and leads to true salvation and happiness, as defined by its great foundations in the Qur'an and Sunnah (belief in God, the pillars of Islam, basic morals...).
2. Multiple paths and perspectives to reach it:
   * **Pluralism in Understanding and Interpretation:** The Qur'anic text and the Sunnah of the Prophet (peace and blessings of Allaah be upon him) are so deep and rich that they can be understood and understood from multiple angles.
     + **Scientific Perspective:** The world may see the signs of Allah in its universe and its precise system, and it will increase in faith and fear, and this will be its way of strengthening its connection to the straight path.
     + **Philosophical/Theological Perspective:** Through mental and logical reflection, the thinker may reach the truth of monotheism and the necessity of revelation, and he will adhere to the path with a rational conviction.
     + **Spiritual/Sufi Perspective: The**  traveler may focus on the heartfelt experience, spiritual taste, and sense of God's presence, which is his motivation to remain steadfast on the path.
     + **Jurisprudential/Legislative Perspective:** The jurist may find his way in deriving rulings and clarifying what is halal and what is forbidden, contributing to explaining the features of the path to people.
     + **Personal experience:** Reflecting on personal life experiences, moments of weakness and strength, joy and sadness, may lead an individual to feel his need for God and to hold on to His guidance (the Path).
   * **"For every destination there is its guardian":** This diversity can be understood within the framework of the Holy Verse, where each individual or group seeks to do good and reach God through a method or perspective that corresponds to his abilities, tendencies, and interests, as long as he remains within the general framework of the truth.
3. The importance of track health:
   * The point is that these multiple paths or paths must be **"correct."** In other words, it must be based on the agreed foundations (the Qur'an and the Sunnah) and should not contradict the basic principles and constants of Islam.
   * Pluralism here is not an acceptance of contradiction, deviation, or deviation from the principles, but rather an acknowledgment of the diversity of methods of understanding, application, and experience **within the circle of** truth.
4. Common Goal:
   * Despite the different approaches and methods, all of these correct paths converge on the same ultimate goal: **to be upright in God's command, to achieve servitude to Him, and to win His pleasure and Paradise**.The straight path is the axis around which all these efforts and approaches revolve.

Conclusion:

This interpretation offers a broad and rich vision of the concept of the "straight path". It is not a narrow path with one shape that suits everyone in the same way, but  **rather one goal and one fundamental principles**, which can be reached, understood, and tasted in its truth through **multiple and correct approaches and paths**. This acknowledges the diversity of human minds, hearts and experiences, and confirms that the doors of guidance and understanding are open to those who sincerely seek them from any entrance that suits their nature and abilities, as long as they are committed to the principles and constants.

## Conclusion of the series: The Light of Guidance and the Paths of Guidance

After this enjoyable journey through the concepts of halal, haram and the straight path, it becomes clear to us that the Islamic Shari'ah is not just a rigid text or a list of commands and intentions, but it is an integrated way of life, which takes into account man in all his circumstances, and aims to achieve his interests and ward off corruption.

We have seen how the prohibition of certain things did not come in vain, but came with great wisdom represented in the protection of the five necessities: religion, soul, mind, offspring, and money. And how the concept of "destructive haram" embodies this preventive and immunizing purpose for man and society. On the other hand, the concept of "good halal" has become clear to us as a broad rule that opens the doors to everything that is useful and palatable, stressing that the origin is in permissible and facilitated things.

The series also showed us that the Shari'ah is not harsh or stubborn, but rather flexible in nature, as the exceptions of necessity and the removal of sin from the obligatory, as well as the innovative interpretation of the concept of "intelligence" in "Except what you are intelligent", prove that Islam is a realistic religion that accommodates the development and scientific progress of humanity, in a way that serves the purposes of Sharia in bringing benefits and warding off harms.

The straight path is no longer a narrow path with a single path, but rather a lofty destination and a single destination, to which multiple paths and paths converge, whether through scientific research, philosophical reflection, spiritual experience, legislative jurisprudence, or even through the vicissitudes of personal life. All these paths lead to the same noble goal: to be upright in the cause of God, to achieve servitude to Him, and to win His pleasure and Paradise.

This series was a modest attempt to re-read these concepts in depth, and to present them in a spirit that combines originality and contemporary, to affirm that Islam is the religion of truth that is appropriate for every time and place, and it is the light of guidance that guides humanity to the paths of guidance.

We hope that this series has contributed to enriching understanding, broadening perceptions, and opening new horizons for contemplating the beauty of our tolerant Sharia.

# Series Title: The White Hanifiyah: A New Reading of the Religion of Ibrahim as a Way of Life

**Series Introduction: Searching for the Compass in the Time of the Labyrinth**

In the midst of the intellectual tug-of-war and spiritual turmoil that human beings are experiencing today, and with the multitude of "boredoms" and bees that present themselves as a way to survival, the need arises more than ever for a clear compass and a correct approach that will bring us back to the purity of nature and the purity of monotheism. The Holy Qur'an presents us with this compass in a central figure, which is not just a historical figure, but an integrated "method" and "sect": It is the "Religion of Ibrahim Hanifah".

This series of three essays is an attempt to delve into the depths of this Abrahamic approach, not to review his biography as a story from the past, but to dismantle and reconstruct it as a roadmap for the present and the future. Together, we will discover how Abraham was not just a prophet, but  **an "imam"** who laid the foundations for a practical civilizational project. We will see how "Hanifism" was not just a doctrine, but  **a rigorous rational "method of inquiry"** in the face of superstition. Finally, we will reflect on the height of his sacrifice to understand it as a symbol **of the "slaughter of the ego"** rather than the slaughter of children.

It is an invitation to rediscover the "white Hanifiya", a tolerant religion based on rationality, morality and action, which offers answers to the challenges of our time, and opens a door for us to return to Islam in its authentic essence brought by all the prophets.

## Why Ibrahim? The Secret of the Imamate and the Method of Nation-Building

**Introduction: From Prophethood to Imamate, A Qualitative Leap in the History of Messages**

In the Qur'anic narrative, the Prophet Ibrahim (peace be upon him) stands as a central figure, not only as a prophet and messenger, but also as the spiritual father to whom the followers of the major religions are headed. But the Qur'an gives him a unique status beyond that, as he is given an exceptional title: I will make you an Imam for the people (Al-Baqarah: 124). This is not just an upgrade in the title, but a declaration of a paradigm shift in the concept of the divine message; the transition from mere preaching to providing  **an integrated practical model** to follow.

This article explores the deep reasons why Abraham was an "imam" and not just a prophet, and how his "religion" that we are commanded to follow is not a set of theoretical doctrines or historical rituals, but rather a practical and conscious roadmap for building a good man, establishing a righteous society, and establishing a rational civilization.

**First: Imamate by Testing and Not by Abstract Selection: "So I Finish Them"**

The Imamate was not a divine gift that descended on Abraham suddenly, but rather a well-deserved culmination of a long journey of affliction and hard work. The key verse that reveals this secret is the words of the Almighty: "And when Abraham afflicted his Lord with words, he fulfilled them." Herein lies the gist of the matter:

* **"Words" as a program of action:** These "words" were not merely revelations or reverberations, but rather an integrated program of work, practical costs, and harsh existential projects and tests. They included confronting his community, arguing with his father, emigrating, building a family in a barren environment, and reaching the height of sacrifice in his vision.
* **"I will do it" as a certificate of merit:** the key to merit lies in the word "I will fulfill them." Abraham did not perform the minimum required, but rather "fulfilled" these costs, that is, he did them to the fullest, with all perfection, sincerity, and submission. It was this completion that gave him the "practical certificate of merit" to be a true example that humanity can confidently follow its steps.

In the Qur'anic perspective, the Imamate is not an honorary position, but rather a leadership responsibility that is acquired through masterful work and success in the most difficult practical tests.

**Second: The Foundations of Building Civilization in Ibrahim's Thought: From the Individual to the Nation**

As soon as he received the good news of the Imamate, Ibrahim revealed his deep civilizational awareness and strategic vision. His concern was not individual or limited to his personal salvation, but rather an international concern that extends across time and space, and this vision is manifested in three practical foundations:

1. **Security first and foremost:** in his first prayer to the nascent society, he did not ask for sustenance or victory, but for the foundation without which there can be no construction: Lord, make this a safe country (Al-Baqarah: 126). He realized with his insight that social and geographical security and stability are the soil without which the seeds of any civilization or virtuous society cannot be planted. The idea of "inertia" (of the country), i.e., stability, is the first condition for construction.
2. **Universal Human Rights:** When he called for the people of the country to be provided with fruits, and out of his jealousy for the truth, he tried to limit his supplication to the believers, the direct divine correction came to him to expand his moral horizon: He said, "Whoever disbelieves, enjoy him a little." Here, the greatness and sophistication of the Abrahamic faith is manifested, as it establishes a universal human principle: the basic rights of life, such as food, drink and necessary goods, are guaranteed to everyone, regardless of their beliefs. It is a vision that transcends narrow affiliations to establish the rules of universal human justice, and prevents the use of basic needs as a weapon against violators.
3. **Establishing a practical and spiritual center:** He did not stop at praying and theorizing, but also turned his vision into a concrete project on the ground. The Almighty said: "When Abraham lifts the foundations from the house and Ishmael (Al-Baqarah: 127), he depicts for us the tireless engineer and builder. The "house" was an institutional project, a spatial and symbolic focus, and a practical and spiritual center from which the message of peace, monotheism, and guidance to the two worlds was launched, to become a place for the sects, the worshippers, and the kneeling and prostrating.

**Conclusion: The Imam is the builder of models, not the keeper of texts.**

God made Abraham an Imam because he was not merely a keeper of the texts or a transmitter of the message, but he was  **the first founder of the living practical model of**  this message. He provided humanity with practical proof of the possibility of building a secure society, guaranteeing basic rights, and transforming the idea into an eternal civilizational project.

The "Faith of Abraham" that we owe and are called to follow is not just a historical biography to be narrated or a ritual to be imitated, but a **way of life and a constitution of action**. It is a call to be like Abraham: initiators, builders, visionaries, transforming our faith into practical projects that serve man, establish security, and establish justice on earth. This is the secret of the Imamate, and this is the essence of the Hanifi Faith.

## Hanifiyyah as a Research Method - Ibrahim's Rationality in the Face of Superstition

**Introduction: Beyond the Stars and Idols, The Journey of the Mind to Certainty**

If the first article revealed Ibrahim the "Imam of the Builder," this article delves into the depths of his personality to reveal Ibrahim the "intellectual seeker." The "Hanifism" with which it was associated was not merely a doctrine inherited or an emotional faith, but a **rigorous epistemological and rational** approach to the search for truth in a world dominated by superstition and blind tradition.

How did Abraham arrive at his unwavering monotheistic certainty, and how did he confront the doctrinal deviations in his society? The answer lies in his methodology that combined cosmic contemplation, logical reasoning, courage to ask questions, and break false sacies. His faith is not only a call to faith, but a call to how to reach that faith through reason and proof.

**First: The Journey of Research in the Universe - The Scientific Method at its Best**

The Holy Qur'an in Surah Al-An'am provides us with a living intellectual laboratory for Abraham's journey towards certainty. The story of his contemplation of the planet, the moon and the sun (when the night fell upon him...) It is not just a tale, but an accurate and early embodiment of the steps of the experimental scientific method:

1. **Observation:** Observation of cosmic phenomena around him, with the eye of the impartial researcher.
2. **Hypothesis:** Making a logical assumption based on observation (God said this). He did not directly ridicule the beliefs of his people, but put them on the table as a hypothesis worth studying.
3. **Testing and verification:** I put the hypothesis to the test over time and continuous observation (when I fail...). Does this supposed being as a god possess the attributes of absolute divinity such as permanence, permanence, and comprehensiveness?
4. **The result and the rejection of the hypothesis:** the result was clear: the changing, limited, absent beings could not be the Creator God. His logical decision was: I don't like the Aflins.
5. **Reaching the Abstract Truth:** At the end of the journey, Abraham transcends all the materialism and characteristics that his people worshipped, to reach an abstract mental conclusion: the true God is the First Creator, the force behind this wonderful order, and He has turned His face to the One who created the heavens and the earth.

This intellectual journey establishes a fundamental principle of the Abrahamic faith: **faith is not based on blind tradition or social heredity, but on research, consideration, logical reasoning, and rational proof**.

**Second: Freedom to Question and Break False Masses**

Abraham's rationality was not limited to cosmic research, but extended to include the courage to ask the deepest questions and break the intellectual taboos of his time:

* **Question for reassurance:** He did not hesitate to ask God directly: "Lord, show me how to revive the dead" (Al-Baqarah: 260). This question does not express doubt about God's power, but rather a deep rational desire to understand "how" the Divine Sunnah works, and to move from "the science of certainty" to the "eye of certainty." The Hanifi sect legitimizes the question, encourages the search for cognitive reassurance, and rejects faith based on fear of thinking.
* **Logical Dialogue and Cognitive Shock:** In his confrontation with the idolater, he began with a calm and logical dialogue: "Do you worship what you carve" (Al-Safat: 95). However, when he found that the minds were closed and the tradition was solid, he resorted to a more radical method: "cognitive shock." His Destruction of the Idols (and He Made Them Nothing but Their Great) It was not an end in itself, but a means to force them to use their minds and face the stark contradiction in their beliefs. His sarcastic question, ask them if they are speaking (Al-Anbiya: 63) was aimed at destroying the "false holiness" in the minds, not just smashing stones.

**Conclusion: Hanifiyyah is the revolution of the mind over superstition**

The "Hanif" in essence is not one who follows the religion of his fathers without thinking, but rather one who "leans" consciously and willingly away from the error of superstition and blind imitation, to the rectitude of reason and proof. The Religion of Abraham is a constant call to free the mind from the shackles of heritage, and to use it as an honorable tool to reach the truth. It is an approach that sanctifies the evidence, respects the question, establishes faith on a solid foundation of knowledge and certainty, and rejects any cognitive or spiritual medium that prevents man from direct communication with his Creator. It is simply, the declaration of the victory of the enlightened mind with light Revelation over the darkness of ignorance and superstition.

## "I see that I am slaughtering you" - the symbolism of sacrifice at the apex of the Abrahamic model

**Introduction: Reading Beyond the Knife, From Letter to Spirit**

Having reviewed Ibrahim, the "Imam of the Builder" and the "Thinking Scholar," we now reach the climax of the affliction and the pinnacle of his journey: the story of the vision that appeared to be a divine command to slaughter his son. This story, when read literally and directly, not only evokes emotional emotion, but also profoundly theological and moral problems: how can a merciful and merciful God order an act that is contrary to instinct, mercy, and justice?

This concluding essay provides a symbolic and contemplative reading, consistent with the essence of the Abrahamic faith as a rational and moral approach. We will see how in this context "slaughter" is a symbol of the highest degree of sacrifice for the sake of principle, not a call for physical violence, and how this story is the supreme embodiment of the method of "slaughtering the ego" for the sake of God.

**First: "Slaughter" as a metaphor for sacrifice and extreme hardship**

The Qur'anic language, with its richness and depth, often uses metaphor and metaphor to convey deeper meanings. The word "slaughter" in the Arabic language is not limited to taking the soul with a sharp instrument, but extends to carry the meaning of "exhausting energy and effort to the fullest." When we say "this work slaughtered me," we mean that it exhausted us and took all our energy from us. In this sense, we can re-read the Abrahamic Revelation:

* **Vision as a future insight:** I see in a dream... It is a vision, a conscious awareness of the future of da'wah and the enormous sacrifices it entails. It was not just a passing dream, but a revelation that showed Abraham the magnitude of the challenge ahead.
* **Slaughter as a sacrifice of effort:** I slaughter you can be understood as a symbolic announcement that the coming divine project (building the house and establishing the nation) will require this young son to make the ultimate sacrifice, to make an effort beyond his capacity, and to dedicate his entire life to this goal, as if this effort will "slaughter" him with fatigue and hardship. It is an engagement for him to bear the burdens of the mission at the highest level.

**Second: Conscious Submission and Patience in the Face of the Hardships of the Road**

This symbolic understanding makes Ishmael's response even greater and more profound: "O my father, do as you are commanded, and you will find me, hopefully among the patient" (Al-Safat: 102).  
This is not a passive surrender to death, but a **heroic and conscious acceptance of its role in shouldering the burdens of the message**. It is a declaration of his readiness to be patient, not over the pain of a fleeting moment, but over the hardships of a long road of work, construction and sacrifice. It is the patience to "slaughter" personal comfort, youth and fun in order to establish God's religion, a patience that requires constant strength and will.

**Third: Redemption by the great and eternal work**

When the father and son proved this level of submission and readiness to sacrifice, redemption came: We redeemed him with a great sacrifice (al-Safat: 107). The "Great Slaughter" here is more than just a ram. Is it reasonable for a great man to be redeemed with a ram? The greatness here lies in the alternative. The "Great Slaughter" is  **the eternal project** that resulted from this sacrifice: the "Sacred House" as the center of monotheism, and the Muslim Ummah as a witness to the mission.  
The Son's effort and the Father's hardship were redeemed by a great deed whose impact has lasted through the ages. The sacrificial ritual that we practice today is not just a remembrance of the slaughter of a ram, but an annual symbol that renews in us the spirit of readiness to sacrifice our most precious possessions (time, effort, money, ego) for the noble principles for which Abraham lived.

**Conclusion: The Religion of Abraham is the Slaughter of the Ego, Not the Slaughter of Children**

At its moral and spiritual peak, the creed of Abraham manifests itself as a call **to slaughter the ego, to slaughter worldly attachments, and to slaughter personal comfort** for a higher purpose. It is a story of transforming human energy into constructive work, of being willing to endure the utmost hardships in order to establish truth, justice, and goodness on earth.

With this understanding, the story returns to be an inspiring pedagogical model, perfectly consistent with the compassion and rationality that are at the core of God's message. It teaches us that the greatest sacrifice a person can make is not to sacrifice the lives of others, but to sacrifice himself and his desires in order to build a better world, and this is the heart of the "Muslim Hanifism" that Abraham was on, and that we are all called to follow.

## Series Finale: Abraham is not in heaven, but every step of the way

Throughout this series, we have tried to extract the figure of Ibrahim (peace be upon him) from its narrow historical framework and represent it as a living "nation", that is, as an integrated approach to thinking, action and morality. We have seen how his Imamate was the culmination of tireless work and a civilized approach, how his Hanifiyyah was a rational revolution against inertia and tradition, and how his sacrifice was the culmination of spiritual transcendence and conscious submission.

The essential message we come out with is that following the "Sect of Ibrahim" is not by wearing a certain dress or repeating historical words. Following the Sect of Ibrahim means adopting his method:

* **To think rationally** and look for evidence before we believe.
* **To be constructive** in our societies, to start with security, to establish justice, and to strive for the good of man, every human being.
* **To be willing to sacrifice** our own whims and personal comfort for the sake of the lofty principles we believe in.

Abraham is not just a story in a heavenly book, but a compass within each of us. He is the voice of instinct that calls us to monotheism, the voice of reason that invites us to search, and the voice of the will that calls us to work and build. His "nation" is not a path that has been taken and finished, but rather a path that begins with every conscious step we take towards God and towards building a better world.

We ask Allah to make us among those who walk on this path, the Hanafi Muslims, who combine the purity of belief, the rectitude of the method, and the nobility of work, so that we may meet Him and He is pleased with us.

# "Moses in the Qur'an" series: From the throat machine to touching the truth

**Series Introduction: Why "Moses" in Particular?**

The name of a prophet is not mentioned in the Qur'an as the name of "Moses" is mentioned. The story of a prophet is not as detailed as his story is. This heavy presence is not just a historical narrative, but a divine invitation to dive into the depths of an integrated archetype, representing the journey of human consciousness in all its complexities: from fear to confrontation, from slavery to liberation, from outward law to inward wisdom.

In this series, **"Moses in the Qur'an: From the Throat Machine to the Touch of Truth,"** we will embark on a new journey to understand this unique paradigm. We'll go beyond the traditional framework of the story, to use the tools of the "Qur'anic jurisprudence" to decipher the code of the name itself. We will discover how the name "Moses" was not just a sign, but carried in its structure the essence of its mission and function:

* He is like "The Razor": the sharp divine instrument that was tasked with "shaveing" the layers of falsehood, revealing the truth of monotheism, and separating truth from falsehood with a definitive limit.
* He is the man who **"touched" the divine truth** at the Holy Valley, purifying his being, and becoming himself a tool to "touch" reality and change it.

Join us on this intellectual and spiritual journey, to see how Moses is not just a distant historical figure, but a living method of thinking and liberation, and an inner compass that invites each of us to begin our own journey from the "throat machine" that removes self-illusions, to "touching the truth" that illuminates the paths of life.

## "Take off your sandals." Beginning Requirement

**(Deprivation of heritage as a gateway to knowledge)**

At the heart of every great transformation is a moment of zero, a moment of total detachment, in which man stands naked from his past, ready to receive his future. In the journey of consciousness represented by the prophet of God, Moses, this moment was not just a passing event, but a direct divine command, and a prerequisite for entering the presence of knowledge: **"Take off your garments, for you are in the holy valley of Takwa" (Taha: 12).**

At first glance, this verse may seem like a mere command to take off a physical shoe out of respect for the sanctity of a material place. However, the approach of the "Qur'anic jurisprudence of the tongue" invites us to go beyond the letter to touch the soul, to understand that this matter carries with it the first and most important lesson in the journey of every seeker of truth.

**The "sole" as a symbol: what do we really take off?**

The Holy Qur'an, in its profound discourse, does not use words in vain. The word "sole," which is used only in this unique place, refers not only to what we wear on our feet, but  **also to what we lean on in our intellectual and psychological journey**. The "slippers" that Moses ordered to be taken off are:

1. **Intellectual legacies:** those ready-made ideas and beliefs that we have inherited from our societies and our fathers, and that we walk with without scrutiny or criticism. It is the "land" of the past that prevents us from seeing the horizon of the future.
2. **Past Experiences:** All the experiences and knowledge that a person has gained that have shaped his worldview. Despite its value, it may turn into restrictions that prevent him from seeing the truth as it is, not as he used to see it.
3. **Ego and prejudices: Our**  "slippers" are also our pride, our cognitive ego, and our prejudices that separate us from receiving knowledge with humility and openness.

The command to "take off the sandals" is therefore a radically symbolic invitation to empty the inner vessel. You cannot fill a glass that is already full. You cannot receive the pure divine light with a heart and mind burdened with the impurities and preconceptions of the past. It is an invitation to stand before the truth devoid of everything but your common sense and your longing for knowledge.

**Slaughtering the Intellectual "Cow": The "Slippers" Twin**

This concept becomes even clearer when we associate it with another Qur'anic symbol in the story of the Israelites themselves: **the "cow."** As we have already reviewed, the "cow" in its symbolic context is not just an animal, but  **a symbol of a rigid intellectual heritage that is "milked" and ruminated in vain**. It represents blind imitation and clinging to the old just because it's old.

This is where the deep relationship is manifested:

* **Taking off the sandals:** It is **an individual decision**  made by the traveler at the beginning of his own journey.
* **The slaughter of the cow** is a **collective decision**  that the nation must make to break free from the shackles of inertia.

Both are necessary acts of purification. Moses cannot lead his people to "slaughter their cow" intellectually, unless he himself has "taken off his shoes" first. The leader must be liberated before he calls for liberation.

**Conclusion: Are you ready to take off your sandals?**

The story of Moses at the Sacred Valley is not just a historical event, but a renewed invitation to each of us. On our journey toward a deeper understanding of ourselves and the truth, there will come a time when we will encounter our own "sacred valley." This valley may be a book that changes our perceptions, an experience that shakes our convictions, or a moment of deep reflection that brings us face to face with ourselves.

At that moment, the silent call will come: "Take off your sandals."

* Will you cling to the "slippers" of your old ideas for fear of the unknown?
* Or will you have the courage to take it off, stand up with impartiality and readiness, to take your first steps in the "sacred valley" of true knowledge?

"Taking off the sandals" is not the end of the road, but  **the condition of the beginning**. It is the gate that can only be crossed with a humble heart and an open mind. Are you ready to cross it?

## "Bahrain Complex". The journey of integration of consciousness

**(When the logical mind meets the subconscious wisdom)**

After he "took off his shoes" and stripped of his old gains, and after he received the message and became a prophet, some may think that Moses' journey of knowledge is complete. But the Qur'an surprises us with another story, a new journey that is no less important than the first, which begins with a strange determination: **"I will not leave until I have reached the Council of Bahrain or I have spent an era" (Al-Kahf: 60).**

This is not a geographical journey to the meeting place of two physical seas, but a deeper dive into the ocean of knowledge. It is a journey **of the integration of consciousness**, the journey of the mind that has mastered the "outward" and is now longingly seeking to understand the "subconscious." It is the journey of every scientist, every thinker, and every researcher who reaches a point where he realizes that his logic and tools alone are no longer enough.

**The Sea of Sharia and the Sea of Truth: Decoding Codes**

Let's explore the symbols of this amazing journey:

* **Moses:** Here he represents not only the Prophet, but  **also the logical, analytical mind, which follows the apparent law and Sharia**. It is the mind that needs proof and proof, and rejects what is contrary to the norm.
* **Al-'Abd al-Salih (al-Khidr):** It represents **the inner wisdom, practical experience, and direct knowledge** of God, whose actions may seem contrary to apparent logic, but they carry with them deep wisdom.
* **The Bahrain Academy:** It is **the point of meeting and the desired integration** between these two "Bahrain" of knowledge. It is the state in which theoretical science is in harmony with practical experience, and in which apparent logic is united with insight.

The journey of Moses is a relentless quest of every mature mind not to remain confined to a single "sea", but to reach the state of the "complex" in which he sees the whole picture.

**Forgetting the Whale at the Rock: Losing Purpose in the Midst of Obstacles**

Fi Khuddam al-Sa'i, Ya'ati al-Tahadi al-Akbar: **Al-Nisyan**. (Al-Kahf: 61).

* **Pisces:** Symbolizes the **main goal and the grand purpose** of the journey (meeting the source of subtle wisdom).
* **The rock:** It symbolizes the **deep-seated intellectual obstacles, rigid thoughts, or preoccupation with immediate challenges** that distract us from the ultimate goal.

How many times in our lives are we about to reach our "Bahrain Complex", but we "take shelter in a rock" with a passing problem, a preconceived idea, or a sterile argument, so that we "forget our whale" and lose sight of the purpose for which we set out?

**The Three Greens Lessons: When Logic Collides with Reality**

When Moses meets the righteous slave, the intensive course begins, shaking the foundations of apparent logic:

1. **Breaking the Ship (Protecting the Idea):** The first lesson is that protection does not always come with fortification, but sometimes with "defecting" the idea or emerging project to make it seem less attractive to the "usurping kings" (major rivals or hegemonic powers) until it becomes stronger and stronger. It is a lesson in strategic wisdom that may seem subversive on the surface.
2. **Killing the Boy (Reinforcing Distorted Thought):** The second, and most shocking, lesson is the need  **to "kill" misguided ideas and distorted intellectual approaches in their infancy** before they "exhaust" their followers with "tyranny and infidelity." It is a lesson in the decisive intellectual confrontation, which may seem cruel on the surface but mercy on the inside.
3. **Building the Wall (Preserving the Treasure of Truth):** The third lesson is the importance of **preserving and preserving the "treasure" of truth and authentic science**, and not revealing it to others or prematurely, until the deserving generation comes and is able to extract and understand it. It is a lesson in the responsibility of preserving knowledge from distortion and vulgarity.

**Al-Khatama: "Huza faraq wa ba'i'i wa ba'i'i'i".**

This journey would not have lasted forever. Moses had to return to his "sea" of law, but after he had been bathed in the "sea" of truth. He returned with a new dimension in his consciousness: after being patient with what reason does not comprehend, acknowledging that there is deeper wisdom behind events, and realizing that logic alone is not enough to understand all of God's measures in the universe.

This is the call of the Bahrain Academy to each of us: to not be satisfied with what we know, to always seek the integration of the laws of reason with the lights of insight, and to be ready to face what shakes our apparent certainty, in order to reach a deeper and more solid certainty.

## "Go to Pharaoh." Editorial Mission

**(Confronting the systems of tyranny with argument, not arms)**

Having taken off his shoes and stripped of his past, and having sailed through the "Bahrain Council" and united reason and insight, Moses was not left to worship in a monastery or meditate in solitude. Rather, he was given the most dangerous and difficult assignment, the one that represents the essence and purpose of his mission: **"Go to Pharaoh, for he has been overwhelmed" (Taha: 24).**

This is not just a political mission to overthrow a ruler, but a timeless Qur'anic model for confronting  **"tyrannical systems"** in all their forms. It is the moment when enlightened individual consciousness transforms into a collective liberation project. It is the true test of all acquired knowledge: what is the value of light if it remains locked inside and does not go to dispel the darkness outside?

**Pharaoh and Haman: Dismantling the Structure of Tyranny**

In order to understand the greatness of the confrontation, we must first understand the structure of the opponent. The Qur'an does not present us with flat characters, but rather provides complete models:

* **Pharaoh:** It is not just the name of an Egyptian king, but a symbol and recipe for every authority that "branches" from its original responsibility to care for people, to enslave them intellectually and materially. It is a symbol **of political and intellectual tyranny** that claims to possess the absolute truth: "I am your Lord, the Most High," and it imprisons the minds of his followers: "I only show you what I see."
* **Haman:** Not just a minister, he is a symbol **of a corrupt lining and a dysfunctional bureaucracy**. It is the sycophating advisor who embellishes the tyrant's misdeeds and repels him from the path of truth. He is the mind that executes injustice, which transforms the tyranny of the individual into an institutional system.

Moses did not go to face a person, but to confront  **an integrated "system"** of intellectual tyranny and executive corruption. And that Moses did not go alone, but asked for support (and make me a minister from my family \* Aaron my brother). This reinforces the idea that the task of liberation is not necessarily an individual task, but may require the building of an integrated working team that combines the power of argument (Moses) with the eloquence of the statement (Haroon), which adds a collective and practical dimension to the task of confronting tyranny.

**The Weapon of Confrontation: The Real "Edifice"**

Moses did not confront it with an army or a weapon, but with the authority of argument and proof. The genius irony lies in the story of "The Edifice."

When Pharaoh's certainty was shaken by the signs of Moses, he did not ask for a military confrontation, but rather a cognitive confrontation, albeit a twisted one: "O Haman, my son, I will give you the truth" (Ghafir: 36).

* **The Required Edifice:** As we discussed earlier, this was not a physical tower to reach the sky, it was a naïve request. It was a symbolic request to build  **an "intellectual edifice" or counter-argument** that countered the powerful logic of Moses. Pharaoh asked Haman (the corrupt system) to produce the truth for him, and this is an impossible task.
* **The real "edifice":** Pharaoh did not know that the "edifice" he was looking for was standing in front of him. **Moses himself was the "edifice"**: an integrated construct of clear argument, clear signs, and an unshakable and correct approach.

It was a confrontation between  **the "edifice of illusion"** that Haman was unable to build, and the "edifice of truth" that Moses brought from God.

**Water as a Separation Tool: The Pinnacle of Divine Justice**

When all arguments failed, and the conflict came to a head, the divine will intervened with Moses' most powerful tool: **water**.  
The sea, which stood as a barrier to escaping from injustice, has been transformed by God's command into a path of salvation. The wonder is that this same road, this one water, has become a trap and a graveyard for tyranny. "So Pharaoh followed them with his soldiers, and he overwhelmed them with pain, and he did not cover them" (Taha: 78).

Here, water manifests itself as an instrument of absolute divine justice, separating the people of truth from the people of falsehood. It is a message that the systems of tyranny, no matter how strong and powerful, have an inevitable end, and that God makes the very causes of life the causes of their destruction.

**Conclusion: Your Mission**

The story of Moses and Pharaoh is not just an event in the distant past, but a conflict that repeats itself in every time and place, even within ourselves.

* There is  **a "Pharaoh"** within us who is the arrogant ego that rejects the truth.
* There is  **an "important"** within us, represented by the justifications and whims that adorn falsehood for us.

The divine call to Moses is an invitation to each of us: **"Go."**.  
Go to the Pharaoh of injustice in your society, go to the Pharaoh of ignorance in your mind, go to the Pharaoh of pride in yourself. Go armed not with the sword, but with the "edifice" of argument, the "authority" of knowledge, and the certainty that the light, however dim it may be at the beginning, is bound to dispel the darkness in the end.

## "Show me how to look at you." The peak of longing and the shock of certainty

**(The Limits of Human Perception and the Meaning of True Vision)**

Having been freed from the shackles of the past, integrated into the "Bahrain Council," confronted the system of tyranny and achieved victory, we might think that Moses has reached the end. But the greatest souls are those who never cease walking, and the closer they get to God, the more they yearn for Him. At this stage of full spiritual maturity, Moses makes the most daring and longing request in human history: **"O Lord, show me that I look at You" (Al-A'raf: 143).**

This is not a request of curiosity, nor is it ignorance of a great prophet. It is  **the height of knowledge and spiritual longing**, it is the supreme expression of man's desire to transcend all obscurities and reach absolute certainty by realizing the First Source of everything. It is the question of the lover who is no longer satisfied with the effects, but wants to perceive the influencer.

**"Thunderbolt": Not a punishment but a revelation**

Ja'a'l-raad al-ilhi lis baalarf al-mubashar, ba'l-ba'l-ba'a'l-'aa'l-'aa'a'l-'aa'l-'a'l-'aa'a'l-'aa'l-'a'a'l-'a'l-'aa'a'l'a', 'a'l-'a'a', 'a'l-a', 'a'l-'a', 'a'l-a'a', 'a'l-'a'a', 'a'l-'a', 'a'l-a'a'l'a', 'a'l-da'a'l'a', 'a'l-'a'a'l-'a', 'a'l-'a'a',

Let's analyze this amazing cosmic experience:

* **"You will not see me":** it is not an eternal negation, but a negation of seeing the limited human capacity and in this material world. The laws of this existence do not tolerate the direct manifestation of the divine self.
* **The mountain as a model:** God chose the mountain, the symbol of solidity, steadfastness, and firmness in our world, to show Moses the weakness of the hardest thing in his being in the face of the divine manifestation. If the mountain could not stand still, then how could the weak human being be?
* **"Thunderbolt**": Here, "Thunderbolt" is not a punishment for the audacity of the request. It is a **natural and inevitable effect of confronting a reality that is beyond the capacity of consciousness to comprehend**. It is a compelling "cognitive shock" or "existential shock" that restructures perception. It was a revealing experience, through which Moses realized the truth "by experience" and not just by "news" ("You will not see me". The shock was the practical proof of the truth of the divine saying.

**Awakening and Repentance: The New Birth of Certainty**

(Fa'l-ma'aa'a'l-a'l-'a

* **Awakening:** It is not just an awakening from a coma, but the **birth of a new consciousness**. Moses woke up to knowledge that he had not had before, knowledge based on direct experience.
* **Repentance:** It is not repentance from a sin, but rather **a return to the correct level of knowledge**. It is a repentance from trying to perceive the Absolute through the tools of the limited, and a return to acknowledging the greatness of God that the eyes do not perceive.
* **"I am the first of the believers":** it is not a new faith, but a **faith that has risen to a new level of certainty**.I am the first of the believers" with this truth that I have now experienced: the fact that Your greatness cannot be surrounded by our senses, and that the way to know You is not through direct vision.

**Conclusion: The Possible Way of Seeing**

Was the door to God's knowledge and vision closed?  
The experience of Moses did not close the door, but **directed us toward the right door**. It has taught us that "seeing God" is not by physical sight, but by the insight of the heart. It is not by realizing Himself, but by recognizing the effects of His actions and the greatness of His work.

The true vision available to us every day is:

* **Seeing His wisdom** in the order of the microcosm.
* **Seeing his ability** in the sunrise and sunset.
* **Seeing His mercy** in the raindrop that revives the earth.
* **Seeing His justice** in the destruction of the oppressors and the salvation of the believers.
* **Seeing his knowledge** in the verses of his refereed book.

Moses' journey to Tur was the final lesson in the method of consciousness: that the pinnacle of knowledge is the recognition of the limits of knowledge, and that the pinnacle of longing for God is to see Him in everything around you, not to seek Him in something outside of you.

## Be the "Moses" of your time

After traveling with Musa on his amazing journey, from the moment of detachment at the Holy Valley, to his dive into the "Bahrain Complex", from his confrontation with the tyrannical Pharaoh, to his standing on Mount Tur, one last question may come to our minds: What does all this have to do with us today? Is it just an inspired story from the past, or is it a roadmap for our present and future?

The greatness of the Qur'an lies in the fact that it does not provide us with heroes to admire from afar, but rather provides us **with models to emulate and live**. The story of Moses is not told in this detail to end with his death, but to be renewed in every soul that seeks liberation and consciousness. It is a divine invitation that is open through time and space, telling you: **Be the "Moses" of your time**.

What does it mean to be a "Moses" in the 21st century?

It means adopting his approach to life, and taking your own journey that mimics his grand journey.

**1. Start by "taking off your shoes":**   
Before you ask for knowledge, strip down. Take off the slippers of fanaticism, prejudices, and false certainty that you inherited without thinking. Be brave enough to say, "I could be wrong." Open your mind and heart, for this is the only gate through which the light of truth enters.

**2. Find your "Bahrain Complex":**   
Don't settle for one sea of knowledge. Don't just be a dry logician, not just a dreamy spiritualist. Combine both. Combine the precision of science and the solidity of argument (the logic of Moses), with the depth of insight, mercy and wisdom (the science of Khidr). Read about science and religion, and meditate on the universe and the Bible, to come to an integrated understanding of life.

**3. "Go to the Pharaoh" inside and outside you:**   
Define the "pharaohs" of your time. Today's Pharaoh may be ignorance, social injustice, blind consumption, or misleading media. The greatest Pharaoh may be the inflated "I" within you that commands you to do evil and embellishes falsehood for you. Counter this tyranny not with violence, but with the "edifice" of argument, with the power of the good word, and with the authority of science and morality. Be a voice for the truth, even if you are alone.

**4. Ask with "Moses' longing" and receive the answer with "his certainty":**   
Do not stop asking and seeking knowledge, and let your motivation be the longing for more light. When you reach the limits of your perception, you learn the lesson of the Great Phase: that the pinnacle of knowledge is the acknowledgment of God's greatness. Look for God not in the distant sky, but in every detail of your life, in the smile of a child, in the precision of a cell, in a verse that shakes your heart. Turn your search for "seeing it" into "seeing its traces" in everything.

**5. Be a sharp "Moses" in truth, a decisive in falsehood:**   
Remember that the name "Moses" carries with it the meaning of "Moses" (the throat machine). Be so in your life. Be sharp in your adherence to principles, decisive in your separation between right and wrong, expose the falsity of claims, and cleanse your surroundings of intellectual and moral impurities.

**Conclusion: Your Journey Starts Now**

The story of Moses is a divine affirmation that one individual, when connected to the source of true power, can change the face of history. Moses began out fearful (and came out of it fearful and waiting), but he ended up as a word of God, a liberator of a nation, and a sign to the worlds.

Your own journey awaits. Your intellectual **"cow"** is waiting for someone to slaughter it. **Your "slippers"** are waiting for someone to take them off. **"Your Pharaoh"** is waiting to face him. And the Lord of Moses, your Lord, is waiting for you to take the first step.

Don't hesitate. Start your journey today. Feel the truth, and be the "Moses" that God wanted you to be.

## Conclusion of the "Moses in the Qur'an" series: From the throat machine to touching the truth

Thus we come to the end of our journey of tracing the path of the Prophet Moses through the verses of the Holy Qur'an. We began with a title that may seem strange: **"From the Throat Machine to the Touching of the Truth,"** and in each episode we sought to reveal a new layer of this deep meaning.

We have seen how "Moses" was not just a name, but a function and a method. It was  **Moses,** who began his journey by "shaved" himself first, when  **he "took off his shoes"** at the Holy Valley, stripped of his heritage and ego, to reveal his pure nature ready to receive the light.

Then we saw how this "Moses" became a decisive divine tool in the face of falsehood. God used him to "shave" and expose the falsity of magicians, and to separate their false ropes from the truth of His incisive staff. He confronted **Pharaoh with him**, and he threw down his imaginary edifice and exposed the shame of his tyranny in public.

At the height of his career, when he longed for more than just debunking falsehood, he transformed from an instrument of "flying" falsehood to an entity that seeks to "touch the truth" absolutely.  **The revealing "shock" on Mount Tur came to him**, a touch of the light of certainty that taught him that "touching the truth" is not by direct perception, but by seeing its effects in every atom of the universe.

His journey, then, was a journey **from "separation" to "connection".**  
He separated the truth from the falsehood, like Moses, and then sought to connect with the source of the whole truth.

Today, as we conclude this series, we do not bid farewell to the story of Moses, but receive it as a renewed personal calling. The world around us, and ourselves within us, is full of falsehoods that need Moses to expose, injustice that needs a "stick" to strike at it, and a thirst that needs a "rock" to burst with mercy.

The final lesson of the story of Moses is that change begins with an inner "ring", with a courageous detachment. From there, from that zero point of purity, we can hope to be touched by a touch of the light of truth, and that we in turn will be transformed from mere individuals in this world, to active instruments in the hands of the Creator of this world.

Let this conclusion be the beginning of your own journey. Find your inner "Musak", tighten your arms, and involve him in your affairs... The truth is waiting for those who touch it.

# The Names of the Prophets in the Qur'an: Linguistic Treasures and Spiritual Mirrors in the Light of the Repetition System

## Introduction: Names with Messages and Building Secrets

In the language of the Qur'an, the names of the prophets (peace be upon them) are not just identifying signs, but linguistic and spiritual icons, each of which carries deep connotations and reflects the essence of the message of its author and his noble qualities. These names were not chosen at random, but God Almighty deposited in them linguistic secrets and spiritual meanings, which make their contemplation a journey on the paths of guidance and miracles.

The understanding of these names goes beyond the apparent meaning, to extend to the structure of the word itself within the framework  **of the "repetition"**, which is a unique linguistic system referred to by the Holy Qur'an in its saying: "And I have brought you seven of the repetitions and the great Qur'an" (Al-Hijr: 87). This verse, according to the vision of Professor Abdul Ghani bin Odeh,  **establishes an understanding that the "repetitions"** are the literal pairs that form the basic structural structure of the Qur'anic word, and that the "seven" in them is a symbol of the perfection and multiplicity of these linguistic origins. This means that each word, including In it, the names of the prophets are an integrated construction, which carries their meanings from the interaction of these overlapping literal pairs, whether they are from triple, quaternary, five, or even what is thought to be of non-origin. The Qur'an has absorbed these names and their Arabs within its miraculous system to harmonize with its message and its profound connotations.

## Examples of the Names of the Prophets: Linguistic Semantics, Spiritual Dimensions, and Reflections on the Bladder

1. **Adam:** The Origin of Humanity and Honorable Humility
   * **Linguistic connotation:** Its name derives from "adim" (the surface and soil of the earth), and may also refer to "perpetuation" (continuity). It reminds us of our humble origin of earth.
   * **Spiritual meaning:** It symbolizes the creation of the first man, and God's honor for him with the divine puff that raised him above all other creatures.
   * **Meditation on the Bladder:** The name **"A.A.D.M."**, can be broken down into the literal pairs "א" (initiation and initial appearance), "אְּד" (performance, coming and being), and "d.m" (permanence, continuity, and matter). This structure refers to the divine initiation that led to continuous physical existence, and connects the name to the origin of creation and its honor.
   * **Lesson:** It combines humility to know the origin and a sense of divine honor. "And We have honored the children of Adam."
2. **Idris:** Knowledge and elevation
   * **Linguistic connotation:** From "lesson" and "study" (deep learning), it was said to mean "the chief" or "master of the people".
   * **Spiritual meaning: A**  symbol of knowledge, wisdom, spiritual elevation, and responsible leadership informed by science.
   * **Meditation on the Bladder:** The name  **"D-R-R-S."** can be broken down into "D" (initiation and existence), "D-R" (management, knowledge, deep understanding), and "Y-S" (ease, sovereignty, directed movement). These Bladders refer to a personality that began with deep study and understanding, which led to its elevation and sovereignty in the path of knowledge and guidance.
   * **The Lesson: The**  value of knowledge and good deeds in achieving elevation in this world and the Hereafter. "And We raised him to a high place."
3. **Noah:** Long Patience and a New Beginning
   * **Linguistic connotation:** His name is associated with "Noah" or "wailing", referring to his long complaint and grief over the symptoms of his people. It may also mean "rest" because he brought rest to the world and a new beginning after the flood.
   * **Spiritual meaning:** It represents the pinnacle of patience and perseverance in calling to God for centuries, and absolute steadfastness to the truth despite despair of the response of his people.
   * **The lesson is that**  the duty of the preacher is to communicate and persevere, and salvation is by following the revelation of God no matter what the circumstances. "My Lord said, 'I have called my people day and night.'"
4. **Ibrahim: The**  Father of Monotheism and the Philosophy of Innocence and Hayman
   * **Linguistic connotation:** It is interpreted as a "merciful father" or "high father". Modern methodology suggests that it is a combination of "Ibra" (disowning and abstinence from polytheism) and "heem" (heman, contemplation, and spiritual thirst).
   * **Spiritual meaning: The**  model of pure monotheism, absolute submission to God, and disavowal of idols and illusions, with the tender heart of the Father on creation.
   * **Consider the bladder**: the name  **"Y.B.R.A.H.Y.M."**. can be analyzed into "Ibra" + "Him" as an initial step. Or by breaking it down into pairs such as: "b-r" (innocence, appearance, blessing), "r-h" (awe, hidden guidance), "h-y" (guidance, heman), and "y-m" (pain, knowledge, completeness). These bladders reflect his journey from disowning polytheism to believing in God, and his journey towards guidance with a spiritual thirst.
   * **Al-'Abraah:** Al-Ikhlas fi al-Dawa, Wa'l-Ta'bani fi Sabeel Allah al-Hati Ya'bah al-Fird Al-Qa'imah fi Ta'athirah.
5. **Ismail:** Response and Delivery
   * **Linguistic Significance:** It means "Allah hears" or "Allah hears", a reference to Allah's response to the supplication of His parents, and His response to the command of His Lord.
   * **Spiritual meaning:** represents absolute submission to God's command, even in the most difficult situations.
   * **Meditation on the Bladder:** The name **"S.S.A.J.L."**. can be broken down into "S.M.A." (hearing, responding, and obeying) and "El" (which refers to God or the Almighty and the Purpose). This refers to "the one who responds to God" or "the one who hears the call of God."
   * **The lesson:** Sincere obedience to Allah is the key to getting close to Him and gaining His pleasure. "So when they submit, they will bow down to their foreheads."
6. **Isaac: The**  good news of laughter and certainty
   * **Linguistic Significance:** It means "laughs", referring to the laughter of his mother Sarah when he received the good news of him at an advanced age.
   * **Spiritual meaning:** It symbolizes joy thanks to God, the fulfillment of His promise, and the certainty of His power that transcends the ordinary.
   * Al-Thaqa'ah al-Bu'ad Allah wa Qadrta'ala ta'ala taqiq ma'abdu mustaha'ilah.
7. **Lot:** Confronting Deviance
   * **Linguistic Significance:** His name is associated with the meaning of "adhesion" or "inclination", and may indicate his association with Abraham, or his confrontation with the inclination of his people from common sense.
   * **Spiritual meaning:** It represents the rift in the truth in the face of corruption and moral deviation, and the steadfastness of the principle despite the lack of followers.
   * **The lesson is the** duty of calling to virtue and confronting vices with wisdom and good advice. "And Lot, when he said to his people, 'Do you bring the indecency that was before you from any of the worlds?'"
8. **Youssef:** Beautiful patience and empowerment
   * **Linguistic significance: It**  may be attributed to "regret" for his father's grief for him, or to "increase", for God has increased him in beauty, wisdom and knowledge.
   * **Spiritual meaning:** It symbolizes patience in the face of the most severe afflictions: from the treachery of brothers, to the temptation of lust, the darkness of prison, and then empowerment and forgiveness when able.
   * **The lesson is**  that Allah does not waste the reward of those who do good, and that chastity and patience are the way of salvation and elevation in this world and in the Hereafter. He said, "Do not be angry with you this day, for Allah will forgive you, and He is the Most Merciful of the Merciful."
9. **Moses: The**  Savior and the Power of Truth, From the Throat Machine to the Touching of the Truth
   * **Linguistic Significance:** It is said to be a combination of "mu" (water) and "si" (tree) in ancient language to indicate where it was found, or meaning "the one who is pulled out of the water".
   * **Spiritual meaning:** It symbolizes the power of truth in the face of tyranny, the rescue of the oppressed, and reliance on God in the most difficult circumstances.
   * **Consider the repetition (Qur'anic jurisprudence**): its name **"m and s" can**  be broken down into "m and s" (water, origin), "and s" (vast, latent power), and "s" (striving, ending, sovereignty). These repetitions refer to a personality who emerged from the water with a latent power and pursued a higher goal and the attainment of sovereignty by truth.
     + His name can also be interpreted as **"The Razor": the**  sharp divine instrument tasked with "shaveing" the layers of falsehood, revealing the truth of monotheism, and separating truth from falsehood with a definitive limit.
     + He is also the man who **"touched" the divine truth** at the Holy Valley, purifying his being, and becoming himself an instrument for "touching" and changing reality.
   * **The lesson:** Patience and steadfastness in the path of calling and fighting injustice, for Allah is the Protector of His believing servants. "Go to Pharaoh, for he has overwhelmed."
10. **David:** Strength, Wisdom, Praise of the Mountains, and the Star of the Child Researcher
    * **Linguistic connotation:** It is related to the meaning of "beloved". Its name in Arabic is close to "al-Wad" and "Awd" (strength).
    * **Spiritual meaning: The**  combination of physical strength (the killing of Goliath) with the power of the king and justice represents the tenderness of the heart and the beauty of the voice in the praise of God, so much so that the mountains and birds chanted His praise. He is the caliph who combines power and slavery.
    * **Enrichment of the Star of David:** It connects the concept of the Star of David to the curious and knowledge-seeking child that exists within every human being. This child is the "David" whom God has made a caliph on earth, and is a symbol of passion, discovery, and constant search for the new.
    * The Concept of Succession and Renewal (Dawood): The Caliphate on earth can only be achieved by activating the energy of "Dawood" within us, which is the energy of research, discovery, and continuous development in all fields (industry, agriculture, technology).
    * **The lesson is that** true power is that which harnesses truth and justice, and is accompanied by reverence and constant repentance to God. "O David, We have made you a caliph on earth, so judge between people with the truth."
11. **Solomon:** Wisdom and the Thankful King
    * **Linguistic Significance:** It is derived from "peace" or "safety", referring to the soundness of his rule from deficiency, and his sound heart.
    * **Spiritual meaning:** It represents the supreme wisdom and the king that was not given to anyone before or after him, with the harnessing of the wind, the jinn and the birds. It is the symbol of the thankful servant who attributes all the credit to God.
    * **The lesson** is that the greatest blessing of Allah is wisdom, and that the pinnacle of power and kingship is a test of thanksgiving and not a cause for arrogance. He said: "This is from the grace of my Lord, that He may test me, whether I am thankful or ungrateful or unfaithful."
12. **Job:** Patience and turning to God
    * **Linguistic Significance:** It is derived from "Ab Tawub", which means he returned and returned. He is the Awab, who returns and repents to Allah.
    * **Spiritual meaning: The**  greatest example of beautiful patience in the face of adversity, satisfaction with God's judgment, and certainty in His mercy and mercy.
    * **Al-'Abra:** Al-Shada'ah al-Taqshf ma'adin al-rijal, wa'l-qa'een ba'llah ho mullaz al-sa'abrin.
13. **Yunus:** Repentance after despair
    * **Linguistic connotation:** It may be related to "Al-Anas", or it may indicate that he is the prophet who was swallowed by the whale (Al-Nun).
    * **Spiritual meaning:** It represents the importance of returning to God and repenting even in the darkest of circumstances, and that sincere supplication changes fates.
    * **Al-'Abraah:** La yaas min rahmatullah, fa'baabah mufath al-l-taayyin, his father, salah al-mu'min, and his father, 'Al-Salah al-Mu'min, and the father of the prophet (peace and blessings of Allaah be upon him)
14. **Elias:** Jealousy of Monotheism
    * **Linguistic Significance:** It means "My God is Jehovah/God", a name that carries the message of monotheism in itself.
    * **Spiritual Meaning:** It symbolizes jealousy over the religion of God, inviting people to worship God alone, and rejecting polytheism and idols.
    * **The Lesson:** The importance of calling for pure monotheism and fighting polytheism in all its forms. "And Elias was one of the Messengers, when he said to his people, 'Do not fear Him.'"
15. **Dhu al-Kifl:** Justice and Fulfillment of the Covenant
    * **Linguistic Significance:** "Holder of the share" or "Holder of the guarantee or guarantee", means a reference to assume responsibility and fulfill it.
    * **Spiritual meaning:** It symbolizes justice, the fulfillment of vows, and the taking on heavy responsibilities with patience and steadfastness.
    * **The Lesson: The**  importance of justice and the fulfillment of responsibilities and costs in order to attain the rank of the righteous. "And remember Ishmael, Al-Yasa, Dhul-Kifl, and each of the good ones."
16. **Saleh:** Call for reform
    * **Linguistic Significance:** "Al-Salih" or "Al-Muslih" means a name given to his role in calling his people to reform.
    * **Spiritual Meaning:** Represents the quest to reform society and forbid corruption on earth.
    * **Al-'Abraah:** Al-Anbiyyah wa'l-Taba'aham ho al-Sa'i fi al-Islaah ma'a'l-Qa'a'i wa'l-Islaah ma'i'l-'a'i'l-'ah al-'A'i'l-'a'i'a'. ..
17. **Issa:** The Spirit of Mercy and the Word
    * **Linguistic Significance: It**  is said of "al-'Aso" (wandering with goodness) or refers to "whiteness and purity", which is the word of God and His Spirit.
    * **Spiritual meaning:** A symbol of love, mercy, healing, spreading peace, and supporting with miraculous miracles.
    * **Al-Abraah:** Al-Rahmah wa'l-Barqa'aas al-Da'wah al-Allah, wa'l-Haq laha qawat wa'athir.
18. **Muhammad and Ahmad: The**  Seal of the Prophets and the Master of the Messengers
    * **Linguistic Significance:** "Muhammad" is a very praiseworthy adjective, and "Ahmad" is the most praised or praised by others. Two names that carry the highest meanings of praise.
    * **Spiritual meaning:** It represents human perfection in servitude to God, mercy given to the worlds, and the concluding and comprehensive message.
    * **Al-'Abraah:** Al-Qadawat al-Mutalqa wa'l-Hasanat al-Hasanat al-Bashriyyah al-Jama'ah fi kal jawanab al-hayyah.

## Conclusion: The Names of the Prophets An integrated linguistic and moral system

Deconstructing the names of the prophets into their basic "bladders," even those that appear to be pentagram or non-fiction, reveals a precise linguistic system and deep meanings that are strikingly in tune with the Qur'anic context of their stories and messages. This confirms that these names are not just transmitted historical names, but are an integral part of the linguistic and cognitive fabric of the Holy Qur'an, which have been "Arabized" and integrated into its bladder-based structural system to accurately reflect the essence of the character and the message.

This approach invites 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 structure secrets and connotations that await those who contemplate them to discover them, stressing that every letter and every pair of letters in the Book of God has its place, meaning and purpose. Let us continue to research and ponder the Book of Allah and the names of these elite elites, so that we may find in them what guides us to the goodness of our religion and worldly life, and increases our understanding and closeness to Allah and His Messengers.

# Series: The Straight Path - A Qur'anic Vision of Five Dimensions

**Series Introduction: The Straight Path - A Journey from Letter to Life**

At the heart of every prayer, and with every opening of a book, Muslims recite a supplication that is one of the deepest and most comprehensive of supplications: **"Guide us to the straight path."** Is it just a physical bridge that we are waiting to cross in the hereafter, or is it a concept that extends to all the details of our worldly life?

Stereotypes have taken root in our minds that may sometimes seem too narrow to accommodate the grandeur of this Qur'anic concept. From here, this series embarks on a journey of contemplation from five dimensions, in an attempt to rediscover the "straight path" with an integrated Qur'anic vision that moves us from letter to life.

**Our Trip Map:**

1. **The first dimension: from the secrets of painting to the depth of the method.** We will begin to delve into the structure of the word itself, to discover the secrets of the precise Qur'anic drawing, and to distinguish between the connotations of **"Sirat"** in the elongated thousand, the "Sirat" in the dagger thousand, and the defined "Sirat"\*\*, to see how each form opens a different door of meaning.
2. **The second dimension: the key to insight.** Having understood the method, we will look at the indispensable tool for deciphering it: **contemplation**. We will see how contemplation is not just reading, but the mechanism that transforms the light of the Qur'an into true insight that reveals the way.
3. **The third dimension: the practical roadmap.** Surah Al-Fatiha will take us on a practical journey, drawing the features of the path for us through the three human models: **the blessed as an**  example to follow, the angry and the misguided as lessons and lessons to warn against its paths.
4. **The Fourth Dimension: The Path as a Societal System.** We will move from the individual level to the collective level, to discover how the path is embodied in the concept  **of the "proper path"**, which represents the basis of the justice and legislation system that preserves the existence of society and achieves its rectitude.
5. **The fifth dimension: the spaciousness of the path and the multiplicity of paths.** Finally, we will conclude with a hopeful and spacious vision, to see that this path, despite its precision, is not a narrow road with a single mold, but rather a single lofty destination that can be reached through **multiple paths** that suit the diversity of minds and hearts.

It is an invitation to re-read this central concept, not as an abstract idea, but as a practical way of life, precise in its origins, open in its paths, beginning with the contemplation of craftsmanship, and ending with the achievement of integrity in every aspect of life. Let us begin this enjoyable journey together.

## "The Straight Path". From the Secrets of Painting to the Depth of the Curriculum

We have always had a stereotypical image of the Straight Path as a physical bridge that crosses the Hereafter. However, this image, despite its popularity, almost obscures from us the enormous depth that the Holy Qur'an provides to this pivotal concept. The Path is not just an unseen passage, but an integrated way of life, whose dimensions and majesty are revealed when we dive not only into its linguistic connotations, but also into the secrets of its precise Qur'anic drawing.

**1. Linguistic Analysis: The Strength of the "Path" and the Straightness of the "Straight"**

The choice of the word "Sirat" instead of "Sirat" is carefully intended. The letter "R" indicates a path that requires effort and elevation. The letter "R" indicates continuity and repetition. While "T" (T) gives the meaning of decisive access to the end of each stage to move to the next. The path is **a practical, organized approach, consisting of escalating stages, and requires constant strength and struggle**. Then comes its description as "the straight"\*\*, and here the significance of **the letter Alif (A) is highlighted,**  which in its fixed vertical form represents the meaning of righteousness over the truth, steadfastness on the principle, and walking in this approach without inclination or distortion.

**2. The Secret of the Thousand: The Key to Contemplation between the "Path" and the "Path"**

Respecting the Ottoman script is the key to deep contemplation, as the difference in the writing of the word between the elongated alphabet (Sirat) and the dagger thousand (Sirat) is not random, but carries precise indications of the meaning:

* **The Path (in the Extended Thousand): The Detailed and Clear Path**
  + **Significance: The** presence of the elongated aleph, which indicates the extension, appearance, and statement, indicates the method in its **clear, detailed, and explained form in its features and details**. It is the path that has been shown to the people through a specific message.
  + **Context:** This formulation often comes in the context of talking about a specific guidance or a house approach. The most prominent example is the description of the guidance of the Prophet Muhammad (peace and blessings of Allaah be upon him): **"And you will not be guided to a straight path" (Shura 52).** The guidance here is to the detailed method and the complete law that he brought. The same applies to the guidance of Moses and Aaron after they were given the Book: **"And We guided them to the straight path" (al-Safat: 118).**
* **Sirat (in the Thousand Daggers): The Principle of Total Rectitude**
  + **Significance: The** aleph al-dagger, being concise and concise, may refer to a more **concise and focused meaning on the overall and fundamental principle** of rectitude, rather than the details of a particular law. It refers to the "idea" and essence of the path.
  + **Context:** This formulation comes in the context of talking about absolute and general divine guidance that is not tied to one people or law over another. The most prominent example is God's response to the controversy over the qibla: **"...He guides whomever He wills to a straight path" (al-Baqarah: 142).** The guidance here is not to the details of a particular qibla, but to  **the principle of total righteousness**, which is to turn to God, which is broader than any material point of view.
* **The Path (known as "Al"): The Usual Path and the Destination**
  + This formula always comes with the elongated alphabet and is defined by "Al". It refers to **the single, definite, and known path**, which is the absolute divine covenant that we ask for in the Mother of the Book: **"Guide us to the straight path" (Al-Fatiha: 6).** It is not any path, but the usual path between God and His servants, the ultimate goal of every traveler.

With this precise distinction, we realize that the Qur'an uses each form in its proper place with a precise balance, which calls us to think deeper to uncover the secrets of this divine method, which we will detail in the following articles.

## "Reflections" The Key to Insight to the Straight Path

After the accuracy of the path has been manifested in its drawing and tongue as an integrated divine method, the central question arises: if the Qur'an is the "book of revelation" that contains this method, what is the tool that enables man to understand this method and follow it with insight? Here, the Holy Qur'an presents the mechanism  **of "contemplation"** as the primary key to unlocking the treasures of guidance.

**The Straight Path: A supplication for need, and the Qur'an is the answer**

The supplication of **"Guide us to the straight path"** is, in essence, a conscious declaration of the need for guidance. The whole Qur'an, after the Fatihah, comes as the divine answer to this supplication. It is the light that reveals the way. Just as the path needs light to reveal its details, the true religion needs the light of revelation, and the Qur'an is that light.

**Contemplation: The Mechanism That Turns Light into Insight**

If the Qur'an is the light, then contemplation is the act that makes us see this light clearly and benefit from it. It is not just a superficial reading that passes over words, but it is a mental and heart process that challenges man and invites him to contemplate, as in the divine question: **"Do they not meditate on the Qur'an or on the hearts of its locks" (Muhammad: 24).** Closed hearts cannot see the light of guidance, and therefore cannot know the path.

Contemplation has two main functions in guiding us to the path:

1. **The revealing (positive) function:** Reflection is what shows us the right path in all matters of our lives. It shows us how to build a right relationship with God, with ourselves, and with others. It is He who draws for us the features of justice, mercy and fairness that are at the heart of the path.
2. **Protective function:** Contemplation acts as an impregnable fortress and protective shield that protects us from deviating from the straight path. It debunks  **intellectual suspicions** that may mislead the mind, and gives us the strength to resist  **behavioral desires** that may be swayed by the feet.

Guidance to the path is not a magical or automatic process, but rather the fruit of a conscious interaction with the Qur'anic text. It is a journey that begins with sincere supplication for guidance, and continues through mental and spiritual effort to contemplate God's words. With this tool, a Muslim is able to carry out the next step that the Fatiha guides him to: to clearly distinguish between the three models of humanity – the blessed, the angry, and the lost – which we will detail in the next article.

## One Destination and Multiple Paths: The Spaciousness of the Straight Path

After reviewing the foundations of the path and its precise systems, a question may come to mind: Is it a narrow road with a single mold? Here, the greatness of the Qur'anic vision is manifested in the presentation of another dimension of spaciousness, confirming that the destination is one, but the ways to reach it may be numerous and varied.

**1. The Straight Path as a Single Destination:**

It is important to emphasize first of all that the "Straight Path" is in essence a **single destination and goal**: the path of truth and guidance that pleases God and leads to salvation, as defined by its great foundations in the Qur'an and Sunnah (faith in God, the pillars of Islam, basic morals).

**2. Multiple paths and perspectives to reach it:**

The Qur'anic text and the Sunnah of the Prophet (peace and blessings of Allaah be upon him) are so deep and rich that they can be understood and understood from multiple and correct angles, as long as they remain within the general framework of the truth:

* **Scientific Perspective:** The world may see the signs of God in its universe and its precise system, and it will increase in faith and fear, and this will be its way of strengthening its connection to the Path.
* **Philosophical/Theological Perspective:** Through mental meditation, the thinker may reach the truth of monotheism, and adhere to the path with a rational conviction.
* **Spiritual/Sufi Perspective: The** traveler may focus on the experience of the heart and spiritual taste, and this is his motivation to remain steadfast on the path.
* **Jurisprudential/Legislative Perspective:** The jurist may find his way to derive rulings and clarify the features of the path for people.
* **Personal experience:** Life experiences may lead an individual to feel their need for God and to hold on to His gift.

This diversity can be understood within the framework of the noble verse: **"And for every destination there is a guardian"**, where each individual seeks to do good and reach God through a method that corresponds to his abilities and inclinations.

**3. Common Goal and Importance of Track Validity:**

Although the starting points are different, all of these correct paths converge at the same ultimate goal: righteousness in the Cause of God. The essential point is that these paths must be "correct," that is, not contradictory to the fundamental principles and constants of Islam. Pluralism here is not an acceptance of contradiction, but rather an acknowledgment of the diversity of methods of understanding and application within the circle of truth.

**Conclusion:**   
This interpretation provides a broad and rich vision of the concept of the "Straight Path". It is not a narrow path with one form, but rather one goal and one basic principles, which can be reached through multiple and correct approaches and paths, which confirms that the doors of guidance are open to those who sincerely seek it.

## The Road Map in Surah Al-Fatiha: Between the Blessed and the Angry and the Misguided

Having realized that the "Path" is a precise divine method, and that "contemplation" is the key to understanding it, Surah Al-Fatiha guides us to the practical application of this understanding. It does not only seek guidance, but it also defines the Path through a practical roadmap that sets before us three models of behavior: one to follow and two models to warn us about.

**1. The Path of the Blessed One: The Method of Building and Giving**

The "grace" in the Qur'an is not just a material giving, but the fruit of walking on a path of unity and brotherhood, the defense of rights, commitment to the health system, and social discipline. It is the path of those who turn the blessings of God into positive actions that will make the individual and society prosperous.

**2. The Roots of Deviation from the Path**

In stark contrast, the Qur'an identifies the causes of radical deviation from the path, saying: **"And those who do not believe in the Hereafter from the path are not deviant" (al-Mu'minun: 74).** The "calamity" or lateral deviation is linked here to the denial of the Hereafter. The one who does not believe in punishment loses the supreme motivation for commitment, which makes him liable to fall into one of two deviant paths:

* **The path of those who are angry with them:** It is the path of those who knew the truth and then deliberately and arrogantly deviated from it, such as those who disbelieve in the signs of Allah and kill the prophets. It is the path of destruction and sabotage that inevitably leads to catastrophic results.
* **The path of the misguided:** It is the path of those who have lost their compass and lost their compass, either out of ignorance or because of following erroneous notions. It is the path of those who have not made enough effort to seek or contemplate the truth.

Thus, the daily supplication of Al-Fatiha becomes a continuous self-evaluation, which pushes us to adhere to the approach of the blessed and to be wary of the causes and manifestations of the behavior of those who are angry with them and those who have gone astray.

## "The Proper Path": The Approach to Justice and Community Legislation

The Qur'an moves the path from the individual concept to being a societal system, and describes it in another central way, namely **"the right"** and the just, in which there is no distortion or favoritism.

**The Straight Path: The Path of Pure Justice**

Ya'ati al-tahadi al-ilahi clearly: **"Qal-e-kulam mu'ta'ta'rbi'l-sa'a'i** wa'l-ta'a'l-'aa', 'Ta'ta'a'a'l-'a', 'A'l-Ta'a'a'l-'a', 'A'l-Ta'a'a'l-'a', 'A'l-Ta'a'a'l-'a', (Ta'a' 135).Famiyar al-Tafriq al-Haqeeqi lis al-'Aada'

This concept was most exemplified in the story of the two rivals with Dawud (peace be upon him), when their request was: **"...And guide us to the right path" (p. 22).** The "Straight Path" here is its just middle, and its point of balance, which does not tilt one side at the expense of the other. It is a request for a straightforward governance methodology, and it is the essence of the path in its judicial application.

This "proper path" is what the system of legislation in Surah Al-Nisa' seeks to apply based on **"the performance of trusts"** and **"ruling with justice"**, and it is protected by the system of taboos in Surah Al-An'am, which represents a fence that protects the entity of society from injustice and corruption.

## Conclusion of the series: The Light of Guidance and the Paths of Guidance

After this enjoyable journey through the concepts of halal, haram and the straight path, it becomes clear to us that the Islamic Shari'ah is not just a rigid text or a list of commands and intentions, but it is an integrated way of life, which takes into account man in all his circumstances, and aims to achieve his interests and ward off corruption.

We have seen how the prohibition of certain things did not come in vain, but came with great wisdom represented in the protection of the five necessities: religion, soul, mind, offspring, and money. And how the concept of "destructive haram" embodies this protective and fortifying purpose for man and society. On the other hand, the concept of "good halal" has become clear to us as a broad rule that opens doors to all that is useful and palatable, confirming that the origin of things is permissible and facilitated.

The series also showed us that the Shari'ah is not harsh or stubborn, but rather flexible in nature, as the exceptions of necessity and the removal of sin from the obligatory, as well as the innovative interpretation of the concept of "intelligence" in "Except what you are intelligent", prove that Islam is a realistic religion that accommodates the development and scientific progress of humanity, in a way that serves the purposes of Sharia in bringing benefits and warding off harms.

As for the straight path, it is no longer a narrow path with a single path, but rather a lofty destination and a single destination, to which multiple paths and paths converge, whether through scientific research, philosophical reflection, spiritual experience, legislative jurisprudence, or even through the vicissitudes of personal life. All these paths lead to the same noble goal: to be upright in the command of God, to achieve servitude to Him, and to win His pleasure and paradise.

This series was a modest attempt to re-read these concepts in depth, and to present them in a spirit that combines originality and contemporary, to affirm that Islam is the religion of truth that is appropriate for every time and place, and it is the light of guidance that guides humanity to the paths of guidance.

We hope that this series has contributed to enriching understanding, broadening perceptions, and opening new horizons for contemplating the beauty of our tolerant Sharia.

# Series: "Al-Hamad Al-Mohammadi: From the Law of the Universe to the Method of Man"

**Series Introduction: Reading Beyond Praise**

"Praise be to God" is the word with which we open the Book of God, our prayers and our lives. "Muhammad" is the name that we repeat in our testimony and sing it out of love and emulation. But, have we ever stopped to wonder about the secret behind this association between "Alhamd" and "Muhammad"? Is "Alhamd" just thanks and praise, and "Muhammad" just "a praised person"?

This series, **"Al-Hamad al-Muhammadi"**, is an attempt to dive into the depths of these two central concepts, using the tools of the "jurisprudence of the Qur'anic language". We will travel together from "Al-Hamd" as the universal law of abundance and expansion that governs galaxies and cells, to "Muhammad" as a human embodiment and a prophetic climax of this law. We will discover how following Muhammad is not just following a person, but adopting the "praise" approach of bringing out the best in us, expanding the circles of goodness around us, and moving from darkness to light.

## "Alhamdulillah"... God's Imprint in Creation: The Law of Abundance and Expansion

**Introduction: Does the Universe "Praise" God?**

We begin our journey with the word that opens existence: "praise." We often limit it to a human reaction of thanksgiving and praise. But the Qur'an tells us that all things praise Him. This article reconstructs the root of "praise" to reveal "praise" as a physical and spiritual law, as a divine "system" of continuous overflow and expansion.

**1. Dismantling the code of "Al-Hamad" (H-M-D):**

* Beyond the common meaning, let's look at the structure of the word. The combination  **of the ḥ** (life, movement, truth) with **the meme (containment**  , plural, content) and the signifier (push, direct, oblige), suggests a deeper meaning: "a system that pushes (**d**) life (**h**) beyond its original content (**m**) and expands."
* "Praise," then, is not just a word, but a **law of overflow and orderly expansion**. It is the imprint of God in His universe: from the Big Bang that expanded the starting point, to the cell that divides and expands to form an entity, to the idea that overflows into a civilization.

**2. "Praise be to God, Lord of the Worlds": Recognition of the regime and its owner**

When we say Alhamdulillah, we are not only thanking Him, but acknowledging and acknowledging that this amazing cosmic system of abundance, creation, and expansion belongs to God and is attributed to Him alone. For this reason, the Qur'an associates "praise" with creation: Say "Praise be to God" after acknowledging that He is the Creator of the heavens and the earth. Acknowledging the Creator entails acknowledging His order (praise).

**3. Praise of Praise: The Key to Wholeness Perception**

Praise is God's purification of any deficiency. The way to realize this perfection is through contemplation and understanding of the "system of praise." When we see this overflow and the orderly and precise expansion of everything, from the atom to the galaxy, we realize the impossibility of any impotence, deficiency, or randomness in the Divine Self. Praise is the elevation of consciousness from seeing things to seeing the system that governs them.

**Conclusion: From the praise of the tongue to the eyewitnesses**

"Praise" in essence is not just a word of praise to be repeated, but an invitation to open our eyes to the first law in the Book of the Universe. It is an invitation to see God's imprint in everything that expands, grows, and overflows with life. Understanding this law is the first step toward understanding the greatness of the Creator, and it is the necessary prelude to understanding why God chose the name "Muhammad" to be the seal of His messengers.

## "Muhammad"... Activating praise and bringing the nation to light

**Introduction: Task Name**

Having understood "praise" as a universal law of abundance and expansion, we now come to the name chosen by God to be the perfect human embodiment of this law: "Muhammad." This article explores how the name "Muhammad" with the weight of "active" is not just a form of the object (praised), but a form of the person on  **whom the act of praise falls, activates and passes it**. "Muhammad" is the one who overflowed with light, and he in turn overflowed to expand the circles of light in the world.

**1. "Muhammad": The one who is active in the method of praise**

* The name "Muhammad" (M-Hamad) carries in its structure the meaning of activation. It is not only "Hamda" (a noun of a subject), nor is it "Mahmuda" (a noun of an object), but it is "Muhammad": the self in which "Al-Hamd" has been "activated" to become a source of abundance and expansion.
* This is clearly evident in his mission: he was a "Muhammad" because  **he brought**  his people and the world out of the narrow "content" of polytheism and ignorance, expanded the circle of his message from the local to the global, overflowed the Qur'an as an all-encompassing way of life, and unleashed the potential energies of his nation to become the best nation ever produced for the people.

**2. "The Seal of the Prophets": The Peak of the Activation of Praise**

Because every prophet before him was active in praise in a specific aspect (Noah in salvation, Abraham in monotheism, Moses in the face of tyranny, Jesus in mercy). Muhammad came to seal these manifestations, and to provide  **the comprehensive and complete model**  for the activation of "praise" in all aspects of human life: individual, familial, social, political, and global. His message is the last and most complete "flood" that concludes all that preceded it.

**3. "Ahmed": The highest place of praise**

If "Muhammad" is the description of the action and the process, then "Ahmad" (on the weight of "I do" is a description of the denominator and the result. The preaching of Jesus of a messenger who will come after me named Ahmad was the herald of the man who will reach the peak in the realization of this flood, and "Ahmad" will be the most praiseworthy of the praise, the most realizing of God's method of expansion, and the most deserving of praise and praise. "Muhammad" is the method in its application, and "Ahmad" is the method in its perfection and climax.

**Conclusion: Following Muhammad is following the method of praise**

This new understanding of ours makes following the Prophet (peace and blessings of Allaah be upon him) not merely an imitation of his formal actions, but  **an adoption of his approach to "praise."** To be a "Muhammad" means to seek to activate "praise" in your life: to come out of the narrowness of the ego to the capacity to serve creation, to expand the circle of your knowledge and positive influence, and to overflow with goodness and compassion for those around you. It is an invitation to be lamps of light, just as it was a "shining light."

## Praise and thanks – from the cosmic order to the humanitarian response

**Introduction: What is the difference between praising God and thanking Him?**

In our journey to understand "praise" as a universal law, a fundamental question arises: What is the difference between "praise" and "thanksgiving"? Understanding this difference is not a linguistic luxury, but it is a key to understanding why "praise" was associated with the whole of creation, while "thanksgiving" was associated with man's reaction, and why God chose a name for the seal of His messengers derived from "praise" (Muhammad), rather than "thanksgiving."

This article puts the two concepts under the Qur'anic microscope, revealing "praise" as a universal system and universal origin, and "thanksgiving" as a special response and a practical branch of this system.

**1. Praise: Self-praise and order**

As we saw in the previous article, "praise" is more general and comprehensive. It is not limited to the reaction to a blessing, but it is:

* **Praise of the Divine Self:** We praise God for the perfection of His attributes and the majesty of Himself, even before any blessing reaches us directly. Praise be to Allah, the Lord of the Worlds, is an acknowledgment of His greatness in Himself, not just a thanksgiving for His blessings. Praise be to Him in the first and the last, i.e., He is praised forever and ever.
* **Praise for the Cosmic Order:** "Praise" is also the name for the order by which God created the universe. Everything, from the atom to the galaxy, praises Him. In other words, every creature in its existence and movement is a manifestation of this system, and therefore it is a "praise" that speaks of the greatness of its Creator. The angels praise God because they witness and submit to this system.

**The essence of praise** is a conscious acknowledgment of the beauty and perfection of the divine self and the system of His creation, whether or not it is associated with personal grace. It is a comprehensive worship of the heart and intellect.

**2. Thanksgiving: Translating grace into action**

"Thanksgiving" is more specific and specific. It is always linked to a person's response to a specific grace that has come to him.

* **Reaction to grace:** Thanksgiving is only in return for grace. And give thanks for the blessings of Allah, for if you give thanks, I will increase you. It is acknowledging that this grace is from God, and then translating that confession into action.
* **Practical worship:** Thanksgiving is not just a word to be said, but a practical approach that includes the heart, tongue, and wounds.
  + **Thankfulness of the heart:** Acknowledging that the Blessed One is God.
  + **Thanking the tongue:** Saying praise and praise for this blessing.
  + **Thanking the Wounded (which is the most important):** Using grace in obedience to Allah and in what pleases Him. Thanking for the blessing of money is spending it in goodness, thanking for the blessing of health is using it for good deeds, and thanking for the blessing of knowledge is teaching it to people.

**The essence of thanksgiving:** It is a practical and conscious response to a divine grace, by directing this grace towards the good and the fulfillment of the Blessed One's purpose.

**3. Substantial Comparison: Origin and Branch**

|  |  |
| --- | --- |
| Al-Hamad (Original) | Thanksgiving (Branch) |
| **More general and comprehensive:** praise for oneself and order. | **More specific and specific:** a reaction to a blessing. |
| **Cosmic worship:** All creatures praise God. | **Humane worship:** for the taxpayer who receives grace. |
| **Connected to the whole of existence:** we praise God for His existence and the existence of His creation. | **Linked to the blessing that comes in:** We thank God for what He has provided for us and given us. |
| **My heart and mind did it basically: You** can praise God as you meditate in the sky. | **Essentially practical action:** It requires the use and direction of grace. |
| **Example:** Al-Sa'ab al-'Ah al-'Allaah wa'bah al-'Abd-da' i (Sana'a'l-Taqal). | **Example:** A'l-ma'lwa'aal da'a'a'u'dī shuk-rīrī (al-shakr action). |

**Conclusion: Why "Muhammad" and not "Thanksgiving"?**

Now it is clear why the name of the Seal of the Prophets was "Muhammad". He was not merely "thankful" or "thankful", because his message was not merely a reaction to a blessing, but an embodiment of the comprehensive approach of "praise".

* **Muhammad is the doer of praise:** he came to activate the divine system of "praise" in humanity, to bring it out of the narrowness of polytheism to the breadth of monotheism, and from the dryness of matter to the overflow of the soul. His message was a divine "flood" and "expansion."
* **His message is the greatest praise:** the Qur'an that he brought is the greatest manifestation of praise, it is the book that praises God in all its verses, and invites us to praise Him by contemplating all its pages.

Understanding the difference between praise and thanksgiving opens our eyes to the greatness of the method that Muhammad (peace be upon him) came up with. It is not just an invitation to thank God for His blessings, but an invitation to engage in the universal "system of praise", to be part of the symphony of creation that praises the praise of its Lord, and to transform our whole lives into speaking praise, in thought, in word and in action.

**"Show me how I look at you"... The peak of "praise" in the phase experiment**

**Introduction: From Activating Praise to Longing to See Its Source**

Having understood "praise" as a universal law of abundance and expansion, and "Muhammad" as the ideal human embodiment of this law, we now reach the peak of the human experience in the pursuit of truth. It is the moment when the servant is not content with "activating praise" in creation, but longs to realize the source of this praise. This supreme longing was manifested in the request of the Prophet Moses (peace be upon him): "O Lord, show me that I look at you."

This bold request is not a departure from the "praise" approach, but  **rather the peak of longing resulting from it**. It is praise at its finest, moving from the tongue and the mind to the attempt to elevate the whole being to face the ultimate truth. This article explores how the experience of Moses, and the subsequent "shock of certainty," are the highest manifestations of "praise" and "praise" in the journey of seeking divine knowledge.

**1. "Show Me I Look at You": Intellectual Praise at its Highest**

Moses' request was not merely a visual curiosity, but  **an embodiment of intellectual praise at its peak**. After contemplating the signs of God in creation (intellectual praise), after speaking the truth in the face of Pharaoh (praise with the tongue), and after seeking to liberate his people (praise with action), he reached a point where he wanted to complete his intellectual praise by realizing the first source of all this beauty and order.

* **From Praise to Longing: The** Perception of the "System of Praise" in the Universe generates in the heart an immense longing for the perception of the "Giver of Praise." Moses' request was the true translation of this longing that transcends the boundaries of contemplation into the request for confrontation.
* **The Quest for Perfect Certainty:** It is a request for "complete, clear, and unambiguous realization," which represents the pinnacle of the intellectual quest to purify God from all imperfect notions or conjectures that may be attached to the mind.

**2. "Thunderbolt" and "Transfiguration": Divine Practical Praise**

The divine response came not with refusal, but with a practical experience that shakes the foundations of existence, which in itself is  **a "practical praise" from God**, by which he distances himself from being perceived by the physical senses: when his Lord appeared to the mountain, He made it a dreadlock, and Moses was stunned.

* **Transfiguration as Praise Actually:** The Lord's manifestation of the mountain is a divine "act" that proves His greatness and power which cannot be tolerated by the laws of matter. This act is the most eloquent "praise" and exaltation of the divine self about the likeness of creatures.
* **The "shock" is the praise of the present: Moses'**  "shock" was not a punishment, but a "praise of the present." His state after the shock was the truest expression of God's purification, as his whole being, not just his mind, realized a reality that I would not see. It was a compelling practical experience that taught him certainty that he would not have taught him by mere thought.

**3. Awakening and praising with the tongue: the birth of new certainty**

Fa'l-ma  
'aa'a'l-a'a'l-'aThis is the latest in tasbeeh, the source of the experience, the only one.

* **Subhanak:** He did not only say "Alhamdulillah", but he began with explicit praise. This is  **the praise of the**  tongue uttered by the heart after it has "seen" with its insight the truth of purity. It is not a traditional praise, but a praise that stems from the "shock of certainty."
* **"Repent to you":** It is a "practical praise" by referring to the correct epistemological literature. It is a disgrace to God from seeking to understand Him with incomplete tools, and to return to the correct method of knowing Him.
* **"I am the First of the Believers":** It is a declaration of a new degree of faith and certainty, based on the experience that combined intellectual, practical and current praise.

**Conclusion: Muhammad (peace and blessings of Allah be upon him) and the completion of the experience of "praise be to Allah"**

Moses' experience at Tur was a revealing lesson for humanity, combining the three types of praise in one majestic scene. The Prophet Muhammad, may God bless him and grant him peace, came to provide  **the integrated and continuous** model of this praise in all aspects of life.

* **The Qur'an is the greatest manifestation:** if God has manifested to the mountain, He has "manifested" His words in the Qur'an. The Qur'an has become the permanent tool that enables us to practice **intellectual praise** by meditating on its verses, praising with the tongue by reciting it, and praising by acting by applying its rulings.
* **"Praise be to your Lord": The divine command of the Prophet (peace and blessings of** Allaah be upon him) to praise your Lord is an invitation to merge the two experiences: praise (purification and theoretical knowledge) and praise (overflow and practical expansion).

To follow Muhammad (peace and blessings of Allaah be upon him) is to follow the path of perfect "praise," combining the contemplation of the mind, the remembrance of the tongue, and the goodness of action. It teaches us that the supreme longing to realize God must be translated into constant praise in every movement and dwelling, and that true certainty comes only when our intellectual pursuit is combined with our practical surrender to the greatness of God, which is not perceived by the eyes, but which is perceived by the hearts that praise Him.

## "Praise be to your Lord" - the integration of the approach in the concluding message

**Introduction: From Phase Shock to the Method of Life**

In the previous article, we saw how Moses' experience in al-Tur was the culmination of cognitive longing, and how the "shock of certainty" taught him the reality of absolute purity. It was a unique individual experience, combining intellectual praise at its most extreme and practical praise of God in its manifestation. But how can this extraordinary experience be transformed into a way of life that is available to all people?

This is where the final message comes in, the message of Muhammad, may God bless him and grant him peace. The divine command to him is not just a call to the remembrance of God, but rather an **intensification and generalization of the Mosaic experience**, and its presentation as an integrated practical method that combines the purification of "praise" and the abundance of "praise" in all aspects of life.

**1. "Praise" and "Praise": Two wings for elevation**

To understand the depth of this approach, we must recognize the complementary relationship between praise and praise:

* **Praise is** the cognitive and theoretical aspect. It is the "emptying" of the mind and heart from all imperfect perceptions of God. It is the realization that God is nothing like Him, and that, as the experience of the Tur has taught us, He is above all limited human law and logic. Praise is the theoretical basis that corrects the compass of faith.
* **Praise is the** practical and practical aspect. It is the "sweetening" of life with the manifestations of God's full attributes. If God is the source of abundance and expansion, then in practice "praise" is that man is the conduit of this flood: to reform the earth, to spread knowledge, to build society, and to overflow with mercy and goodness.

**The Muhammadan approach** is not satisfied with one of them. Praise alone can lead to negative theoretical knowledge, and praise alone (in the sense of action) without praise may lead astray. Praise be to your Lord is an invitation to fly these two wings together.

**2. "Praise be to Allah" in the life of Muhammad (peace and blessings of Allah be upon him): Words and deeds**

The life of the Prophet Muhammad (peace and blessings of Allaah be upon him) was the complete practical translation of the "Praise be to Him" method:

* **Praise with the tongue and thought:** He was always remembering and praising Him, contemplating the verses of Allah, and praising Him at all times. His praise stemmed from certainty and knowledge, not just repetition.
* **Praise for work (practical praise):** This is the most important thing. His whole life was a project of "praise" and "reform":
  + **The most correct beliefs: to** clear the minds from the shirk of ignorance.
  + **He reformed societies:** He brought brotherhood between the Muhajireen and the Ansar, and established the state of justice.
  + **He reformed the souls:** He raised a unique generation of the Companions.
  + Each of his movements was **a "praise of his Lord"**, because he would disassociate God from being worshipped in ignorance, and then "praise" God in practice by applying his method, which is overflowing with justice and mercy.

**3. "Subhanak": The Key to Certainty in the Muhammadan Approach**

The Muhammadan nation has inherited the secret of the word "Subhanak", which was manifested in the supplications of the prophets. It is no longer the confinement of an individual experience, but has become a tool available to every believer who comes to the conclusion that God's power is above all causes.

* When we see the laws of nature in action, we "praise God" for His order.
* When we see a breach of these laws as a miracle, or when we call upon God in a seemingly impossible situation, we say "Glory be to you," acknowledging that He is the Creator of the law and is able to transgress it.

The Muhammadan approach teaches us to live between "praise" which respects the Sunnah and laws, and "praise" which trusts in God's omnipotence that transcends them.

**Conclusion: How to be a "Muhammadiya" in your praise?**

To be a follower of Muhammad (peace and blessings of Allaah be upon him) means to turn your life into "praise of your Lord":

1. **Praise intellectually:** Cleanse God from all imperfections, and contemplate His greatness in the universe and the Book.
2. **Ahmed Practically:** Be a tool for abundance and goodness. Use God's blessings upon you (your knowledge, money, and time) in reform, construction, and the benefit of creation.
3. **Combine the two:** do not make your praise merely a mention of the tongue, nor your work a mere worldly activity. Associate your work with the intention of purifying God, and make your praise a motive for good deeds.

The message of "Muhammad" (peace be upon him) is an invitation to transform each individual into a moving "praise" project, praising God with his tongue and thought, praising Him with his hand and work, to consciously participate in the great symphony of the universe that does not stop chanting: Glory be to God and praise be to Him.

## "Alhamd Al-Muhammadi" Prayer - From Approach to Practice

**Introduction: How do we pray with the method of "praise"?**

After our journey of understanding "praise" as a universal law, "thanksgiving" as a practical response, "praise" as a tool of knowledge and purification, and "Muhammad" as a living embodiment of this integrated approach, we come to the fundamental question: how do we translate all these concepts into everyday practice? Where is the practicality that brings all these threads together?

The answer lies in rediscovering "prayer" not as a rigid ritual, but as  **a comprehensive "model prayer"**, as a living and dynamic "communication" with God and the universe. The "Muhammadan prayer of praise" is the practice in which all the meanings of praise, thanksgiving and praise are poured into, transforming from a mere act of worship into a way of life.

**1. Prayer as an Integrated "Hamad": Pillars that Exceed Movements**

Let us see how the pillars of the typical prayer can themselves be the embodiment of the approach of "praise" in its broad sense (overflow and orderly expansion):

* **Takbeer al-ihram (intention to expand):** It is not just the raising of the hands, but the intention of **"praise".** It is the moment when we consciously decide to step out of the "content" of our narrow and selfish selves, to expand and connect with the greatest source of overflow, God. It is the announcement of the beginning of the process of "praise" in any work we do.
* **Al-Fatiha (Constitution of Praise):** It is the dialogue of the covenant with the Lord of Praise. We begin with praise to God, the Lord of the Worlds, in acknowledgment of the cosmic order, and then we ask for guidance to walk according to this system (guide us to the straight path). The Fatiha is the compass that directs the "overflow" of our lives in the right direction.
* **The Qur'an (the substance of praise):** Reading the Qur'an in our typical prayer is to be provided with the "substance of the flood". It is not just recitation, but contemplation and search for knowledge and wisdom that will enable us to "activate praise" in our lives, solve our issues, and expand our perceptions.
* **Ruku' (Intellectual Praise):** Ruku is the conscious bowing before the greatness of the "system of praise" that we discover. It is the moment of **intellectual praise**, where we reflect on the laws and traditions that govern the subject we are contemplating, and we acknowledge the greatness of the Creator in the precision of His system.
* **Prostration (practical praise and submission):** Prostration is the pinnacle of practical "praise." It is submission and complete submission to God's will, our acknowledgment that we are part of His system. At the same time, it is a new starting point,  **a new "rebirth" of consciousness**  after the "shock" of the knowledge we received in kneeling. It is a renewal of the intention to continue the "overflow," to build and to repair.

**2. "Thanksgiving" and "Praise" in the Prayer of Praise**

In this typical prayer, "thanksgiving" and "praise" find their natural place:

* **Thanksgiving in Application:** When we use what we have understood in our prayers to solve a problem, to help a human being, or to master a task, this is practical "thanksgiving." It is the use of the "overflow" of knowledge we have received in what pleases God. Our typical prayer teaches us how to be thankful.
* **Praise in Perception:** When we realize the greatness of order in bowing, or when we surrender to God's power that transcends our reasons for prostrating, this is "praise." When we are faced with a seemingly impossible problem, our prostration becomes a supplication of "Subhanak," an acknowledgment that God is above all laws.

**3. "Muhammad" (peace be upon him): the imam of the typical prayer**

The Prophet Muhammad (peace and blessings of Allaah be upon him) was the greatest Imam of this prayer. His prayer was not just movements in a mihrab, but his whole life was a continuous "prayer of praise":

* The magnification of his ihram every morning was the intention to spread the message.
* His opening was his approach to every dialogue.
* His Qur'an was his constitution in building the state.
* His kneeling was his constant contemplation of the kingdom of God.
* His prostration was his absolute submission in Uhud and in Taif.
* His peace was the mercy that poured out upon the worlds.

**Conclusion: Your Life Is Your Prayer**

The "Al-Hamad Al-Muhammadi" series reaches its practical conclusion here: **Turn your life into prayer**.  
Do not limit your connection to God in a few minutes, but make it a permanent "connection" through the "praise" approach that we have learned.

* **In your work:** start with the intention of "praise", manage your problems with the Qur'an, meditate on the Sunnah of success (ruku'), prostrate to Allah by submitting to the results of your quest and working sincerely, and conclude with the peace of dealing with your colleagues.
* **In your family:** Start your day with the intention of serving your family, be inspired by wisdom in raising your children, meditate on their psyches, prostrate yourself to God with patience in the face of their challenges, and conclude by spreading peace and love in your home.

The "Muhammadan Prayer of Praise" is an invitation to transcend the form of worship to its spirit, and to transform every moment of our lives into a living connection with God, so that our whole life becomes praise, praise, and thanksgiving, and a living embodiment of the approach of the Seal of the Prophets and Messengers.

## Al-Momen Al-Mohammadi - Data Expert and Al-Hamad Activator

**Introduction: From Curriculum to Personality**

After our long journey of exploring "praise" as law, "Muhammad" as a method, and "prayer" and "supplication" as practice, we come to the final and most important stop: **the fruit**. What are the personality traits that are formed when a person lives according to the "Al-Hamad Al-Muhammadi" method?

The Holy Qur'an in Surah At-Tawbah, verse 112, does not merely give us a list of the righteous, but rather draws with astonishing precision  **a profile** of the true believer. These nine qualities are not merely moral virtues, but  **advanced practical skills in consciously dealing with the "data"** that make up the worlds of command and creation. It is the image of the divine "data expert", the human being who himself has become the living embodiment of the method of praise.

**Features of the believer "Al-Muhammadi" as a data expert:**

Let us consider how each of these qualities is a direct result and a natural result of the "praise" approach that we have reviewed:

1. **Repentant (Continuous Expansion Skill):**
   * **His connection to praise:** Praise is the law of overflow and expansion. The "repentant" believer is the one who applies this law to his consciousness. He does not stagnate at a single level of knowledge, but is in a constant movement of "repentance" (return and ascent) in the ladders of knowledge and certainty. He rejects inertia, and lives in a state of continuous knowledge and spiritual expansion and expansion.
2. **Al-Abdoun (Skill of Unity of Source):**
   * **His connection with praise:** Praise be to God. All praise is attributed to a single source. The "worshipful" believer is the one who unites the source of his data and values. He realizes that drawing from multiple sources (passions, traditions, human beings) leads to diaspora. His worship is a conscious decision to connect all the data of his life to the original source of the flood, God.
3. **Al-Hamdoon (Quality Selection Skill):**
   * **His connection to praise:** This is the central quality. The "praised" believer does not only recognize the system of praise, but also makes it  **a way of life based on quality**. He consciously selects and nourishes his consciousness with "good data" (useful knowledge, remembrance, wisdom), and avoids bad data (nonsense, misinformation). He seeks the quality of inputs (data) in order to obtain the quality of outputs (a good life).
4. **Tourists (Flood Exploration Skill):**
   * **His connection to praise: God's** grace and his data are not confined to one place. The "tourist" believer is aware of this, so he goes out of his narrow surroundings to travel, research, read and explore. His tourism is an active pursuit of the "traces of praise" distributed in horizons and souls, in order to gather as much data as possible that enriches his consciousness.
5. **Kneeling (Data Processing and Praise Skill):**
   * **Its connection to typical prayer: bowing**, as we have seen, is a moment of contemplation and intellectual praise. The "kneeling" believer is one who possesses the skill of "bending inwardly" to process the data he receives, filter it, connect it to the Sunnah of God, and purify it from impurities. It is a process of "praise" the data.
6. **Sajidoon (Data Delivery Skill):**
   * **Its connection to typical prayer:** Prostration is the pinnacle of delivery. After processing data in bowing, prostration comes as a skill to channel this data and make it fully in line with God's command. It is a voluntary "handover" of processed data to be in the service of the truth. Prostration is the achievement of complete harmony with the source of the flood.
7. **Those who enjoin virtue and forbid vice (the skill of managing the flood of data in society):**
   * **Its connection to practical praise:** The believer is not content with receiving and healing, but he himself becomes a source of abundance.
     + **Promotion of virtue:** It is the skill of **spreading and expanding** the circle of good data in society.
     + **Prevention of vice:** It is the skill of **protecting** society from the contamination of malicious data.
   * He plays a social role in managing the quality of the "data environment" that surrounds him.
8. **Those who keep God's limits (the skill of respecting the flood system):**
   * **His connection to praise: The** system of "praise" is not chaotic, but rather an "organized flood." The believer who "keeps God's limits" is one who understands and respects the "laws" of this system. He knows that data has sanctities, particularities, and limits, and that exceeding them leads to corruption. Keeping the boundaries is the highest etiquette in dealing with God's abundance.

**Conclusion of the series: Become a "Data Expert" on the Method of Muhammad (peace be upon him)**

Thus, we conclude our journey by understanding that the "Al-Hamad Al-Muhammadi Method" is not just a theoretical philosophy, but an integrated practical program for building the character of the "expert believer".

It is the possession of these nine skills that opens the doors of access to the world of the Matter and makes him eligible to receive more divine grace, success, guidance, and tranquility.

Let these qualities be our goal, and let them be our roadmap. Let us begin by learning the skills of selecting data, processing it, directing it, disseminating it, and respecting its limits. Only in this way, will we truly follow the path of Muhammad, may God bless him and grant him peace, and become a living embodiment of "praise" in our actions, and qualified for the great news: the good news of the believers.

## Duaa Al-Hamad Al-Muhammadi - The Art of Communicating with God Between Hope and Certainty

**Introduction: Supplication, the Peak of Slavery and the Essence of Praise**

Having traveled through "praise" as a universal law, "thanksgiving" as a practical translation, and "praise" as a purification of knowledge, and seeing how all of them were embodied in Muhammad's approach and his "exemplary prayers", we arrive at the last and most intimate stop in this journey: **supplication**.

Supplication is not just an additional chapter, but the **culmination of the practical practice of the whole method of praise**. It is the moment when the believer translates all his understanding, belief, and behavior into a direct whisper with his Creator. How can a believer who has grasped the method of "Muhammadan praise" raise his hands to heaven? This concluding article provides a complete guide to the art of supplication, from its outward manners to its inner secrets, so that our supplication will be a whisper of servitude, a request for data, and a balanced walk to God between the wings of fear and hope.

**Part One: The Essence and Status of Dua - Why Do We Pray?**

Supplication in Islam is not just a request to fulfill a wish, but in essence it is **"worship"**, as the Prophet (peace and blessings of Allaah be upon him) said. The Almighty said, "Your Lord, call upon me and I will respond to you, immediately followed by those who are arrogant about worshipping Me... (Ghafir: 60). So abandoning supplication is arrogance, and supplication is an acknowledgment of servitude and absolute lack of Allah.

It is a direct, unmediated connection between the weak creature and the strong Creator. And if My servants ask you about Me, then I am near" (Al-Baqarah: 186). It is this divine closeness that opens the door for us to supplicate, to complain, and to ask for needs, with the certainty that God hears, sees, and appreciates.

**Part Two: Etiquette of Supplication - How to Make Dua?**

Communicating with the King of Kings requires high literature. This literature is not a formality, but rather a reflection of our glorification of God and our understanding of His status. The most important of these manners are:

1. **Sincerity and presence of heart:** The supplication should be sincere to the face of God, with a heart that is present and confident of the answer.
2. **Begin with praise and praise:** This is a direct application of the "praise" approach. We begin by praising God for His attributes and actions, acknowledging His perfection before asking for His giving.
3. **Praying for the Prophet (peace and blessings of Allaah be upon him)** is a noble Prophetic literature that expresses our love and appreciation for those who taught us this method, and does not contradict the belief in all the Messengers.
4. **Al-Tawsal ba'l-'Asma'ah al-Hasani:**  Wa'l-'a'. Say, "Or rehman" asks for al-Rahmah, and "ya ghafoor" asks for al-Mughfarah.
5. **Determination and urgency:** To ask with certainty and determination, and to repeat the supplication without boredom or urgency.
6. **Purity of food and drink:** Haram is one of the greatest obstacles to answering.

**Part Three: Dua as a "Data Request" - What Do We Ask?**

In a deeper perspective, supplication is communication **with the realm of command to request "data"** from its original source.

* When we call for guidance, we ask for "data" to guide us.
* When we call for healing, we ask for "data" of the causes that lead to it.
* We ask God to send or facilitate cosmic data that, if interacted, would fulfill His will in our reality.
* **Politeness of request:** This requires that we do not ask for what is impossible in the Sunnah of this world (such as seeing God with our eyes), and that we do not transgress in our supplication.

**Part Four: The Wisdom of Response and the Descent of "Serenity"**

We may not see the answer as we expect it, and this is where the certainty comes in the wisdom of God. God may delay the answer, or divert us from the same evil, or save it for us in the hereafter. In any case, we are the winners.

However, one of the greatest forms of response is **the descent of "tranquility".** It is not just psychological comfort, but  **"divine revelations"** that descend on the heart to calm its anxiety, calm its anxiety, and direct its path toward the right decision. He knew what was in their hearts, and He sent down tranquillity upon them. The key to this serenity is the **sincerity of the heart** and its willingness to receive the truth.

**Part Five: The Delicate Balance - Between Fear and Hope, Trust and Action**

Dua is the practical practice of the believer's careful balance:

* **Between fear and hope:** We call upon Allah willingly and fearfully (Al-Anbiya: 90). "Desire" is hope and covetousness for His bounty, and "fear" is fear of His justice and our shortcomings. We walk to God like a bird that flies with these two wings, so that it does not believe in its cunning and does not despair of His mercy.
* **Between Tawakkul and Taking Reasons:** Tawakkul is the sincerity of the heart's reliance on Allah, but it does not mean abandoning the reasons. "Reason and trust." The believer exerts all his efforts, takes the available reasons, and then raises his hands in supplication, relying on God to bless his quest, acknowledging that the results are in his hands alone.

**Conclusion of the series: Live with the method of praise, and pray with the heart of "Mohammadi"**

Thus, we conclude our journey with the understanding that the "Muhammadan method of praise" culminates in supplication. A supplication that is not an empty wish, but a sincere hope driven by action. A supplication that is not a dry request, but a loving soliloquy that begins with praise and praise. A supplication that does not only ask for a change of circumstances, but also for "tranquility" to change hearts.

May this be the essence of our journey: to live our whole life as a continuous "praise", to have our prayers be a living "connection", to be a "whisper" to slavery, with a heart that combines fear and hope, a tongue that is full of praise, a hand that works and takes the reasons, and a spirit that surrenders everything to the Lord of the Worlds.

Wa'aa'l-'a'a'meen.

# Essay series: "The Illuminated Words: A Journey of Contemplation on the Secrets of the 'Book' and 'Books' in the Qur'an"

## First article: The Key to Treasure: Why Should We Reconsider the Word "Book"?

In our journey with the Holy Qur'an, we pass by words that we are familiar with and think we fully understand. We pass them unnoticed, invoking a quick mental image that has formed in our minds since childhood. Among these words, and perhaps even on top of them, comes the word **"book".**

What comes to mind when you read "That Book"? This image, as simple as it may be, may be the veil that prevents us from seeing a deeper, more vivid treasure.

But what if that keyword doesn't always refer to a "volume" or a "complete Quran"? What if the original Qur'anic drawing, which we have been commanded to preserve, carries with it a delicate linguistic secret, a visual code intended to guide our understanding?

**Quranic Painting: Not Just Dictation**

When we look at the manuscript of the Qur'an in the first Ottoman script, we find that the word "book" is written in most of its places as follows: **"Books"**, without a thousand. The thousand we see today (whether a stand or a small dagger) is a tuning mark that was later placed to make it easier to read, but the original drawing is "books."

Is this just a spelling abbreviation that was common among Arabs? Or is it a deliberate reference from the Revelation itself?

The Qur'anic approach invites us to believe that every letter and every movement in this sacred text has wisdom and purpose. In this sense, this distinctive drawing is not spontaneous, but  **rather the key to a deeper understanding**.

**Pivotal Theory: From "Writers" to "Writings"**

Herein lies the treasure. In **most of its Qur'anic contexts, as indicated by its drawing, the word "book" does not mean "the book" as a single, corporeal, closed unit (the book), but rather a broader and more dynamic conceptual term** for "**The Writings."**

It does not refer to the vessel, but to **the written content** itself:

* The verses that are revealed.
* Provisions that are prescribed.
* Estimates that are recorded.
* Wills that document.

This shift in concept, from "book" to "writing," may seem simple, but it changes everything. It frees us from the rigid image of the word, and opens up new horizons of contemplation.

**Why is this change so important?**

Because it radically changes our relationship with the Qur'anic text. Instead of reading the Qur'an as a great historical text that speaks for itself from afar, we begin to interact with it as a living, direct, and renewed divine discourse.

1. **Presence and Momentariness:** When you read "that book," your mind does not return to "that complete Qur'an," but  **rather to "those written verses"** that descend on your consciousness at this very moment.
2. **Accuracy and Specificity:** When the Qur'an speaks of a provision and describes it as "the Book of God," the meaning becomes not merely "the obligation of God," but  **rather "the written and written item in the writings of God upon you**," giving it the power of legal authentication.
3. **Life and Dynamism:** The "Book" is no longer a fixed and closed entity, but has become a living concept that refers to any written divine text, whether it is a Qur'anic verse, a legislative ruling, or a record of the actions of a previous nation.

**An invitation to an exploration trip**

It is a call to reconsider, to purify our minds of familiar images, and to allow the Qur'an to reveal its layers of subtle meanings. It is an invitation to trust that the drawing in our hands is not just a historical artifact, but an integral part of the Revelation, with eloquent signs.

In the following articles, we'll go on this expedition together. We will take this key and apply it to specific verses in the openings of the surahs, and in the contexts of legislation and destiny, to see with our own eyes how the treasures of meanings are revealed when we read the Qur'an as God intended it to be read. Are you ready to look again?

## Second Article: When the verses speak of themselves: "That Book" in the openings of the surahs

In the first article, we laid the groundwork for an exciting new theory: that the word "book" in the Qur'an, as indicated by its original drawing "books," does not mean "a full volume," but rather refers to "writings" or "written verses" in their context. Now, let's test the power of this key in one of the most well-known and influential places in the entire Qur'an: the openings of the surahs.

**The first scene: the opening of Surah Al-Baqarah**

(1) Al-Dhu'l-qa'il al-'Awwal al-'Aa'i'l-'aa'aa'i'l-fi'a'i'l-'a'i'l-mu'ta'a'i'ah(2)"

Let's pause for a moment. What is "That Book"? The interpretation we grew up on tells us that "that" is a noun that refers to the far, used here to glorify, and the reference is to the great Qur'an as a complete divine project preserved in the preserved tablet. This meaning is true and noble, but is it the only or the most accurate meaning?

Now let's apply our new rule: **"Book" = "Writings/Verses".**  
The meaning becomes: "Pain. These are **the writings (or verses),** no doubt..."

Notice the subtle and profound difference. Discourse is no longer about a great and distant unseen "entity", but about **a living and present "matter**": the verses that you are about to read now in Surah Al-Baqarah. The name of the sign "that" is not due to the spatial dimension, but to the superiority of the matter and the source.

**Impact:** This understanding creates a state of **immediacy and intense concentration**. It is as if God is directly telling you: "Pay attention! What will come to you now from the verses written in this Surah is the truth, there is no doubt about it, and it is a guidance for you if you are among the pious." The experience turned from receiving information about a "book" to **a live interaction** with "verses" that descend on your heart and consciousness.

**Second Scene: The Opening of Surah Ibrahim**

"Al-Ra 'ab **al-Qa'aab i** 'm aanzal-naa'aa'i'l-n'u'l-n'a'." (Abraham: 1)

Here, the application of the rule becomes clearer.

* **Traditional Understanding:** This is a "great book" (the Qur'an) that We have revealed to you...
* **The New Understanding:** "R. These are **written writings/verses** that We have revealed to you..."

What is the purpose of sending down "these writings"? The verse clearly defines the goal: "To bring people out of darkness into light."  
Thus, the goal is no longer just a general goal of the entire Qur'an, but has become  **the specific and direct mission of these verses that make up Surah Ibrahim**.

It is as if each Surah that opens in this way is like a "unit of action" with its own purpose. Surah Ibrahim is a collection of "writings" designed specifically to be a tool with which to bring people out of darkness into light. This prompts us as readers to search within the Surah for mechanisms, stories, and proverbs that achieve this goal.

**Conclusion: The "book" is not a vessel, it is the content**

When we understand the "book" as the "writings," we realize that the Qur'an speaks for itself in a more dynamic way.

* The "book" is no longer just **a vessel** holding verses.
* Rather, the "book" has become the **content of the verses** themselves, in a state of continuous formation and interaction with the reader.

The opening of the surahs that begin with "That book" or "those verses of the book" are no longer just introductory introductions, but an **announcement of the beginning of the task**: "Pay attention, these are the written verses that you have in your hands now, and that is their purpose, and this is their nature."

It is an invitation to change the lens of reading. Instead of looking at the text from the outside, the Qur'an invites us to dive into it, to treat each chapter and each collection of verses as a living unit, with its own personality and purpose, which it proclaims from its very first moment. In the next article, we will see how this understanding manifests itself in the arena of legislation and divine law.

## Third Article: A Documented Divine Constitution: The Meaning of the "Book" in the Verses of Judgments and Legislation

Having seen in the previous article how the understanding of the "book" as "writings" gives vitality and presence to the openings of the surah, we now turn to another arena that is no less important: the arena of law and legislation. Here, the word acquires a new dimension of precision and strength, and transforms from a mere text of guidance to **a binding legal document**.

**The Judgment as a "Written Clause"**

Let us consider this pivotal passage from Surah Al-Nisa' that details the prohibitions in marriage:

"...Wa'l-lakum maa wa raa'aa dhu'l-kumm... **Kataab Allah alayhi wa sallam**..." (Al-Nissa: 24)

The common interpretation is "This is God's obligation upon you" or "Abide by God's law." This is a valid meaning, but it does not give the word its full right.

Now, let's apply our secret key: **"Book" = "Writings".**  
The meaning becomes: "Abide by **God's documented writings upon you**."

Divine judgment is no longer just an oral "mandate" or an absolute command, but has become  **a "written clause"** in your divine constitution. This understanding gives legislation very important qualities:

* **Documentation:** The verdict is not transitory, but is recorded and recorded.
* **Official:** It has the force of written law, there is no room for ambiguity.
* **Binding:** You are bound by it as well as the contractors by the terms of the written contract between them.

It is as if God is saying, "These are not just advice, but the written legal articles that govern your relationships, and you have signed them by the Covenant of Faith."

**The Story of the Children of Israel: The Constitution of Guidance and Warning**

This concept is most exemplified in its most wonderful form in the story of the Children of Israel. The Almighty says at the beginning of Surah Al-Isra':

"Wa'at-e-mu'ta**'i'l-mu'aa'i'l-qa'aab** wa'l-'a'l-'aa'l-'aa'i'l-'aa'i'l-'a'il..." (Al-Isra: 2)

Here the "book" is not just the "Torah" as a volume, but  **the "collection of writings"** that contains their law and commandments. It is their constitution that was given to them to be a source of guidance. But these "writings" were not just commands and prohibitions, but carried with them something deeper. The Almighty says after one verse:

"Wa' l-qa'da'i'i'l-'aa'i'l-'aa'i'l-'a'i'a'i'a'i'a (Al-Isra: 4)

Note the accuracy! "In the book," that is**, "in the heart of those very writings"** that we have given you. The prophecy of their fate was not an occult secret, but  **a written warning documented**  in their constitution.

The overall meaning becomes astonishing in its interconnectedness: "We have given you **writings** to be a guide, but **in these very writings we have recorded for you a**  clear warning of the consequences of your deviation from this guidance."

This understanding confirms the completeness of God's justice and the perfection of His argument. The Israelites did not have their argument in place, because the warning of their fate was a written clause in the contract in their hands.

**Conclusion: A documented Shari'ah in which there is no room for ignorance**

When we understand the "book" in the context of legislation as "documented writings," we realize the greatness of the divine method. The law is not an order thrown into the air, but rather  **a codified law, a tight constitution, and a binding contract**.

Every ruling that we read in the Qur'an, from inheritance to retribution, from halal to haram, is written in the "Writings of God upon us." This understanding instills in the soul a sense of prestige and responsibility towards these rulings, for they are not merely moral directives, but divine legal texts, documented and witnessed by us.

In the next article, we will see how this concept of divine documentation extends to the destinies and destinies of nations.

## Article Four: The Divine Records: The "Book" in the Context of Fate and Previous Nations

Having explored how the "Book" represents the living "writings" in the openings of the Surahs, and the "legal document" in the verses of legislation, we now arrive at a new and astonishing dimension: the world of destiny and the destinies of nations. Here, the concept of the "Book" transforms into something like  **"divine records"** or **"judicial files"** that document the history of mankind with absolute accuracy and justice.

**From "Mysterious Fate" to "Documented Record"**

Fate is often seen as a mysterious occult force, but the Qur'an presents it to us in an orderly and documented form. Consider this conclusive verse from Surah Al-Hijr:

"Wa'ma'aa**'l-qa'l-qa'l-'a'"** (Al-Hajar: 4)

Is it just a "written record" in the world of the unseen?

The meaning becomes: "We have destroyed an unjust village unless we have a **complete file and a documented record** containing all its actions, the details of its warning, and the specific period that was destroyed based on the contents of this record."

This understanding moves us from the idea of "inevitable fate" to the idea  **of "evidence-based justice."** Destruction is not an arbitrary decision, but rather the final judgment that is issued after the completion of the "case file." Therefore, the following verse comes as a direct logical conclusion:

"Ma'a ta'aas-e-ba'a'l-ma'ah al-'aa'" (Al-Hajar: 5)

Because the deadline itself is part of a well-planned plan and is recorded in  **its "book"** (its record). There is no room for chaos or chance in the divine order.

**The Verse of the "Mother of Books": The Key to Understanding the Fatalistic System**

This system is most exemplified in Surah Al-Ra'd, which provides us with a panoramic view of how fate works.

"38) Ya**'aa'l-'ah al-allaah al-ma'aa'**  aw wa'a'a'i'aw'a

Let's analyze this complex scene with our new key:

1. **"For every time a book"**: For every age, nation, or period of time, there is  **a "set of writings, judgments, and estimates"** that govern it. Each stage has its own "file".
2. **"God blots out what He wills and establishes"**: This is the effective Divine Will. God, by His omnipotence, alters and alters the contents of these **"writings"** (records). It changes the laws (abrogation), and changes the decrees that are suspended for reasons (such as charity and supplication). This shows that the system is not static, but dynamic.
3. **"And he has the mother of books"**: Here the scene is complete. All these **"writings"** and changing records, and all the processes of erasure and proof, have a single reference and an unchanging collective origin: **the "Mother of Books**", i.e., the preserved tablet. It is the parent register, or central "server" that contains the original and final version of everything.

This understanding presents us with a complete and surprising picture: a fatalistic system based on  **the written records** of each nation (the Book), with the presence  **of an active Divine Will that** changes these records (erases and confirms), all of which is disciplined and referred to **as an original record** (the Mother of Books).

**Conclusion: Divine Justice Based on Documentation**

Understanding the "Book" as a divine record instills in the soul a deep sense of justice and tranquility. The history of mankind is not a series of random events, but rather a meticulously written story, each nation having its own record, and each individual having its own book.

This concept makes us see God's actions in history not as vague strokes of fate, but as just judgments, based on documented evidence and evidence recorded in "writings" that are not counted small or large.

In our final article, we will bring all these threads together, to provide a practical invitation to read the Qur'an with new eyes, knowing that every word and drawing in it is a door to a treasure of meanings.

## The Fifth Article (Conclusion): An Invitation to Reflection: How to Read the Qur'an with New Eyes?

Over the past four articles, we have embarked on a profound journey of discovery, in which we have tried to dust off a central Qur'anic word and restore its original luster. We started from a mere spelling (books) and ended up with a vast web of interconnected meanings that touch on every aspect of the divine message.

We have seen how the word **"book,"** when understood as **"divine writings,"** manifests itself in many and astonishing forms:

* They are **the "living verses"** that descend on the reader's consciousness at the opening of the surahs, making the discourse personal and direct.
* It is  **the "legal document"** that documents the provisions of the legislation, turning them into binding clauses in the contract of faith.
* It is the **"documented record"** that preserves the history and destinies of nations, a manifestation of divine justice based on evidence.

Now that we have gathered these threads, what does all this mean for us as readers of the Qur'an today?

**Ottoman painting: not history, but key**

The first and foremost conclusion we reach is the need to change our view of Ottoman painting. It is not just an "ancient dictation" or a "historical relic that we must revere without understanding; it is  **a delicate system of rhetorical signs and moral codes** that the Revelation itself has put in place to guide our contemplation.

Preserving the original Qur'anic script is not just adherence to form, but  **preservation of the keys of meaning**. The word "books," with its unique illustration, is the most wonderful example of how an ostensibly omitted letter can open doors of understanding that were closed. This drawing has been a divine whisper for centuries telling us, "Look, the meaning here is broader than you think, it's not one entity, it's multiple writings."

**Practical Call: Be an Explorer, Not Just a Reader**

This series is not just a presentation of a new theory, but a **practical call to change the methodology of reading**. Today, we invite you not to be just a passive recipient, but to become an active explorer of Qur'anic meanings.

1. **Open the Quran with a new eye:** The next time you read the Quran, stop at each word "book". Don't go unnoticed. Ask yourself: What are the "writings" meant here? Are they the verses of this Surah? Or a legislative ruling? Or the record of a previous nation?
2. **Notice the context:** see how the concept of "writing" interacts with the words around it. How it sets the stage for what comes after it, and how it builds on what came before it. You'll discover for yourself networks of logical interconnectedness that you've never seen before.
3. **Free your mind from familiar images:** Practice moving beyond the immediate mental image of the word "book." Replace it with the broad and dynamic concept of "writing." This mindfulness exercise alone will change your relationship with the text and make it more vibrant and impactful in yourself.

**Conclusion: A Reading Worthy of God's Words**

Our relationship with the Qur'an should not be a rigid relationship with an ancient text, but a living, renewed relationship with an eternal divine discourse. When we realize that every word, every drawing, and every letter is a door to a treasure of meanings, our reading transforms from mere recitation to dialogue, from study to exploration, from worship to a never-ending spiritual and intellectual journey.

Understanding the "Book" as "writings" is not just an interpretation, but a restoration of a way of contemplation befitting the greatness and depth of God's words. Let us hold on to this key that the Qur'an itself has given us, and let us open with it the doors of understanding whose ways we have long waited for. Let us read the illuminating words as their house intended them to be read.

# Articles Series: Contemplating the Verses of "Like a Mosquito" in Surah Al-Baqarah – Between Tradition and Renewal

**Introduction: The Importance of Context and Reflection in Understanding the Proverbs of the Qur'an**

Qur'anic proverbs are not just passing stories or similes, but are divine tools for approximating deep meanings, testing faith, and stimulating the mind to ponder. One of the most prominent of these proverbs is the proverb "mosquito" in Surah Al-Baqarah. In order to understand this parable and the verses surrounding it, it is necessary to consider the general and specific Qur'anic context, and to review the efforts of commentators and contemplators throughout the ages, with a critical analysis of the understandings that are presented.

## The prevailing interpretation of the proverb "mosquito" and its connotations (Al-Baqarah: 26)

* **Ayat al-'Ayyah:** "O Allaah, i.e., i Al-Qa'irwa al-Qa'irwa al-Qa'a'l-'u'l-Mu'aa'l-'A'a'i'a'a', 'A'd al-'A'l-'A'a'i'a', 'A'd al-'A'l-'Aa'a', 'A'd al-'A'l-'A'a'i', 'A'l-'A'a', 'A'd al-'A'l-'A'a', 'A'l-'A'a'a', 'A'l-'A'a', 'A'l-'A'a'i', 'A'd al-'A'l-'A'a'i', 'A'l-'A'a', 'A'l-'A'l-'A'a'a', 'A'd al-'A'a'i'a', 'A'l-'A'l-'A'a'i', 'A'l-'A'a'a'i', 'A'l-'A'a'i', 'A'l-'A'a'a', 'A'l-'A'l-'A'a'a', 'A'l-'A'a'a', 'A'l-'A'a', 'A'l-'A'a', 'A'd al-'A'l-'A'a'i', 'A'l-'A'a'i', 'A'l-'A'a', 'A'l-'A'a', 'A'd al-'A'a'i'l
* **The Essence of the Prevailing Interpretation:**
  + **God is not ashamed:** an affirmation that God Almighty does not refrain from setting an example of any creature, no matter how small or despicable it may seem in the eyes of human beings, because wisdom is not in the size of the parable, but in its significance.
  + **Mosquito and above:** Referring to the well-known insect "the mosquito", and "above it" may mean something that is bigger than it, or something that is more accurate and smaller than it, or what is more than it in some quality (such as contempt in the eyes of the deniers or mastery in creation).
  + **People's attitude:** Believers grow more and more certain that it is the truth from God. The disbelievers mock and question the intention, and they become more misguided.
  + **Misguidance and guidance:** The same parable is a cause of guidance for those who want it, and a cause of error for those who have immorality and stubbornness in their hearts.
* **The deep connotations and meanings of this interpretation:**
  + **The greatness of God's power in His smallest creatures:** Draw attention to the miracle of creation even in the mosquito.
  + **Challenging the deniers and mockers:** Respond to those who denounced the use of proverbs with creatures they see as trivial.
  + **The test of faith:** Qur'anic proverbs reveal the contents of the breasts.
  + **Man's responsibility to understand it:** Guidance and misguidance are related to how a person receives the signs.
* **Criticism and analysis:** This interpretation is characterized by clarity and consistency with the appearance of the word and the context of the Qur'anic challenge. This is what the majority of commentators agree on. It may sometimes be seen that it focuses on the miraculous aspect of the creature more than other dimensions of the parable, but this does not negate its strength and coherence.

## The Sinners and the Breaking of the Covenant – The Consequences of Turning Away from the Signs of Allah (Al-Baqarah: 27)

* **Al-'Ayyah:** "Al-'Awzini ya'a'l-qa'da'a'a'l-'a'l-'a'i'a'.
* **Link to the previous verse:** This verse describes the "wicked" mentioned at the end of verse 26 as the ones whom God similarly misleads.
* **Characteristics of the immoral people as mentioned:**
  + **Breaking God' s Covenant:** The covenant here includes the innate covenant of faith, the covenants taken on the previous nations, and the covenant of faith in the Messengers and the Books.
  + **Cutting off what Allah has commanded to be delivered:** This includes cutting off the wombs, severing the connection with the truth and guidance, separating the word of the believers, and not following what Allah has revealed.
  + **Corruption in the land:** It includes material corruption (such as injustice and murder) and moral corruption (such as spreading disbelief, misguidance, and disobedience).
* **Deep Significance:**
  + The close connection between attitude towards the verses of Allah (such as the proverb) and practical and ethical behavior.
  + Debauchery is not just a transient sin, but a way of life based on rebellion against God's commandments.
  + The consequence of this immorality is the two losses that are shown in this world and in the Hereafter.
* **Efforts of the contemplatives: The** contemplative associate these qualities with those who contemplate the Qur'an and follow their whims, and they believe that the first step of debauchery is to disregard the verses of God and His covenants.

## Signs of Divine Power and an Invitation to Contemplation (Al-Baqarah: 28-29)

* **The ayat-e-ayatīn:** " There is a lot of truth that has been done, i.e.
* **Contextualization:** After mentioning the condition of the transgressors and their consequences, these verses come as a denunciation of disbelief and a reminder of the signs of power that require faith and thanksgiving.
* **The prevailing interpretation and semantics:**
  + **"You were dead, and I will give you life":**
    - Direct meaning: You were nothing, so He created you and gave you life in this world.
    - A deeper meaning that some commentators have pointed out (and is consistent with some attempts at contemplation): You were dead in hearts with ignorance and disbelief, so God revived you with the light of the message and faith.
  + **"Then He will cause you to die, and then He will give you life": the** known physical death, and then the resurrection on the Day of Resurrection for reckoning.
  + **The creation of what is in the earth and the leveling of the heavens:** Signs of omnipotence and all-encompassing knowledge, and that everything in the universe is harnessed and prepared for man.
* **The efforts of those who ponder over these verses:**
  + Affirming that contemplation of one's souls and perspectives is one of the most powerful reasons for faith.
  + Linking the physical revival with the spiritual revival (revival of the hearts with guidance).
  + These verses indicate the oneness of God and His worthiness to worship.

## New Interpretive Attempts at the Parable of the "Mosquito" – Analysis and Criticism

* **The emergence of alternative interpretations:** In the modern era, with the multiplicity of intellectual approaches, attempts have emerged to introduce new interpretations of the "mosquito" that go beyond the direct literal interpretation of the insect.
  + **The hypothesis of "ba'usa" in the pseudo-saddle:** The claim that the origin of the word in the manuscripts is "ba'usa" (in the sadd) and not "ba'uda" (in the sadd).
  + **Interpretation of "Ba'usa" in the sense of disturbance: linking** it to the root of "ba'as", which indicates disorder, and interpreting it as "disturbance in the understanding of verses".
  + **Interpretation of "not ashamed" in the sense of "revive":** Changing the meaning of the verb in order to revive the truth and reveal falsehood.
  + **Interpretation of the context accordingly:** The sinners are those who go astray because of this "disorder" resulting from their lack of contemplation, and they break the "covenant of contemplation" and corrupt the "earth" (in the sense of contemplation and not the material earth).

1. Dispute over the etymology of the word:
   * This interpretation claims that the original word in the Qur'anic manuscripts is "ba'usa" (bal-sad) rather than "ba'uda" (bal-dhad), and that the change was made later because "ba'usa" was considered an ugly word in some Arabic dialects.
   * This interpretation denies that "bausa" is a word with an ugly or vulgar meaning, which raises the question of why it should be changed if the original does not carry any abuse.
2. For the new linguistic and idiomatic interpretation:
   * "He is not ashamed": He does not interpret it in the sense of well-known modesty, but in the sense of revival, i.e., the revival of the truth and the revival of falsehood. God revives the truth by revealing it and revealing it, and revives the falsehood by revealing its falsehood and exposing its falsehood.
   * The root of the word "ba'usa" refers to the verb "ba'as", which in Arabic means turmoil and instability.
   * "Ba'usa": He interprets it in the sense of confusion in the understanding of Qur'anic verses and the lack of access to a logical and straightforward interpretation, especially in verses that are believed to contain insults or insults to humans.
   * "Above it": refers to the exacerbation and increase of this disorder due to erroneous interpretations and misleading interpretations that are based on a disturbed understanding of the verse.
   * It is a matter of fact that there is a matter of allah's opinion that there is a matter of allah's opinion that it is a matter of allah's opinion that it is a matter of allah's opinion that it is a matter of allah's opinion.
3. Criticism of traditional interpretations:
   * This interpretation accuses some traditional interpretations and hadiths of distorting the meanings of the Qur'an, distorting them from their correct purposes, leading to false accusations against the Prophet Muhammad (PBUH) and harming people's lives.
   * These misinterpretations are part of the "temptation of God" by which the sinners, i.e., those who have deviated from the path of truth and righteous contemplation, are misled.
4. The importance of contemplation:
   * This interpretation emphasizes that true believers understand that "ba'usa" refers to the truth and the need for deep contemplation of the verses of the Qur'an, and that the solution to the confusion in understanding can only come through this contemplation.
   * On the other hand, the disbelievers or the sinners reject this understanding, and consider the use of the word to be impolite or ridiculous, without realizing its true purpose.
5. God's Covenant and Corruption in the Land:
   * "Those who break God's covenant" are interpreted as those who sever the connection between the true and esoteric meanings of the Qur'an and people, leading to corruption in the "earth" (in the sense of earthing and contemplation), not the material "earth."
   * He links the lack of contemplation to the spread of doubts and misunderstanding of the Qur'an, which makes these "losers" in this world and the hereafter.

III. Comparison between the two interpretations:

|  |  |  |
| --- | --- | --- |
| Comparison | Traditional Interpretation | The New Interpretation |
| General Meaning | He proverbed small creatures to signify God's power. | Showing confusion in the understanding of the verses and the resulting misinterpretations. |
| "He is not ashamed" | Known modesty. | Revival (revival of truth and revival of falsehood). |
| "Mosquito" | The well-known insect. | Confusion in the understanding of the verses. |
| "Above it" | What is bigger or smaller than a mosquito. | The disorder is exacerbated by misinterpretations. |
| Evidence | The direct linguistic meaning of the words, the context of the verses in Surah Al-Baqarah, and the sayings of the public of commentators throughout history. | An unfamiliar linguistic interpretation of the words "Yastihay" and "Ba'usa", linked to another verse (al-Zukhruf: 32), a claim about the origin of the word in the manuscripts. |
| Strengths | Harmony with the apparent meaning of the verse, agreement with the opinions of the majority of commentators, simplicity and clarity. | Trying to link the verse to deeper topics (contemplation, correct understanding, the responsibility of the interpreter), emphasizing the importance of contemplation. |
| vulnerabilities | It may not provide a deep explanation of the relationship between the verse and the verses that follow it (concerning the abrogation of the covenant and the covenant). | It relies on unfamiliar linguistic interpretations, contrary to the well-known interpretation of the majority of exegetes, and requires strong evidence from Qur'anic manuscripts. |
| Acceptance and Spread | It is widespread, and so is the public of commentators. | It has limited circulation and needs further research and scrutiny. |
| Topic Position | He presents it as the prevailing and well-known interpretation. | It presents it as a proposed alternative that needs to be considered. |

Conclusion:

This topic has reviewed two different interpretations of the verse: "God is not ashamed to strike a mosquito or above it." While the traditional interpretation focuses on the apparent meaning of the verse and interprets it in the context of proverbs with small creatures to signify God's power, the new interpretation offers a different perspective that links the verse to the concept of confusion in understanding the Qur'an and the importance of contemplation in arriving at the correct meanings.

Although the new interpretation does not represent the interpretation agreed upon by scholars, it opens the door for discussion and reflection on the verses of the Holy Qur'an, and emphasizes the need for deep reflection and not sufficing with superficial meanings. This interpretation remains only a proposal that needs further scientific and historical research and scrutiny, especially with regard to the origin of the word "Ba'usa" and its precise linguistic meaning.

Finally, the difference in interpretation does not necessarily mean that one of the parties is absolutely wrong, but each interpretation may have a side of truth, especially since the Holy Qur'an is a bearer of many facets, and it is possible that it has multiple meanings that are manifested to those who contemplate its verses throughout the ages.

## "The Mosquito" as a Symbol of the Precision of Creation and the Effect of Easy Action – A Balanced Interpretive Consideration

* **Is it possible to go beyond the literal meaning of a mosquito without falling into a trap?**
* Here we can refer to **the hermeneutical interpretation that connects "mosquito" (to the adjective) with the root "some**
  + **The basic idea: The** mosquito, with its small and precise, symbolizes "some" or a small part that has a great impact, or a continuous precise action.
  + **Proposed linkages:**

## The basis of human creation: "Lead one to the other" (the marital relationship that is "some" of time and effort but creates a life and a nation).

## Accuracy of covenants and covenants: Breaking "some" of a covenant can lead to great corruption.

## The effect of the small verb: the look, the word, the easy taste (in the story of Adam and the Tree) are all "mosquito" verbs (subtle and small) but they have consequences.

* + **Harmony with the Context:**
    - It is in harmony with the description of the immoral people who break the covenant (even in its parts) and corrupt it.
    - It is in harmony with the reminder of God's ability to create and revive from "some" (sperm, etc.).
* **Features of this interpretive contemplation (if accepted):**
  + He does not deny the linguistic origin of the word "mosquito" (balad) and does not manipulate the text.
  + It attempts to derive deeper and symbolic meanings from the parable.
  + The parable is linked to fundamental issues in the Surah (creation, family, covenants, and responsibility).
* **Controls of this type of contemplation:**
  + It should not contradict the explicit language or the purposes of the Shariah.
  + The applicant must have a document from other Qur'anic or linguistic evidences.
  + He should remain in the circle of "contemplation and deduction" and not cut off by the divine will.

**Conclusion: Between the Constants of the Text and the Flexibility of Reflection**

The contemplation of the verses of the Qur'an is a sea without a shore. The prevailing interpretation of the parable of the "mosquito" and the verses surrounding it offers a coherent and powerful understanding. Interpretive attempts, whether balanced or costly, reflect the vitality of the Muslim mind in its interaction with the text. The basic criterion remains adherence to the constants of the text and language, the discipline of scientific methodology, and the pursuit of the correct understanding that leads to good deeds. The "parable of the mosquito" will continue to stir minds and invite reflection on the precision of God's workmanship, and on man's responsibility towards the words of his Lord.

**Articles series: Thrones in the Qur'an – Implications of Sovereignty and Order**

This series seeks to go beyond traditional materialist interpretations, focusing on the symbolic and moral connotations of the throne as the center of order, sovereignty, and divine dispensation in the universe and in man.

The first article: The throne in the Qur'an is not a chair, but a source of order and sovereignty

The word **"throne" is**  one of the deep Qur'anic vocabulary that requires special contemplation, due to the multiplicity of contexts in which it appears and the ambiguities that may arise from reading it superficially. Far from materialistic perceptions that may mimic our limited human concepts, the "throne" emerges in the Holy Qur'an as a central symbol **of order, sovereignty, and the source of power and disposition in all of existence, whether universal or human**. This understanding is rooted in the principle of absolute purity of God Almighty.

Absolute Integrity: The Basis for Understanding the "Throne"

Starting from the principle of absolute purity of God Almighty is the cornerstone of understanding any divine attribute or name, including the "throne." The words of the Almighty: "There is nothing like Him, and He is the All-Hearing, the All-Seeing" (Al-Shura 11:11) confirms the fact that Allah (swt) is not like anything of His creation, and is not confined to a time or place. Thus, the perception of the "throne" as a physical chair on which God sits, or as a stone building, is a conception that limits its absolute perfection and is measured against it by the attributes of the creatures.

We prove to God what He has established for Himself in terms of names and attributes (e.g., elevation, elevation to the throne, hand, face) in a manner befitting His majesty and greatness, without delving into a manner of which we are not aware. To glorify God requires that He be kept away from everything that suggests imperfection, limitation, or similarity to His creation. From this point of view, we understand that the "throne" in the Qur'an goes beyond the literal meaning to be  **a symbol of absolute sovereignty, universal management, and the dominant power over everything**.

The Throne: A Source of Order and Moral Growth

By considering the meaning of the word "throne" and its derivatives linguistically and contextually, it becomes clear that it refers to the foundation, source, or philosophy on which something is based, branches, and grows. This concept is evident in the words of the Almighty about Pharaoh and his people: "And We destroyed what Pharaoh and his people were doing, and what they were doing" (Al-A'raf: 137). Here, the word "arshon" is derived from "arsh", similar to the derivation of "yakhloun" from "kohl". This linguistic parallelism indicates that the "throne" does not denote a physical entity, but rather a moral concept that expresses the foundation or source from which something springs, develops, grows, and rises.

For example, just as vineyards grow and "throne" ascend to form a "pergola," the "throne" symbolizes the idea, principle, or system on which a thought, behavior, or entity is based, and from which it expands and grows. In the story of Pharaoh, God did not destroy standing stone buildings (the traces of the pharaohs are still there), but  **rather destroyed the "throne of Pharaoh,"** the **source of his thought, philosophy, and authority based on injustice, tyranny, and coercion in religion**. This moral throne, which was based on enslaving people and killing the innocent, is what has been done Destroyed.

Conclusion of the first article:

This initial understanding of the concept of the "throne" invites us to break free from inherited notions and embark on a new journey of contemplation, through which we see how this throne manifests itself as a symbol of divine sovereignty and order in the various contexts of the Holy Qur'an, and this is what we will explore in future articles.

Article Two: The Cosmic Throne – God's Absolute Sovereignty and the Laws of the Divine Order

The verses of the Holy Qur'an introduce us to the concept of the "throne" in deep cosmic contexts, showing us its significance as a symbol **of absolute divine sovereignty, the tight cosmic order, and the divine laws that govern** us.

"And His Throne Was on the Water": The Rule of Law over Life and Possibility

In Surah Hood, we are presented with a verse with profound cosmic images: "It is He who created the heavens and the earth in six days, and His Throne was upon the waters, that He might test you, which of you is best in deed..." Here, the "throne" is understood not as a physical throne, but as a powerful symbol of absolute sovereignty, the order of the exact universe, and the governing divine law. It is the cosmic "power structure" or "control center", which represents the set of divine principles and laws (Sunnah of Allah) that ensure the stability and regularity of the universe.

**"Water,"** rather than being interpreted literally, is seen as a symbol of the principle of life and potential, or  **the divine knowledge and wisdom** that is the basis of creation and management. It is the sea of infinite possibilities from which life and orderly existence have emerged. When these two symbolic concepts are synthesized, the meaning of "and His throne was upon the water" becomes: that **God's absolute sovereignty, His cosmic order, and His governing law (the throne) existed, dominated, and were based on the principle of life, potential, and knowledge (water) even before the emergence of creation. Perspective**. This means that divine law and order precede and surround physical creation.

"The Most Merciful on the Throne is Level": Order and Stability Achieved

The name "Rahman" does not mean only emotional compassion, but is manifested more specifically in the world of material creation. It is the name by which God's vast mercy manifests itself in the creation and maintenance of this visible universe through a precise system and fixed laws. The natural laws that govern the universe—the laws of physics, chemistry, astronomy, and biology—are in essence the "laws of the merciful" or its unchanging laws.

The verb **"level**" in the words of the Almighty: **"The Most Beneficent is on the Throne"** (Taha: 5) does not mean a level physical or a sitting that is befitting of the creatures. Rather, it is an equanimity befitting the majesty and greatness of God, which signifies **the completeness of the kingship, authority, and dominion, and the realization of the divine order and its stability** on this "throne" – that is, on this universal cosmic order. This stability is necessary in order for man to be able to understand and learn from the laws of the universe, which is referred to by the purpose of "learning the number of years and the reckoning."

"The Most High, the Throne": The Supremacy of the Divine Order and the Management of the Spirit

In Surah Ghafir, Allah describes Himself by saying: "The Exalted of Ranks, the Owner of the Throne, throws the Spirit of His command upon whomever He wills of His servants to warn of the Day of Meeting" (Ghafir: 15). Here, the throne highlights the significance of exaltation and exaltation in rank and status. Being the "Owner of the Throne" means that He is the Owner of this universal cosmic order, and the source of all sovereignty and power. The association of the "Throne Owner" with the "Spirit from His command" confirms that revelation (the Spirit) is an essential part of this divine order, emanating from the center of sovereignty and divine management (the Throne), and is placed upon the prophets for a great purpose.

Conclusion of the second article:

Together, these concepts paint an integrated picture of the divine order: spiritual water is the foundation on which the throne (sovereignty and cosmic order) is founded, the Most Merciful is the manifestation of this order in the world of creation, and equanimity is the realization and stability of this order. This understanding deepens our understanding of the greatness of the Creator and the beauty of the Qur'anic statement, which carries with it inexhaustible secrets.

Third Article: The Human Throne – The Brain and the "Eight Throne Bearers"

The manifestation of the concept of the "throne" is not limited to the absolute cosmic context, but extends to the essence of human formation, and how God has deposited in man a "throne" of his own, which is the center of his consciousness and responsibility.

"Your Lord's Throne": The Human Brain as a Center of Awareness and Responsibility

In the words of the Almighty: "And the Throne of your Lord shall be borne above them on that day eight" (Al-Haqqa: 17), the "Throne of your Lord" can be interpreted as the human brain. This brain, with its trillions of neurons and connectors, is the center of control, command, and responsibility in the human being, and fits the meaning of the throne as a structure or structure with branches and entanglements.

This "throne-brain" can be divided into main functional levels:

* **Brainstem (reptile brain):** Controls autonomic vital functions.
* **The limbic system (chemical mind):** Responsible for emotions, learning, and memory.
* **The neocortex (thinking mind):** Responsible for logical thinking, perception, and analysis.

The "Eight Throne Holders": How to Explain the Brain's Basic Functions

The "eight" who hold this throne are not interpreted as angels in the traditional sense in this context, but as eight basic tasks or functions of the human brain. These tasks are what "carry" the conscious and responsible human being, and they are distributed between the two lobes of the brain:

* **Right lobe (sensory-inspirational):** It is concerned with rhythm, spatial perception, imagination, and seeing the big picture.
* Left lobe (logical-analytical): Concerned with speech, logic, numbers, and analytical skills.

This understanding highlights that the number "eight" here describes how order and branching out into the "throne of man" is ordered, and not merely quantified.

"At the Throne is Makin": Revelation and the Human Brain

This significance is reinforced in Surah Al-Takweer, in the description of the "Noble Messenger" (Jibril (peace be upon him): "It is the saying of a noble Messenger who has power in the presence of the Owner of the Throne, who is obedient and then trustworthy" (Al-Takweer: 19-21). Gabriel's status "at the Throne" (God) means that he is an essential part of the divine order that addresses the "throne" of man (the brain) by revelation. His strength and honesty guarantee the purity and effectiveness of the revelation that the "throne" of the conscious man receives.

Conclusion of the third article:

Understanding the "throne of your Lord" as the human brain opens up new horizons for the realization of the greatness of human formation, and imposes a great responsibility on man in how to use his "throne" (his mind) in accordance with the divine order, which will lead us to another manifestation of the throne in the context of worldly authority.

Fourth Article: The Throne in the Stories of the Prophets - Worldly Power and Harness

The concept of the "throne" is manifested in the stories of the prophets in the Holy Qur'an, especially in the stories of Joseph and Solomon, peace be upon them, to highlight its significance as a symbol **of worldly power, empowerment, and the system of government, and how God harnesses everything to His will.**

Joseph's Throne: From Vision to Empowerment and Prosperity

The story of Yusuf (peace be upon him) begins with a dream in which he sees the planets, the sun and the moon prostrating to him, and concludes with the realization of this dream when he "raised his parents to the throne" (Yusuf: 100). Here, the "throne" is not just a plush chair. Rather, it is a symbol of power, empowerment and elevation in the position that Yusuf (peace be upon him) reached in Egypt. To elevate his parents to the throne means to place them in a position of sovereignty, honour and management in his kingdom. He was the manifestation of Youssef's career from the absence of prison and imprisonment until he became in charge of Egypt's coffers, managing its affairs wisely and competently. This throne symbolizes Joseph's just system of government, on which he was based on the empowerment of his family.

The Throne of the Queen of Sheba: A Symbol of Worldly Sovereignty Subject to God's Will

In the story of the prophet Solomon, the "throne" is clearly manifested as a symbol of worldly power. When Solomon asks for the "throne of the Queen of Sheba": "O people, which of you will bring me her throne before they come to me as Muslims" (An-Naml: 38), it is not just a piece of furniture. Rather, it is a request to bring a symbol of its authority, its system of government, and the power of its kingdom. Solomon's goal was to show that the supreme authority belongs to God, and that the symbol of this earthly authority must be subject to God's will.

In this context, the role **of a demon from the jinn is** highlighted: **"A demon from the jinn said, 'I will bring it to you before you rise from your place, and I am upon it for the strong and trustworthy.'"** The "goblin" here is interpreted as a strong, skilled, shrewd and experienced person (perhaps an expert in transportation or advanced logistics of their time), from a "jinn" (a group of people with special abilities or unknown). His presentation demonstrates his ability to transfer this "throne" (the symbol of power) quickly and efficiently, stressing that strength and honesty are the pillars of achievement within a tight system, and not by the act of the unseen in the traditional sense.

Critique of Popular Perceptions: The Terrifying Goblin and Superstitions

The popular interpretations that portrayed the "goblin" as a terrifying supernatural creature of the jinn are the product of oral tradition, mythology, and literature, and did not stem from careful consideration of the Qur'anic text in its linguistic and practical context. The Qur'an invites us to rationality and contemplation, and frees us from superstitions. The story highlights God's power to harness human (or special abilities) within a tight system of service to the truth.

Conclusion of the fourth article:

The stories of the prophets show how in the worldly context the "throne" symbolizes power and empowerment, and how all of these earthly thrones are subject to God's supreme sovereignty and absolute order. In conclusion, this is what prompts us to reflect on the concept of the throne in our contemporary reality.

Article Five: Thrones in Our Contemporary Reality – Challenges of Thought and an Invitation to Contemplation

After exploring the connotations of the "throne" in the cosmic, human, and historical, contexts of the prophets, it is time to apply this profound Qur'anic concept to our contemporary reality, and how the "throne" (in its spiritual sense as a source of thought and order) affects the lives of societies and individuals.

The "Throne" in Contemporary Societies: The Source of Ideas and Philosophies

The "throne" in our societies today is the wellspring of ideas, philosophies, and behaviors on which individuals and societies are raised, whether they are right or wrong. It is the foundation on which our values, beliefs, and systems are formed.

For example:

* **The Throne of Superstitious Thought:** This throne is embodied in educational curricula that may entrench misconceptions that are incompatible with the Qur'anic intellect and contemplation. It also appears in religious discourse that disrupts the mind, encourages subordination, and distances people from understanding their religion in depth, leading to backwardness, conflicts, and sometimes extremism. This throne produces systems of thought that place barriers to progress and enlightenment.
* **The Throne of Unjust Practices:** Many of the unjust practices we witness today, such as the provisions of non-Qur'anic apostasy, wife-taking, human trafficking, or unjust economic systems, are the product of **pernicious intellectual "thrones."** These thrones are instilled in the collective consciousness, growing, expanding, and dominating to become part of the social fabric, despite their conflict with the values of justice and charity advocated by the Qur'an.

The repercussions of understanding the physical "throne" on the nation

The materialistic conception of the throne, which confined the greatness of God to a place or form, has led to negative consequences for the nation:

* **Disruption of reason and ijtihad:** When the throne is conceived as an incontrovertible material entity, it opens the door to intellectual rigidity and reduces the importance of research and ijtihad in the cosmic and Qur'anic verses of God.
* **Doctrinal Disputes:** Materialistic interpretations have led to doctrinal disputes about God's essence and attributes, weakening the unity of the nation and diverting its energy from constructivism to argument.
* **Civilizational regression:** The superficial understanding of core Qur'anic concepts such as the "throne" has contributed to the absence of a comprehensive cosmic vision and has hindered the ability of the nation to build an advanced civilization that understands the traditions of God in the universe and harnesses them for good.

An Invitation to Reflection and Reflection: Towards an Authentic Qur'anic Throne

This comprehensive analysis of the concept of the "throne" in the Holy Qur'an represents a powerful call for deep contemplation of the verses of God, and the application of this concept in all its places, away from the material interpretations and traditional dictionaries that may have deviated the meanings from their original intentions.

We must realize that the Qur'an alone is the true source of understanding. Reunderstanding the "throne" as the source of order, sovereignty, and the thought on which existence is based, contributes to:

* **Emancipation of the mind:** from superstitions and limited perceptions, and pushes it to logical and scientific thinking.
* **Building just societies:** Understanding that the "thrones" of injustice and tyranny (i.e., corrupt systems of thought and behavior) are being destroyed, and that God is destroying them.
* **Restoring civilizational leadership:** by returning to the essence of the Holy Qur'an, which calls for knowledge, justice, order, and harmony with the Sunnah of God in the universe.

Series Conclusion:

The Qur'an's "throne" is not just a passing word, but a key to a deep understanding of the order of existence, of absolute divine sovereignty, and of the nature of human responsibility. By reflecting on its multiple significations, we can reconstruct our understanding of the world around us, of ourselves, and of our relationship to our Creator, in accordance with God's greatness and great wisdom.

# Articles Series: The Tree of Meaning in the Soil of the Qur'an

## Beyond the Branch and the Leaf - Establishing the Curriculum to Understand the Symbolism of the Tree

**Introduction: Why Code?**

In the Holy Qur'an, stories and proverbs are not presented just for the sake of historical narrative, but to be beacons of guidance that illuminate the paths of the human soul in all times and places. Among the most powerful, frequent, and profound symbols used by divine discourse is the symbol of the "tree." So why this interest in the tree? And what are the secrets that this word holds behind its familiar botanical image? This article aims to establish the curriculum and provide the linguistic and intellectual key that will enable us to access these worlds of meaning.

**1. Between Physical and Symbolic Significance**

First of all, there is no denying that the Qur'an used the word "tree" in its direct physical meaning. He described the bliss of Paradise with the presence of trees, the most prominent of which is the Sidra al-Muntaha (al-Najm: 14), and he spoke of a green tree (Yasin 80) as a source of fire, and the tree of Zaqqum (al-Safaat: 62) as food for the people of the Fire. This level of meaning is clear and intentional.

But standing there is like seeing the shell of a walnut without tasting its pulp. The Qur'an, with its rhetorical intensity, always invites us to penetrate from the outward to the inward. The key to this access lies in the language of the Qur'an itself.

**2. Linguistic key: root decomposition (u-c-r)**

The linguistic structure of the Qur'an is not arbitrary. The word "tree" belongs to the triple root (sh-g-r), whose meanings revolve around two main interrelated axes:

* **The first axis: branching off from an origin:** This is the basic meaning. A tree is an entity with a single origin from which branches branch. This concept is not limited to plants, but it is a model of thought that we use every day: the "family tree" branches from one ancestor, the "tree of knowledge" branches from the origins of science, and the "tree of decisions" branches from a principled choice. The tree, then, is  **a model of the source and what results from it**.
* **The second axis: Entanglement and quarrel: From the image of intertwined**  and intertwined branches, the meaning of "quarrel" is derived, which is the dispute in which arguments and opinions are intertwined. The Qur'an has used this meaning very clearly when it says: "And your Lord will not believe until they judge you in that  **which is disputed** between them" (al-Nisa': 65), i.e., in the dispute between them.

**3. Methodology: Word to Concept**

By having this dual key (branching and entanglement), we have established the approach that we are going to follow. We will treat the word "tree" in its various Qur'anic contexts not as a static word, but as a dynamic concept that may mean:

* An intellectual or ideological source.
* A cognitive or existential system.
* An internal psychological state.
* A context of disagreement and conflict.

It is the recognition of these dimensions that will allow us in later essays to see the story of Adam as a psychological drama, the parables of the Qur'an as guiding maps of consciousness, and historical events as lessons in dealing with human conflicts.

## The Good Tree and the Evil Tree - The Constitution of Human Choice

**Introduction: Existence Map**

Having laid the methodological foundation in the first article, we now move on to apply this understanding to one of the most profound and influential Qur'anic examples. In Surah Ibrahim, the Qur'an presents us with something like a "map of existence," dividing all the sources of human reception into two great origins, using the symbolism of the tree as a genius illustration. This parable is not just a rhetorical image, it is a constitution of human choice.

**1. The Good Tree: The System of Truth and Guidance**

**(**2) It is a matter of 4:

Let us consider the pillars of this system:

* **The good word** is the word of monotheism (there is no god but Allah) and its derivative from the great truths of existence, true revelation, common sense, and every good thought and action.
* **Its origin is fixed:** this system is not based on whims or conjectures. Its origin is deep in absolute truth, it derives its steadfastness from the true God. It is firm and is not shaken by suspicion or by passions.
* **Its branch in the heavens:** Its effects and fruits are sublime, lifting man from the mud of matter to the heavens of the soul, and transcending narrow worldly benefits to the wide horizons of the hereafter.
* **It bears fruit all the time:** its giving is continuous. Whoever comes into contact with this source reaps the fruits of tranquility, wisdom, insight, and good deeds on a permanent basis, not subject to the vicissitudes of circumstances.

**2. The Malicious Tree: The System of Falsehood and Misguidance**

**(Wa'ath al-qa'l-'a', 'A'l-Qa'a',**  (Ibraheem: 26)

Here we see the exact opposite picture:

* **The word "malicious"** is the word "shirk" and its subsidiaries, such as atheism, destructive ideologies, misleading rumors, satanic whispers, and any corrupt thought or action.
* **Uprooted from the ground:** This system is superficial, rootless. Sometimes it looks huge and swollen, but it is fragile and easily uprooted because it is not based on proof.
* **Its decision** is an anxious and turbulent regime, which does not give its followers stability or certainty, but rather inherits confusion, misery, and contradiction, and ultimately leads to collapse.

**3. Man: in charge of the garden of his heart**

This proverb puts the ball in man's court. The heart is like the earth, and man is the farmer. He has the freedom of choice: does he plant in his heart the seeds of the "good word" and water them with remembrance, contemplation and good deeds, so that a "good tree" grows in him that shades his life with serenity and brings the fruits of happiness? Or is it that the seeds of the "malicious word" are allowed to infiltrate his heart through misleading media, bad companions, or following whims, and a "malignant tree" grows in him that produces nothing but thorns of anxiety and the fruits of regret?

Understanding this duality is the key to understanding the story of our father Adam, the first example of this fateful choice.

## Adam's Tree – Anatomy of the First Psychological Conflict

**Introduction: Selection Prototype**

Based on what we have established about the tree as a symbol of the source of data, and about the existence of two "trees" that dispute human consciousness, we now come to the story of Adam. This story is no longer just a story of an ancient sin, but has become **the archetype** that recurs in the soul of every human being. It is a careful dissection of the first conflict between the call of the "good tree" and the temptation of the "evil tree."

**1. Not Just a Fruit, an Alternative Path**

The divine warning was clear: "Do not approach this tree." The prohibition was not just to satisfy hunger, for all Paradise was available to them (and each of them was as good as you wished). The issue was deeper. Satan did not come out of simple lust, but out of ambition and arrogance: "Shall I show you the tree of the mole and a king that does not wear out?"

So, the forbidden "tree" used to symbolize:

* **An alternative path of knowledge:** a path to attain "immortality and kingship" by means other than those ordained by God, a path that relies on rebellion rather than submission.
* An unreliable data source: Satan's promise and temptation, and it is the very "malicious word."

"Eating from the tree" was not so much a verbal act as it was a heart and mental act: it was a decision to "adopt" that path and believe that malicious statement.

**2. Husband and Soul: The Theater of Internal Conflict**

The astonishing change in the form of the Qur'anic discourse from the muthanna to the singular is a linguistic reference that cannot be overlooked.

* **Command and whispering (muthanna):** "And do not come near", "Phosus to them". This indicates that the experience was shared, as if it were an internal dialogue in one composite entity. Here the deep interpretation of the "husband" emerges as a symbol of the "soul" ("and from it its husband was created to dwell in it"). The first dwelling and tranquility is the stillness of man to himself. The conflict was between the "consciousness of Adam" and "himself", which was his partner in receiving the temptation.
* **Responsibility and Repentance (singular):** "And Adam disobeyed his Lord, and he was tempted", "And **Adam received words**  from his Lord." When the moment came to make a decision and bear its consequences, the speech was addressed to Adam as a center of consciousness and will. He is the one who made the decision, he is the one who took responsibility, and he is the one who took the initiative to repent.

This does not negate the physical existence of Eve as a wife, but rather adds a very important psychological layer, which makes the story a mirror for each man and woman in his inner struggle between his mind and his whims.

**3. "And it appeared to them that they were evil": the result of separation from the source**

What "misuses" have emerged? It may not be just physical awrah. "Evil" is everything that makes a person bad. When Adam "ate" from the tree of Satan, he was disconnected from the source of the "good tree" data. The result was the exposure of his weakness, poverty, helplessness, and existential fragility after he had lost the state of peace and protection ("paradise") that he was living in in direct contact with God. It was a moment of painful awareness of imperfection, an inevitable consequence for anyone who chooses to detach from the source of their perfection.

## From Quarrels to Transfiguration - The Flexibility of the Qur'anic Symbol

**Introduction: The Breadth of Meaning**

Having analyzed the symbolism of the tree in an ethical and psychological context, we conclude this series by demonstrating the resilience of this symbol and its ability to carry different connotations in a variety of contexts. This proves that the approach we have followed is not coercive, but is derived from the nature of the Qur'anic language itself. We will examine two salient cases: the tree as a context for disagreement, and the tree as a medium for manifestation.

**1. The Pledge of Allegiance to Radwan: The Pledge of Allegiance in the Heart of the Dispute**

**(Al-Aqa'id al-Ra'id al-'Allaah al-'A'a', 'Al-Fa'a'a'i',**  'Al-Sha'a'a'a', (Al-Fatah, 18)

The historical context of the Hudaybiyah peace was fraught with tension. Muslims were denied entry to Mecca, news of Uthman's death spread, and differing opinions emerged about what to do. There was a real "fight" and disagreement. At this critical moment, the Prophet (peace and blessings of Allaah be upon him) called on his companions to pledge allegiance to death.

Here, the meaning of "under a tree" becomes much deeper than just sitting under a plant. It means: "In the midst of this tangled and complex situation (the quarrel), and despite your differences, you have overcome all of this and have united in obedience and loyalty." God's satisfaction with them was not just because of their allegiance, but because of their ability to rise above discord and unite their ranks at a crucial moment. The tree here symbolizes the context of the dispute that has been overcome.

**2. The Tree of Moses: The Manifested Medium**

**(Fa'l-Ma**'aa', 'a'l-'a'a', 'a', 'a'l-'a', 'a'l-'a', 'a'l-'a'a', 'a'l

In this solemn incident, it was not the tree that was the source of the speech, but the call "from the tree." The tree here is the point of manifestation, the material medium through which the divine message has passed from the world of matter to the world of creation. The fire that Moses saw was not a burning fire, but a manifestation of the divine light that took the tree as a stage and a manifestation of it.

The tree here is a symbol of the connection between heaven and earth, the "system" or "medium" that God has chosen to be the channel of communication with His Prophet. It represents how the physical (the tree) can be the bearer of the sacred and the transcendent (the divine call).

**Series Finale: An Invitation to Reflection**

Through this journey through four articles, we have seen how the word "tree" in the Qur'an is a world of meanings. It is the origin and the branches, it is the truth and falsehood, it is the soul and the conflict, it is the discord and the manifestation. It proves that the Qur'an is not only a book to be read with the eye, but a sea of symbols that is fought with both the heart and the mind.

The invitation is ultimately addressed to every reader: look for the "trees" in your life. What is the source of your data? What "Word" do you nourish your soul with? In which "fight" do you stand? And are you looking for the divine "manifestation" in the things around you? It's a never-ending journey of contemplation, the first key to which is the realization that behind every word, there is a world of meaning.

## The Tree of Light - The Manifestation of Truth in the Heart and the Universe

**Introduction: Icon Peak**

Having traveled through the concepts of the tree as a source of data, a model of psychological conflict, and a context of discord and manifestation, we finally reach the climax of the Qur'anic symbol in the "Verse of Light." This verse (An-Noor: 35) is an unparalleled example of the multi-layered nature of Qur'anic discourse, where meanings condense into a single symbol that connects the smallest point of human consciousness (his heart) to the widest structure of existence (the universe). The "blessed tree" mentioned here is the bridge between the world of the microcosm and the world of the macrocosm), and our contemplation of it is the conclusion of our journey.

**1. The first face: The blessed tree is a light in the heart of the believer**

This is the spiritual interpretation that most commentators and mystics have followed, and it describes the engineering of the light of guidance in the human soul. The verse paints an integrated picture:

**"Allaah, noor al-sa'awwat wa'l-'aa'a'aa'a'a'a'aa', 'a'l-'a', 'a', 'a'l-I'm going to be a man, and i'm going to be a man, and i'm going to do so.**

Here the elements of the parable are understood as symbols of the state of the believing heart:

* **The lamp:** It is the light of faith and divine knowledge, the origin and essence of light.
* **The bottle** is the heart of the believer. It must be as pure and transparent as a "dry planet" to reflect this light clearly and without obscuring it.
* **Mishkat:** It is the chest of the believer, or his whole being, which embraces the heart and protects and highlights this light.

**The blessed tree** is  **the source** of fuel for this lamp. It symbolizes the eternal, pure, inexhaustible source from which guidance is derived:

* **Divine Revelation:** represented in the Holy Qur'an, it is the source of knowledge that illuminates the mind and heart.
* **Common sense:** which Allah has given to people, which is the innate readiness to know and accept the truth.

To describe it as **"neither Eastern nor Western"** in this context means that the source of this guidance is purely divine, and does not belong to any earthly classification, human culture, or ideology, whether Eastern or Western. It is above all classifications, universal in nature, divine in its source. Its oil (its fuel) almost shines from its purity and purity even before it comes into direct contact with the Revelation, in reference to the light of nature that precedes the light of the Message, and when they  **come together, they become "light upon light."**

**2. The Second Face: The Cosmic Tree as a Fabric of the Sky**

While the first side describes the state of the heart, the "Qur'anic jurisprudence of the tongue" presents us with another parallel aspect that describes the state of the universe. If God is the "light of the heavens and the earth," then the parable may also describe how this light flows into the structure of physical existence.

* **Cosmic tree:** In this view, the "blessed tree" may symbolize an enormous cosmic structure, such as galaxies or giant nebulae that serve as "nurseries" of stars. It is a cosmic system with a origin ("trunk") from which enormous structures ("branches") branch.
* **Stars as lamps:** The lamps that illuminate the darkness of the sky are the stars ("And We have adorned the lower heaven with lamps" – Al-Malik: 5). These lamps are kindled from that cosmic tree.
* **Its oil is its own fuel: The saying of the**  Almighty, "Its oil almost shines, even if it is not touched by fire", may be an amazing reference to the nature of the stellar fuel that makes the star shine by itself by the command of God, which is an enormous potential energy that almost bursts into light.
* **Neither East nor West:** On the cosmic level, this description is self-evident. These celestial bodies are not subject to the finite sides of the earth. They swim in a meaningless space of an earthly east or west, but are governed by higher cosmic laws.

**Conclusion and Crowning of the Series**

The greatness of the verse of light lies in the fact that it does not force us to choose between the two interpretations, but invites us to see them simultaneously. Just as there is a blessed tree (revelation and fitrah) that feeds the lamp of the heart, there is a cosmic tree (the structure of existence) that feeds the lamps of the sky.

It is as if God is telling us that the law is one: the law of light that applies at His command. The system that illuminates the heart of the believer with guidance is a microcosm of the great order that illuminates the universe with the stars. It is an invitation to see the universe as a mirror of ourselves, and ourselves as a mirror of the universe, both of which are mirrors of the light of God, which is the source of all light.

Thus, we conclude our journey with the "tree" of the Qur'an, which began as a plant, developed into a symbol of knowledge, good, and evil, and then became a mirror of psychological conflict, a context of discord and manifestation, and finally reached its highest level in the verse of light: a symbol of the latent unity between the heart and the universe, both of which derive their light and existence from a single source, namely God, the light of the heavens and the earth.

## Rereading Qur'anic Concepts: A Vision Beyond the Letter to the Soul and Thought

In these points, the speaker presents an hermeneutical and symbolic reading of a number of concepts and terms contained in the Holy Qur'an or related to the religious context, attempting to go beyond the traditional literal or material understanding, and to move towards deeper intellectual, spiritual, and cognitive dimensions. This reading, although it may differ from the prevailing interpretations, calls for reflection, renewal, and the application of reason in understanding the religious text and applying it to the changing reality of life.

The following is a presentation of these concepts from the speaker's perspective:

1. **Changing the Qibla (Qibla of Thought):** It is not just a change in the geographical direction of prayer from Jerusalem to the Kaaba, but it is a symbol of the need to **change the "Qibla of Thought", doctrinal and scientific**. The believer and society should not stagnate at a particular intellectual orientation, but should be prepared to change its orientation towards what is more deserving, correct and beneficial based on the development of consciousness and understanding. Adherence to the old qibla (ideas inherited or proven to be useless) hinders progress. This change and development is part of the dynamic of Islam itself.
2. **Newly Created Mosques (Spaces of Renewed Thought):** The mosque goes beyond being a mere building for prayer. It is **an intellectual and spiritual space that represents the ideas, visions, and values** that society believes in and gathers on. "New mosques" are those that carry renewed and sophisticated ideas and visions, interact with the challenges and problems of the age, and provide enlightened solutions inspired by the spirit of Islam and its lofty goals, and confront inertia and backwardness instead of consecrating it.
3. The seventh month - Rajab (symbolism of reception and hearing): symbolically links the seventh month (Rajab) to the beginning of the formation of the sense of hearing in the fetus, symbolizing the importance of being ready to "hear" new ideas and renewed divine revelation. It is an invitation to open the inner ear to the "pulse of heaven", and not to be satisfied with the old heritage. It serves as a month of intellectual and spiritual preparation to receive the floods of Ramadan (which represents the peak of elevation).
4. **The spiritual current (the force of the impetus for change):** It is the **internal moral and intellectual force** that moves individuals and societies towards development, elevation, and positive change. The weakness of this current leads to resistance to new ideas, clinging to the old, stagnation and backwardness.
5. **Potential Difference (Spiritual Motivation):** A metaphor from physics, the "spiritual effort difference" represents **the gap between the current spiritual and intellectual state of an individual or society, and the desired ideal state**. It is this difference that creates the motivation and motivation to strive for perfection and perfection. The weakness of the effort difference (satisfaction with reality, lack of spiritual ambition) leads to resistance to change and new ideas.
6. **Divergence (the necessity of intellectual diversity):** It is the **branching and diversity of ideas, visions, and approaches to** reach a deeper and more comprehensive understanding of the truth. It is an invitation to reject one-sidedness and closed-mindedness, and to be open to different opinions and perspectives in order to extract the best, which paves the way for reaching Ramadan (the peak of elevation) with renewed energies and ideas.
7. **The zodiac (stages of spiritual elevation):** It goes beyond being just an astrological zodiac, to symbolize stages **and maqams in the journey of spiritual, intellectual and cognitive development**. It is an invitation to constantly strive for elevation in this spiritual "zodiac", and not to stop at a certain stage, while emphasizing that this spiritual elevation is more important and lasting than mere material progress.
8. **Paternal Wine (Restrictions of Inherited Thought):** It is not intoxicating material wine, but rather **rigid and backward ideas and beliefs inherited from parents and grandparents without scrutiny or criticism**. The speaker considers them more dangerous than physical wine because they intoxicate the mind, corrupt it, and prevent it from thinking properly and progressing. Freedom from them is a necessity for adopting new and developed ideas.
9. **The Arabic Tongue (Method of Understanding and a System of Thought):** It is not just a language of communication, but a **system of thought and methodology that carries with it a special way of understanding the universe and life**. Understanding the Islamic religion correctly requires a deep understanding of this "tongue" with its cultural and intellectual meanings and contexts, and going beyond superficial literal translations of texts.
10. **The Last Day (Responsibility of the Present Moment):** Expanding the concept of the Day of Judgment to include **every day and every moment**. Every day that passes is another "day" in which we are held accountable for what has been done in the past, and we are responsible for our actions and decisions. It is an affirmation of constant responsibility and the need for constant repentance and change, not just waiting for a distant day of reckoning.
11. **Spiritual water (food of enlightened thoughts):** It is not material water, but  **enlightened thoughts, useful sciences, true knowledge, and wisdom** that nourish the soul and mind and give them life and growth. The speaker considers it more important than physical water because it revives hearts and minds. Searching for it and pursuing it is a necessity for elevation.
12. **The Sun of Knowledge (the Light of Knowledge and Guidance):** It is **the correct science and knowledge that illuminates the paths of life** and removes the darkness of ignorance, illusion and blind imitation. Its importance exceeds the importance of the physical sun because it guides man to the right path and to understanding himself and his Creator. Following it and walking in its light is a necessity.
13. **Cognitive Land (Structure of Internal Thoughts):** It is **the inner space in a person's mind and heart that is formed by his thoughts, beliefs, values, and principles**. The speaker calls for continuous work to "change" this land, purify it, and cleanse it of impurities and outdated and backward ideas, so that it becomes a fertile ground capable of spiritual and intellectual development.
14. **Bowing as a search (humility and scrutiny):** It goes beyond physical bending to represent a **state of examination and scrutiny of thoughts and beliefs, and the diligent search for the best and the best**. It is a search for a pure "spiritual purlin" that nourishes the soul. It also represents a state of **scientific and epistemological humility**, and an acknowledgment that no matter how old a person is, he is still a seeker of truth.
15. **Prostration to the Best (Submission to the Truth):** It is not just the laying of the forehead on the ground, but it is **a symbol of acknowledging the truth and surrendering to the truth and the best** when it appears, even if it is contrary to whims or inherited ideas. It is a necessary step in the process of spiritual and intellectual development, which requires impartiality and courage.
16. **Strife (clash of ideas and values):** It is not just a physical conflict or fighting, but more profoundly a **clash of conflicting ideas, beliefs, and values**. True strife is falling into false and misleading thoughts. Surviving them requires **awareness, discernment, the ability to differentiate between truth and falsehood**, and steadfastness in the right principles.

Conclusion:

These concepts present a dynamic and renewed vision of the Islamic religion, grounded in the spiritual, intellectual, and cognitive dimension. It is an explicit call for renewal, rejection of inertia, realization of reason, openness to broad horizons of science and knowledge, and a continuous pursuit of spiritual and intellectual elevation. It presents Islam not as a set of rigid rituals or inherited ideas, but as an integrated, renewed, and all-time and all-time way of life, constantly inviting man to think, develop, and approach the truth.

# Shirk in the Holy Qur'an: A Journey to a Deeper Understanding

## Necessary Shirk and Transgressive Shirk: A New Understanding of the Great Injustice

Today, we are opening a new series that aims to revisit the concept of **shirk** in the Holy Qur'an, and to present a different reading that distinguishes between two basic types of shirk, based on the vision of Professor Khalid Al-Sayyid Hassan. This vision highlights that the traditional understanding of shirk may sometimes be incapable of comprehending all the dimensions that the Qur'an presents to this central concept.

**The Problem of the Traditional Understanding of Shirk**

When the term "polytheism" is mentioned, images of idolatry or the reverence of people without God, or the belief in the existence of multiple gods immediately come to mind. This understanding is correct in its doctrinal aspect, but it does not cover all the dimensions that the Holy Qur'an refers to about polytheism. Professor Khaled provides us with a new linguistic and intellectual analytical tool for understanding polytheism, which is the distinction between:

1. **The necessary polytheism (doctrinal).**
2. **Transgressive (social) polytheism.**

**Linguistic discrimination: the verb "shirk" and the verb "shirk"**

The basis for this new understanding is the precise distinction between the two verbs in the Arabic language:

* **The verb "shirk"** is a necessary verb (e.g. "share", "he was a partner"). It indicates the quality or condition of the existing partnership. Its effect is on the subject himself.
* **The verb "associate"** is a transitive verb (such as "Associate Zayd with 'Umar", i.e., make him a partner). It indicates an action whose effect goes beyond the subject to the object of it. That is, the subject "engages" others.

This linguistic distinction is key to understanding the different dimensions of polytheism in the Holy Qur'an.

**The necessary shirk (ideological and personal)**

This is the most common concept of shirk, which focuses on the direct relationship between a slave and his Creator:

* **Definition:** It is shirk that has an effect on the doer himself, i.e., on the person who believes or practices. It is represented in the belief that there is a partner with God in divinity, or in the worship of a god other than God, or in acknowledging that there is someone who has self-authority with God.
* **His Qur'anic Formulations:** Professor Khalid points out that the Holy Qur'an expresses this type of shirk in expressive forms that focus on the act or belief emanating from the doer towards another god, and not necessarily the transgressive act of "shirk". Examples of this include:
  + **"Ya'daw with Allaah, the last"**: The Word of Allaah  **(interpretation of the meaning): "Wa'min ya'dah**  al-ma'aa'l-allaah al-'aa
  + **"He has made with Allah another god"**: as the Almighty says: **"And do not set up with Allah another god, so that you will sit reproached and disappointed"** [Al-Isra'a: 22]. Here "to make" is a verb that the doer does for himself.
  + **Allaah**  **says (interpretation of the meaning): "Allaah says (interpretation of the meaning): "The messenger of Allaah (peace and blessings of Allaah be upon him)** said :
  + **"Is there a God with God?"**This condemnatory question highlights the unity of God and rejects any partner of God.
* **Its effect:** This shirk is considered an injustice to the soul, and its punishment falls primarily on its owner, because it goes against common sense and logic, and exposes its owner to the punishment of Allah.

**Transgressive polytheism (behavioral and social)**

This is the focus of Professor Khalid's theory, and it is the aspect that redefines "great injustice" in the context of polytheism:

* **Its definition:** It is shirk whose impact is not limited to the doer, but  **goes beyond it to affect others and society**. This shirk includes the element **of coercion and pressure**, where another person, or group, forces another person or group to share their worship or belief, or to obey their commands, which become divine legislation.
* **Qur'anic evidence and interpretation:**
  + **"And he shall not associate anyone with the worship of his Lord"** [Al-Kahf: 110]: Professor Khalid believes that the prevailing understanding of this verse (i.e., that no other god should be worshipped with Allah) is a deficient one. The deeper meaning is **"Do not force or coerce anyone to become your partner in your worship."** That is, do not force others to join your religious way or ritual practices. This is in line with the principle of "no compulsion in religion."
  + **"And most of them do not believe in Allah except when they are polytheists"** [Yusuf: 106]: He sees that these people believe in Allah, but they fall into transgressive shirk. Because they exert coercion or pressure on others in the name of religion, or force them to follow traditions and traditions without support from Allah, and this is considered "associating" other than Allah with the authority of legislation or guidance.
* **"Shirk with Allah":** Professor Khaled explains that the phrase "do not associate anything with Allah" does not only mean not worshipping another god, but also includes **not forcing others to believe or behave in the name**  of Allah or His authority. Using the name of Allah or religion as an instrument of coercion is in itself a form of transgressive shirk.
* **Contemporary Examples:** Mr. Khaled provides contemporary examples of transgressive polytheism, such as:
  + **Killing the apostate:** If apostasy is just an idea or a belief, then the reward cannot be death, because God does not hold thoughts accountable alone, and because killing here is a compulsion to believe.
  + **Stoning the adulterer:** If adultery is without coercion (consensual adultery), his punishment cannot be stoning (murder), because it is a severe punishment that goes beyond the act itself, and may entail a kind of social injustice.
  + **Compulsion to perform** rituals: Imposing or forcing people to perform certain religious rituals, or preventing them from harmless practices, is considered coercion that falls under transgressive shirk.

**Transgressive polytheism: the essence of the "great injustice"**

Professor Khaled believes that transgressive shirk is the most dangerous of all, and it is the essence of the "great injustice" that God does not forgive (except by repenting and restoring the rights to their owners). The reason for this is that it **affects the rights and fundamental freedoms of the worshippers** that God has given them. While the necessary shirk is harmful to its owner (injustice to the soul), transgressive shirk forcibly inserts others into the equation of faith or behavior, which constitutes a violation of the principle of "no coercion in religion."

Understanding this distinction invites us to deeply review our behavior, our social behaviors, and how we deal with differences of opinion or belief, to make sure that we do not practice any form of "transgressive polytheism" in the name of religion or in the name of God.

## Clarifications on the concept of transgressive polytheism and forms of coercion in society)

After reviewing in the first article the concepts  **of necessary (ideological)** and transgressive (social) polytheism, and pointing out that the latter is the most dangerous because it represents a "great injustice to others", today we will delve into the second article to provide additional clarifications about this pivotal concept, and how the forms of coercion that accompany it manifest themselves in society.

**Transgressive polytheism: deeper than mere belief**

Mr. Khaled Al-Sayed Hassan reiterates that transgressive shirk is not just a false belief for which the individual is held accountable between himself and his Lord. It is  **an act that transgresses its owner** in order to negatively affect others, restrict their freedoms, and impose on them what God has not permitted. This type of shirk violates the essence of Islam's message of freedom, choice, and justice.

**Why is it coercion?**

Coercion here does not necessarily always mean the use of direct physical force, but also includes:

1. **Social and psychological pressure:** Society may exert enormous pressure on individuals to conform to certain religious customs, traditions, or interpretations, even if those practices are not supported by a clear religious basis from the Qur'an. Fear of ostracism, loss of social status, or denial of opportunities can be a form of coercion.
2. **Abuse of religious or patriarchal authority:** When a father uses his paternal authority, or clerics use their moral authority, to impose opinions or practices on those under their guardianship in the name of religion or in the name of God, this is considered a form of transgressive polytheism. The father or cleric here becomes a "partner" of God in his legislative and guiding authority, and forces others to do what God has not forced him to do.
3. **Imposing non-divine legislation:** If laws or legislation are enacted in a society, which are imposed on individuals in the name of religion, but are not in fact based on an explicit Qur'anic text or a clear Qur'anic principle, these legislations become "partners" of God's authority. Those who enforce them practice transgressive polytheism on individuals who are compelled to abide by them.

**"Shirk with Allah" as a compulsive act:**

The new understanding of the phrase **"polytheism"** refers to this compulsion. When a person uses God's name, religion, or the concept of God's wrath, as a means of forcing others to do something, he is practicing "polytheism" in that sense. He makes God a partner in his coercive or unjust act, and that is the essence of great injustice.

**Examples of illustrating forms of coercion in society:**

* **A mother who hates her son:** Imagine a mother threatening her son with God's wrath if he does not do a certain thing (e.g., success in his studies, which is mundane or has no specific divine text). Here, the mother practices transgressive polytheism because she forces her son to use God's name to do something that God has not commanded in this way. She associates God with His authority to guide and guide.
* **Imposing customs and traditions:** A society that insists that its members adhere to certain customs and traditions, and rejects or punishes those who violate them, even if these customs are not at the heart of the religion or are not brought in a clear Qur'anic text. This is coercion of others in the name of "heritage" that becomes God's "partner" in the authority of social legislation.
* **Guardianship of thought:** Preventing individuals from thinking freely, contemplating the Qur'an themselves, or seeking the truth outside certain frameworks, and imposing a single interpretation of religious texts, all of this is considered intellectual coercion that practices transgressive polytheism. Whoever imposes this guardianship becomes a "partner" of God in His authority over the guidance of hearts and minds.
* **Killing the apostate and stoning the adulterer (in the context of coercion):** In this context, Professor Khaled argues that legislation such as the killing of the apostate or the stoning of the adulterer (in certain cases) if interpreted as coercion to believe or a punishment that goes beyond circumstance, falls under the category of transgressive shirk. God has not commanded anyone to be forced to remain in religion, nor has He imposed punishments with such violence on all cases. The imposition of these severe punishments may be an "engagement" of human legislators with God in determining the punishments, which It is a great injustice.

**The bottom line**

Understanding transgressive polytheism as an act of coercion and injustice to others changes our view of many social practices that may be committed in the name of religion. This understanding calls us to be extremely wary of any attempt to impose our guardianship on others, to force them to certain beliefs or behaviors, or to use God's name as an instrument of coercion. Freedom and choice are the essence of the relationship between man and his Lord, and any infringement on this freedom is a violation of the pure principles of monotheism.

## Necessary (Doctrinal) Shirk and Distinction from Transgressive Shirk

Continuing our journey in understanding the dimensions of shirk in the Holy Qur'an, and after we have discussed in the previous two articles the concepts of necessary and transgressive shirk, and provided clarifications on the forms of compulsion in transgressive shirk, today we will delve into the third article to provide a more detailed distinction between these two types of shirk, focusing on the doctrinal aspect of the necessary shirk, and how it is radically different from transgressive shirk in its nature and effects.

**Necessary polytheism (doctrinal): Individual responsibility before God**

The necessary shirk is what we have termed as shirk that **binds its owner and does not encroach on others**. It is primarily related to the individual's internal belief and his direct relationship with God Almighty.

**Properties:**

1. **It is centered on the divine self and belief:** This shirk is at its core based on the concept of divinity and divinity. It is when a person believes that there is a partner of God in his kingdom, in his creation, or in his management of the matter, or to worship another god with God.
   * **For example:** one who believes that there is another power that creates, sustains, gives life and causes death alongside Allah, or one who prostrates to an idol or calls upon other than Allah.
2. **Its effect is specific to the doer:** the harm caused by this shirk falls on the person himself. It is an injustice to the soul, because it goes against common sense that calls for monotheism, and it exposes the person to the punishment of Allah if he dies for it without repentance.
3. **It does not involve coercion of others:** Necessary shirk does not necessarily mean that the perpetrator is forcing others to share his belief or practice. A person who worships an idol may do so for himself without coercing others to worship the same idol.
4. **Formulations in the Qur'an:** As mentioned above, the Qur'an expresses this type of shirk in forms that do not refer to a transgressive act of imposing shirk on others. Allah says:
   * **(Wa'min ya'aa'i'a'l-allaah' (wa'l-da'aa'aa'l-a'a**
   * **(Wa'l-ta'l-ta'l-'allaah, al-'Allaah,**  22).
   * **(Ja'l-wa**'l-wa'l-'aa'a'l-a'aa', 'a'l-'a', 'a'l-'a', 'a'l-a', 'a'l-'a', 'a'l-'a'a', 'a'l-'a', 'a'l-'a

**Transgressive (social) polytheism: an injustice to others that goes beyond faith**

On the contrary, transgressive polytheism constitutes a dangerous social dimension, because it represents  **an infringement on the rights and freedoms of others** in the name of religion or God.

**Properties:**

1. **It is centered on human interaction and coercion:** This shirk occurs when an individual or group exerts coercion or pressure on others, forcing them to believe, behave, or obey that are not based on God's clear authority. It is the transformation of religion into a tool of control and guardianship.
2. **Its effect goes beyond the doer to others:** the harm here is not limited to the doer, but directly to the effect, i.e., to the person who is coerced or oppressed. This is what makes it a "great injustice."
3. **It involves explicit or implicit coercion:** whether coercion is by threat, by social pressure, or by the issuance of ungodly legislation imposed on people.
4. **Formulations in the Qur'an:** Professor Khalid reinterprets verses that use the verb **"shirk"** or "shirk" with the preposition "b" to signify this type of shirk, where God Himself (or religion) becomes a means used for coercion.
   * **[** Yusuf: 106].
   * **"And do not associate anyone with the worship of your Lord"** [Al-Kahf: 110]. Its meaning is: Do not force anyone to become your partner in your worship.
   * **"There is no compulsion in religion"** [al-Baqarah: 256]. This verse is the golden rule that transgressive polytheism fights.

**Why is discrimination crucial?**

This distinction between the necessary and the transgressive shirk is crucial for several reasons:

* **A deeper understanding of divine justice:** It highlights that God Almighty does not hold people accountable for their mere thoughts or beliefs unless they translate into injustice to others. The Qur'an's emphasis on shirk often refers to shirk, which is a violation of human rights.
* **Correcting misconceptions:** It helps to correct concepts that may lead to violence or coercion in the name of religion. If shirk is the coercion of others, then it is not permissible to fight "polytheists" (in the traditional sense) by coercion if they are not practicing injustice.
* **Emphasizing the freedom of choice:** It reinforces the principle of freedom of belief and choice, which is one of the pillars of the fitrah that God has given to people.
* **Focus on ethics and transactions:** Recalls attention to the fact that religion is not just theoretical rituals and doctrines, but is at its core ethics and transactions based on justice, fairness, and non-injustice.

**The bottom line**

The necessary shirk (doctrinal) is a deviation in the slave's relationship with his Lord, and it is an injustice to the soul. As for transgressive (social) polytheism, it is an injustice to others, which represents coercion and infringement on human freedom, which the Qur'an emphasizes its utmost danger. Understanding this distinction leads us to re-evaluate our actions in society, to make sure that we do not practice any form of coercion or injustice against others in the name of religion, and that we elevate the freedom and justice that are at the core of pure monotheism of God.

## Shirk of Tradition and Shirk of Desire: Deviation from Tawheed

In continuation of our series on understanding the dimensions of shirk in the Holy Qur'an, and after we discussed in the previous article the concept of disbelief and atheism and the precise distinction between "associate with me" and "associate with God", today in the fifth article, we move to talk about two types of transgressive shirk, which may not be obvious at first glance, but they pose a great danger to the individual and society: **the shirk of imitation and the shirk of desire**. These two types represent a deviation from pure monotheism, and lead to injustice to oneself and others.

**The Trap of Tradition: The Slavery of the Past and the Compulsion of the Present**

Professor Khaled Al-Sayyed Hassan points out that the Holy Qur'an strongly warns against blind imitation, especially if this tradition shocks the mind, contradicts the clear truth, or becomes a pretext for imposing guardianship on others. The shirk of imitation occurs when the inheritor (ancestral opinions, customs, traditions, and ancient interpretations) becomes **a partner of God** in His legislative and guiding authority, and is imposed on subsequent generations by force or social pressure.

**How is the shirk of imitation manifested?**

1. **Rejecting the truth in the name of the fathers:** The Qur'an reproaches those who distort the truth and justifies it by saying: **"And when it is said to them, 'Follow what Allah has revealed,' they say, 'We will follow what our fathers taught us,' even if their fathers had no understanding and were not guided"** [al-Baqarah: 170]. Here, the fathers or their heirs become "partners" with Allah in determining the path of truth, and this is considered transgressive shirk because it hinders the new generations from reaching guidance.
2. **Imposing heritage on new generations:** When societies or institutions force younger generations to cling to the craftsmanship of old interpretations or practices that no longer fit the spirit of the age or contradict the principles of Qur'anic justice, this is considered coercion. This coercion turns heritage into an idol to be worshipped without God, restricting freedom of mind and thought, hindering development and creating intergenerational conflict.
3. **Blind fanaticism of doctrines**  : Closing oneself off to a particular doctrine, considering it as the sole source of truth, and rejecting any new ijtihad or understanding that does not conform to it, is also a form of polytheism. Here, the doctrine becomes God's "partner" in His authority to legislate, forcing individuals into blind subordination.

**Shirk of Desire: Self-Slavery and Tyranny of Opinion**

As for the shirk of desires, it occurs when **whims (desires, personal interests, desires, and private opinions)** become the controller of a person's behavior and tendencies, and he takes precedence over the judgment of God or the clear truth. This shirk may not appear to be the worship of an idol, but it turns a person into a slave to his whims, and may push him to oppress others in order to fulfill those desires.

**How is the shirk of lust manifested?**

1. **Following personal conjectures and whims:** The Qur'an warns against following conjectures and whims without knowledge or proof: **"They follow nothing but conjecture and what their souls desire, and guidance has come to them from their Lord"** [An-Najm: 23]. When a person presents his personal opinion or whims to the clear command of God, his desires become a "partner" of God in determining truth and falsehood.
2. **Legislation by whim:** The most dangerous form of whimsy is when a person legislates for himself or for others based on his whims and interests, and this is dressed in the garb of religion or law. This is the great injustice to which the Qur'an refers. God alone is the lawgiver, and when human beings intervene to legislate on whim and force people to do so, they associate themselves with God in His authority.
3. **Tyranny of opinion and its imposition:** A leader or person who dictates his opinion, forces others to follow it, and does not accept criticism or dialogue, is practicing the trap of whim. His opinion becomes a "partner" of God's authority, and this leads to injustice and dictatorship in society.
4. **Exploitation of religion for personal interests:** When individuals or groups use religion as a mask to achieve personal interests, or to gain power or money, they engage in the shirk of desire. They associate their whims with God, and mislead people by doing so.

**Deviation from Monotheism: A Call for Liberation**

The shirk of tradition and the shirk of whims constitute a serious deviation from pure monotheism. Monotheism means absolute loyalty to God alone, that the mind should be free to contemplate God's revelations, and that conduct should be based on truth and justice, not on rigid inheritances or personal whims.

The Qur'an, in its call for monotheism, calls for liberation from all forms of slavery: the slavery of the past represented by blind imitation, and the slavery of the self represented by following whims. It is an invitation to be truly free, committed to the servitude of God alone, in his thought, his behavior, and his relationship with others.

## The concept of disbelief in the denial of the divine self (atheism) and the difference between "associate with me" and "associate with God"

Continuing our series of understanding the dimensions of shirk in the Holy Qur'an, and having distinguished between the necessary and the transgressive shirk, today in the fourth article, we move on to clarify two other Qur'anic concepts that are often confused or misunderstood in the contemporary context: the concept  **of disbelief in the denial of the divine self (atheism),** and the precise linguistic distinction between the phrases **"associate with me"** and "associate with God."

**Disbelief in the denial of the divine self: is it "atheism"?**

Traditionally, the term "blasphemy" is directly associated with the denial of the existence of God (atheism). Although kufr may include this meaning, Professor Khalid al-Sayyid Hassan offers a view that suggests that the Qur'an, in speaking of explicit denial of the divine self, often uses other phrases that are more subtle than the word "kufr" alone, which has broader connotations.

* **"Kufr" in language and terminology: The**  word "kufr" in the language means covering, ingratitude, or denial. In religious terminology, it may refer to the denial or concealment of the truth, whether that truth is the existence of God, His signs, His messengers, or His blessings. Therefore, a disbeliever may be a denier of the existence of God, an ungrateful person to His blessings, a liar to His messengers, or a disbeliever of His signs.
* **Denying the Divine Self in the Qur'an:** When the Qur'an speaks of those who do not believe in the existence of God, or those who believe that there is no Creator, it often uses expressions that refer to their doing so, such as:
  + **"They worship other than God":** This phrase indicates that they do not recognize God as the only God, that they take other gods or worship nothing at all (in the context of atheism), that God is absent from their worship and life. This expression is as close as possible to describing atheism in its common sense.
  + **"They said, 'Our life is nothing but this world, we die and we live, and nothing destroys us except eternity'**": This verse [al-Jathiya: 24] clearly depicts the idea of materialistic atheism that denies the existence of a Creator or a Resurrection.
* **The term "atheism" in the Qur'an:** Professor Khalid emphasizes that the verb **"atheism"** in the Holy Qur'an does not mean the denial of the divine self or atheism in its common sense today. Rather, it means **deviation from the truth, deviation, injustice, or rebuttal** to something.
  + **(Wa'l-'aa'l-'aa'a'a'aa', 'a'l-'a'aa',**  'a'l-' "Yilhadun fi Asma'ih" taani yimilun baha an-ul-haq, aao yusiyun istaqdamah.
  + **(I'm a'l-'a'a'i'a', 'a'l-'a'i'a'i'a**  "Yilhadun fi Ayatna" taani yinharfon an fahmah al-saheeh aw yufusdunha.
  + The word **"atheist"** in the Qur'an means refuge or refuge, as in the words of the Almighty: **"They will not find besides Allah a guardian or a helper, nor will He warn you like an expert"** [Al-Kahf: 26] and in other verses, atheism is not referred to as a denial of the Creator.

Thus, disbelief is more general than atheism, and the Qur'an uses precise expressions to describe those who deny the existence of God, while "atheism" as an act means to deviate from or challenge the truth.

**Difference Between "Associating with Me" and "Associating with God": Implications of Transgressive Shirk**

Professor Khaled returns to clarify the accuracy of the Qur'anic expression in the use of the preposition with the verb "ashrib", which sheds more light on the concept of transgressive polytheism:

1. **"Engage with me" (or "Engage with me"):**
   * This formulation is mentioned five times in the Qur'an, all of which come in the context **of the prohibition against forcing others to be partners in your worship or in your faith**.
   * **[Al-Kaa**'a'i'l-qa'aa'i'l-'a', 'a'l-'a', 'a'l-'a'a', 'a'l-ta'a'l-'aa'a'l-'a'a', 'a'l-ta'a'l-'a'a'l-'a'a', 'a'l-'a'a', 'a'l-ta'a'l-'aa'aa', 'a'l-ta'a'l-'aa', 'a'l-'a', 'a'l-'a'a', 'a'l-ta'a'l-a', 'a'l-ta'a'a'l-'a'a', 'a'l-ta'a'l-a', 'a'l-ta'a'a'l-'a', 'a'l-'a'a', 'a'l-a'a', 'a'l-'a'a', 'a'l-'a'a', 'a'l-ta'a'a'l-'a'a', 'a'l-ta'a', 'a'l-a', 'a'l-'a'a', 'a'l-ta'
   * **"And if they strive to associate with Me that of which you have no knowledge, do not obey them"** [Al-Ankabut: 8] [Luqman: 15]. Here, the parents are trying to force the son to associate shirk with them, i.e., to force him to share with them that of which he has no knowledge. It is an attempt to impose a will on the other, and not just an invitation to believe in the existence of another God.
   * **"And I came from everything, and she said, 'Peace be upon you for what you have been patient, and yes, the heels of the abode.'"** In the story of the owner of the two Paradises, his saying, **"I associate with my Lord anyone"** meant that he had made himself a partner of God in His judgment and authority over the unseen, and he wanted to oblige his companion to do so.
2. **"To associate something with God" (or "to associate something with God"):**
   * This formulation appears thirteen times in the Qur'an, and refers to **making irrational things partners with God**, often by imposing them on others or coercing them to consider them to be in authority with God.
   * **"O Allah**, i.e., i.e., i.e., i.e., i.e., i.e., i.e., i.e., i.e., i.e., i.e., i.e., i.e., i.e., i.e., i.e., i.e., i.e., i
   * This type of shirk is about imposing on people things, traditions, or legacies over which man has no authority from God, and these things become "partners" of God's authority.

**The bottom line**

The distinction between the concepts of infidelity and atheism, and between the connotations of "associate with me" and "associate with God," strengthens our understanding of transgressive polytheism as a social injustice par excellence. The Qur'an not only focuses on shirk as a self-belief, but also strongly highlights shirk as a coercive act practiced on others, whether it is by imposing beliefs, behaviors, or habits, or even using God's name as a tool to control others. This understanding brings us back to the essence of Islam's message: freedom, justice, and non-coercion.

## Numbers in the Description of the Divine Self and the Negation of Shirk: Qualitative Implications

In continuation of our series on understanding the dimensions of polytheism in the Holy Qur'an, and after we discussed in the previous article the shirk of imitation and the shirk of desire, today in the sixth article, we move to a unique dimension of the Qur'anic miracle that contributes to the consolidation of the concept of monotheism and the negation of polytheism: which is **the qualitative significance of numbers in describing the divine self and determining its oneness**.

Professor Khaled Al-Sayyid Hassan points out that the Holy Qur'an, in its statement of monotheism and the negation of polytheism, does not rely only on clear linguistic or moral evidence, but also uses graphic methods that refer to the oneness and uniqueness of God, including the connotations of numbers that refer to quality rather than quantity in some contexts.

**The Oneness of God: Not Just a Number (Quantity), but a Singularity (How)**

When the Qur'an says that God is "one," this word does not refer to a number (such as "one of three" or "first in order"), but rather to  **the absolute uniqueness and majesty of how and what He is**. God is "one" in the sense that He is unique in His attributes, actions, and authority, and nothing is like Him.

**Examples from the Holy Qur'an:**

1. **[**1] [1]
   * The word "one" here is not the "one" that is used for counting (e.g. one, two, three). "Uhud" refers to absolute uniqueness, which does not accept partnership, division or peer. It negates any form of plurality or partnership in God's self, attributes, or actions.
   * It is this uniqueness of nature that cuts off shirk in all its forms, whether it is a necessary (ideological) or transgressive (social) shirk. If God is unique in His existence and perfection, then no creature can share His authority with Him, and no inheritance or whims can impose on people in His name.
2. **[** Al-Baqarah: 163]
   * Here, "one" is used to emphasize oneness that negates any plurality of gods. But in essence, it refers to the uniqueness of the true God with the attributes of complete divinity. This one God is the Most Merciful, the Most Merciful, and He is the only one worthy of worship and obedience.
   * This emphasis on oneness in the verses refutes the arguments of the polytheists who set up partners with God, and shows that this shirk is a deviation from the instinct that acknowledges the oneness of the unique Creator.

**The significance of numbers in the negation of polytheism:**

* **Large numbers as evidence of non-partnership:** The Qur'an sometimes uses large numbers to indicate the impossibility of partnership or plurality.
  + **"If there were gods in them other than Allah, they would have corrupted them, so praise be to Allah, the Lord of the Throne, for what they describe"** [Al-Anbiya: 22]: This verse provides a rational proof of the oneness of God. If there were more than one God (plurality in number), the universe would be corrupted, because each god would try to impose his will, which would lead to chaos. This proof indicates that the number "one" in divinity is what maintains order and perfection in existence.
  + **(Wa'l-ma'aa'a'l-a'aa'a'l-'a'l-'a'aa'l-'a', 'a'l-'a', 'a'l-'a'a', 'a'l-a', 'a'l-'a', 'a'l-'a'a'**, 'a'l-
* **How to strengthen meaning, not number:** When the Qur'an speaks of "the One" or "the One," it refers to uniqueness in majesty, greatness, and power, not just a simple numerical concept. It is this uniqueness that rejects shirk in all its forms, whether it is polytheism in oneself (the belief in the existence of other gods), shirk in attributes (attribution of God's attributes to the creatures), shirk in actions (the belief that other than God has the power to manage the affairs), or shirk in governance and legislation (imposing human opinions as with Allah).

**Linking to transgressive polytheism:**

Understanding these qualitative connotations of numbers in monotheism contributes to the fight against transgressive polytheism:

1. **Negation of any human guardianship:** If God is unique and exclusive in His authority, then no human being has the right to legislate in His name without authority, or to force people to have opinions and legacies that have not been authorized by God. Any attempt to impose human guardianship becomes polytheism with God.
2. **Absolute Justice:** The monotheism of God in His judgment means that justice is the foundation. Any injustice done to others in the name of religion is a departure from this monotheism, because it makes injustice a "partner" of divine justice.
3. **Freedom of choice:** If God is unique in His guidance, He gives man the freedom of choice, and any compulsion to religion is an infringement on this freedom, and therefore a form of transgressive polytheism.

**The bottom line**

The connotations of numbers in the Qur'an, especially the words "one" and "one" in describing the divine self, refer not merely to a numerical concept, but to the absolute uniqueness and majesty of quality. This uniqueness is the basis on which the doctrine of monotheism is based, and it refutes all forms of polytheism, whether they are polytheism in the creed or transgressive polytheism that is practiced unjustly and coercively on others. Understanding this dimension strengthens faith in the oneness of God and invites us to freedom from all forms of polytheism that restrict reason and oppress people.

# Essay Series: Contemplating the Concept of the Qur'an: A Journey from Letter to Truth

## Series Introduction: An Invitation to a New Sailing in the Surroundings of the Qur'an

In the hearts of millions of Muslims, the Holy Quran occupies a lofty place, as it is the word of God, the constitution of life, and the source of light. However, over time, has our relationship with him turned into a relationship of emotional reverence and routine recitation, rather than one of lively interaction and fruitful reflection? Have we come to treat his words as familiar symbols, content with inherited meanings that may not touch the challenges of our time or answer the questions of our perplexing souls?

This series is an attempt to answer these questions, and it is a bold invitation to reconsider the way we approach God's book. It does not aim to destroy constants or overturn the origins, but rather to remove the dust from the gems of meanings that may have been hidden behind the curtains of habit and familiarity.

What if the very word **"Qur'an"** holds a deeper secret than mere "reading"? What if the story  **of Dhul-Qarnayn is**  not a historical narrative, but a map of the journey of consciousness within each of us?

This series proceeds from the premise that the keys to understanding the Qur'an lie within it, in the structure of its words, and in the interconnectedness of its unique system, which he describes as the connected "saying." Together, we will embark on a journey from the word to its root, from the apparent to the inward, from the story to its symbol, and from the number to its signification. We will learn how to practice **the Qur'an** as a methodology for linking and comparing, and how to differentiate between a praiseworthy dive into the sea of meanings, and an arbitrary interpretation that cuts off the text from its context and origins.

This series is an open invitation to every soul that yearns for a deeper and more vibrant relationship with the Qur'an. An invitation to move from the role of the consumer receiver to the role of an active contemplator, and from ruminating on ready-made answers to the pleasure of asking the right questions. It is an invitation to sail anew in the ocean of the Qur'an, which has no coast, armed with methodology, and with the help of God, in the hope that He will open to us from the treasures of His understanding what revives our hearts and illuminates our paths.

## "The Qur'an" - The Essence of the Word and Beyond Reading

**Introduction: What is the Qur'an really?**

This contemplative journey begins with a fundamental question: What is the true meaning of the word "Qur'an"? Are we content with the common and common meaning that limits it to the act of "reading", i.e., linguistic recitation? Or does the name of the Book of God carry with it a deeper secret and a broader connotation, which opens new doors for us to understand its message? This article raises this question, and invites us to deconstruct the word to get to its essence.

**Deconstructing the Linguistic Meaning of the "Qur'an"**

For a deeper understanding, we return to the linguistic root of the word. The word "Qur'an" does not come from the root "read" meaning "to recite," but from the root **"qar,"** which means **"to go out and manifest from the subconscious to the outward with an immediate change**." It is a dynamic process of transition from a hidden state to an obvious state.

* **Linguistic Witness:** One of the clearest examples of this meaning is the term **"Qura"** (plural of Qur'a), which is mentioned in the context of the 'iddah of a divorced woman. Recital is the state of menstrual blood coming out of a woman's womb, and it is an intrinsic event that manifests itself outwardly and brings about a change in her legal and physical state.
* **The weight of "two verbs": The**  word "Qur'an" comes from the weight of "two verbs", which is a weight in Arabic that means **"flow in the present" or "continuity in the present tense**". Just as we say "angry" to denote a continuous state of anger, and "thirsty" to denote an existing state of thirst, "Qur'an" denotes a continuous and permanent process of manifestation and exit.

**The "Qur'an of Dawn" as a Time for Transformation**

The Qur'an itself provides a practical example of this meaning when the Almighty says: "Establish the prayer for the setting of the sun until the dusk of the night, and the Qur'an of Fajr, for the Qur'an of Fajr was witnessed" [Al-Isra'a: 78]. Here, **the "Qur'an of Fajr"** is not the "recitation" of the Qur'an at the time of Fajr, but rather a  **specific time timing**, which is **the moment when the day manifests itself and emerges from the heart of the darkness of the night**. It is a period of transition and transformation in the state of the universe from stature to motion, from darkness to light. This time is "acclaimed" because it represents a great cosmic moment, in which the angels of the night and the angels of the day are said to meet, and it is acclaimed to everyone who sees it, regardless of whether they are praying or reciting the Qur'an at that moment.

**Why is the Book of God called the Qur'an?**

Based on this deep linguistic understanding, calling the Book of God "the Qur'an" has great significance. It is not just a book to be read, it is  **a book of manifestation and revelation**.

* He **brings the truth out of the darkness of falsehood**.
* It reveals **meanings that were hidden and esoteric**, and are revealed to the contemplative.
* It brings about a **radical change in the state of those who think about it**, moving it from a state of ignorance to a state of alertness, and from a state of doubt to a state of certainty.

**Conclusion**

Pondering the root of the word "Qur'an" and its original meaning is not a linguistic luxury, but rather a fundamental key that opens up wider horizons for us to understand the nature of this book and its role in our lives. It is a constant call to transfiguration, transformation, and coming out of darkness into light.

## "The Qur'an" and "The Qur'an" - Comparison between the External and the Hidden as a Method of Understanding

**Introduction: From Transfiguration to Comparison**

Having established in the first article that "the Qur'an" means manifestation and coming out of the subconscious to the outward, we now move on to another dimension that is inseparable from this meaning, which is the methodology of understanding that enables this manifestation to take place. This methodology is **the "Qur'an"**, i.e., the connection and comparison between the different levels of meaning.

**The Concept of the Qur'an in the Contemplation of the Qur'an**

The Qur'an (by breaking the Qaf) is a method of contemplation based on **multiplying the verses against each other**, and comparing the apparent meanings with the deeper meanings (esoteric) in order to discover the interconnected and integrated network of the Qur'anic system. This approach is based on the fact that the Qur'an has multiple layers of meaning, which can only be fully understood by being aware of them.

**The Visible: The Gate That May Go Far Alone**

The apparent is the direct meaning of the verses, and it is the indispensable foundation. It is the first gate through which we enter the world of the Qur'an. But sufficiency in the apparent meaning alone may be incomplete, and sometimes misleading, because it may conceal behind it a deeper wisdom or a higher purpose that is not apparent at first sight.

**The Subconscious: The Calm Depth That Shines Through Contemplation**

The subconscious is the spiritual and deep meaning that is revealed only to the contemplative who makes an effort to contemplate, connect, and compare, and receives the revelation with a pure heart and an open insight. **"The subconscious guides"** because it reveals God's deepest intention, connects the apparent rulings to their spiritual and moral ends, and makes understanding integrated rather than fragmented.

**The Qur'an as a Key to "Touch" the Qur'an**

The Qur'an is the bridge that connects the outward and the inward. How is this comparison made?

1. **Starting from the apparent:** Understanding the literal and contextual meaning of the verse.
2. **Foresight of the Subconscious:** Questioning Wisdom, Purpose, and Deeper Meaning.
3. **Comparison and Connection:** Comparison of this possible esoteric meaning with the apparent and other verses on the same subject, with the purposes of the overall Shari'ah, and with the rulings of the Qur'an.

This approach ensures that the esoteric understanding is not just an illusion or an interpretation of whim, but rather a disciplined and enlightened understanding, which allows the contemplative  **to "touch the Qur'an" in**  a real way that goes beyond the letters to the facts, as the Almighty said: "Only those who are purified can touch it."

**Conclusion**

Understanding the Qur'an as an integrated system with an outward and an inward appearance, and adopting the method of comparison and linking "the Qur'an", is the best way to reach a deep understanding that does not contradict the principles of Shari'ah and achieves the true guidance for which this book was revealed.

## The Qur'an - An Updated Remembrance for Every Age: The Renewed Meaning of the Word and the Vitality of Contemplation

**Introduction: A Living Text That Doesn't Wear Out**

This article deals with the characteristic of renewed miracles in the Qur'an, as it is not a static historical text, but rather a living book, and a "modern remembrance" that addresses each generation and each era in its own language and consciousness. This vitality invites us to deal with his words as living beings that carry with them inexhaustible meanings.

**The Qur'anic Word: A Multifaceted Gem**

The word in the Qur'an is not superficial or monographic, but rather it is like precious gems that the more you turn it around, the more you see in it a new face of beauty and significance. We can discern multiple levels of meaning:

* **Apparent (near/physical) level:** It is the direct linguistic meaning that represents the necessary starting point for understanding.
* **The esoteric level (deep/spiritual/symbolic):** These are the deepest layers of significance that require contemplation and connection to other verses and macro contexts.
* **The Indicative Level (Gentle/Suggestive):** These are the subtle signs and rhetorical subtleties that appear to the contemplative and insightful thinker, and open horizons of spiritual understanding for him.

**Contemplation: The Key to Diving into the Sea of Meanings**

Contemplation is the tool that enables us to dive into this rich sea. It is not just a dry mental process, it is an activity in which the mind, the heart, and the soul are involved. Among its most important elements:

* Accurate linguistic comprehension.
* Consider the near and far context of the verse.
* Linking and Comparing Verses (Qur'anic Method).
* Reflecting on the overall purposes of the Shariah.
* Activating insight and inspiration from God.

**The Qur'an: A Reminder of Every Age**

The Almighty says: "Nothing that comes to them from their Lord is narrated except that they listen to it while they are playing" [Al-Anbiya: 2]. The miracle of the Qur'an lies in its fact that it is a "reminiscent remembrance" that does not wear out the abundance of responses, but rather reveals new aspects of its guidance for each generation.

* **Flexibility of the Qur'anic pronunciation:** The Qur'an used words that are likely to be understood by each generation in a way that suits its level of awareness and the challenges of its time.
* **Renewed contemplation:** Contemplation enables the creation of "modern" meanings and illuminations (new in their exposure to the current generation) that enrich understanding and deepen faith.
* **Meeting the needs of the ages:** The Qur'an is able to address the emerging issues of each age and provide satisfactory answers to them through its holistic principles and higher purposes.
* **Consistency despite the renewal:** This renewal in understanding is not chaotic, but must remain in harmony with the Qur'an's rulings, its constants, and the principles of the sober Arabic language.

**Conclusion**

Believing in the vitality of the Qur'anic text and dealing with it as a book with multiple layers of meaning, opens before us a never-ending journey of contemplation and discovery, and makes the Qur'an our companion in all stages of our lives, providing us with guidance and always renewed light.

## Dhu al-Qarnayn in the Qur'an: The Journey of Consciousness from the "Morocco" of Mystery to the "Knower" of Clarity

**Introduction: An Avatar for the Journey of Consciousness**

This article deals with the story of Dhul-Qarnayn not as a historical narrative of a bygone figure, but as a powerful symbolic model of the journey of consciousness and knowledge that every seeker of truth undertakes. It is a story about methodology, and about the transition from the darkness of ignorance and tradition to the light of knowledge and certainty.

**Dhu al-Qarnayn: The author of the comparison and the "Qur'an"**

The name **"Dhu l-Qarnayn"** in this symbolic context does not refer to two physical horns, but is derived from the root **"qrn",**  which means **"combining two things" and "comparing".** Dhu'l-Qarnayn is the one who possesses the methodology and ability to combine and compare multiple visions and distinguish between truth and falsehood. The empowerment that he has given is primarily cognitive and methodological empowerment (We have enabled him in the earth and brought him from everything as a cause).

**Reaching the "Sunset": Confronting the Darkness of Ignorance and Heritage**

* **Sun:** Symbolizes the prevailing knowledge or apparent awareness.
* **Sunset:** It marks the point of decline of this prevailing consciousness, and the beginning of doubt about inherited traditional knowledge. It is a state of intellectual ambiguity.
* **"Sunset in the Eye of Heat":** In other words, this alien consciousness was surrounded by "sludge", that is, an intellectual environment tinged with impurities and dark ideas.
* **Dealing with the People of Mystery:** His approach was twofold: "torture" (a symbol of clearing ideas and removing intellectual impurities) and "taking goodness" (dealing with those who showed goodness and readiness to believe).

**Reaching the "Dawn of the Sun": Witnesses of the Light of Knowledge and Certainty**

* **The dawn of the sun:** It is the point of the emergence of the new consciousness and the dawn of the clear and clear truth after the journey of doubt and search.
* **The people for whom Allah has not made a veil without it:** They are the people of solid knowledge to whom the truths have been revealed with complete clarity, and they do not need a "covering" or a veil to separate them from it.
* **"Thus We have encompassed what He has in His knowledge":** This is a sign that this entire journey of knowledge was with the knowledge and experience of Allah.

**"Between the Two Dams": Confronting Intellectual Corruption (Gog and Magog)**

* **"Between the two dams":** It symbolizes a transitional zone, a region of confusion and intellectual ambiguity between two different consciousnesses.
* **"Gog and Magog":** They do not represent nations in the literal sense, but rather they are a symbol **of the corrupting forces and intellectual currents** that "fuel" the fires of intellectual strife, arouse suspicions, and spread corruption in the land.

**Building Systematic "Backfilling": The Fortress of Thought**

When the intellectually weak people asked him for protection, he not only built a physical "dam" for them, but  **also a "dam" for them**, and the backfill is stronger and stronger than the dam. It symbolizes the **building of a solid and robust intellectual approach** that removes corrupt content.

* **Methodology of construction:** Collecting the "iron dick" (a symbol of the strongest arguments of the corruptors), then subjecting it to the "fire" of scrutiny, criticism and scrutiny, and then pouring the "diameter" (a symbol of pure and pure knowledge) over it to melt the falsehood and establish the truth.
* **The result:** an impregnable intellectual fortress, which cannot be penetrated by corruptors, but remains capable of development and renewal over time.

**Conclusion**

The journey of Dhul-Qarnayn is an invitation to every seeker of truth to become "Dhu Qarnayn", i.e., the owner of a comparative methodology, who follows the reasons, and strives intellectually to emerge from the oblivion of tradition and the darkness of ignorance to the vastness of consciousness and the certainty of knowledge.

## Numbers in the Qur'an - A description of the process and the situation, not just a numerical count (an application to divorce and 'iddah)

**Introduction: Beyond Quantity**

This article deals with a contemplative methodology that differentiates between the quantitative (numerical) and qualitative (descriptive) significance of numbers in the Holy Qur'an, applying this to the sensitive context of divorce and iddah, revealing a deeper legislative wisdom than it may seem at first glance.

**"Divorce Twice": A Description of the Method, Not the Number**

The common interpretation is that the Almighty's saying "Divorce twice" limits the number of divorces that the husband has to only three. However, the proposed interpretation holds that the word **"twice"** here does not describe a fixed number, but rather describes  **a specific "method" or "how" that**  must be followed each time the divorce takes place. It is a method that requires repetition and multiple stages to ensure that there is no rush. This method includes stages such as the husband waiting for four months in the case of the divorce, then providing an opportunity for the wife to return to the property. It will be completed after completing these procedures in full. With this understanding, "twice" describes the systematic behavior to be followed, theoretically allowing this disciplined procedure to be repeated when needed.

**"Three Readings": Signs and Signs of the Innocence of the Womb**

In the words of the Almighty: "And divorced women lie in wait for themselves three Qur'a'a", there is a long jurisprudential dispute about the meaning of "Qura'a" (purity or menstruation). The proposed interpretation here holds that **"Qura'a"**  means **"signs" or "signs**", and not just a period of time. The purpose of these signs is to be absolutely certain of  **the "innocence" of the womb** from pregnancy. These signs can be:

* Menstrual bleeding (even once).
* Certain physical changes in the shape of the abdomen.
* Seek the help of a specialist doctor to make sure.

The focus here is on the quality (the realization of the signs of a particular situation) rather than the quantity (the passage of a specific time). Thus, the period ends when these signs are realized, whether long or short.

**"Four months and ten months": the period open for the deceased husband**

This argument criticizes the common interpretation of the 'iddah of the deceased husband as being exactly four months and ten days. The proposed interpretation holds that **"ten"** is not "ten days," but rather is one of the "ten" and "cohabitation," and  **refers to the open "increase"** that follows the four months known. In other words, her waiting period begins with a minimum of four months, and continues after that until the "readings" or signs indicating the innocence of her womb are achieved, as in the case of a divorced woman.

**Difference Between "Term" and "Iddah": Origin and Exception**

Based on the above, two concepts can be distinguished:

* **Duration:** It is the origin of the periods of ambush, and it is a period that ends with the realization of **a certain event or sign** (such as the birth of a pregnancy, or the verification of readings). Therefore, it cannot be counted as a fixed number of days.
* **'iddah:** It is the exceptional case that is resorted to when there is **"doubt"** or it is not possible to verify the signs in the original way (such as a woman who has despaired of menstruation or a young woman who has not menstruated). Only here, a limited and countable period of time is resorted to, which is "three months".

**Conclusion**

Numbers in the context of divorce and iddah often describe methods, hows, situations, and signs, not just absolute numerical quantities. This understanding restores the flexibility and wisdom of legislation, and shifts the focus from a rigid chronological calculation to the achievement of the supreme legitimate goal, which is certainty and the preservation of genealogy.

## The Qur'an from Meaning to Building: The Journey of Revelation from the Heart to the Letter

**Introduction: How do you embody meaning in letters?**

This article deals with the journey of the Holy Qur'an from being a divine meaning in the heart of the Prophet (peace and blessings of Allah be upon him) to becoming words and letters drawn in the Qur'an. The article aims to refute claims about the existence of a "Book of Revelation" in the common sense, and to provide a deeper understanding of the nature of the Revelation and how it materializes.

**The Noble Qur'an: The Meaning Inherent in the Hidden Book**

To understand the Qur'an, we must start with the words of the Almighty: "And it is a noble Qur'an in a hidden book, which can only be touched by the purified." These verses indicate that the Qur'an, in its essence, is not just letters, but  **a deep meaning deposited in a "hidden book"**, and that hidden book is the purified human soul, the first and most complete of which is the soul of the Prophet Muhammad, peace be upon him. The Qur'an, before it is a word, is a light and wisdom that God has deposited in the heart of His Prophet.

**Stages of Revelation: From Download to Activation**

The revelation went through precise and integrated stages:

1. **Revelation:** The revelation of the Qur'an as a total meaning and illuminating codes on the heart of the Prophet (peace and blessings of Allaah be upon him).
2. **Validation:** The Prophet (peace and blessings of Allaah be upon him) lived this meaning, tasted it, and realized it in his whole being, and he was created by the Qur'an.
3. **Prohibition of early disclosure: The Prophet (peace and blessings of Allaah be upon him)**  commanded that he should not hasten to convey this meaning to the people before it was completed and settled in himself: "And do not hasten the Qur'an before its revelation has been revealed to you."
4. **Gathering and the Qur'an:** Allah (swt) has taken upon himself to gather this meaning in the heart of His Prophet and activate it ("His Qur'an") to become an integrated way of life: "We have to combine it and its Qur'an."
5. **Transmission to the world of the apparent:** After the completion of these esoteric stages, came the stage of transferring this realized meaning from the world of the esoteric to the world of the apparent in the form of words and letters.

**The prophet is from the line of the Quran**

The Qur'an was not "written" by others, but "**written" by the noble hand of the Prophet (peace and blessings of Allaah be upon him**). The conclusive proof is that the verse denies the act of writing and writing **before the revelation was**  revealed, which means that it could happen afterwards by the command of God: "And what you used to recite before it, and do not write it with your right hand, lest the invalids be suspicious." Certain dimensions of meaning in each position.

**The Qur'an is wider than the Qur'an**

Al-Qur'an al-Qur'an al-Mas'ah. Baal ho awsaa wa ashmal, faqal shaan fi al-qun, wakal amal salih, wakal ilm naafi, ho tajla'i min tajliyat-ul-quran. (Waama taakoonu fi sha'aa'ta'l-la'a'mina'a'min qa'r'aan'a'... ﴾.

**Conclusion**

Our understanding of the Qur'an must proceed from the realization of its dual nature: it is an inner meaning and a light in the heart, an apparent structure and words in the Qur'an. The journey from meaning to building is a unique divine journey, undertaken by the Prophet (peace and blessings of Allaah be upon him) alone under the inspiration of his Lord, which makes us deal with every letter in it with reverence and contemplation.

## The difference between the "esoteric" symbolic interpretation and the secular interpretation of religious texts

**Introduction: Curriculum Differentiation**

In the journey of contemplating religious texts, multiple exegetical approaches emerge. It is necessary to distinguish clearly between approaches that seek to explore the deeper layers of meaning within the framework of faith, and those that interpret texts according to intellectual frameworks that are outside their original purposes. This article reviews the fundamental differences between "esoteric symbolic interpretation" and "secular interpretation."

**Comparison of the two approaches**

| Standard | The "esoteric" symbolic interpretation | Secular Interpretation |
| --- | --- | --- |
| **Goal** | Revealing the spiritual and esoteric truths of the text. | Employing the text to serve modern ideologies (such as historicism or materialism). |
| **Sharia Reference** | He tries to adhere to the principles and constants of Shari'ah while searching for the esoteric meaning. | It may transcend or nullify the legal text in favor of the materialistic mind or the changing reality. |
| **Position of the text** | The text is sacred, with a divine truth and multiple layers of meaning (both visible and invisible). | The text is a historical document, a product of its environment, and can be modified or overridden. |
| **Social Role** | It promotes individual experience, spiritual progress, and mysticism. | It aims to change the structure of society and separate religion from the public sphere. |
| **Relationship with language** | It draws on language as a receptacle for symbolism, and explores its profound connotations. | It may redefine Shari'a terms to conform to modern concepts. |

**The "esoteric" symbolic interpretation**

* **Definition:** It is an approach that seeks to interpret religious texts with spiritual or hidden meanings that go beyond the apparent literal meaning, considering that the apparent has a belly.
* **Origins:** It is influenced by mystical mysticism and Illuminati philosophy, which believes in the existence of layers of meaning.
* **Controls:** To be acceptable, it must not destroy the apparent meaning or deny practical judgments, have an origin in the language or witness from other verses, and not deny established historical facts.

**Secular Interpretation**

* **Definition:** It is an approach that reads religious texts with the aim of subjecting them to modern materialist logic, separating them from public life, or reinterpreting them to conform to the values of secularism.
* **Origins:** It is based on the philosophies of modernity and beyond, such as historical criticism, cultural relativism, and materialism.
* **Methodology:** It focuses on the "humanization" of the text, uses the tools of Western literary criticism, rejects the idea of absolute legal constants, and projects modern concepts (such as absolute individual freedom) onto the text.

**Illustrative Examples**

* **The Verse of the Hijab:**
  + **Al-Batini:** He may see that the outward veil of a woman is a symbol **of the veil of the heart** from attachment to the world and impurities, without canceling the outward ruling.
  + **Secular:** He believes that the hijab was a historical social custom related to certain circumstances, and is not obligatory for women in the modern era.
* **The Punishment of Apostasy:**
  + **Al-Batini:** "Apostasy" may be interpreted as  **the return of the spiritual truth** after knowing it, which is the death of the heart.
  + **Secularist:** He believes that the punishment of apostasy **violates freedom of belief** as a modern concept, and it should be abolished.

**The bottom line**

The correct approach to contemplation is one that combines respect for the apparent meaning of the text and the constants of the Shari'ah (the apparent), while benefiting from symbolism and reference in understanding the spiritual lessons and purposes (the subtle), with a categorical rejection of interpretations that proceed from external references aimed at destroying the text or distorting it from its original purposes.

## The Qur'an is a "saying" and not a "text": towards a deeper understanding of its linguistic system

**Introduction: Term Edit**

We have always used the term "Qur'anic text" in our studies and discourse. Although it is common, a pause in how the Qur'an describes itself reveals a finer and deeper term: **"saying." The** transition from understanding the Qur'an as a rigid "text" to perceiving it as a living, active "saying" is not just a change in vocabulary, but a shift in perspective that opens up new horizons for understanding its nature and message.

**Limitations of the term "text"**

The word "text" in its origin and common concept is associated with the written structure, with the entity that can be analyzed and deconstructed as a static structure. This term may suggest a focus on the physical form of the written at the expense of other vital dimensions of the Qur'an:

* His heavenly nature as the "word" of God.
* He received an audible and recited revelation.
* Its effective spiritual and psychological influence.
* Being a term imported from other fields of knowledge may not fully reflect the peculiarity of divine revelation.

**"Saying": The Original Qur'anic Term**

When we contemplate the Qur'an, we find that it refers to itself and its revelation over and  **over again using the root "q and l".** This usage reveals essential dimensions of the nature of the Qur'an:

* **The saying with weight and weight:** "We will throw a **heavy word at you**." This weight is not only material, but it is also a weight in meaning, influence, and responsibility.
* **This** verse indicates that the Qur'an is an interconnected system, which interprets each other, and not just scattered sayings. This requires the approach of "communicating the saying" in contemplation.
* **Effective and Verified Saying:** Saying in the Qur'an is not just a word, but an active force that establishes the truth and achieves it in reality. "  **The truth of the statement** has been given to most of them", "Allah confirms those who believe **in the firm word**".
* **Diverse and Directed Saying:** The Qur'an describes different types of speech depending on the context: "Say well", "Say well", "Say eloquently", "Say soft". This shows that it is a living discourse that adapts to perform its function effectively.

**The repercussions of understanding the Qur'an as a "saying"**

Adopting the perspective of "telling" has important implications for how we approach the Qur'an:

1. **Contemplation Methodology:** It invites us to "contemplate the speech", which includes tracing its internal connections ("communicating the speech") and sensing its weight and impact.
2. **Focus on receiving:** Highlights the importance of auditory and oral receiving, and paying attention to the correct recitation that preserves the structure of the "saying" as it was revealed.
3. **Perception of the practical dimension:** It reminds us that the Qur'an is a "saying" that aims to bring about change in reality, not just a theory.
4. **Drawing inspiration from within the curriculum:** Encourages the search for tools to understand the Qur'an from within its own linguistic system, rather than relying on imported curricula.

**Conclusion**

To return to the term "saying" that the Qur'an used to describe itself is an invitation to rediscover the depth of this book. It is a step towards a more accurate understanding of his miraculous linguistic system, and a deeper interaction with his timeless message. When we treat it as a heavy, connected, and effective divine "saying," we pave the way for receiving His gift and light more fully and authentically.

## The Methodology of Contemplating the Qur'an: Between Adherence to the External and the Necessity of Diving into the Inner (A Critical Analysis of Ihab Hariri's Proposal)

**Introduction: An Invitation to Deepen and a Method of Criticism**

This article analyzes and criticizes a contemporary methodology of contemplation presented by researcher Ihab Hariri, which calls for transcending traditional understanding and diving deep into the structure of the Qur'anic word and its original drawing to reveal the esoteric meaning. The article aims to evaluate this methodology in light of the idea of balance between the apparent and the subtle.

**The essence of Ihab Hariri's methodology**

Hariri believes that many of the inherited interpretations may be superficial or obscure the true meaning. Therefore, he proposes an alternative methodology based on:

* **Return to the original Qur'anic drawing:** Considering the differences in the drawing of a single word as a key to meaning.
* **Word Structure Analysis:** Deconstructing the word into its original letters (letter names) and pairs (recess).
* **Negation of complete synonyms:** Each word has its own unique connotation.
* **Deducing the rules from within:** Understanding the Qur'an through its own system.
* **The Qur'an between the Visible and the Invisible:** Connecting the Concerned to Reach Wisdom.
* **The Importance of Divine Cleansing and Guidance:** Reaching the inner meaning requires a pure heart and guidance from God.

**Applying the methodology to verse 37 of Surah Al-Ra'd**

Al-Tu'dah al-Maqal tafseerah al-khas al-'ayyah: (Wa'l-da'il al-'aa'a'a'a'a'a'a'aa'aa' ﴾.

* **"We sent him down":** He interprets it in the sense of "We hid him" from descending to the bottom.
* **"Wisdom":** It is read by "wisdom".
* **"Arab":** He associates it with "the deposit", i.e., it is a token of complete wisdom.
* **"If":** He considers it to be "soft" and lenient.
* "I followed their whims": He separates it to mean following the whims of those who are exposed.

Suggested meaning of the verse: Based on this deconstruction, the meaning of the verse becomes a warning to the prophet not to be lenient in contemplating and following the whims of those who are exposed, because this deprives him of access to the true hidden wisdom that is only a "token" in this book.

**Analysis and Critique of the Methodology**

* **Linguistic Arbitrariness:** The most prominent problem lies in changing the formation of words or linking them to other words based on a phonetic similarity that may not be supported by a linguistic root or a clear context, which opens the door to self-interpretation.
* **Relying on drawing differences:** Building substantial and decisive meanings on differences in painting that may not be well-known or subject to personal interpretation is problematic and needs strict controls.
* **Context and System of the Qur'an:** Any proposed esoteric interpretations must correspond to the general context of the Surah and the overall system of the Qur'an and its purposes, which may not always be achieved in some applications of this methodology.
* **Ambiguity and the Purpose of "Encryption":** The methodology argues that this complexity is intended to push people to ponder and obscure the meaning from those who are exposed. But criticism argues that this could make the Qur'an an ambiguous elitist book, which would contradict being a "statement to the people."
* **The universality of the message: The**  methodists reply that the esoteric message is the true universality, while critics argue that relying on fine details in Arabic painting may limit its universality.

**Conclusion**

In conclusion, the article appreciates the call for this methodology to go deeper and not be satisfied with superficiality in dealing with the Qur'an. At the same time, however, it emphasizes the need to adhere to the established principles of language, respect the Qur'anic context, and establish sober methodological controls that prevent slipping into monotony and arbitrariness in interpretation, in order to achieve justice and clarity in understanding God's words.

## The Difference Between The Book And The Qur'an: A Detailed Study

Introduction:

The difference between the "Book" and the "Qur'an" is one of the fundamental concepts in understanding and contemplating the Qur'anic text. While the "book" refers to the fixed text written in the Qur'an, the "Qur'an" expresses personal understanding and vital interaction with this text. This study aims to deconstruct these concepts and clarify the differences between them, based on Qur'anic texts and linguistic and idiomatic analyses.

**Part One: Definition of the Book and the Qur'an**

**1. The book "The Qur'an":**

* **Linguistic definition:** "Book" in the language means to add and write down, from the verb "books" which signifies the combination of things.
* **Idiom Definition:** It is the text revealed by God Almighty, written in the Qur'an, which is considered the absolute reference for everything related to the universe and man.
  + The Almighty said: "We have not exceeded anything in the Book" [Al-An'am: 38], which confirms its comprehensiveness and completeness.

**2. The Qur'an:**

* **Linguistic definition:** "Qur'an" is derived from the verb "read", which means plural and chanting.
* **Idiom Definition:** It is the personal understanding or self-reading of a book, and it is a human experience that can evolve and differ according to culture and science.
  + The Almighty said: "Read what is available from the Qur'an" [al-Muzammil: 20], which indicates its flexibility and the diversity of its levels of understanding.

**Part Two: Characteristics of the Book and the Qur'an**

**1. Characteristics of the book:**

* **Consistency and non-change:** The book is protected from distortion, as the Almighty says: "Verily, We have sent down the remembrance and we are its keepers" [Al-Hijr: 9]. It is characterized by the stability of the text and the clarity of its meanings, which makes it the final reference in legislation and belief.
* **Universal Comprehensiveness:** It contains all the universal Sunnahs and answers to existential questions, such as the saying: "And We have sent down to you the Book as a clarification of everything" [An-Nahl: 89].
* **Source of languages:** Semitic languages such as Hebrew and Syriac are derived from it, which shows its linguistic uniqueness, as in the saying: "And We did not send any messenger except in the language of his people" [Ibrahim: 4].

**2. Characteristics of the Qur'an:**

* **Flexibility and plurality:** His understanding is influenced by the reader's experience and culture, such as reading a booklet about a car; the novice understands the general description, while the engineer understands the technical details.
  + The Almighty said: "And We have made the Qur'an easy for remembrance" [Al-Qamar: 17], which confirms the possibility of interacting with it on different levels.
* **Fallibility:** Misreading can lead to intellectual deviations, as has happened in some historically extreme interpretations.
* **Creative interaction:** It is like playing a fixed musical note, as the note is the book, and the playing is the Qur'an.

**The fundamental differences between the Qur'an and the Qur'an:**

| Book | Qur’an |
| --- | --- |
| The fixed text of the house "the Qur'an". An absolute divine source, unchanging across time or space. | Personal understanding of the text. It is a relative human experience, which evolves with the development of knowledge. |
| It contains all the absolute truths like the universal Sunnah. | It reflects the relative interaction with the facts and may not get down to all the details. |
| Protected from misrepresentation. | It may be distorted by wrong interpretations, such as some exaggerated interpretations. |
| The source of languages and canons. A final legislative reference, such as the provisions of prayer and zakat. | Practical application that changes according to time - Changing practical applications, such as contemporary jurisprudence. |

**Part Four: Illustrative Examples from the Qur'anic Texts:**

**1. The book as a "catalogue of the universe":**

* **Example:** Allaah says (interpretation of the meaning): [49]
  + Here the book shows the law of marriage in creation, which modern science has discovered in atoms and living beings.

**2. The Qur'an as a "Moving Reading":**

* **Example:** "Allaah says (interpretation of the meaning): [Al-Baqarah: 186].
  + Divine closeness may be understood differently: some see it as a metaphorical closeness, others see it as an existential presence, according to the depth of contemplation.

**Part Five: Philosophical and Practical Repercussions:**

**1. Existential philosophy:**

* **The book** provides answers to the big questions of "creation, destiny, justice".
* **The Qur'an** encourages questioning and research, as in the saying: "Say, 'Walk in the earth and see how the creation began'" [Al-Ankabut: 20].

**2. Social Applications:**

* **The book** defines the moral constants of "justice, honesty, and mercy."
* **The Qur'an:** It interprets these constants according to the conditions of society, such as the jurisprudence of minorities in the West.

The bottom line:

The Qur'an and the Qur'an are two sides of the same coin: the first represents the absolute and immutable truth, and the second represents the human effort to understand this truth. The relationship between them is like the relationship between a fixed map and a personal journey, the former defines landmarks, and the latter expresses the subjective experience of walking on them.

**Rule of thumb:**

"The Book is a light in the sky, and the Qur'an is a light in the breasts."

Conclusion:

This study shows that a deep understanding of the Qur'an is inseparable from the recognition of the difference between the "book" as a fixed revelation and the "Qur'an" as a vital interaction. As the Almighty said: "A Book which We have sent down to you, blessed, that you may ponder over its verses" [p. 29].

## "And the moon split": When people are divided about the "gamble" of contemplation

**Introduction: Transcending Myth to Meaning**

The verse "The hour drew near and the moon split" has long sparked widespread controversy, with the traditional interpretation tending to suggest that a sensory miracle occurred with the splitting of the celestial moon, something that is not supported by conclusive historical evidence and challenges our understanding of God's fixed cosmic laws. This article, using the approach of the "jurisprudence of the Qur'anic tongue", proposes a different reading beyond literal interpretation to seek a deeper meaning that is consistent with the context of the surah, which revolves around turning away from verses and refusing to ponder.

**Dismantling the "Clock", "Moon" and "Split"**

* **The hour (SA):** It is not necessarily only the day of the eschate, but it is one of the "seeking." It is the **moment of completion of the quest and the revelation of the results and truths**. Its approach means that the time of cognitive determination is approaching.
* **The Moon (BCR):** Far from the celestial body, its linguistic structure can be analyzed:
  + **Letters:** Qaf (power, resurrection, Qur'an), meem (plural, encompassing), ra'a (repetition, vision). Its combination suggests the meaning of **"the repeated process ('bitter') of grasping the truth and doing it ('qom')".**
  + **Suggested Meaning:** The "moon" here symbolizes **the dynamic process of deep intellectual pursuit and repeated effort to ponder the Qur'an**, with the aim of grasping and carrying out its essential truths.
* **The concept of "intellectual gambling": The**  process of the "moon" in this sense requires "gambling" or "intellectual gambling", i.e., making a great effort and risking going out of the familiar understanding and diving into the unknown in an effort to uncover the inner meaning. It is an intellectual duel against superficiality and fancy.
* **Split (S.Q.):** Split here is not a physical division, but **rather "a state of separation, differentiation, and difference in position"** between people.

**Rereading the verse in light of the context**

(Al-Aqat-e-Raabat al-Sa'a'ah wa'anshaq al-Qa'mr)

* **The new meaning: "The time for revealing the facts is approaching, and there has been a division and division among the people in their attitude towards the process of deep contemplation of the Qur'an ('the moon')."**

This interpretation is strikingly consistent with the following verses:

* "And if they see a sign, they show it": When they see a sign that requires this kind of deep contemplation, they show it about.
* They describe this deep contemplative approach as "magic" aimed at distracting them from their whims.
* "And they lied and followed their whims": They lied about the inner meanings revealed by contemplation, and they clung to superficiality and inherited.
* "And he came to them... Wisdom is great and does not enrich the vows": Wisdom came to them in the Qur'an itself, but it does not replace those who have chosen to break away from the correct method of understanding.

**Conclusion**

The moon split verse does not speak of an astronomical miracle, but rather accurately describes a recurring human condition: **when the moment of truth approaches, people are divided between two groups: a group that accepts and pursues the challenge of deep contemplation ("the moon"), and a group that deceives, lies, and follows its whims**. The "moon" here is a symbol of this intellectual and spiritual effort, and its "split" is the dispersion of people around it.

## Series Finale: From Letter to Truth, An Invitation to a Never-Ending Journey

Here we come to our final stop in this contemplative journey, which started from a single question and branched out into multiple paths of research and consideration of the Book of God. Together, we have tried to remove layers of dust that have accumulated on our notions, and to free ourselves from the dominance of the familiar that may obscure the light of truth.

We began to question the essence of the word **"Qur'an"** itself, and we discovered that it does not mean merely linguistic "reading", but rather a continuous "manifestation" of the truth, a departure of meaning from the subconscious to the outward, and a transformation in the state of contemplation. From this point of view,  **"Dhu al-Qarnayn"** in our consciousness is no longer just a mythical king with two material horns, but has become a symbol of the methodological researcher who is the author  **of the "Qur'an"** and the comparison, who embarks on the journey of consciousness from the "west" of mystery to the "informant" of certainty. The **"Moon"** is no longer A heavenly body that split in a historical event, but has become a symbol of that  **deep intellectual and spiritual "gamble"** in contemplation, around which people "split" and are divided between a believer who seeks it, an opponent of it, and follows his whims.

At the heart of this chain  **was a common thread: methodology**. We learned that deep understanding does not come by spontaneity or whim, but rather is the fruit of a sober approach based on **the "Qur'an"** between the apparent and the esoteric, the distinction between purposeful symbolic interpretation and destructive secular interpretation. We realized that treating the Qur'an as a living, heavy, and connected divine "saying" frees us from the rigidity of looking at it as a rigid historical "text."

This journey from meaning to building, from number to signification, from story to symbol was not an intellectual luxury or a linguistic spectacle, but a serious attempt to revive our relationship with God's book, and to move it from the shelves of libraries to the reality of life. It is an invitation to embark on the personal journey of Dhul-Qarnayn within each of us, to build a systematic "restoration" that immunizes our minds and hearts from the "Gog and Magog" of contemporary thought, represented by suspicions and corrupting material currents.

The ultimate goal of all this is not to replace one interpretation with another, but rather to establish a method of viewing, and to establish a living and renewed relationship with the Revelation. The goal is to transform the Qur'an from a book that we read, to a reality that we live, from information that we memorize, to a light that we see, and from rulings that we apply to wisdom that we are guided by.

Therefore, this conclusion does not represent the end, as the sea of the Qur'an has no shore. Rather, it is an open invitation and a new beginning for every reader. An invitation to open the Qur'an next time, not with the intention of a quick seal, but with the intention of slow revelation; not to read what we know, but to question what we do not know. An invitation to be "two-horned" in the time of strife, to compare, scrutinize and follow the reason, always asking God to increase our knowledge, to provide us with understanding, and to make us among those who listen **to the saying** and follow the best of it.

# The Prophet: Who is he? Who are we? A journey to restore the prophetic concept from the historical text to the lived reality

## Introduction to the Comprehensive Series

At the heart of Islamic consciousness stands the Prophet Muhammad (peace be upon him) as a central figure, a good role model, a legislator, a leader, and a source of inspiration for millions of people over the centuries. However, as time passed, interpretations accumulated, and contexts changed, the image of the prophet became surrounded by layers of concepts that sometimes seemed contradictory or problematic. Who is the prophet really? Is he just a historical figure that we are literally following? Or is it a living conscience and consciousness that lies within each of us? Was he a political leader whose decisions were tied to its circumstance, or was all he did was an absolute divine legislation?

This series of six essays is an invitation to embark on a bold intellectual and spiritual journey, aimed at dismantling these accumulated layers and rediscovering the "prophetic concept" in its comprehensiveness and depth. It is not just a retelling of biography, but an attempt to reconstruct the "lens of reading" through which we view the prophet and the message.

We will start from **diagnosing the crisis**, revealing how literal understanding has contributed to painting a "distorted" picture that sometimes contradicts the essence of Qur'anic values. We will then lay  **out the doctrinal foundations**, distinguishing between the "prophet" and the "prophet" as understood by tradition. From there, we will dive  **into the multiple dimensions of the concept**, exploring the "prophet" as a spiritual reality in the depths of the self, and then as a political and institutional model for building society.

Next, we will present **the methodological key** that frees us from confusion, distinguishing between the role of the prophet as a "messenger" of a timeless message, and his role as a leading "envoy" in a changing context. Finally, we will descend from the realm of theory to reality, offering **a practical roadmap** that answers the most important question: How can we, as individuals in the twenty-first century, live this integrated prophetic concept in our daily lives?

It is a journey from history to the self, from the text to reality, from literal tradition to functional contemplation. It is an attempt to answer two interrelated questions: **"Who is the Prophet?"**, which inevitably leads us to the bigger question: **"Who should we be?"**.

## Article One: The Image Crisis - How Did Literal Understanding Contribute to the "Distortion" of the Prophet's Biography?

**Introduction: An Image in Our Minds**

For many, both from within and outside the Muslim world, this biography may evoke stereotypes of a man who surrounded himself with many women and endorsed legislation that seemed to give men absolute authority over women. This image, often described as "distorted" or at odds with the universal values of justice and compassion that are at the heart of the message, has become a rich source of criticism and attack.

But the fundamental question that this series raises is: Is this "distortion" inherent in the infallible Qur'anic text, or is it the product of later human readings, which failed to capture the linguistic and functional depth of the Qur'an, and imposed its own customs and culture on it? This article argues that the crisis is not in the source, but in the methodology of reading that has dominated much of the Islamic heritage.

**The Root of the Crisis: The Dominance of Literal Understanding**

Much of the confusion and misconceptions stem mainly from the dominance of a narrow literal, gendered, and historical understanding of the Qur'anic verses, which has led to:

1. **Reduction of the meaning of "partner":** The broad Qur'anic meaning of the word "husband" – meaning spouse, peer, or partner in a mission – has been reduced to the narrow meaning of the traditional marriage contract. This reduction led to a superficial interpretation of the term "husbands of the Prophet" as a count of the number of wives, and to ignore the profound functional role that the term might refer, such as sharing the burdens of building society.
2. **Exclusive gender interpretation of "women" and "men": The** words "women" and "men" have been treated as meaning "females" and "males" biologically exclusively and consistently. This limited understanding has opened the door to interpreting the verse of plurality as a numerical license for men, and to interpret the verse of guardianship as the "domination" of the male over the female, ignoring functional interpretations that see social and economic responsibilities of the able-bodied ("men") toward the needy ("women"), regardless of biological sex in some contexts.

**A glaring case study: "Distortion" of the story of the Prophet's marriage with his adoptee's wife**

The traditional account of the Prophet's marriage to Zaynab bint Jahsh, the wife of his former adoptee Zaid ibn Haritha, is a crude example of how literal understanding can paint a picture that is fundamentally at odds with the status of prophecy.

* **The traditional "distorted" narrative:** Historical interpretations and sources, with varying degrees of unreliable additions, tell the story that the Prophet (peace and blessings of Allaah be upon him) saw Zaynab by chance and admired her and fell into his heart, and that he hid this desire and feared the words of people, until God intervened to marry him and broke the custom of marrying divorced women.
* **Qur'anic Criticism of the Novel:** This story, in its usual form, directly clashes with the Qur'anic principles:
  1. **Ta'ta'arad with khuluk al-nabi:** What is it that the qur'an is in the qur'an ?
  2. **It contradicts the Prophet's fear of God alone:** How can those described in the Qur'an  **as "conveying the messages of God and fear Him and fear no one but God"** (Al-Ahzab: 39) "fear the people" in such a matter?
  3. **It runs counter to the logic of Qur'anic legislation:** why does God need an "emotional drama" to legislate a ruling that could have been explained by a clear and straightforward verse, as has happened in hundreds of other legislations?

This "distortion" stems from an attempt to twist the neck of the Qur'anic verse (al-Ahzab: 37) to conform to problematic external narratives, instead of understanding the verse in its legislative context aimed at removing social embarrassment from believers.

**Recap: Cash Forwarding**

The crisis of the image, then, is not a crisis in the Qur'anic text, but a crisis in the "reading lens" with which we have looked at it. It was literal understanding, influenced by later social and cultural norms, that produced these problematic interpretations.

Therefore, the first step towards restoring the true and bright image of Islam and its prophet lies in changing the methodology. We must move from a literal reading that sanctifies the historical circumstance, to a functional reading that seeks the overall purposes and universal values in the text.

Having identified the problem, the following articles in this series will explore the contours of this new reading, delving into the deeper layers of meaning of the concept of "prophet" and "messenger," and see how this new understanding can present us with a fairer, more harmonious and universal picture.

## Second article: A Prophet or a Messenger? Understanding the Foundational Roles in Revelation

**Introduction: Laying the Groundstone**

After the first article has exposed the problems raised by literal understanding, an obvious question may come to mind: before we dive into deep, contemporary interpretations, what are the basic definitions of the central terms in revelation by the Islamic tradition itself? Understanding how scholars distinguish between "prophet" and "prophet" is not just an academic exercise, but a cornerstone that will enable us to appreciate nuances in roles and tasks, on which we will later build more complex readings.

This article introduces the traditional doctrinal framework, not to be the end, but to be the agreed starting point in our intellectual journey.

**The Fundamental Difference: The Message and the Sharia**

The most common and accepted understanding among scholars focuses on the nature of the revelation and the scope of the task entrusted to it.

1. **Messenger /Apostle:** He is the one to whom God has revealed a new law, and has ordered it to be communicated to a people who disagree with it or do not know it. His mission is foundational, and often includes a book or a law that copies some of the preceding rulings. Messengers are those who carry the "message" as a new method, such as Noah, Abraham, Moses, Jesus, and Muhammad, peace be upon them.
2. **Prophet:** He is the one to whom God has revealed a law, but he has not been commanded to convey it as a new message. His mission may be to renew the religion of a previous prophet and apply it in a society that he already believes. His mission is renewal and application. Most of the prophets of the Children of Israel who came after Moses, for example, were prophets who ruled by the Torah, as the Qur'an explains:  **"The prophets who submitted to those who were guided by it are judged by it"** (Al-Ma'idah: 44).

**Logical Relationship: "Every Messenger is a Prophet, Not Every Prophet is a Messenger"**

Based on the previous two definitions, a hierarchical logical relationship is clear:

* **Procedence is the general rank:** it includes anyone who receives revelation from God (from "news").
* **The mission is the special mission:** it is a more special degree within prophecy, where the prophet is entrusted with the additional task of "sending and informing" to new people.

Therefore, the messenger must first be a prophet (because he prophesies the revelation), and then he is chosen for the mission of the message. This makes the position of the message more special and of the highest rank.

**Evidence from the text and history**

This distinction is supported by clear evidence from the Qur'an and Sunnah:

* **From the Qur'an: The** Almighty said: **"And We did not send before you any Messenger or Prophet...** The use of the conjunction "waw" indicates the difference between the two terms. If they meant exactly the same thing, it would suffice to mention one of them.
* **From the Sunnah: The** hadith narrated from Abu Dharr al-Ghifari, in which the Prophet (peace and blessings of Allaah be upon him) was asked about the number of prophets and messengers, and the answer came that the number of prophets (124,000) is times the number of messengers (315). This hadith, although it contains an article by some hadiths, reflects an understanding rooted in the early Islamic consciousness that the messengers are a select group of prophets.

**Conclusion: Why is this distinction important for our journey?**

This distinction may seem purely theological, but in fact it serves a fundamental methodological purpose in this series. It proves from the outset that revelation is not a single homogeneous mass, but has different degrees, roles, and tasks.

If the revelation itself distinguishes between the (applied) mission of the "prophet" and the (foundational) mission of the "prophet," this opens the door for us in subsequent articles to ask deeper questions:

* Can a single person, like the Prophet Muhammad, have multiple roles that go beyond even this division?
* Can the term "prophet" or "messenger" carry symbolic and functional meanings beyond mere doctrinal definition?

Understanding this traditional framework does not limit us, but rather gives us a solid ground from which to confidently explore the spiritual, political, and methodological dimensions of the concept of the "prophet," which we will discuss in the next article.

## Third Article: "The Prophet is in Us" - A Journey to the Depths of Conscience and Consciousness

**Introduction: From History to the Self**

In the previous two articles, we have developed a critical and foundational framework. We first deconstruct the "distorted" image produced by literal reading, and then reconstruct the basic definitions that distinguish between "prophet" and "prophet." Now, it's time to make a quantum leap: to move from viewing the prophet as a distant historical figure, to exploring him as a truth that lies deep within our human existence.

This essay proposes an idea that may seem radical at first glance, but it is rooted in a deep understanding of the message of the Qur'an: the idea that the "Prophet" is not just a person to emulate, but also an innate model and an inner consciousness that we seek to activate within ourselves. It is a journey from history to the self.

**The first vision: The Prophet as a sound instinct and a living conscience**

When we speak of "the prophet in us," the first and most direct meaning is that moral insight that God has instilled in every human being. It is the "common sense" that distinguishes good from evil, truth from falsehood.

* **The Inner Compass:** This "inner prophet" is our moral compass. It is the voice that whispers in us truthfulness when we are tempted by lying, and calls us to justice when our souls are tempted to desires. It is not something that we acquire from the outside, but rather our authentic essence that has not been corrupted by whims and social programs.
* **Embodiment of the highest values:** This "prophet" in us represents the set of higher human values that are fully embodied in the prophets: honesty, benevolence, humility, forgiveness, courage, and mercy. These values are not alien to us, but are part of our innate determination, and only require a conscious decision from us to develop and activate them.
* **Ability to Rise:** "The Prophet is in us" is also a symbol of our ability to learn from mistakes and constantly improve. It is the possibility of perfection that exists within us, which gives us hope that we can always be better.

**The Second Vision: The Prophet as an Esoteric Consciousness Addressed by God**

Some contemporary readings take this concept to a deeper level, arguing that the divine discourse in the Qur'an is not only addressed to a historical person, but also to that symbolic "prophet" within each person, i.e., his higher consciousness or true self.

Al-Ta'a'il ayat al-misl: "Ya**'aa'a'a** (Al-Tahrir: 1).

* **Esoteric Reading:** In this reading, the "Prophet" is your pure consciousness. And your "husbands" are your thoughts and convictions with which you live. The verse becomes a direct address to you: "O Pure Consciousness, why do you deprive yourself of the opportunities and joys that I have given you, only to satisfy your inherited thoughts or convictions?"
* **From Dependence to Freedom:** This interpretation transforms the verse from a mere historical reproach to a universal call for liberation. It invites us to examine our "husbands" intellectually, and to ask: Do my thoughts serve me or restrict me?

**Abstract: Religion as a Living Experience**

Exploring the concept of "the prophet is in us" revitalizes religion and makes it a deeply personal experience, not just following external rules.

* **Imitation becomes activation:** Instead of being a mere formal imitation of his actions, it becomes a process of "activating" the prophetic model that lies within us.
* **Responsibility becomes subjective:** we no longer wait for an elder or an external authority to tell us what is right and wrong in every small and big thing. The moral compass (the "inner prophet") is with us, and we have a responsibility to activate it and listen to it.

Some may see this proposition as bold in interpretation, but in fact it restores man to his position as an honorable and responsible being, a being in whom God has entrusted the ability to know the good and strive towards it. In the next article, we will move from this deep subjective dimension to see how the prophetic concept is embodied in the structure of society and the state.

## Fourth Article: The Limits of Prophethood - Why Does the Knowledge of the Unseen Belong to God Alone?

**Introduction: Between Exaltation and Deification**

In our journey so far, we have greatly expanded the concept of the "prophet"; we have explored him as a living conscience and inner consciousness, and then as a historical leader and symbol of the political establishment. This exaltation of the role of prophecy is essential to understanding the universality of the message, but it carries with it a delicate danger: the danger of slipping from legitimate "exaltation" to rejected "deification."

The excessive exaltation of the person of the Prophet may lead some to bestow on him divine attributes, foremost of which is the "knowledge of the unseen." Therefore, after we have built the great roles of prophecy, it is necessary to build a solid doctrinal fence around it that protects it from exaggeration, and always brings us back to the central principle for which every prophet and messenger was sent: **pure monotheism, and the singularity of God alone with the attributes of divinity.**

This article sets a line and answers a fundamental question: With all these great roles, does the Prophet possess qualities that go beyond his humanity, such as the absolute knowledge of the unseen?

**Reading the Verse of the Table: A Collective Confession of Ignorance**

Ya'da al-Qur'an al-Qur  
**'an al-Kareem al-Mu'ta'ah al-Qa'imah( may Allaah have mercy on him) said**: "Allaah says (interpretation of the meaning):

Let's consider this scene in depth:

1. **Scene:** On the Day of Judgment, God will gather *all the Messengers*, from Adam to Muhammad, peace and blessings be upon them all.
2. **Question:** God asks them a question about the result of their worldly work: How did people respond to your message?
3. **The collective answer:** The answer comes from all the Messengers, without exception: **"We have no knowledge."**

This shocking and unifying answer is not just humility, but a collective acknowledgment by the elite of creation of the limitations of their knowledge before the surrounding knowledge of God. They know what they have seen outwardly, but they acknowledge that the true knowledge of the inner workings of things, what happened after their death, and the truth of people's faith or hypocrisy, belongs to God alone. Therefore, they conclude their answer with absolute submission: **"You are the Knower of the unseen."**

**Detailing the Issue of Knowledge of the Unseen: Absolute Unseen and Relative Absence**

The Islamic creed, based on the explicit texts of the Qur'an, clearly distinguishes between two types of the unseen:

* **The Absolute Unseen:** It is the knowledge that Allah has acquired for Himself, such as the five "keys to the unseen" (the knowledge of the hour, the time of the revelation of the Ghaith, what is in the wombs, etc.). This type of creature, whether a prophet or a king, cannot be seen by himself. Allah has commanded His Prophet to declare to the people clearly: **"If I had known the unseen, I would have multiplied in good and evil would not have touched me"** (Al-A'raf: 188).
* **The relative unseen:** This is what Allah may reveal to those of His Messengers whom He is pleased with through revelation, so that this will be a proof of their prophethood and confirmation of them. The Almighty said: **"The world of the unseen does not reveal the unseen to anyone except those who are pleased with the Messenger"** (Al-Jinn: 26-27). The Prophet Muhammad (peace and blessings of Allaah be upon him) told of many things of the unseen (such as the signs of the hour and the news of the previous nations), but this knowledge is not subjective to him, rather it is a revelation from God.

**Summary: The greatness of the Prophet lies in the perfection of his servitude**

Setting this boundary does not diminish the value of the Prophet (peace and blessings of Allaah be upon him), on the contrary, it magnifies him in his rightful place. The greatness of the Prophet does not lie in his possession of divine attributes, but in **his human perfection** , the perfection of his servitude, and his absolute submission to God.

* **Protection of monotheism:** This understanding protects the essence of the Islamic faith, and prevents the Prophet from becoming a mediator or a counterpart to God, which is the shirk that all the messages came to fight.
* **Setting a Realistic Example:** When we realize that the Prophet, despite his greatness, was a human being who did not know the absolute unseen, he becomes a more realistic and humane example that we can seek to follow. If he knew the unseen himself, his actions and decisions would not be beyond the scope of human ability, and his example would not be true.

Ultimately, monotheism remains the governing value. Having expanded the concept of the "Prophet" spiritually and politically, we had to remind ourselves that this great Prophet, in all his roles, remains a servant of God, always pointing to the source of all knowledge and power, and saying with his fellow messengers: **"Glory be to You, we have no knowledge except what you have taught us."**

In the following article, we will move on to provide the methodological tool that enables us to understand how this great prophetic role is applied in our contemporary reality.

## Article Five: The Key to the New Reading - Distinguishing between "Envoy" and "Messenger"

**Introduction: The Need for a Methodological Tool**

In the previous articles, we have embarked on a broad intellectual journey: we have identified the crisis of literal understanding, we have explored the "prophet" as an inner truth, then as a model of society, and finally we have established the doctrinal boundaries that protect monotheism. Now that we have these multiple visions, we are faced with a pressing practical question: How do we deal with the thousands of words and deeds narrated about the Prophet Muhammad? Is all that it has issued a binding religious legislation for all times and places?

An absolute "yes" brings us back to the problem of literal understanding from which we started. An absolute "no" may open the door to escaping religion. The solution lies in having **a precise methodological tool** that enables us to distinguish and classify. This methodological key is: **to distinguish between the prophet as an "envoy" and the prophet as a "messenger."**

**Dismantling the Prophetic Role: Two Functions for One Person**

The historical confusion that led to the generalization of everything that was issued by the Prophet (peace and blessings of Allaah be upon him) and made it a religion, stemmed from the lack of distinction between the two basic functions that he performed at the same time:

1. **The Messenger:** This is his job in **conveying the universal and eternal message**. When the Prophet (peace and blessings of Allaah be upon him) spoke as a "messenger," he was conveying direct revelation from God or outlining universal principles that transcend time and space. This is the unchanging essence of religion.
   * **Examples:** his teaching of how to pray and give zakat (a statement of the Qur'an), his communication of Qur'anic verses, his call to universal values such as monotheism, justice, and mercy. His words and deeds here are **general legislation**.
2. **The Emissary/Leader:** This is his job as a **political, military, and administrative leader** of a society founded in a specific historical and geographical context (7th-century Arabia). His decisions here are wise and inspiring leadership jurisprudence, but they are necessarily linked to their circumstances, context, and the tools of their time.
   * **Examples:** his organization of the army, his military plans for invasions, his making treaties with the tribes, his economic decisions for the distribution of resources, his management of the day-to-day affairs of Medina. His actions here are **political management and leadership diligence**.

**The practical impact of this discrimination**

When we apply this methodological tool, our view of the Prophet's biography changes drastically:

* **From literal imitation to methodological inspiration:** Instead of trying to literally imitate his decisions as an "emissary" (e.g., using the same weapons or the same administrative structures), we begin to draw inspiration from the "method" and "purposes" that governed his decisions. Obedience to his decisions as a leader does not mean repeating them, but rather pursuing the same goals (justice, public interest, protection of society) with the tools of our time.
* **Solving the problem of legislation:** This distinction directly solves the dilemma of legislation. What he issued as a "messenger" is a binding religion, and what he issued as an "envoy" is a wise policy that can be used in the art of leadership and management, but it is not eternal legislation.
* **Applying to the verse of al-Fay':** Let us return to the verse: **"...And whatever the Messenger has given you, take it, and what he has forbidden you to do, and you will finish...(**Al-Hashr: 7).
  + **Literal (General) Understanding:** The verse sees a command to obey everything that the Prophet has issued in everything.
  + **Systematic (distinctive) understanding:** Sees the verse in its context. Here, the prophet acts as an "emissary" and a head of state who establishes a law for the distribution of economic resources. His obedience here is civil obedience to his situational organizational decisions, which are aimed at achieving  **a higher "missionary" purpose**, which is social justice ("so that there will not be a state among the rich among you"). This shows how the act of "envoy" serves the purpose of the "message."

**Conclusion: The Key to Mind Recovery and Transportation**

The distinction between the "emissary" and the "messenger" is not a heresy, but a necessary tool for restoring harmony between transmission (texts) and reason (reality). It is the key that frees us from the shackles of literal understanding, and allows us to deal with the biography of the Prophet in a dynamic and conscious manner.

This tool does not cancel the status of the Sunnah, but rather restores it to its rightful place: the Missionary Sunnah is the source of legislation, and the Baathist (leadership) Sunnah is the source of inspiration in wisdom and management.

Having this methodological key, we are now ready to move on to the last and most important article: How can we, as individuals, live this integrated prophetic concept in our daily lives?

## Conclusion of the Comprehensive Series

At the conclusion of this intellectual and spiritual journey, we arrive at a fundamental truth: the concept of the "Prophet" is much broader and deeper than the stereotype in which it is confined. We have seen how the crisis was never in the Qur'anic text or in the person of the Prophet (peace be upon him), but in the literal "lens of reading" that obscured from us the functional and spiritual dimensions of the message.

We began to dismantle this distorted lens, and then embarked on a journey of reconstruction, moving between the multiple layers of meaning: we recognized the foundational differences between the "prophet" and the "messenger," then we discovered the "prophet in us" as a common sense and conscience, and we saw him as a historical and structural model for building a just state. We had the crucial methodological tool to distinguish between his role as a "messenger" and his role as an "emissary," the key that restores harmony between reason and transmission.

But most importantly, we did not stop at the limits of theory. We found that the way to embody this integrated prophetic concept is through a daily and conscious practice, embodied in **"prayer" in its three dimensions**: the solemn prayer that gives us spiritual fuel, the prayer of life, which turns every good deed into worship, and the prayer to the prophet, which becomes a mechanism for activating the ideal within us.

The final image we emerge with is a complete and bright one. The prophet is not just a figure from the past that we revere, but an **ongoing project**: a project of self-purification, a project of building society, a project of living communication with God. His greatness lies not in his possession of divine qualities – the knowledge of the unseen remains to God alone – but in the perfection of his servitude and human perfection as an example.

Ultimately, answering the question "Who is the Prophet?" leads us directly to our own responsibility. To be true followers of the Prophet today does not mean to reproduce the past, but to be active individuals, who possess a living conscience ("the prophet is in us"), who contribute to the building of just societies (following in the footsteps of the "emissary"), and who live according to the eternal universal values (brought by the "message"). Only in this way can we move Islam from a rigid historical identity to a more cosmic value system, capable of addressing every human being at all times and places

# Towards the Essence: An Analysis of the Gap between the Ethics of the Qur'an and the Reality of Muslims

## Introduction: A Crack Between Ideal and Reality

Today, the Muslim world is witnessing a disturbing and confusing gap between the lofty moral principles of the Holy Qur'an and the actual practices of many Muslims. While Islam is in essence an integrated value system, the essence and spirit of which is in force in all its aspects, we find a stark contradiction in reality. The Qur'an commands strict justice: **"Be just, it is nearer to piety"** (Al-Ma'idah: 8), and calls for humility and the rejection of arrogance: **"And do not walk in the land in rejoicing"** (Al-Isra'a: 37), and he emphasizes the fulfillment of covenants: **"And fulfill the covenant, for the covenant was responsible"** (Al-Isra'a: 34). But the reality in many Muslim societies reflects images of social injustice, corruption, and sharp divisions that threaten the nation's very existence.

This gap is not a product of the moment, but rather the product of historical, social, and political accumulations that have deepened the rift between text and behavior. It is a real moral crisis that requires courageous diagnosis and practical solutions to reconnect Muslims and the essence of their religion. What are the reasons for this profound contradiction? How can the nation regain its moral compass?

## Chapter One: Manifestations of the Moral Crisis

The gap between the Qur'anic principles and the lived reality manifests itself in multiple and painful forms:

**1. Internal divisions and conflicts: The**   
story of the mosque that was a church in Finland and was closed due to a struggle for the imamate among Muslim refugees is a microcosm of a larger problem: **the loss of the ability to unite**. While Islam has historically spread throughout the world, such as Indonesia and Malay, thanks to the morals of Muslim merchants who embodied honesty and honesty, today we find Muslim societies torn apart by sectarian, tribal and political conflicts, forgetting the words of God Almighty: **"Hold fast to the rope of God, all of you, and do not be divided"** (Al-Imran: 103).

**2. Violence and extremism in the name of religion:**   
Although the Qur'an describes the Muhammadan message as a mercy to the worlds: **"And We have not sent you except as a mercy to the worlds"** (Al-Anbiya: 107), misguided groups adopt violence and terrorism as an approach, distorting the image of Islam and giving pretext to those who are lurking in it. This stark contrast between the mercy of Islam and the violence of its adherents represents one of the most serious challenges facing the nation.

**3. Corruption of administrative and financial corruption:**   
Islam fights corruption in all its forms and calls for integrity: **"Do not underestimate people's things, and do not spread corruption in the land"** (Al-A'raf: 85). But the reality points to rampant bribery, nepotism and a lack of transparency in many Muslim countries.  **The 2023 Corruption Perceptions Index shows**  that the average Arab countries are 34 out of 100, a level that indicates the existence of serious corruption problems that undermine development and threaten stability. This corruption not only affects the economy, but also poisons public morality and undermines citizens' confidence in their country.

**4. Fanaticism and arrogance over others:**   
The Prophet (peace and blessings of Allaah be upon him) warned against pre-Islamic fanaticism by saying: **"There is no one among us who calls for fanaticism"** (Narrated by Abu Dawood). Despite this, there is a hateful fanaticism of tribe, sect or race in our societies, which contradicts the Qur'anic principle that made diversity a sign of acquaintance and not of rivalry: **"O people, We have created you from a male and a female, and made you peoples and tribes so that you may get to know each other"** (Al-Hujrat: 13).

## Chapter Two: Analysis of the Roots of the Crisis

To understand this gap, it is necessary to dive into its deep causes, in which multiple factors are intertwined:

**1. The Priority of Neglected Morality and the Emergence of "Parallel Religion":**   
One of the deepest causes of the crisis lies in the imbalance of religious priorities among many. A remarkable Qur'anic statistic reveals that the verses of ritual worship (prayer, fasting, zakat, and Hajj) amount to about **130 verses (about 2% of the Qur'an**), while the verses of ethics, transactions and behavior amount to about **1504 verses (about 24% of the Qur'an).**

This enormous disparity between the size of moral legislation and the size of devotional legislation points to  **the centrality of ethics in the message of Islam**. But what has happened throughout history has been the emergence of what might be  **called a "parallel religion,"** a reductive understanding of religion that focuses almost exclusively on the five pillars of Islam (worship) and neglects the vast moral system that makes up a quarter of the Qur'an. This parallel religion has produced Muslims who may be keen to perform rituals, but their behavior in buying and selling, working, politics, and neighborliness lacks the values of honesty, justice, mercy and charity, which has emptied worship of its true purpose.

**2. Political Tyranny and the Employment of Religion:**   
Political tyranny has historically played a role in corrupting public morality. Repressive regimes often use distorted religious discourse to justify injustice and entrench blind obedience, which leads to the distortion of authentic Islamic concepts such as shura and justice.

**3. The shock of globalization and the crisis of identity:**   
Globalization has imposed material and consumer values that are contrary to Islamic values. Social media, despite its benefits, has also contributed to the spread of moral evils such as bullying and ridicule, which are explicitly forbidden by the Qur'an: **"O you who believe, no one mocks another"** (Al-Hujraat: 11).

**4. Individual responsibility and abandonment of the Qur'an:**   
The testimony of the Prophet (peace and blessings of Allaah be upon him) on the Day of Judgment sums up the essence of the problem: **"The Messenger said, 'O Lord, my people have taken this Qur'an as an abandoned Qur'an'** (Al-Furqan: 30). The abandonment here is not only the abandonment of recitation, but more importantly,  **the abandonment of the work with its moral commandments** and its transformation into a book of blessings and official occasions instead of being a constitution of life.  
This abandonment is facilitated by the emergence of the idea of the "priesthood" or "clerics" as intermediaries specialized in understanding religion, a concept that is alien to the spirit of Islam, which does not know a priestly class. The Qur'an is a direct discourse for every human being, and each individual has a personal responsibility to contemplate, understand, and apply it, because the reckoning on the Day of Judgment is purely individual.

## Chapter Three: A Roadmap to Reform

Bridging this gap requires a collective and organized effort on several axes:

**1. A revolution in education and religious discourse:**

* **Bringing ethics back to the forefront:** The Qur'anic ethical system should become the focus of curricula, speeches, and media programs.
* **Teaching the biography of the Prophet (peace and blessings of Allaah be upon him)** as a practical model of ethics, not just a historical account of events.

**2. Promoting self-criticism and societal reform:**   
Muslim societies must be brave enough to admit their mistakes. As the Caliph Umar ibn al-Khattab (may Allah be pleased with him) said: **"Hold yourselves accountable before you are held accountable."**

**3. Confronting tyranny and corruption:**   
Demanding good governance, activating the principle of Shura (**"and their command is a shura among them"** – Shura 38), and fighting corruption are not just political demands, but religious duties and moral necessities.

**4. Building living moral examples:**   
The nation is in dire need of practical models of scholars, preachers, and leaders who embody the ethics they call for, as the poet said:   
**"Do not stop creating and come like it... Shame on you if you do great."**

## Conclusion: Return to the Essence of Moral Islam

The gap between the ideal of the Qur'an and the lived reality of Muslims does not challenge the perfection of Islam, but rather reveals the depth of human failure in its application. The Qur'an itself diagnoses the disease when it determines that the imbalance stems from the gain of man: **"Corruption appeared on land and sea by what the hands of men gained"** (al-Rum: 41).

The solution begins with **the individual** who decides to end his personal abandonment of the moral commandments of the Qur'an, and assumes his direct responsibility for understanding and applying his religion. This reform is carried over to  **the family** that raises its children in these values, and then extends to  **the whole of society**. A return to the Qur'an, not only as a book of blessings, but as **a comprehensive moral constitution that illuminates life**, is the only way to restore the nation's civilized status, which is based only on a solid foundation of morality.

# The Stick in the Qur'an: The Basis of Truth and the Erosion of Illusions

## Series Introduction: The Journey of Uncovering Deep Meanings

In the Holy Qur'an, words do not stop at the limits of their apparent literal meaning, but transcend it to broad horizons of deep spiritual and intellectual connotations. Our approach in this series, "Beyond the Letter: Readings of the Symbolism of Inanimate Objects and Animals in the Holy Qur'an", invites the reader on a unique contemplative journey, through which we explore the hidden and symbolic meanings of the objects and beings mentioned in the Book of God.

These readings will not be just a traditional interpretation, but rather an attempt to delve  **into the linguistic and contextual analysis** of the Qur'anic text, moving from **the literal meaning** of the stick, the bear, the bird, and others, to **the spiritual and intellectual significance that**  each symbol carries. We emphasize that this reading does not cancel out the apparent meaning of the verses, but rather **adds to it a layer of contemplation** that enriches our understanding of the divine message, and reveals the rhetorical miracle and cognitive depth of the Qur'an.

Our goal is to uncover how God Almighty uses these familiar symbols in our daily lives to express grand universal and human truths, educate the soul, and guide the mind. Let us begin our journey of exploring these symbols, to see how things turn from mere inanimate objects and living beings into clear signs that invite us to reflect and reflect.

## The Stick in the Qur'an (2): From the Shepherd's Tool to the Symbol of the Message and Divine Authority

**Is a wand just a tool?**

The image of the stick has always been associated in our minds with a simple tool: a support for the traveler, a help for the shepherd, or even a means of defense. But when the stick is mentioned in the stories of the prophets in the Qur'an, specifically in the story of Moses, is it merely a physical tool for a miracle?

**Linguistic root and primary semantics**

To understand the symbolic depth of the stick, let's go back to **the linguistic root "p and w."** This root carries with it essential meanings such as **support, solidity, rectitude, and dependence**. It refers to something that leans on, and relies on to stabilize and strengthen it.

In the Holy Qur'an, the primary use of the stick in the story of Moses (peace be upon him) is presented to us as a simple earthly tool in the hands of a shepherd. The Almighty says in the words of Moses: "And what is that in your right hand, O Moses*, he said, 'It is my staff, on which I lean and with which I shake my sheep, and I have other purposes in it*.'" This verse proves that the stick is originally **a simple** worldly tool, which a person uses to achieve his daily purposes, such as relying on them for walking, or shaking trees to drop his leaves for his sheep, or for any other "other purposes" personally. This initial use is the starting point from which the stick will rise to higher symbolic meanings.

**Stick: From Physical Tool to Statement and Detection**

Although the literal meaning of a stick as a piece of wood is the most common, the Qur'an often refers to deeper dimensions of its words. In the context of verses that speak of the miracles of Moses, **the "stick" can go beyond being**  a mere physical tool to become a symbol of clarification, the process of clarifying and revealing facts. Just as a stick is used to strike something to show what is in it, "striking the sea with a stick" may symbolize the removal of **ambiguity and doubt**, and the clarification of truth from falsehood through argument and proof.

The word "stick" **can also be connected**  to the verb **"stick,"** meaning intractable and difficult. The stick here refers to dealing with things that are **intractable to human consciousness and understanding**, and require insight and intellectual power to decipher them. Not everything we face in life is easy and clear, and just as the stick requires strength to strike it, so too intractable truths require intellectual and spiritual effort to be identified.

**Symbolic Ascension: The Stick as a Symbol of the Divine Message**

This is where the Qur'anic genius begins to employ the symbol. How does this simple tool, which is no more than a piece of wood, turn when God gives it to one of His prophets?

In the context of prophecy, the stick does not become just a means of demonstrating the paranormal, but  **rather represents the "method" or "message"** on which the prophet relies in his calling. It is the source of his moral strength, the proof of his prophecy, and the support with which he confronts falsehood. When God asks Moses to cast his staff, it is not just a request for a physical action, but a command to "put forward the message" and "proclaim the truth" with all its challenges. This stick, with its solidity and rectitude, symbolizes the firmness and rectitude of the truth, which does not crooked nor He softens in the face of the challenges of falsehood. It is the spiritual and intellectual strength on which the Prophet relies in the face of tyranny and deception.

**Conclusion: The Living Stick**

In the next article, we'll see how the vitality and power of this "message" manifests itself when it is put on the scene. We will see how this "inanimate object" represented by the stick turns into a "living being that seeks", to seek in the earth as an active force that exposes the falsehood of falsehood and defeats its magic, to delve into the significance of the "seeker serpent" and how it embodies the vitality of truth in the face of falsehood.

## The Stick in the Qur'an (1): 'The Seeker Serpent' – Manifesting the Vitality of Truth in the Face of the Magic of Falsehood

**From the Stick to the "Serpent Seeker": The Manifestation of the Message**

In the previous article, we discussed the stick as a symbol of the divine message and the support on which the prophet rests. Now, we move on to a deeper stage in the symbolism of the stick, which is its transformation into a "serpent seeking." If the stick is the message, what does this strange shift mean? How does it reflect the vitality of truth and its dynamic power in the face of falsehood?

**Tahlil Ramzi Laqsa Musa( Moses) said: "Alayh-e-qa'a'i ya musa'i'aa'i.""**

The verses begin with a direct divine instruction to Moses: "He said, 'Throw it down, O Moses'" (Taha: 19). This "casting" goes beyond merely throwing a physical object at a tool. In the context of the stick as a "message" or a "divine newspaper," it symbolizes  **"delivering the message," proclaiming the truth, and facing its intellectual and social challenges**. It requires courage, confidence, and a willingness to face the consequences of this proposition.

When Moses responds to the command, the surprise is: "Behold, she is alive and seeking" (Taha: 20). This transformation is not just a physical transformation, but acquires rich symbolic dimensions. The "serpent" here represents not only an animal being, but  **also symbolizes the vital force inherent in the divine message itself**. Truth is not a static idea or a dead text, but a living, dynamic, and active force. To describe it as "seeking" emphasizes this dynamic. The divine message seeks in souls and minds, awakens consciences, and pushes for action and change. It may seem "frightening" or "shocking" at first to those who are not used to it, as happened to Moses.

Then comes the second divine command: "Take her and do not be afraid, for We will restore her to her first course" (Taha: 21). This instruction teaches him to face this vital force emanating from the message with steadfastness and courage. **"Take it and do not be afraid"** is a command to empower and control this power of truth, and to guide it with confidence and certainty after overcoming the first awe. "We will restore it to its original course" means that Moses, having overcome his fear and deeply understanding this force, will have the ability to control this "seeker serpent" – the manifested force of truth – and direct it to be a tool of construction and guidance.

**The Great Showdown: The Wand vs. the Pharaoh's Magicians**

The manifestation of the power of the stick reaches its peak in the face of Pharaoh's magicians. In the scene of the decisive confrontation, "it catches what they find" (Al-Shu'ara'a: 45). **The stick (the living truth) does not confront magic (illusion and falsification) with magic like it, but rather it exposes it, nullifies it, and shows its falsity**. It is a symbol of the ability of truth to swallow falsehood. Magic depends on imagination and falsification, but the truth is revealed to nullify all illusions, just as the serpent devours what the magicians have made. This is not only a victory by a "material miracle", but a victory **of the shining proof and the overwhelming argument** against illusion and deception.

**Conclusion: Symbol of Divine Victory**

The stick here is a symbol **of divine victory** based on the vitality of argument and the power of proof, not just on the material supernatural. It is the embodiment of the power of truth that seeks and exposes falsehood. But, does the stick have another face in the Qur'an? A face that represents earthly support and its limits? In the next article, we will move on to another aspect of the symbolism of the stick, with "Solomon's Manasah," to see how earthly pillars are eroded in the face of God's inevitable judgment.

## The stick in the Qur'an (3): 'Al-Mansa'ah' – the symbol of earthly support and its inevitable erosion before God's judgment

**From the Stick of Moses to the Manassah of Solomon: Another Face of Symbolism**

Having reviewed in the previous two articles the symbolism of the "stick of Moses" as evidence of the divine message and its vital power in the face of falsehood, we now turn to another and complementary aspect of this symbolism in the Holy Qur'an, represented by the "Mansat of Solomon". This transition reveals to us the nature  **and limits of earthly support**, and shows how these pillars inevitably erode before God's judgment.

**"The Woman": A Symbol of Worldly Support**

Al-Hadeeth al-Husayn al-Husayn (may Allaah have mercy on him) said: "All of us have to say, 'I'm going to have a lot of money.'

**The "mansa"** is not just a physical stick on which Solomon leans. Going back to **the linguistic root "nasa**", we find it carrying the meaning of "delay". Thus, "mansa" is **a symbol of every earthly tool or means that a person leans on to delay the effects of weakness, illness, or death**. It is everything that gives a person temporary worldly support: health and physical strength, prestige and authority, or science and technology with which he seeks to overcome weakness. It is the embodiment of the "worldly support" with which man thinks that he can conquer The Sunnah of life and death.

**"The Bear of the Earth Eats Its Place": Hidden Corruption and Inevitable Erosion**

This is where the symbolism of genius comes into play. **The "earth bear"** is not just a groundbug (termites) that eats wood. It is a symbol of the "hidden earthly causes" that slowly gnaw at and weaken this worldly support. It could be a chronic disease that exhausts the body, or administrative corruption that permeates state institutions, or just aging and aging that leads to the erosion of power, or any weakness factor that slowly creeps in without being directly noticed at first, and then makes a big impact.

This "dabba" indicates that any earthly support, no matter how solid it may seem, is susceptible to erosion and disappearance over time, due to God's universal traditions. "It eats its place" means that this weakness or corruption gradually penetrates and erodes the foundations of this support, until it leads to its demise.

**The Great Comparison between the Two Disobedience: Truth and Falsehood**

| The Stick of Moses (The Message) | The Stick of Solomon (Al-Mansa'ah) |
| --- | --- |
| **Its source is divine** | **Originating from land** |
| **Symbol of strength and life** | **Support and delay code** |
| She turns into a "living" to show her strength | It is eroded by a "bear" to show its weakness |
| Defies spiritual death and defeats falsehood | You can't resist physical death. |
| Its end is empowerment and victory | Wear and fall end (KHAR) |

This comparison illustrates how the Qur'an used the symbol of the "stick" to present two complementary and contradictory concepts: the absolute and invincible power of divine truth, and the limitation of earthly foundations that inevitably erode in the face of God's traditions of creation.

## Series Finale: What Stick to Lean On?

Our journey in this series, "Beyond the Letter: Readings in the Symbolism of Inanimate Objects and Animals in the Holy Qur'an", has been a journey that reveals the depth of the Qur'anic miracle in employing symbols. We have seen how the Qur'an has used the symbol of the "stick" with genius to offer us two complementary and profound lessons:

1. **Lesson One:** Through the story of  **Moses' staff**, the Qur'an shows us **the absolute power of divine** truth and invincibility. This stick, which transforms into a "serpent seeking," symbolizes the living and dynamic divine message, which has the power to expose the falsity of falsehood and defeat it with the power of argument and proof. It is an invitation for us to lean on the truth, and to hold fast to it no matter what the challenges may seem.
2. **Lesson Two:** Through the story of  **Solomon's Messiah**, the Qur'an reveals to us the  **limitations of power and earthly pillars** that inevitably erode in front of God's traditions of creation. "Al-Mansa" symbolizes all the material and moral reasons that we rely on in this world, and the "earth bear" shows how the factors of weakness and corruption infiltrate and slowly gnaw at them until they fall. It is a reminder that all that is earthly is gone.

In conclusion, the Holy Qur'an presents us with a fundamental question that calls for deep contemplation: **What "stick" do you lean on in your life?** Is it a divine "stick" of truth and certainty, firm and unshakable, capable of confronting all forms of falsehood? Or is it a worldly "manas", no matter how powerful it may be, that is prone to fall and erode due to the universal traditions of God?

The Qur'an calls us to **consciously distinguish** between eternal and mortal pillars, and to build our lives on the foundation of truth and uneroded certainty, so that we may be among those who take the Divine Message as a support and aid in their journey towards God.

## The concept of heaven and rivers in the Holy Qur'an

1. Rivers in the Qur'an (External and Esoteric Meaning):

* **Agreeing on the apparent meaning:** All the commentators agree that the rivers mentioned in the description of Paradise are real rivers in which different types of drinks (water, milk, wine, honey) take place. This is the apparent meaning that everyone who reads the verses understands.
* **Esoteric/Symbolic Meaning:** In addition to the outward meaning, rivers can be understood as symbols of:
  + **Science and knowledge:** As I mentioned, rivers can symbolize the divine knowledge and knowledge that flow into the heart of the believer and increase his faith and certainty.
  + **Mercy and Contentment:** Rivers can symbolize the divine mercy and satisfaction that immerses the believer in Paradise.
  + **Good deeds:** Rivers can symbolize good deeds that "run" for a person in his life and continue their good deeds in the hereafter.
  + **Comfort and tranquility:** Rivers can symbolize the comfort and tranquility that a believer feels in Paradise, as running water is a source of peace.

2. Paradise in this world and the Hereafter:

* **The Afterlife Paradise:** It is the greatest reward that Allah has promised to the believers in the Hereafter, and it is the abode of eternal bliss, which is not lacking or miserable.
* **Worldly Paradise: Paradise**  in this world can be a state of contentment, happiness and tranquility that a believer feels as a result of his closeness to God and his obedience to Him. This "Paradise" is the fruit of faith and good deeds, and it is a prelude to the Otherworldly Paradise.
* **Connecting the two Paradises:** The worldly paradise is a "path" to the hereafter paradise, and whoever tastes the sweetness of faith and obedience in this world, longs to meet God in the Hereafter and the bliss of His Paradise.

3. Symbolic Interpretation (Its Controls and Importance):

* **The Importance of Symbolic Interpretation:** Symbolic interpretation opens new horizons for understanding the Qur'an, revealing deep meanings that may not be apparent to the average reader. It helps to connect the Qur'anic text to the daily life of the believer, and makes it more influential in his behavior and morals.
* Rules of Symbolic Interpretation:
  + **Non-contradiction of language:** The symbolic interpretation must be consistent with the meanings of words in the Arabic language.
  + **Not to go out of context:** The symbolic interpretation should be in harmony with the general context of the verses.
  + **Not to contradict the creed:** Symbolic interpretation must not contradict the principles of the Islamic faith.
  + **Based on evidence: It**  is preferable that the symbolic interpretation has evidence from the Qur'an, the Sunnah, or the sayings of the righteous predecessors.

4. Cleanliness and sanctification:

* **God is nothing like Him:** we must believe that there is nothing like Him, and that the attributes and bliss of Paradise are not like the qualities and bliss of this world.
* **Delegation:** In matters of the unseen that we do not know the truth of, we must delegate their knowledge to Allah and believe in them as they are mentioned in the Qur'an and Sunnah.

5. Beware of misinterpretations:

* **Deviant esoteric interpretations:** There are some sects and groups that have deviated in the interpretation of the Qur'an, and have presented esoteric interpretations that are not based on evidence, and are contrary to the principles of religion. We must be wary of these interpretations.
* **Focus on the outward: We**  should not neglect the outward meaning of the verses, as the principle is to understand the Qur'anic text in its prima facie, and then we can search for the esoteric meanings.

6. Rivers as a symbol of guidance:

* **Integrated interpretation:** As I mentioned, rivers can be a symbol of divine guidance and mercy, and this complements the picture and does not contradict other meanings.

Addendum:

The rivers in heaven are not just symbols, they are **facts**, but they are a reality of a special nature that transcends our limited understanding. We can understand them as symbols in order to ponder their spiritual meanings, but we must not deny their physical reality in the afterlife.

Conclusion:

An integrated and balanced vision of the heaven and rivers in the Qur'an, combining the outward and esoteric meanings, and taking into account the Shari'a and linguistic controls. Symbolic interpretation can be very useful in understanding the Qur'an and pondering its meanings, but it must be done with caution and within the Shari'a controls.

# Does God exist? Revisiting Cosmic and Subjective Evidence

Introduction:

* **Raising the question:** The question "Does God exist?" is one of the oldest and deepest questions that has occupied humanity. It is a question that touches on the essence of our existence, the source of our values, and the meaning of our lives. This question is not limited to religious or atheists, but it is a question that every thinking person asks at some point in their lives.
* **The importance of the question:** Answering this question (or even just thinking about it) has a profound impact on our worldview, on our behavior and morals, and on our relationship with others and the universe.
* **Beyond the Traditional Debate:** The debate about the existence of God is often confined to the duality of absolute faith and absolute denial. This research seeks to present a different approach, which goes beyond this traditional argument and opens up new horizons for thinking about this existential question.

Cosmic Evidence (Design and System):

* Design Argument (Purpose):
  + **Simplified presentation: the**  universe we live in is not random chaos, but rather characterized by an astonishing system and extreme precision. The movement of the planets, the succession of seasons, life cycles, ecological balance... All of these phenomena point to the existence of a mastermind or intelligent designer who created and perfected this system.
  + Examples:
    - Accuracy of physical constants: If the value of any of the physical constants (such as the gravitational constant, or the speed of light) were slightly different from what they are, the universe would not be habitable.
    - Harmony of Natural Laws: The laws of physics, chemistry, and biology work in amazing harmony that allows for the existence and development of life.
  + **Natural laws need to be explained:** where did these laws come from, and what guarantees their accuracy and continuity?
  + **Chance is not enough:** even if we assume that there are an infinite number of universes, the question remains: Why do universes exist in the first place?
  + **Evolution does not explain the origin of life:** Evolution explains the diversity of life, but it does not explain how life arose from non-living matter.

Biological Evidence (Complexity):

* The argument of biological complexity:
  + **Presentation: Living**  organisms, especially organs such as the eye, brain, or immune system, are characterized by enormous complexity that is difficult to explain by mere chance or random evolution. This complexity indicates the existence of an intelligent creator.
  + **The eye as an example:** The eye is a very complex organ, made up of multiple parts that work in a precise format to produce the image.
* Criticism of the Complexity Argument:
  + **Gradual evolution:** Evolutionary biology provides models of how the eye gradually evolves, from simple, light-sensitive cells to the complex eye we know.
  + **Not understanding doesn't mean impossible:** Not understanding how a particular organ evolved may mean that it hasn't evolved, but rather that we haven't figured out the mechanisms yet.
* Responding to criticism (irreducible complexity):
  + **The concept of irreducible complexity:** Some biological systems are so complex that removing any part of them completely loses their function. This suggests that they did not evolve gradually, because the intermediate parts would not be functional.
  + Examples (controversial):
    - Bacterial flagellum: A highly complex molecular motor used by some types of bacteria to move.
    - Blood clotting mechanism: A complex series of chemical reactions that lead to blood clots.
  + **Note: The**  concept of irreducible complexity is still highly controversial in the scientific community.

Self-Evidence (Religious Experience and Instinct):

* The Argument of Religious Experience:
  + **Presentation:** Many people throughout history and from different cultures experience a sense of a higher power, receive inspiration, or feel a spiritual connection to the universe. These experiences may be evidence of God's existence.
  + **Examples:** Prayer, meditation, feeling awe of nature, near-death experiences.
* Criticism of the Argument of Religious Experience:
  + **Subjectivity:** Religious experiences are subjective, vary from person to person, and cannot be generalized as an objective guide for everyone.
  + **Psychosocial factors:** These experiences may be the result of psychological factors (e.g., the need for safety, fear of death), or social factors (e.g., religious upbringing, social pressure).
* Responding to criticism:
  + **Religious experience represents a personal connection:** even if the experience is subjective, it may represent a genuine connection to the divine self for the person who experiences it.
  + **Instinct: The**  feeling of God's presence may be part of human instinct, that is, it is an authentic feeling that exists in every human being.

Limits of Knowledge:

* Science does not answer all the questions:
  + Science (with its empirical method) focuses on the explanation of natural phenomena, and does not necessarily deal with metaphysical questions (e.g., the purpose of existence, the meaning of life, the existence of God).
  + This does not mean that science is "against religion," but rather that they have their own field.

**The Legacy of Parents between Psychological Programming and Quranic Editing: Rebuilding the Relationship with Parents and Self.**

**Introduction:**

The relationship between children and their parents occupies a sacred place in our culture, and is often reduced to a rigid concept of absolute obedience under the slogan of "righteousness of parents" and "God's satisfaction with parental satisfaction." However, this simplification ignores the complexities of the human psyche and the depth of Qur'anic guidance. This series of articles aims to dismantle this complex relationship through two complementary axes: **The first** axis It deals with the psychological programming we receive in childhood and how it shapes our reality, and the second axis presents a liberating Qur'anic compass that differentiates between the concepts of obedience, righteousness, and contentment, to enable us to build a healthy and balanced relationship with our parents and ourselves.

## The Psychological Matrix - How Does Parenting Shape Our Reality?

Man does not come to this world with his negative thoughts, fears, or feelings of guilt, but is born, as the Prophet (peace and blessings of Allaah be upon him) described it, **on instinct, a** pure white page and a spirit that knows no limits. But from the very first moments, the surrounding environment, led by the mother and father, begins a process of invisible but profound programming. This programming, which is summarized in the hadith, "His parents are Jews, Christians, or embodiment of him," goes beyond mere religious indoctrination, to become a process of instilling comprehensive patterns of thinking and mechanisms for dealing with feelings. And the patterns of behavior that will form the "psychological matrix" by which we manage our lives later.

This programming, when negative, creates a psychological prison that we may not be aware of. The most prominent of these negative environments can be classified into three main types:

**1. The Environment of Perpetual Criticism: A Magnifying Glass on Errors**

In this environment, parents have a magnifying glass that focuses only on error and imperfection. They ignore 99% of rightness, success, and beauty, and direct all their attention and energy towards the 1% of mistakes or shortcomings. The child who grows up here absorbs a destructive message: **"You are not enough, and your worth is linked to impossible perfection."**

**The result in adulthood:**   
This child grows up to become a harsh person on himself and others, a scathing critic. His inner voice does not stop whipping himself at the slightest lapse. In his relationships, he loses the ability to see beauty, he sees in a great painting only a small scratch in the corner, and he sees in his partner only his flaws. This behavior makes him draining energy, so people stay away from him and he becomes an outcast, not realizing that the reason for his loneliness is that programming that makes him look for a lack of Everything.

**2. The environment of sin and guilt: a world of taboos**

It is a stifling environment where constant taboos prevail ("haram", "shame", "forbidden", "what will people say?"). In this environment, the child is not given room for error or trial, and every spontaneous behavior is linked to guilt and sin. The message that is instilled in his mind is: **"Your desires are bad, and you are naturally prone to error."**

**The result in adulthood (two main characters):**

* **Repressed personality:** A person who cannot say "no" because he is afraid of being "bad" or "wrong." He suppresses his anger, annoyance, and desires for many years. This suppressed anger does not disappear, but turns into an internal poison that manifests itself in serious physical diseases such as autoimmune diseases, gland problems, rheumatism, and may even reach malignant diseases such as cancer, as many psychosomatic studies indicate.
* **Apologetic personality:** A person who lacks self-confidence, who feels that he is a burden on others. He constantly apologizes even if he does not make a mistake, and he lives in a constant defensive posture, because he is programmed to be "inherently wrong" and he always has to justify his existence.

**3. The environment of fear and anxiety: the world is a dangerous place**

When parents live in constant fear of the future, of poverty, of disease, of people, of everything unknown, they transmit these high vibrations of anxiety to their children. Their fears are woven into the fabric of the child's personality, and the message that reaches him is: **"The world is a dangerous place, and you are powerless to face it. Always be careful."**

**Result in adulthood: A child grows up**   
anxious, hesitant, avoids risk and experimentation, and lacks a sense of inner security. He grows up to become an introverted person, afraid to take initiative, and misses out on many opportunities in his life because he is programmed to see danger at every angle, rather than seeing opportunities.

**The Adult Trap: The Victim Mindset and the Prison of the Past**

The biggest problem is that this programming doesn't end with the end of childhood. Many of us, even after we become successful doctors, engineers, and entrepreneurs, remain stuck in the "victim mentality." They are emotional children in adult bodies, who run their lives with the same old programs. They continue to blame their parents for every failure or current pain, and they drain their energies in ruminating on the past and its pain.

This psychological trap is the biggest obstacle to liberation and growth, because it relieves a person of taking responsibility for their current life. Blame is easier than change, and staying in the role of victim is more comfortable than facing the challenges of healing.

**A Call to Action: Stepping Out of the Matrix**

Breaking out of this psychological prison is not impossible, but it requires awareness, courage and responsibility.

1. **Acknowledge programming:** The first step is to acknowledge the existence of this matrix, and to understand that these thoughts and feelings are not "you," but programs that have been installed in your subconscious mind.
2. **Moving from blame to resolution: You** must stop wasting energy blaming parents. The most important question is not "Why did they do this?" but **"What am I going to do now to be free?"**. Taking responsibility for your own healing is the biggest step toward strength.
3. **Finding solutions: You** can't solve a problem with the same mindset that created it. It requires looking for new tools such as psychotherapy, reading specialized books, practicing awareness and meditation, starting to consciously reprogram negative thoughts, and setting healthy boundaries in relationships.

In the end, the past may be our shape, but it does not have the right to imprison us. We have the power to rewrite our story, to break free from the old psychological matrix, to live with our pure instinct that we were born with.

## The Qur'anic Compass: The Decisive Distinction Between Obedience, Righteousness, and Satisfaction

While psychology provides an accurate diagnosis of the roots of our suffering resulting from the "psychological matrix" formed by upbringing, the Qur'an offers a liberating therapeutic framework, a compass that readjusts our relationship with ourselves and with our parents. Unfortunately, this luminous framework has been subjected to a destructive simplification, reduced to the concept of "blind obedience" to parents, a concept that has no origin in the essence of the Qur'an, but rather is the product of superficial reading or social interests aimed at keeping children in a state of dependence. A careful understanding of the verses reveals an integrated and balanced system It is based on the decisive distinction between three main concepts:

**1. Obedience: The limits of freedom, not the constraints of slavery**

Obedience in the Qur'anic perspective is not absolute or blind, but it is **conditional** on clear limits that cannot be crossed. The Qur'an emphatically sets this limit in the words of the Almighty: **"And if they strive to associate with Me that of which you have no knowledge, then do not obey them"** (Luqman: 15).

What is "shirk" in this deep context? It is not limited to the worship of stone idols, but extends to any attempt by parents (consciously or unconsciously) to:

* **Sharing their authority with God's authority over yourself:** For example, their satisfaction becomes your highest goal instead of God's, or your fear of them becomes stronger than your fear of God.
* **Sharing their sick thoughts with your common sense:** When they struggle to keep you captive to their thoughts based on fear, criticism, or guilt, they push you to share this negativity with the purity and strength that God has given you.
* **Involve their desires to destroy yourself:** When they force you to give up your ambition, marry someone you don't want, or stay in the role of victim, they push you to engage in the destruction of the trust (yourself) that God has entrusted you with.

Here, the divine command **to "do not obey them" comes** not as an invitation to disobedience, but **as a divine command to be liberated** and a divine license to say "no" and protect your psychological and spiritual limits. It is obedience to Allah in disobeying a creature that leads you to what is contrary to Allah's will for you in terms of growth and peace.

**2. Kindness & Righteousness: Behavior that reflects your sophistication, not a reaction to their actions**

This is the **unconditional and absolute** divine command. Regardless of the behavior of your parents, whether they are good or harmful, the divine command for you as a human being who seeks to be elevated is **{and the parents are benevolent}** and **{and their companion in this world is known**}.

* **Kindness is an act, not a feeling:** you are not required to like their harmful actions, but you are required to be a "benefactor" in your own actions.
* **Known is noble behavior:** it is to treat them with compassion, with a kind word, with material care when needed, with patience. It is behavior that reflects your moral elevation and your relationship with God, not a reaction to their own actions. You can be righteous and benevolent to your parents and at the same time set strict health boundaries that prevent them from harming you. You do good to them in obedience to God, and you protect yourself obediently to God as well.

**3. Satisfaction : Liberating oneself from the impossible pursuit**

The saying "God's satisfaction with the satisfaction of parents" **is not a Qur'anic verse or a true hadith agreed upon**, but rather a popular saying that directly contradicts the concept of divine justice. God is the absolute "justice," and it is impossible to associate His supreme satisfaction with the satisfaction of people who may be mentally ill, narcissistic, unjust, or simply impossible to please no matter what you do.

Seeking to please a psychopathic father or a narcissistic mother is an impossible and self-destructive task, and God only costs a soul what it can do. Trying to achieve the impossible is itself a sin against the soul that God has commanded to be honored.

God's pleasure is obtained **through piety, justice, charity, following the truth, and achieving God's will on earth**. Being just and benevolent to your parents is part of your path to God's favor, but submitting to their injustice or mental illness is not part of it at all.

**Conclusion: The Qur'anic Compass of Liberation**

|  |  |  |
| --- | --- | --- |
| Concept | Nature | The Qur'anic Principle |
| **Obedience** | **Conditional and limited** (only in the known) | **"Do not obey them,** if I command you to disobey or destroy yourself." |
| **Righteousness and charity** | **Absolute and unconditional** (as your conduct) | **{And their companion in this world is known}** regardless of their condition. |
| **satisfaction** | **He asks of God alone** | God's satisfaction is obtained through piety and justice, not through the satisfaction of fluctuating and imperfect human beings. |

## The Path to Liberation – From the Victim to the Responsible Self

Combining psychological insight with the Qur'anic framework gives us a clear roadmap to liberation and building a healthy relationship. This journey requires courage and responsibility, and goes through the following steps:

1. **Announcing the end of the victim game:** The first step is to make a conscious decision to stop blaming the past. Parents may have been "broken people" as Dr. Al-Waheeb described them, and they themselves are victims of previous programming. Forgiving them or not is a personal choice, but the most important thing is to free yourself from the role of victim. The past is over, and you are now in charge of your life.
2. **Running away from thoughts and not from people:** This is the deep meaning of the words of the Almighty**: "On the day when a person flees from his mother and father."** Running away here is abandoning the negative programming, poisoned thoughts, and destructive thought patterns you inherited, not interrupting your parents. You can run away from the idea and maintain kindness to the person.
3. **Shifting from obedience to accompanying with virtue:** Freedom from the duty of absolute "obedience" and adopting the duty  **of "accompanying with kindness".** This means that you offer care, respect, and a kind word, but you retain the right to make your own decisions that serve your own development and growth, even if you don't like them.
4. **Take the lead in your thoughts:** You are now in control. You have the ability to reprogram your mind, change negative thoughts, and build strong self-confidence. This is the true "struggle" of the soul, and it is your responsibility alone. If you don't, you will inherit these toxic chains for your children, and the cycle of victims continues.
5. **Practicing from the point of view of mercy, not fear:** When you deal with your parents, especially when they are older, make your motivation one of compassion that comes from strength, not fear or guilt. Remember that you deal with their weakness, as they dealt with your weakness when you were young: **"Say, 'Lord, have mercy on them as you raised me when I was young.'**"

**Conclusion: Towards Living Reflection and Collective Responsibility**

Rebuilding our relationship with our parents begins with rebuilding our relationship with ourselves and with the Qur'anic text. It is a call to break free from rigid interpretations that have turned religion into constraints, and to return to its essence based on justice, mercy, and benevolence.

This is where the collective responsibility to enable this understanding comes into play. Making ancient Qur'anic manuscripts available to the public is not just an academic work, but a tool for liberating understanding. When the reader sees the original drawing and the multiplicity of readings, the aura of "one meaningful text" is broken and he is freed from the power of a single interpretation. This awareness immunizes him against extremism and biased interpretations, and encourages him to think interactively and freely, restoring the vitality of the text, and building healthier, fairer, and more compassionate relationships.

## The Text Between Frequency and Distortion - Two Contradictory Readings of Obedience to Parents

While previous articles suggest a balanced psychological and Qur'anic understanding of the relationship with parents, it is important to dive deeper into the methodological disagreement over the Qur'anic text itself. There is a well-established traditional view, and a radical critical view offered by scholars such as Ihab Hariri, both of which reach very different conclusions about a single verse, revealing a wide gap in how to approach the sacred text.

Let us take verse 23 of Surah Al-Isra' as an example of this systematic conflict:   
**"And your Lord has decreed that you shall worship none but Him and your parents with kindness..."**

**1. Traditional Reading: Memorized Text and Clear Meaning**

The traditional Islamic method, which the Ummah has agreed on over the centuries, is based on a basic principle: the **Qur'anic text is preserved by the frequency of written and audio transmission**. Scholars and exegetes believe that the words of the verse are clear and stable:

* **"And your Lord decreed":** It means "a command and a final ruling". It is an indisputable divine command.
* **"And to the parents benevolently":** The second command immediately after the monotheism, which gives the "righteousness of the parents" an exceptional status. Benevolence here is an inclusive word that includes all forms of righteousness, care and obedience without disobedience.
* **"Either they reach old age with you...":** A detailed explanation of how to apply this charity in the most difficult stages of a parent's life, which is the stage of weakness and old age, where the guidance reaches the prohibition of the slightest degree of boredom ("f") and the command to say kindness.

**Conclusion:** The meaning here is moral and social of the first order. The verse draws an ideal framework for the family relationship, balancing the greater right of God with the right of the parents, and establishing a society based on mercy and intergenerational solidarity. This interpretation is supported by the context of the entire Qur'an, which repeats the command to parents in multiple surahs (Luqman, Al-Ahqaf, and Al-Ankabut).

**2. Radical Critical Reading (Ehab Hariri): A Distorted Text and an Esoteric Meaning**

**Deconstructing and interpreting the verse according to Ihab Hariri**

Hariri considers that the verse in our hands is only a distorted version, and that its original meaning is completely different. Here's how he dismantles it:

**1. (And your Lord decreed)**

* **Falsification:** This phrase is allegedly distorted from two origins:
  + **"Qadi"** is a **"will"**.
  + **"Your Lord"** is a corruption of the word **"your Lord"**, and it is interpreted linguistically in the sense **of "confusing or confusing text".**
* **Alleged Original Meaning:** Based on this, the meaning of the passage becomes: **"A commandment about your confusing and confusing text..."**, i.e., God commands dealing with this seemingly confusing text.

**2. (Allaah ta'aa'a'l-a-budu'aa'a'a'a**

* **Falsification: It** is claimed that the word **"worship"** is not about ritual worship, but rather a distortion of the word **"worship"** (with the emphasis on "b"), from the verb "Abd al-Tariq", i.e., its cradle and its plain.
* **The original meaning of the alleged sentence** becomes: **"Worship none but Him"**, i.e., "You shall only preface and clarify this text itself." Thus, the divine command is that the **text must be deciphered, pondered, and its meanings clarified**, not worshiped by God. The pronoun "it" refers to the "confusing text" and not to God.

**3. (Wa'ba'l-wa'l-wa'l-da'i'l-da'i'l-'aa'a')**

* **Falsification:** He argues that this is the greatest distortion, and that the word **"by the parents"** is originally two separate words in ancient manuscripts: **"palu ladin".**
* **The alleged original meaning:**
  + **"Balu":** From "calamity" or "calamity", i.e., the test.
  + **"Religion":** i.e., the religion that man has to religious.
  + So, the meaning is: **"And by the test related to the religion that you have to do."** Religion here is the responsibility to understand and clarify this passage, which he described as confusing.

**Partial Conclusion of the Interpretation:**

By combining the previous points, the meaning of the first part of the verse becomes as follows:

*"Allah has fulfilled and executed His command, which is this confusing and confusing text, and He has commanded you not to prepare and clarify anything but this text itself, and this is the test of religion that is in your neck."*

**Applying the methodology to the rest of the verse**

Hariri continues to apply the same methodology to the rest of the verses, claiming that they do not speak of the father and mother, but rather of the categories of people in their dealings with this text:

* **(I'm going to say:**
  + This passage is claimed not to speak of old age parents, but of two categories of people addressed by Muhammad:
    1. **One of them (the one who reaches adulthood)** is the one who reaches a high degree of understanding and mental maturity.
    2. **Both (who do not understand):** It is claimed to be a distortion of the word **"all of them"**, i.e., the person who is tired and distracted by the difficulty of the text and does not understand it.
* **(Do not say to them "If" and do not rebuke them...):** This is not a matter for the parents, but for how to deal with these two categories of people: do not get tired of those who do not understand, and do not rebuke those who have reached a high level of understanding.
* **(Kama rabiyani saaghirah):**
  + The original word is allegedly **"Rabbini"** and not "Rabbiani".
  + He interprets it as deriving from **"rubak"** (confusion and confusion).
  + The meaning becomes: "Just as this text confused me and made me small in my understanding before I thought about it."

**The final result of Ihab Hariri's interpretation**

According to this proposition, there is nothing in the verse about honoring parents. Rather, it is, in his view, a coded message about the nature of the Qur'an itself, urging the need to ponder over its deciphering and describing the situation of people between those who understand and those who do not, and how to deal with them. As for the idea of honoring parents, he considers it a human addition made by scholars to distort religion and obliterate its original meanings.

**Conclusion:** In this reading, the **command to honour parents completely disappears from the verse**. The verse transforms from a clear moral and social directive to an esoteric message about the necessity of contemplating the "confusing text." The goal becomes not to be kind to the father and mother, but to decipher a text that the researcher claims scholars have deliberately hidden.

**Summary of the comparison: The conflict of references**

The dispute here is not just a difference in interpretation, but  **a conflict between two references**:

|  |  |  |
| --- | --- | --- |
| Bookmark | **The Traditional Approach** | **Ehab Hariri's Approach** |
| **Text Reference** | **The mutawatir and memorized text** is the ruler, and the intellect seeks to understand it. | **Reason and personal logic** are the rulers, and the text must be "reformed" to conform to it. |
| **Language Reference** | Stable meanings in the language of the Arabs and the interpretive heritage. | A personal and radical linguistic interpretation that ignores the historical context. |
| **History Reference** | Recognizing the historical consensus of the scholars of the Ummah on the preservation of the text. | **A conspiracy theory** that accuses generations of scientists of misrepresentation. |

**Conclusion: Who benefits from each reading?**

* **Traditional reading** offers a firm and clear moral framework, aimed at stabilizing the family and society, and promoting values such as compassion, righteousness, and solidarity. But it can turn into rigidity if its adherents cling to blind tradition and refuse living reflection.
* **Reading Ihab Hariri** offers the individual a sense of freedom from the authority of heritage, and gives him a central role in "rediscovering" the truth.
* Ultimately, both readings reflect the greatest challenge facing the Muslim mind today: how do we balance the reverence of the text with the need for a living and renewed understanding of it?

## Synopsis: A Journey from Coding to the Responsible Self

This series of essays offers a profound intellectual and psychological journey to reconstruct one of the most complex human relationships: our relationship with our parents. The journey begins with diagnosing **the psychological roots** of the problems that many people experience, which go back to early childhood programming. Whether it's an environment based on **constant criticism** that inherits self-harshness, an environment **of guilt**  that creates characters who suppress their anger or lose self-confidence, or **an environment of fear** The end result is to fall into the **trap of the "victim mentality"**, which keeps us captive to the past and prevents us from developing.

But diagnosis is not enough, and this is  **where the Qur'anic compass comes into play**  as a tool of liberation. Rather than the concept of "blind obedience" enshrined in the traditional tradition, a deep contemplation of the text reveals a balanced moral system that clearly distinguishes between:

* **Conditional obedience:** which falls in everything that is contrary to justice, truth, and self-development.
* **Righteousness and charity:** It is an unconditional behavior that reflects the son's sophistication and mercy, especially in the stage of old age and weakness of the parents.
* **Satisfaction:** which is a relationship between a slave and his Lord, and it cannot be contingent on the satisfaction of human beings who may be unjust or sick.

Finally, the dialogue deepens to reveal **the conflict of methodologies** in dealing with the text itself. While traditional interpretation relies on the consistency and frequency of the text, radical critical readings (such as that of Ihab Hariri) emerge that assume a deliberate distortion and seek to "fix" the text to suit their own logic, transforming the verses from a clear moral directive to an esoteric code.

Ultimately, whether we take the method of reflection within the preserved text or the method of questioning it, the ultimate message of this journey is the same: **to move from the role of victim to full responsibility**. It is an invitation for the individual to flee from inherited and poisoned ideas rather than from people, to control his thoughts, to reprogram himself, and to build his relationships on the basis of benevolence, compassion, and justice. It is a journey of transforming the self from a passive programmed being into  **a responsible and liberated self**, capable of understanding its past and building its future with awareness and strength.

# Book Summary

"Presented in the form of an integrated series of specialized and interconnected articles**, this book represents** an innovative and comprehensive vision that addresses a central problem: how to understand and manage the Holy Quran authentically and effectively in our digital age, transcending the problems of traditional understanding and historical influences that may obscure its lights. **These essays**, some of which may have been independently developed and then compiled and updated within this overarching framework, combine to present an "interactive contemplation" methodology that goes beyond superficial reading and invites a deep dive into the Qur'anic text.

The book starts from a diagnosis of the prevailing crisis of understanding, offering solutions by returning to the original origins and sources: the Qur'an itself and the original Qur'anic manuscripts (both paper and digital), with an emphasis on understanding the "clear language of the Qur'an" and its internal rules. The book does not stop at criticism, but also presents **a series of new concepts and original insights** that reconstruct the correct understanding of religion and life, relying on a methodology that combines constructive criticism, accurate linguistic analysis, contemplation with the mind and heart, and the use of modern technology as auxiliary tools.

**The articles vary to cover a wide range of topics, formulated in specific series aimed at correcting concepts and providing Qur'anic alternatives, the most prominent of which are:**

* **Chains on Faith and Doctrinal Concepts:** One that dismantles the concept of "**Godliness and Divinity**" and clarifies the relationship between God and Gabriel, and another that deals with "**Attributes of Believers**" as practical skills for dealing with "evidence" and accessing the world of matter.
* **Series to explore precise Qur'anic concepts:** such as one that delves into the meaning of "**spiritual washing and purification**" as a process of inner purification, and another that analyzes the word "**dhikr**" in its spiritual, psychological, and practical dimensions as a way of life.
* **Chains to re-understand worship and rituals:** such as the essays **"Prayer**" that go beyond ritual movements to see a journey of awareness and change, and the "**Hajj**" series, which presents it as a journey of knowledge that transcends place, as well as a deeper understanding of "**fasting**" as a method of contemplation.
* **Chains to correct narratives and misconceptions:** such as a series that deals with the concepts of "**killing, coercion, and juggernaut** in the Qur'an to provide an alternative reading that goes beyond physical violence", and others that refute the concept of "**abrogation**" in the sense of removal, and present it as a statement and clarification, in addition to a series about "**jinn and devils**" that dismantle superstitious perceptions.

The ultimate goal of this integrated series is to enable the reader to build a lively and direct relationship with the Qur'an, through a deeper understanding of its purposes and the application of its teachings as a comprehensive '**book of guidance**' in all aspects of life, and to contribute consciously to building a society whose values are inspired by divine revelation and react positively to the challenges of the age."

# Acknowledgments

In the name of God the most Merciful, the most Compassionate

(Wa'l-Qa'an wa'l-'a'aa'aa', 280) (al-Baqarah: 280)

Acknowledgments: To all those who lit a candle in the path of contemplation

At the end of this humble effort, I would like to extend my sincere thanks to all those who contributed to enriching this work on the contemplation of the Holy Qur'an, inspired by the noble verse: "Will they not meditate on the Qur'an?" This is a divine invitation to contemplation, and it is the impetus for every effort made in this book.

\* Gratitude that illuminates the paths: Praise be to God, who has made wisdom misguided for the believer, and has brought us together with those who remind us of His verses. At the end of this intellectual journey, I would like to express my gratitude to all those who lit a candle in the path of this work, and who made contemplation a bridge between hearts and minds.

To those who are firmly rooted in knowledge: great people who stood like mountains in the time of wandering, may Allah be pleased with them with the abundance of their knowledge and the purity of their beds, especially those who linked the depth of interpretation with the concerns of reality, and they were the best inheritors of the prophets.

To the new thinkers: young people and scholars who have made the Qur'an a living dialogue, they did not stop at its letters, but they dived into its secrets, and opened windows for us that we did not know before. Thank you to those who insisted that the Qur'an be a book of life and not a book of shelf.

To every participant with honest intentions: Muslims or non-Muslims, agreeing or disagreeing, every letter written with the intention of seeking the truth is jihad for the sake of Allah, and every constructive criticism was a mirror that illuminated the flaws of the work.

Special thanks: To those who believed that the Qur'an is renewed by the contemplation of its people, so they supported this project with their opinions and time, and reminded us that "the best of people are the most beneficial to the people."

Collective Reflection: A Duty and a Necessity

The collective contemplation of the Qur'an is a cumulative process that transcends individual boundaries, and it is an Islamic obligation and a civilizational necessity. When people come together to meditate on the Qur'an, they share knowledge, correct concepts, build a harmonious society, and turn understanding into action.

Why Collective Reflection?

1. Knowledge Sharing: Each contemplative person adds his or her own vision.

2. Correcting concepts: Dialogue reveals mistakes.

3. Encouraging commitment: Collective contemplation motivates the work of the Qur'an.

4. Building Society: The Qur'an unites hearts.

5. Practical application: Turning understanding into behavior.

(Al-Zamr: 17-18): This is the constitution of al-tadabar.

The importance of tracking the new prudents:

Tracking the new is necessary to renew understanding, link the Qur'an to reality, enrich Islamic sciences, and confront suspicions.

How to Track New:

1. Interactive platforms: Gathering contemplative people and disseminating their ideas.

2. Conferences and seminars: Discuss new visions.

3. Books and magazines: Publishes modern commentaries.

4. Cooperation with universities: Encouraging scientific research.

5. Use of technology: application development and employment of artificial intelligence.

New Tracking Controls:

\* Adherence to the internal rules of Qur'anic interpretation (harmony between verses).

\* Relying on logical and innate evidence, avoiding incitement, extremism and superstition, and conforming to the Sunnah of Allah.

\* Balance between old and new.

Beware of sanctifying people: Our appreciation of scholars and thinkers, whether they are from the predecessors such as the four Imams, Bukhari and others, or from the contemporaries and the newcomers, should not turn into a reverence that elevates them above the level of infallible human beings. They are all human beings who make mistakes and make mistakes, and as it has been said: "Everyone is taken from what he says and returns except the owner of this grave" (referring to the Prophet (peace and blessings of Allaah be upon him). Although religion is based on correct transmission, reason is the object of assignment and the instrument of understanding, discernment, and weighting. Therefore, we must sift through and scrutinize the sayings of all human beings, and present them on the balance of Shari'ah and reason, in order to follow the best and closest to the truth, in order to achieve the Qur'anic method: "Those who listen to the words and follow the best of them, those whom Allah has guided, and those are the best of hearts" (Al-Zumar: 18). A proper understanding of religion depends on a balance between correct transmission and clear reason, not on blind imitation or reverence for men.

Acknowledgments:

I would like to thank all those who have enriched this work, both old and new, thinkers and researchers, Muslims and non-Muslims. I believe that dealing with the Ayatollahs, with any sincere intention to seek the truth, is an enrichment of the religious and cognitive field.

(List of Reviewers in References)

(Note: The reference to the existence of a list of managers has been retained in the references section)

I ask God to help me to prepare a list of contemplative people who have helped me acquire contemplative skills.

In conclusion:

I ask Allah to make this book pure for His face, to benefit us from it, and to provide us with the contemplation of His Book and to act upon it. Praise be to Allah, the Lord of the Worlds.

(Al-Baqarah, 127) (Al-Baqarah, 127)

I ask God to make this work pure to His face, to write down the reward of all those who contributed to it, and to open doors of contemplation for us that bring us closer to understanding His intentions.

# References

* + Ma'u'l-Sa'a'  **i'l-'A'i'l-'A'l-'A'i'l-'A'i'l-'A'l-'A'a'i'l-'A'i'a'i'a'i'.**

Channels in Youtube or Tik Tok

* Amin Sabri Bridges Foundation Channel@FadelSoliman212
* Abdelghani Benaouda Channel @abdelghanibenaouda2116
* Quranic Tadbarat channel with Ihab Hariri @quranihabhariri
* Firas Al Moneer Academy of Firas Al Moneerrkh @firas-almoneer
* Dr. Yousef Abu Awwad @ARABIC28
* The Truth of Islam from the Qur'an "2" @TrueIslamFromQuran.
* Oasis of Quranic Dialogue @QuranWahaHewar
* Quranic Islam - Counselor Abu Gharib @Aboqarib1
* Yasser Al-Adirqawi "The Sources of the Next Flood" @Yasir-3drgawy.
* Ahl al-Qur'an @أهلالقرءان-2g on instinct @alaalfetrh
* Mahmoud Mohamedbakar @Mahmoudmbakar
* yasser ahmed @Update777yasser
* Eiman in Islam @KhaledAlsayedHasan
* Ahmed Dessouky
* @Ahmeddessouky-eg
* Evidence from the Guidance @بينات\_من\_الهدى
* ترتيل القرآن :: tartil alquran @tartilalquran
* Provide your information zawd malomatak @zawdmalomatak5719
* Hussein Al-Khalil @husseinalkhalil
* The Pulpit of the Oli Al-Albab - Wadih Kitan @ouadiekitane
* Mujtama Complex @Mujtamaorg
* OKAB TV @OKABTV
* aylal rachid @aylalrachid
* Dr. Hani Alwahib @drhanialwahib
* The official channel of the researcher Samer Islambouli @Samerislamboli
* Manage with me @hassan-tadabborat
* Nader @emam.official
* Amin Sabry امين صبري @AminSabry
* Dr Mohamed Hedayah د. محمح هداية @DRMohamedHedayah
* Abu-l Nour @abulnour
* Mohamed Hamed to manage his verses @mohamedhamed700
* Ch Bouzid @bch05
* A Book That Speaks the Truth @Book\_Of\_The\_Truth
* Al-Dhikr channel for Al-Furqan @brahimkadim6459
* Amera Light Channel @ameralightchannel789
* Contemporary contemplation @التدبرالمعاصر
* Dr. Ali Mansour Kayali Dr. Ali Mansour Kayali @dr.alimansourkayali
* Eli Rabinah Lamunqalibun @إِلَىرَبِّنالَمُنقَلِبُون
* Al-Zaeem Channel @zaime1
* The majesty and beauty of Dr. Sameh Al-Qalini
* @الجلالوالجمالللدكتورسامحالقلين
* Ayatollah and Wisdom @user-ch-miraclesofalah
* Eng. Adnan Al-Rifai @adnan-alrefaei
* believe1.2\_faaqat qataab al-ahaaa
* dr\_faid\_platform dr\_faid\_platform
* khaled.a.. hasan Khaled A. Hasan
* esam24358 Essam Al-Masri
* khalid19443 Ibrahim Khalilallah khalid
* mohammed.irama Bellahreche Mohammed
* blogger23812 blogger23812

**Index to the first volume**

[1 Introduction: "Changing the Concepts of Qur'anic Terminology as an Application of the Qur'anic Fiqh" 1](#_Toc204031503)

[2 Excerpts from the original manuscripts of the Holy Qur'an **Erreur ! Signet non défini.**](#_Toc204031504)

[3 Excerpts from the original manuscript of the conspirators - The Qur'an of the bricks of Qabi attributed to Othman is digital **Erreur ! Signet non défini.**](#_Toc204031505)

[4 Original Manuscripts of the Qur'an: An essential key to the contemplation of the immortal text **Erreur ! Signet non défini.**](#_Toc204031506)

[5 Personal Digital Manuscript: Your smart companion on the journey of contemplation **Erreur ! Signet non défini.**](#_Toc204031507)

[6 Digital Manuscripts: A shield and a sword in the battle to memorize the Qur'anic text **Erreur ! Signet non défini.**](#_Toc204031508)

[7 Ottoman drawing and frequent recitations: The unity of the text and the richness of reception in the journey of Qur'anic contemplation **Erreur ! Signet non défini.**](#_Toc204031509)

[8 Ottoman Painting and Readings: Calm signs for deeper contemplation **Erreur ! Signet non défini.**](#_Toc204031510)

[9 "Parallel Debt": How did the abandonment of the Qur'an lead to an alternative reality? **Erreur ! Signet non défini.**](#_Toc204031511)

[10 The Holy Quran: The only and sufficient source of Islam **Erreur ! Signet non défini.**](#_Toc204031512)

[11 The Holy Quran: The Supreme Hadith and the Most Visible Faisal **Erreur ! Signet non défini.**](#_Toc204031513)

[12 The Holy Quran: The Guidance of the Origin Between the Dispersion of Books and Enough "The Supreme Hadith" **Erreur ! Signet non défini.**](#_Toc204031514)

[13 Methodology of contemplating the Qur'an: Back to "The Arabic tongue shown" and the rules of internal understanding **Erreur ! Signet non défini.**](#_Toc204031515)

[14 Liberating the Qur'an from monopoly: Towards an Interactive Meditation for All **Erreur ! Signet non défini.**](#_Toc204031516)

[15 The Fruits of Following and the Consequences of Symptoms: The Qur'an between guidance and misery **Erreur ! Signet non défini.**](#_Toc204031517)

[16 Correcting Concepts and Returning to Reflection: Roadmap for Reform and Renewal **Erreur ! Signet non défini.**](#_Toc204031518)

[17 series : Towards a deeper understanding of the Sunnah of the Prophet: Methodology for Dealing Critically with Hadiths in the Light of the Noble Qur'an **Erreur ! Signet non défini.**](#_Toc204031519)

[17.1 When Novels Raise Questions: Models and Challenges **Erreur ! Signet non défini.**](#_Toc204031520)

[17.2 The Qur'an First: Establishing the Reference and Methodology **Erreur ! Signet non défini.**](#_Toc204031521)

[17.3 The Infallibility of the Prophet: Limits and Impact on Understanding the Sunnah **Erreur ! Signet non défini.**](#_Toc204031522)

[17.4 Balance of Currency: Criteria for evaluating novels from a Qur'anic and linguistic perspective **Erreur ! Signet non défini.**](#_Toc204031523)

[17.5 From theory to practice: Analysis of Hadith and Qur'anic Models **Erreur ! Signet non défini.**](#_Toc204031524)

[17.6 Contemporary Readings of the Sunnah: Between Methodological Boldness and the Pitfalls of Interpretation **Erreur ! Signet non défini.**](#_Toc204031525)

[17.7 Towards a Conscious and Responsible Reflection on the Prophet's Heritage **Erreur ! Signet non défini.**](#_Toc204031526)

[18 Shades of Heaven and Hell Series: The Facts of Existence Between This World and the Hereafter **Erreur ! Signet non défini.**](#_Toc204031527)

[18.1 Gardens and Rivers of the Qur'an: between "As" Sensual bliss and the reality of existential proximity **Erreur ! Signet non défini.**](#_Toc204031528)

[18.2 The Promised Bliss of Paradise: "As" Sensual pleasure and transcending the limits of the world **Erreur ! Signet non défini.**](#_Toc204031529)

[18.3 Paradise of Proximity: between "As" Bliss and Manifestations of the Soul and Knowledge **Erreur ! Signet non défini.**](#_Toc204031530)

[18.4 Hell: Between the tangible and the veil of distance **Erreur ! Signet non défini.**](#_Toc204031531)

[18.5 Isthmus: The veil of revelation or a continuous reality? **Erreur ! Signet non défini.**](#_Toc204031532)

[18.6 God's mercy and the balance of justice: The Scope of Eternity and the Breadth of Paradise **Erreur ! Signet non défini.**](#_Toc204031533)

[18.7 Living in the shadows: How do we live the realities of heaven and hell today? Conclusion: Practical application" **Erreur ! Signet non défini.**](#_Toc204031534)

[18.8 Pairs of Paradise, Hour-e-Ain, and Virgins: Between the Universality of Bliss and the Interpretations of Significance **Erreur ! Signet non défini.**](#_Toc204031535)

[18.9 The Gradation of Torture and its Types: Who is it "Minimum" into "Biggest" and from "Hell" into "fire" **Erreur ! Signet non défini.**](#_Toc204031536)

[18.10 Building Paradise with Our Hands: Good words and good deeds **Erreur ! Signet non défini.**](#_Toc204031537)

[18.11 Degrees of Paradise and Nearness: Who is it "Shelter Paradise" into "Paradise" Top **Erreur ! Signet non défini.**](#_Toc204031538)

[18.12 The Garden of Bliss: Sensory embodiment or existential manifestation? A Journey in the Signs of Promise **Erreur ! Signet non défini.**](#_Toc204031539)

[18.13 Perceptions of Hell and Types of Punishment: Who is it "Minimum" into "Biggest" and from "Al-Blah" into "The prayer" **Erreur ! Signet non défini.**](#_Toc204031540)

[18.14 The Colors of the Divine Statement: The symbolism and connotations of colors between heaven and hell and the states of the soul **Erreur ! Signet non défini.**](#_Toc204031541)

[18.15 The Journey of the Soul: From the world to the isthmus, the resurrection, and then the eternal destiny **Erreur ! Signet non défini.**](#_Toc204031542)

[18.16 The Soul in Libra: Who is responsible for the torment? What is its purpose? **Erreur ! Signet non défini.**](#_Toc204031543)

[18.17 List of Quranic verses that have been relied on **Erreur ! Signet non défini.**](#_Toc204031544)

[18.18 Overlapping worlds: Angels, Jinn, and God's Omnipotence **Erreur ! Signet non défini.**](#_Toc204031545)

[18.19 dawn: The Truth Is Revealed and Awareness Emerges.. A new reading in a verse "Quran Al-Fajr" **Erreur ! Signet non défini.**](#_Toc204031546)

[18.20 The shadows of heaven and hell in this world: Embodying Bliss and Suffering in Our Lived Reality **Erreur ! Signet non défini.**](#_Toc204031547)

[18.21 Shades and Shines: Living with the realities of existence between this world and the hereafter **Erreur ! Signet non défini.**](#_Toc204031548)

[19 The Soul Series in the Qur'an: The Journey of Existence, Responsibility and Destiny **Erreur ! Signet non défini.**](#_Toc204031549)

[19.1 Map of the human entity: Discernment and Functions of the Soul, Heart, Heart, and Soul **Erreur ! Signet non défini.**](#_Toc204031550)

[19.2 The soul between assignment and choice: Man's Responsibility for His Actions **Erreur ! Signet non défini.**](#_Toc204031551)

[19.3 The death of the soul or its death? fact "The Taste of Death" And the disconnection of communication **Erreur ! Signet non défini.**](#_Toc204031552)

[19.4 The soul in the world of the isthmus: Awareness, Accountability, and Initial Punishment **Erreur ! Signet non défini.**](#_Toc204031553)

[19.5 The soul on the Day of Judgment: Account, Balance, and Witnesses **Erreur ! Signet non défini.**](#_Toc204031554)

[19.6 The Eternal Destiny of the Self: Heaven of Bliss or Hellfire? **Erreur ! Signet non défini.**](#_Toc204031555)

[19.7 Self-Recommendation: The Path of Salvation and the Farmer **Erreur ! Signet non défini.**](#_Toc204031556)

[19.8 Degrees of Psychology: From the Bad to the Reassuring **Erreur ! Signet non défini.**](#_Toc204031557)

[19.9 Self K"Adam's Husband" The first: Reflections on the Qur'anic Discourse on the Beginning of Creation **Erreur ! Signet non défini.**](#_Toc204031558)

[19.10 The Psyche and the Shock of Truth: Why resist what might set us free? **Erreur ! Signet non défini.**](#_Toc204031559)

[19.11 Illusions of Atonement: How does the soul build false fortresses to escape responsibility? **Erreur ! Signet non défini.**](#_Toc204031560)

[19.12 When the soul forms religion according to its whims: The Impact of Inherited Distortions on Our Consciousness **Erreur ! Signet non défini.**](#_Toc204031561)

[19.13 And your husband is heaven": Did Adam have a husband other than Eve? An Interpretive Reading in the Concept of "Self" As an Inner Pair **Erreur ! Signet non défini.**](#_Toc204031562)

[19.14 The soul and the bad spouse: Managing the internal conflict towards rectitude **Erreur ! Signet non défini.**](#_Toc204031563)

[19.15 The soul between the revelation of the Most Merciful and the whispers of Satan: Understanding the mechanisms of internal and external influence **Erreur ! Signet non défini.**](#_Toc204031564)

[19.16 The Self in the Face of Obsessive-Compulsive Disorder: Quranic Strategies to Fortify the Heart and Heart **Erreur ! Signet non défini.**](#_Toc204031565)

[19.17 "Husband's self": Towards a harmonious functional partnership with the self to achieve succession **Erreur ! Signet non défini.**](#_Toc204031566)

[19.18 A throne in the soul, and a throne in the head: A journey into the depths of the Qur'anic self **Erreur ! Signet non défini.**](#_Toc204031567)

[19.19 Map of the soul and its thrones: Man's Journey from Assignment to Destiny **Erreur ! Signet non défini.**](#_Toc204031568)

[19.20 Map of the Soul: The Journey of Consciousness from Formation to Immortality **Erreur ! Signet non défini.**](#_Toc204031569)

[19.21 The Journey of the Soul: Between the cycle of return, the shift of consciousness, and the final promise **Erreur ! Signet non défini.**](#_Toc204031570)

[20 Laylat al-Qadr Series **Erreur ! Signet non défini.**](#_Toc204031571)

[20.1 Introduction: **Erreur ! Signet non défini.**](#_Toc204031572)

[20.2 Laylat al-Qadr in the Qur'an: Pondering the meanings and illuminations of Surat Al-Qadr **Erreur ! Signet non défini.**](#_Toc204031573)

[20.3 A new reading of Surah Al-Qadr: An esoteric vision from the perspective of Ihab Hariri **Erreur ! Signet non défini.**](#_Toc204031574)

[20.4 Surah Al-Qadr from a Contemporary Perspective: An analytical reading by Dr. Yousef Abu Awwad **Erreur ! Signet non défini.**](#_Toc204031575)

[20.5 Personal Night of Power: Righteousness and good deeds at all times **Erreur ! Signet non défini.**](#_Toc204031576)

[20.6 Laylat al-Qadr: The Light of Guidance between Science and Faith **Erreur ! Signet non défini.**](#_Toc204031577)

[20.7 Laylat al-Qadr: Between the spaciousness of interpretation and the dangers of superstition **Erreur ! Signet non défini.**](#_Toc204031578)

[20.8 Laylat al-Qadr: A Renewed Vision that Combines Cosmic Energies and Human Activism (Yasser Ahmed's perspective) **Erreur ! Signet non défini.**](#_Toc204031579)

[20.9 Conclusion: **Erreur ! Signet non défini.**](#_Toc204031580)

[21 The general idea of the series: "Faith between Text and Contemporary Interpretation: A journey into deeper understanding". **Erreur ! Signet non défini.**](#_Toc204031581)

[21.1 Introduction to the Dialectic of Faith: Why do we differ in understanding the term pivot? **Erreur ! Signet non défini.**](#_Toc204031582)

[21.2 Faith in the balance of language and idiom: Firas Al-Munir Academy's Vision and Critical Critical Approach **Erreur ! Signet non défini.**](#_Toc204031583)

[21.3 "Contradictory words": The Argument of Opposites in Refuting the Behavioral Interpretation of Faith in the Curriculum of Firas Al-Munir Academy **Erreur ! Signet non défini.**](#_Toc204031584)

[21.4 "Trust"، "Secure each other"And"I will secure you on him": Resolving the Radical Differences in the Curriculum of Firas Al-Munir Academy **Erreur ! Signet non défini.**](#_Toc204031585)

[21.5 "Safe for him": Dismantling the Significance of Trust by Saying in the Curriculum of Firas Al-Munir Academy **Erreur ! Signet non défini.**](#_Toc204031586)

[21.6 "secure" And "Believe it": Dismantling the Synonymous Claim and Rooting the Linguistic and Terminological Differences in the Curriculum of Firas Al-Munir Academy **Erreur ! Signet non défini.**](#_Toc204031587)

[21.7 "For their honesty they are shepherds" And "He is safe to deal with/The Trustee": Completion of the dismantling of derivatives "a-M-nun" In the curriculum of Firas Al-Munir Academy **Erreur ! Signet non défini.**](#_Toc204031588)

[21.8 The Concept of Faith, the Believer, and the Believers, and the Differences Between Them **Erreur ! Signet non défini.**](#_Toc204031589)

[21.9 Faith in the Traditional Balance – Heartfelt Belief and the Great Dilemma **Erreur ! Signet non défini.**](#_Toc204031590)

[21.10 Transgressive Faith – Behaviour that gives security and peace **Erreur ! Signet non défini.**](#_Toc204031591)

[21.11 Faith as a transitive act and social behavior: Proposals of Abdel Ghani Bin Odeh, Khaled Al-Sayed Hassan, and Yousef Abu Awwad **Erreur ! Signet non défini.**](#_Toc204031592)

[21.12 Copy that "Islam" In the light of contemporary interpretations: Between the cosmic order, peaceful behavior, and the universality of one religion **Erreur ! Signet non défini.**](#_Toc204031593)

[21.13 The Sunnah of the Prophet (peace and blessings of Allaah be "Mission" And "Mission": A New Reading to Understand Authenticity and the Challenges of Contemporary Employment **Erreur ! Signet non défini.**](#_Toc204031594)

[21.14 Transgressive Faith: Responding to Criticisms and Confirming Qur'anic Proofs **Erreur ! Signet non défini.**](#_Toc204031595)

[21.15 Towards a Balanced Concept of Faith: Gathering Leads and Foreseeing Horizons **Erreur ! Signet non défini.**](#_Toc204031596)

[22 Praise in Islam: From the depth of integrity to the prospects of work and life **Erreur ! Signet non défini.**](#_Toc204031597)

[22.1 The Essential Concept of Praise in Islam: Cleanliness goes beyond words **Erreur ! Signet non défini.**](#_Toc204031598)

[22.2 Exploring the Diverse Forms of Praise: Multiple Manifestations of One Worship **Erreur ! Signet non défini.**](#_Toc204031599)

[22.3 Praise and praise: An Integral Relationship to Realize the Majesty of God **Erreur ! Signet non défini.**](#_Toc204031600)

[22.4 The Practical Dimension of Praise: From Words to Deeds **Erreur ! Signet non défini.**](#_Toc204031601)

[22.5 understanding "Praise you": The manifestation of God's greatness and transgression of laws **Erreur ! Signet non défini.**](#_Toc204031602)

[22.6 Timing and etiquette: When and how do we swim to maximize spiritual impact? **Erreur ! Signet non défini.**](#_Toc204031603)

[22.7 Towards a balanced and comprehensive understanding of praise: A way of life for the believer **Erreur ! Signet non défini.**](#_Toc204031604)

[23 series "Fasting" **Erreur ! Signet non défini.**](#_Toc204031605)

[23.1 Introduction - Fasting: Is it just abstinence from food and drink? **Erreur ! Signet non défini.**](#_Toc204031606)

[23.2 Types of fasting in the Qur'an: Fasting and fasting **Erreur ! Signet non défini.**](#_Toc204031607)

[23.3 Fasting as a method of Quranic contemplation (Part One) **Erreur ! Signet non défini.**](#_Toc204031608)

[23.4 Fasting as a method of Quranic contemplation (Part II) **Erreur ! Signet non défini.**](#_Toc204031609)

[23.5 Details of contemplation in the verse of fasting (The cow: 187) **Erreur ! Signet non défini.**](#_Toc204031610)

[23.6 "And do not consume your wealth among yourselves in falsehood" (The cow: 188) In the context of contemplation **Erreur ! Signet non défini.**](#_Toc204031611)

[23.7 "They ask you about the crescents." (The cow: 189) In the context of contemplation **Erreur ! Signet non défini.**](#_Toc204031612)

[23.8 Contemplation of worship: From fasting to prayer, zakat and pilgrimage **Erreur ! Signet non défini.**](#_Toc204031613)

[23.9 Fasting as a method of Quranic contemplation. **Erreur ! Signet non défini.**](#_Toc204031614)

[23.10 Fasting in the original manuscript of the Qur'an Changing the building means changing the meaning **Erreur ! Signet non défini.**](#_Toc204031615)

[23.11 Fasting in the Qur'an: A contemplation approach that transcends the boundaries of time and space **Erreur ! Signet non défini.**](#_Toc204031616)

[23.12 Al-Ahla: Not the lunar crescents, but the new meanings that come to us and appear during contemplation. **Erreur ! Signet non défini.**](#_Toc204031617)

[24 series "Hajj in the Quran", provides a new and comprehensive vision for the Hajj: **Erreur ! Signet non défini.**](#_Toc204031618)

[24.1 Rediscovering Hajj: A journey beyond the place **Erreur ! Signet non défini.**](#_Toc204031619)

[24.2 Hajj and the House in the Holy Quran: A Cognitive Vision Beyond Rituals **Erreur ! Signet non défini.**](#_Toc204031620)

[24.3 Hajj: An integrated intellectual and spiritual journey **Erreur ! Signet non défini.**](#_Toc204031621)

[24.4 The symbolism of the Hajj rituals: Beyond Ritual Appearance **Erreur ! Signet non défini.**](#_Toc204031622)

[24.5 Hajj in our daily lives: A continuous way of life **Erreur ! Signet non défini.**](#_Toc204031623)

[24.6 The Qur'an testifies: Verses that support the new understanding of Hajj **Erreur ! Signet non défini.**](#_Toc204031624)

[24.7 Hajj is not a trip to Mecca.. It is a journey in the worlds of knowledge! **Erreur ! Signet non défini.**](#_Toc204031625)

[24.8 "Hajj is something".. Is our awareness our real need? **Erreur ! Signet non défini.**](#_Toc204031626)

[24.9 "And He gave permission to the people to perform Hajj".. A global appeal to meet the need **Erreur ! Signet non défini.**](#_Toc204031627)

[24.10 "Men and on every atrocity".. Who are invited to answer the call? **Erreur ! Signet non défini.**](#_Toc204031628)

[24.11 "Months Info".. When is the time for the real Hajj? **Erreur ! Signet non défini.**](#_Toc204031629)

[24.12 Hajj.. Misfortune or Blessing? A Reading of the New Concepts of the Obligation of Age **Erreur ! Signet non défini.**](#_Toc204031630)

[24.13 Hajj.. The journey of a lifetime in search of knowledge **Erreur ! Signet non défini.**](#_Toc204031631)

[24.14 The concept of Hajj (Wa'azin fi al-ni'aasi ba'l-hijee) **Erreur ! Signet non défini.**](#_Toc204031632)

[24.15 Dissolution from ihram and remembrance of Allah: From the completion of the ritual to the continuation of contemplation (The cow: 200-202) **Erreur ! Signet non défini.**](#_Toc204031633)

[24.16 Security at the Haram: From physical security to intellectual security (The cow: 125) **Erreur ! Signet non défini.**](#_Toc204031634)

[24.17 Taqwa and Zad: From increased travel to increased awareness (The cow: 197) **Erreur ! Signet non défini.**](#_Toc204031635)

[24.18 Hajj and crescents and coming to houses from their doors: Methodology for Reaching the Truth (The cow: 189) **Erreur ! Signet non défini.**](#_Toc204031636)

[25 series "Prayer": A journey of awareness and change **Erreur ! Signet non défini.**](#_Toc204031637)

[25.1 Prayer Crisis: Diagnosing the defect and searching for the essence of worship **Erreur ! Signet non défini.**](#_Toc204031638)

[25.2 Satan's methods of destroying prayer: How do we face the invisible enemy? **Erreur ! Signet non défini.**](#_Toc204031639)

[25.3 Types of Prayer in the Qur'an: A holistic view that goes beyond movements **Erreur ! Signet non défini.**](#_Toc204031640)

[25.4 Mihrab Prayer: Your Practical Guide to Deep Spiritual Connection **Erreur ! Signet non défini.**](#_Toc204031641)

[25.5 Prayer of Livelihood: From a forgotten ritual to a universal law of seeking and elevating **Erreur ! Signet non défini.**](#_Toc204031642)

[25.6 What is the difference between the prayer of the mihrab and the prayer of sustenance? **Erreur ! Signet non défini.**](#_Toc204031643)

[25.7 Praying in the Qur'an: A Journey to Piety, a Bridge to Communication, and an Engine for Change **Erreur ! Signet non défini.**](#_Toc204031644)

[25.8 Shortening the Prayer: The search for certainty and the challenge of heritage **Erreur ! Signet non défini.**](#_Toc204031645)

[25.9 Beating in the ground: Stepping Out of the Intellectual Comfort Zone **Erreur ! Signet non défini.**](#_Toc204031646)

[25.10 Shortening the prayer and beating the ground: Mechanisms of Intellectual and Practical Pursuit **Erreur ! Signet non défini.**](#_Toc204031647)

[25.11 Prayer as a Journey to Certainty: integration "foreshortening" And"Beating in the ground" **Erreur ! Signet non défini.**](#_Toc204031648)

[25.12 Prayer and Change: How do you make your prayer the key to a better life? **Erreur ! Signet non défini.**](#_Toc204031649)

[25.13 Towards the Renewal of Religious Understanding: Qibla, fasting, prayer, mosque, and the sacred month **Erreur ! Signet non défini.**](#_Toc204031650)

[25.14 Hajj: The journey of self-discovery and knowledge building **Erreur ! Signet non défini.**](#_Toc204031651)

[25.15 Prayer and Zakat: The Duality of Worship and the Pillar of Society **Erreur ! Signet non défini.**](#_Toc204031652)

[25.16 Prayer, Zakat and Good Deeds: The Triangle of Faith that Builds the Individual and Society **Erreur ! Signet non défini.**](#_Toc204031653)

[25.17 The prophet is in us: Discovering common sense and building the perfect human being **Erreur ! Signet non défini.**](#_Toc204031654)

[25.18 Prayer, Zakat, and the Prophet: The Pillars of Building Good Citizenship **Erreur ! Signet non défini.**](#_Toc204031655)

[25.19 Prayer (With a thousand and a thousand), Prayer (By adding a pronoun)and praying for the Prophet: The journey of integration in life (Additional Expansion) **Erreur ! Signet non défini.**](#_Toc204031656)

[25.20 Typical Prayer: It is not a rigid ritual but a live and comprehensive communication **Erreur ! Signet non défini.**](#_Toc204031657)

[25.21 Prayer: The Journey of the Soul and the Healing of Body and Mind **Erreur ! Signet non défini.**](#_Toc204031658)

[25.22 Praying in the Qur'an: Beyond ritual movements - A vision from the perspective of Eng. Khaled El-Sayed Hassan and Mr. Yasser Al-Adeerqawi **Erreur ! Signet non défini.**](#_Toc204031659)

[25.23 Energy Prayer: Beyond the Movements.. A Journey Through the Gates of the Universe **Erreur ! Signet non défini.**](#_Toc204031660)

[25.24 Thoughts of a believer between the conviction of the mind and the longing of the soul: Kinetic Prayer and Beyond **Erreur ! Signet non défini.**](#_Toc204031661)

[25.25 Rereading the Prayer Crisis: From the Weight of Ritual to the Breadth of Connection **Erreur ! Signet non défini.**](#_Toc204031662)

[25.26 Praying between the specified time and the age record: Reading in the interpretation of the verse 103 From Surat Al-Nisa' **Erreur ! Signet non défini.**](#_Toc204031663)

[25.27 Contemporary Perspectives on Understanding Prayer: Dr. Samer Islambouli's Vision as a Model **Erreur ! Signet non défini.**](#_Toc204031664)

[25.28 Numbers in the Qur'an and Prayer: Deriving the number of rak'ahs using the methodology of accurate calculation **Erreur ! Signet non défini.**](#_Toc204031665)

[25.29 series "Prayer: A journey of awareness and change": Comprehensive summary and summary of ideas **Erreur ! Signet non défini.**](#_Toc204031666)

[26 A New Understanding of the Pillars of Islam: From Extreme Weather to a Renewed Way of Life **Erreur ! Signet non défini.**](#_Toc204031667)

[27 Renewal of Religious Understanding: Reconciliation between ritual and essence **Erreur ! Signet non défini.**](#_Toc204031668)

[28 series "Pillars of Islam: From Extreme Weather to a Renewed Way of Life" **Erreur ! Signet non défini.**](#_Toc204031669)

[28.1 "Prayer and Zakat: The Duality of Worship and the Pillar of Society" **Erreur ! Signet non défini.**](#_Toc204031670)

[28.2 "Fasting: The School of Will, Fasting of Thought and Research" **Erreur ! Signet non défini.**](#_Toc204031671)

[28.3 "Hajj: The journey of self-discovery and knowledge building" **Erreur ! Signet non défini.**](#_Toc204031672)

[28.4 "The prophet is in us: Discovering Instinct and Building Good Citizenship" **Erreur ! Signet non défini.**](#_Toc204031673)

[28.5 "Reconciliation between ritual and essence: Towards an Islam that breathes with life" **Erreur ! Signet non défini.**](#_Toc204031674)

[29 Series on the Concept of Moral Laundering and Acclamation **Erreur ! Signet non défini.**](#_Toc204031675)

[29.1 The concept of washing the face and hands and wiping the head and feet in the Qur'an **Erreur ! Signet non défini.**](#_Toc204031676)

[29.2 Wudoo' in the Qur'an: A New Reading Beyond Rituals Towards Intellectual Liberation **Erreur ! Signet non défini.**](#_Toc204031677)

[29.3 Spiritual Washing and Purification of the Soul in the Qur'an: Cleansing the subconscious is the way of the farmer **Erreur ! Signet non défini.**](#_Toc204031678)

[29.4 "Waaqaan aa'l-aa'a'l-'aa'a'i": Spiritual Water and the Basis of the Cosmic Order as a Introduction to Understanding Purity **Erreur ! Signet non défini.**](#_Toc204031679)

[29.5 Ghusl al-Janaba in the Qur'an: Beyond Physical Purity to Deep Spiritual Cleansing **Erreur ! Signet non défini.**](#_Toc204031680)

[29.6 "Faagh-e-Silwa Wajuh-e-Kumm...": A Symbolic Reading of the Act of Purity in the Qur'an (What is known as ablution) **Erreur ! Signet non défini.**](#_Toc204031681)

[29.7 Sensory and Moral Purity: Integration that does not contradict the Qur'anic understanding **Erreur ! Signet non défini.**](#_Toc204031682)

[30 series: Does the Holy Qur'an contain numerical secrets for prayer? **Erreur ! Signet non défini.**](#_Toc204031683)

[30.1 Direct Implications - How does the repetition of words indicate the number of prayers and rak'ahs? **Erreur ! Signet non défini.**](#_Toc204031684)

[30.2 Accurate calculation methodology - Literal Values and Number 19 Basically **Erreur ! Signet non défini.**](#_Toc204031685)

[30.3 Application of Numerical Methodology - Calculating the five rak'ahs of the prayers **Erreur ! Signet non défini.**](#_Toc204031686)

[30.4 Context and Interpretation - Esoteric Significations and Their Relationship to the Sunnah and Frequency **Erreur ! Signet non défini.**](#_Toc204031687)

[31 series: "Insights Towards Allah: A journey beyond the ordinary and realizing the truth" **Erreur ! Signet non défini.**](#_Toc204031688)

[31.1 Who is God? Searching for the truth behind the curtain of popular perceptions **Erreur ! Signet non défini.**](#_Toc204031689)

[31.2 Your blue fingerprint Oh Quran: How does the Qur'an prove its divine source and connect to our reality? (The Concept of Credibility)؟ **Erreur ! Signet non défini.**](#_Toc204031690)

[31.3 God is not what they imagine: Dismantling the fallacies of anthropomorphism and the limits of place **Erreur ! Signet non défini.**](#_Toc204031691)

[31.4 The unchanging Sunnah of Allah: Understanding the Divine Providence of the Matter "Be" And the laws of the universe (and data as its source) **Erreur ! Signet non défini.**](#_Toc204031692)

[31.5 Manifestations of the Divine Order: A Reading on the Concepts of Water, the Throne, the Most Merciful, and the Leveling **Erreur ! Signet non défini.**](#_Toc204031693)

[31.6 Heaven's Messages in Your Day: Understanding Direct Divine Intervention as "data" Received by the heart **Erreur ! Signet non défini.**](#_Toc204031694)

[31.7 Forethought: The Missing Key to Knowledge - Reading the Verses of Allah in the Book and the Universe (In Search of Credibility) **Erreur ! Signet non défini.**](#_Toc204031695)

[31.8 Not just text: Understanding the Qur'an as 'Say Mosul' With its unique linguistic system **Erreur ! Signet non défini.**](#_Toc204031696)

[31.9 The whisper of slavery not the dialogue of the peer: The Art of Supplication, Asking for Data, and Descending to Tranquility **Erreur ! Signet non défini.**](#_Toc204031697)

[31.10 No injustice today: Understanding God's absolute justice and rejecting images of cruelty and absurdity (The role of the heart in receiving guidance or turning away from it) **Erreur ! Signet non défini.**](#_Toc204031698)

[31.11 Why does the perfect God allow evil? Deconstructing the Dilemma and Understanding Wisdom (and the role of feeding from the two data trees) **Erreur ! Signet non défini.**](#_Toc204031699)

[31.12 Stability and Mobility: How the Divine Order Manifests in the Universe and the Qur'an (As a data system and integration in credibility) **Erreur ! Signet non défini.**](#_Toc204031700)

[31.13 "And for the remembrance of God is greater": Dhikr as an energy gateway for constant communication and the pulse of living unification **Erreur ! Signet non défini.**](#_Toc204031701)

[31.14 Who is your God and who is your Lord? Revealing the References and Sources of Education in Our Lives **Erreur ! Signet non défini.**](#_Toc204031702)

[31.15 There is no God but Allah.": The Oneness of God and God as a Way of Life and the Salvation of a Nation **Erreur ! Signet non défini.**](#_Toc204031703)

[31.16 Beyond the Dictionary: Treasures of Meanings in "play/to have fun"، "God/Lord", and other Qur'anic words **Erreur ! Signet non défini.**](#_Toc204031704)

[31.17 Certainty does not disappear with doubt: How do we approach the interpretive heritage with a critical mind? **Erreur ! Signet non défini.**](#_Toc204031705)

[31.18 Monotheism in life: How to Live Our Deep Understanding of God (In the world of data, hearts, the unity of God and God, and the true approach)؟ **Erreur ! Signet non défini.**](#_Toc204031706)

[32 A Journey to Knowing God: Worship, Vision, and Divine Speech **Erreur ! Signet non défini.**](#_Toc204031707)

[33 series "Deity and Divinity" - Towards a Renewed Understanding of the Holy Qur'an **Erreur ! Signet non défini.**](#_Toc204031708)

[33.1 God's Lordship and Relative Deism - Basis **Erreur ! Signet non défini.**](#_Toc204031709)

[33.2 Jibril: The faithful messenger and mediator between God and mankind **Erreur ! Signet non défini.**](#_Toc204031710)

[33.3 The Boundaries Between God and Gabriel: Adjusting the concepts of monotheism, worship and supplication **Erreur ! Signet non défini.**](#_Toc204031711)

[33.4 Evidence from the Holy Qur'an on the Lordship of Gabriel (In the functional sense) **Erreur ! Signet non défini.**](#_Toc204031712)

[33.5 The Crisis of Consensus and Contemplation in Islamic Thought **Erreur ! Signet non défini.**](#_Toc204031713)

[33.6 "Hand of God" And "The Hand of the Lord": A Reading of the Qur'anic Implications between Advocacy and Ability **Erreur ! Signet non défini.**](#_Toc204031714)

[33.7 The hierarchy of deism in the vision of Ben Odeh and Firas Al-Munir **Erreur ! Signet non défini.**](#_Toc204031715)

[33.8 "And your God came" - Between the Divine Coming and the Divine Providence **Erreur ! Signet non défini.**](#_Toc204031716)

[33.9 God's Day and the Lord's Day, God's Face and God's Face: An approach in temporal and conceptual dimensions **Erreur ! Signet non défini.**](#_Toc204031717)

[33.10 "Lord of people": Prevailing ideas and their hidden authority **Erreur ! Signet non défini.**](#_Toc204031718)

[33.11 Series Summary "Deity and Divinity" - Towards a Renewed Understanding of the Holy Qur'an **Erreur ! Signet non défini.**](#_Toc204031719)

[34 Divinity Series - An Introduction to Understanding God in the Qur'an **Erreur ! Signet non défini.**](#_Toc204031720)

[34.1 "The One God": A functional system that goes beyond traditional understanding and reading in a name "Allah" **Erreur ! Signet non défini.**](#_Toc204031721)

[34.2 Types of Worship: Between the legal mandate and the actual submission **Erreur ! Signet non défini.**](#_Toc204031722)

[34.3 "Rahman": The Manifestation of Order and Law in the World of Creation **Erreur ! Signet non défini.**](#_Toc204031723)

[34.4 "Gods without the Most Merciful": Scientific Excellence and Acquired Ability within the Laws of the Universe **Erreur ! Signet non défini.**](#_Toc204031724)

[34.5 Stars and Hunting: Symbols of Guidance and Knowledge in the Journey of Optional Divinity **Erreur ! Signet non défini.**](#_Toc204031725)

[34.6 Numerical Miracles and the Proportions of Land and Sea: Cosmic connotations within the framework of divinity? **Erreur ! Signet non défini.**](#_Toc204031726)

[34.7 Ibadur Rahman: The Balanced and Bonded Divinity Model **Erreur ! Signet non défini.**](#_Toc204031727)

[34.8 The duality of command and creation: The key to understanding the universe and man **Erreur ! Signet non défini.**](#_Toc204031728)

[34.9 Characteristics of the Believers: Data Handling Skills and Access Keys to the Command World **Erreur ! Signet non défini.**](#_Toc204031729)

[34.10 Angels and the Management of Cosmic Data: A Look at the Five Vital Processes **Erreur ! Signet non défini.**](#_Toc204031730)

[34.11 Book, Writing, and Reading: The dynamics of data transformation between command and creation **Erreur ! Signet non défini.**](#_Toc204031731)

[34.12 Truncated letters: Mysterious Symbols or Keys to the World of Command? **Erreur ! Signet non défini.**](#_Toc204031732)

[34.13 The Arabic tongue shown: The Mirror of the Universe and a Miracle Divine System **Erreur ! Signet non défini.**](#_Toc204031733)

[34.14 Conclusion of the Divinity Series: Towards a Conscious Unity between Choice and Order **Erreur ! Signet non défini.**](#_Toc204031734)

[35 Keys to Understanding Deism and Divinity – Balanced Critical Analysis **Erreur ! Signet non défini.**](#_Toc204031735)

[35.1 "The One God": A functional system that goes beyond traditional understanding **Erreur ! Signet non défini.**](#_Toc204031736)

[35.2 The Boundaries Between God and Gabriel - Adjusting the concepts of monotheism, worship and supplication **Erreur ! Signet non défini.**](#_Toc204031737)

[35.3 "Rahman": The Manifestation of Order and Law in the World of Creation **Erreur ! Signet non défini.**](#_Toc204031738)

[35.4 "Gods without the Most Merciful": Scientific Excellence and Acquired Ability within the Laws of the Universe **Erreur ! Signet non défini.**](#_Toc204031739)

[35.5 God: Between separation from God and the manifestation of Godliness in Him - Dialectical analysis **Erreur ! Signet non défini.**](#_Toc204031740)

[35.6 "Lord of people": Between Traditional Interpretation and the Power of Hidden Ideas **Erreur ! Signet non défini.**](#_Toc204031741)

[35.7 High and full top: Management and Execution Levels in the Cosmic System **Erreur ! Signet non défini.**](#_Toc204031742)

[35.8 Angels: Soldiers of the Order and Executors of the Divine Providence **Erreur ! Signet non défini.**](#_Toc204031743)

[35.9 Laylat al-Qadr and the process of creation: Who ordered "Be" To the stages of the cosmic download **Erreur ! Signet non défini.**](#_Toc204031744)

[35.10 Temporal Dimensions in the Qur'anic Discourse: between "God's Day" and"Lord's Day" **Erreur ! Signet non défini.**](#_Toc204031745)

[35.11 Integration of Concepts and Multiple Visions - Conclusion and exploration for the future **Erreur ! Signet non défini.**](#_Toc204031746)

[Index to the first volume **Erreur ! Signet non défini.**](#_Toc204031747)

[**Index to Volume II** **Erreur ! Signet non défini.**](#_Toc204031748)

[Index to Volume III **Erreur ! Signet non défini.**](#_Toc204031749)

[36 Book Summary **Erreur ! Signet non défini.**](#_Toc204031750)

[37 Acknowledgments **Erreur ! Signet non défini.**](#_Toc204031751)

[38 References **Erreur ! Signet non défini.**](#_Toc204031752)

**Index to Volume II**

[**1** **Book Introduction: " Editing the Qur'anic Term: An Applied Study in the Jurisprudence of the Qur'anic Tongue"** 1](#_Toc204348582)

[**2** **"Multiplication in the Qur'an" Series** 7](#_Toc204348583)

[**"Alternative Interpretations of 'Hit Them': Towards an Integrated Understanding"** 7](#_Toc204348584)

[**"Multiplication in the Qur'an: The Problem of Traditional Understanding"** 9](#_Toc204348585)

[**"In language: Does 'hitting' necessarily mean physical beating?"** 11](#_Toc204348586)

[**"Unconventional Approaches to the Interpretation of 'Beat Them': Exploratory Experiments"** 12](#_Toc204348587)

[**"Conclusion and Recommendations: Towards a Responsible Reading of the Qur'an"** 16](#_Toc204348588)

[**3** **Correcting misconceptions about jinn and devils** 18](#_Toc204348589)

[**The Djinn Between Text and Interpretation: A Systematic Framework for Understanding** 18](#_Toc204348590)

[**"The Devils in the Qur'an: Who Are They and What Is Their Truth?"** 20](#_Toc204348591)

[**"Linguistic Roots: Are 'Djinns' Supernatural Beings?"** 23](#_Toc204348592)

[**"The Jinn in the Qur'an: Semantic Flexibility and Multiple Contexts"** 25](#_Toc204348593)

[**"Orcs in the Qur'an: Are They Really Terrifying Demons?"** 27](#_Toc204348594)

[**"Misunderstanding the Jinn and the Devils: Causes and Consequences"** 30](#_Toc204348595)

[**"Djinn and Demons in Contemporary Reality: How Do We Deal with Them?" (Finale of the series)** 33](#_Toc204348596)

[**4** **Numbers in the Qur'an: Beyond the Quantity to Quality and Contemplation** 35](#_Toc204348597)

[**"Methodological Introduction" Is every number in the Qur'an a "number"?** 35](#_Toc204348598)

[**Introduction:** 35](#_Toc204348599)

[**Numbers in the description of the divine self and the negation of polytheism** 37](#_Toc204348600)

[**Numbers describing how and when** 39](#_Toc204348601)

[**Rereading "Two, Three, and Four" in the Marriage Verse** 41](#_Toc204348602)

[**Numbers in the Context of Divorce and Iddah: A Description of the Process and the Situation, Not Just a Numerical Count** 44](#_Toc204348603)

[**"Twice" and "Twice" as a Signifier of Extreme Repetition: A Deeper Understanding of Numbers in the Qur'an** 47](#_Toc204348604)

[**"Seven Heavens" and "And of the Earth Like Them": A Descriptive Construction, No Exclusive Number** 49](#_Toc204348605)

[**Cosmic Numbers and the Divine Concept of "Day": Quantities and Significance Beyond Terrestrial Calculus** 51](#_Toc204348606)

[**Degrees of Immortality and the Concept of "Today" in the Hereafter: Between the Day of Reckoning and the Last Day** 53](#_Toc204348607)

[**Al-'Add al-Samaniyyah wa'l-Da'l-Ta'ah fi "Haba'at al-'Arish": "Allaah says (interpretation of the meaning):** 56](#_Toc204348608)

[**Numbers 100 and 80 in Surat Al-Nur: The Symbolism of "Lashing" as a Social Manifestation** 58](#_Toc204348609)

[**Quantum Accuracy: The Literal Use of Numbers in the Qur'an and the Authenticity of Its Transmission Through Manuscripts** 60](#_Toc204348610)

[**The Symbolism of Recurring Numbers in the Qur'an: An Invitation to Systematic Reflection** 62](#_Toc204348611)

[**Issue 19 and the Theory of "Numerical Miracles": Between Textual Truth and Methodological Controversy** 64](#_Toc204348612)

[**Recurring numbers as personal messages? A Reading in Contemporary Interpretations "The Model of Dr. Hani Al-Wahib"** 66](#_Toc204348613)

[**Numbers in the Qur'an and Prayer: Numerical Secrets and Esoteric Significance** 68](#_Toc204348614)

[**Summary of the series of articles on "Numbers in the Qur'an"** 71](#_Toc204348615)

[**5** **A journey in the depths of remembrance** 72](#_Toc204348616)

[**Beyond Remembrance – The Linguistic Roots and Semantic Essence of Remembrance** 72](#_Toc204348617)

[**Remembrance between the heart and the mind - the psychological and spiritual dimension of memory** 74](#_Toc204348618)

[**Diving into the Depths - The Concept of the Hidden Male and the Garden of Knowledge** 76](#_Toc204348619)

[**Dhikr as a way of life - from inner evocation to practical application** 79](#_Toc204348620)

[**The Integral Fabric of Remembrance – A Holistic Vision of the Journey of Awareness and Connection** 81](#_Toc204348621)

[**6** **Supplication in a Clear Arabic Tongue: A Renewed Reading in Connection with God** 82](#_Toc204348622)

[**The essence of supplication and its place in Islam** 82](#_Toc204348623)

[**Etiquette of supplication and reasons for answering** 83](#_Toc204348624)

[**The Wisdom of Allah in Answering Supplications** 84](#_Toc204348625)

[**Understanding the Unique Nature of Communication between the Creator and the Creature - The Art of Dua** 85](#_Toc204348626)

[**Supplication between glorifying God and understanding His discourse: methodology and meanings** 88](#_Toc204348627)

[**Praiseworthy Hope and Reprehensible Wishful Thinking: A Subtle Discernment in the Heart of the Believer** 90](#_Toc204348628)

[**Supplication between the Wings of Fear and Hope: The Believer's Balance in His Journey to God** 91](#_Toc204348629)

[**7** **Series: "The Best Stories: Exploring the Renewed Depths of Surah Yusuf"** 92](#_Toc204348630)

[**Joseph's Story: Timeless Narrative and Key Lessons** 94](#_Toc204348631)

[**Supplication between Tawakkul and taking the reasons** 97](#_Toc204348632)

[**Beyond Words: Linguistic Analysis and Interpretive Challenges in Surah Yusuf** 98](#_Toc204348633)

[**Joseph and the Inner Kingdom: The Journey of Consciousness and Psychological Conflict in the Surah** 101](#_Toc204348634)

[**From the Well of Tribulation to the Treasures of the Earth: Lessons of Leadership, Management, and Confronting Corruption** 103](#_Toc204348635)

[**Surah Yusuf: A Renewed Fountain of Lesson and Mercy in Our Contemporary Life** 106](#_Toc204348636)

[**8** **Series: Murder, Coercion, Juggernaut, Invasions, and Sterilization of the Woman in the Noble Qur'an - Deconstructing the Narrative and Rereading** 108](#_Toc204348637)

[**The Juggernaut in the Qur'an – Decoding the "Easy Seduction" and Rejecting Coercion** 110](#_Toc204348638)

[**Editing the concept of "killing" in the Qur'an: from taking the soul to stopping the path (a new reading of the verses of killing and fighting)** 111](#_Toc204348639)

[**"Fighting" in the Qur'an – From Sword and Blood to "Intellectual Fighter"** 113](#_Toc204348640)

[**"No Coercion in Religion" – The Dominant Rule and the Founding Principle** 114](#_Toc204348641)

[**"Do not kill your children": A deeper reading of the concept of killing in the Holy Qur'an** 115](#_Toc204348642)

[**Sterilization of the camel - Did the camel be killed or killed by the understanding?** 117](#_Toc204348643)

[**9** **Flogging and Cutting in the Qur'anic Balance - Discipline and Reform or Corporal Punishment?** 119](#_Toc204348644)

[**"The Myth of the Invasions: Did the Abbasids Invent a Warrior Prophet? A Critical Qur'anic Reading"** 122](#_Toc204348645)

[**"Stoning" in the Qur'anic Balance - From Throwing Stones to Throwing Thoughts** 124](#_Toc204348646)

[**"Stoning" in the Qur'an - Dismantling the Myth and Killing Intellectual Terrorism** 126](#_Toc204348647)

[**10** **The Qur'an and the Children of Israel Series: From Ethnic Understanding to Conceptual Perception of Divine Traditions** 129](#_Toc204348648)

[**Al-Israa and the Personal Mi'raj: Reading Surah Al-Israa as a Roadmap for Us "Children of Israel"** 129](#_Toc204348649)

[**The Children of Israel in the Mirror of the Qur'an: From Narrow Ethnic Understanding to Comprehensive Human Cognition** 131](#_Toc204348650)

[**Linguistic shock: Why might we be the "Israelites" to whom the Qur'an speaks?** 133](#_Toc204348651)

[**"The True Muslim": The Qur'anic Antidote in the Face of the Shadows of the Children of Israel** 136](#_Toc204348652)

[**From Clay to Trustworthiness: "Humans", "Man", and "Israel" in the Qur'anic Composition of Backward Humanity** 140](#_Toc204348653)

[**"The true Muslim" is the path of salvation and the guiding compass** 142](#_Toc204348654)

[**The Revealed Revelation: The Book, the Torah, and the Gospel in the Face of Human Distortion and the Domination of the Qur'an** 145](#_Toc204348655)

[**Beyond the "People of the Book": "The Polytheist", "The Magi", and "The Sabians" in the Balance of the Qur'an and the Criterion of Survival** 148](#_Toc204348656)

[**Why the Israelites? Manifestations of Intellectual and Behavioral Shirk in the Qur'anic Model** 151](#_Toc204348657)

[**Those who have been guided" and "the Jews" in the Qur'anic perspective: from guidance to closure and polytheism of tradition** 153](#_Toc204348658)

[**The Christians" and "Ansar" in the Qur'anic Balance: From Supporting the Truth to the Shirk of Whims and Exaggerations** 156](#_Toc204348659)

[**The Seven Diseases: Dissecting Israeli Deviations in Our Behavior Today** 160](#_Toc204348660)

[**Between Saturday and Friday: How do we fall into the trap of "Sabbath people's tricks"?** 163](#_Toc204348661)

[**People of the Book in the Qur'anic Perspective: Transcending Labels to the Truth of the Concept** 165](#_Toc204348662)

[**Assets in the Qur'an: Manifestations of God's Verses in Creation and Formation** 167](#_Toc204348663)

[**The Children of Israel in the Mirror of the Qur'an – An Inexhaustible Human Lesson and a Lesson for All Humanity** 169](#_Toc204348664)

[**"Between the Concerns of the Message and the Challenge of the Pharaoh: An Updated Mention in the Journey of Moses and His People to Liberation"** 171](#_Toc204348665)

[**Ajla'l-Musa wa'humum al-risala: Qur'aan al-Jadida'ah al-'a'l-'a'a', "Wa'ma'a'l-ja'a'i'a', 'A'm'a', 'A'm'a', 'Wa'a'l'a', 'Wa'a'l'a', 'A'l-Qa'a'a', 'A'l-'A'm', 'Wa'l-Mu'a'l'a', 'Wa'a'l'a** **Erreur ! Signet non défini.**](#_Toc204348666)

[**The Coming Hour and the Pursuit of the Soul: The Hidden Truth in "The Hour Is Coming I Almost Hide It"** 173](#_Toc204348667)

[**"The Pharaoh" and Social Responsibility: Insights from Mr. Yasser Al-Adeerqawi's Lecture on the Story of Moses** 175](#_Toc204348668)

[**Manifestations of Human Deviance: A Reading of the Behavior of the Children of Israel in the Light of the Qur'anic Sunnah** 176](#_Toc204348669)

[**Conclusion of the series: The eternal lessons from the book of Exodus of the Qur'anic and the manifestations of the Divine Sunnah** 180](#_Toc204348670)

[**11** **Possessions in the Qur'an: Not Titles, but Attributes and Functions" (Part One)** 181](#_Toc204348671)

[**Introduction to the Qur'anic Fiqh of the Tongue** 181](#_Toc204348672)

[**Beings and Man in the Qur'an: The Relationship of Harnessing, Interaction, and Responsibility** 183](#_Toc204348673)

[**Stars in the Qur'an: From Cosmic Guidance to Verses of Understanding and Responsibility** 185](#_Toc204348674)

[**Findings in the Qur'an: A Key to Comprehensive Contemplation and Towards a Renewed "Qur'anic Fiqh of the Tongue" (Conclusion of Part One)** 187](#_Toc204348675)

[**Part Two: Animals in the Qur'an: Living Beings, Speaking Verses, and an Extension of the Contemplation of Great Beings** 189](#_Toc204348676)

[**"Don't They Consider?": Your Individual Responsibility to Understand the Qur'an** 190](#_Toc204348677)

[**The Wisdom of Proverbs Not the Appearance of Simile: Beyond the Qur'anic Proverbs (Donkeys, Dogs, and Pigs)** 190](#_Toc204348678)

[**Beyond the Substance: A Symbolic Reading of "Eating", "Drinking" and "Hunting" in the Qur'anic Balance** 192](#_Toc204348679)

[**The Concept of the Elephant in the Qur'an: Consciously Confronting Obsolete Thoughts** 194](#_Toc204348680)

[**The Concept of "Horses and Mules" in the Qur'an: Between Creativity and Obstacles** 195](#_Toc204348681)

[**The Dog in the Qur'an: Between Loyalty, Guarding and Gasping for Fancy** 196](#_Toc204348682)

[**Ants in the Qur'an: From Organization and Whispers to the Cry of Consciousness and the Logic of Contemplation** 197](#_Toc204348683)

[**Monkeys and Pigs in the Qur'an: Between the Outward Metamorphosis and the Inward Corruption** 201](#_Toc204348684)

[**The Concept of "Donkeys" in the Qur'an: Between Ignorance and Humility** 203](#_Toc204348685)

[**Ponder over the verses of "Like a mosquito" in Surah Al-Baqarah: Between Tradition and Renewal** 204](#_Toc204348686)

[**12** **Beyond the "Cow": Exploring the Connotations of "Cow" in Word Structure and Story Symbolism** 205](#_Toc204348687)

[**Camels in the Qur'an: From Matter to Meaning - A New Vision of the Concept of Divine Grace** 220](#_Toc204348688)

[**Camels as Verses of Contemplation: Lessons in Creation, Organization, and Harnessing** 221](#_Toc204348689)

[**The Animal of Animals in the Qur'an: From Material Livelihood to Comprehensive Cognitive Blessings** 223](#_Toc204348690)

[**The Nakah: From the Apparent Miracle to the Inner Verse** 224](#_Toc204348691)

[**"What the Seven Eats": From Forbidden Food to a Call to Innovation and Rejection of Inertia** 228](#_Toc204348692)

[**Bees in the Qur'an: Divine Revelation and Healing Honey – A Symbol of Blessed Production and Esoteric Inspiration** 231](#_Toc204348693)

[**Lice and Frogs: Verses of Humiliation and the Test of Tyrants** 233](#_Toc204348694)

[**The Concept of "Mobilized Reds" in the Qur'an: Fleeing from the Truth** 235](#_Toc204348695)

[**The locust in the Qur'an: a symbol of the "destructive sequence" and a sign of the impotence of tyranny** 237](#_Toc204348696)

[**Seven and Seven: Manifestations of Power and Order in the Qur'anic Discourse** 238](#_Toc204348697)

[**"Camels" in the Qur'an: Verses, Not Animals – The Implications of Deep Thinking in Surah Al-Ghashiya** 240](#_Toc204348698)

[**The Pisces in the Qur'an: The Symbol of "Containment of the Surroundings" and the Transformation from Darkness to Light** 243](#_Toc204348699)

[**The Raven in the Qur'an: The Silent Teacher between the Significance of Heavenly Inspiration and the Symbolism of Treating Evils** 246](#_Toc204348700)

[**Birds in the Qur'an: From Ababil Praise to the Logic of Esoteric Contemplation** 248](#_Toc204348701)

[**Flies in the Qur'an: A Symbol of Absolute Weakness and Existential Fragility** 250](#_Toc204348702)

[**The Spider in the Qur'an: The Symbol of "Weak Houses" and the Significance of Existential Weakness** 252](#_Toc204348703)

[**The Hoopoe in the Qur'an: A Symbol of Information, Insight, and Independent Individual Consciousness** 253](#_Toc204348704)

[**The Stick in the Qur'an: From the Inanimate Object to the 'Seeking Serpent' – The Symbol of the Living Divine Message and Its Transformative Power** 255](#_Toc204348705)

[**"The Bear" in the Qur'an: The Bears of the Worldly Life and the Erosion of the "Mansa" – A Reading of the Symbolism of Hidden Corruption and the Lessons of the Lesson** 257](#_Toc204348706)

[**The Butterfly in the Qur'an: The Symbolism of Fragility, Dispersion, and Aesthetic Transformation** 260](#_Toc204348707)

[**The Dinosaur in the Qur'an: The Absence of a Name and the Presence of Signification – From the Bears of the Earth to the Tales of Legends** 262](#_Toc204348708)

[**Germs and Microorganisms in the Qur'an: The Symbol of "Hidden Corruption" and the Penetration of Falsehood** 265](#_Toc204348709)

[**The Animal as a Symbol of Challenge and Miracles: Transcending the Paranormal to the Esoteric Sunnah** 267](#_Toc204348710)

[**Conclusion of the series "Animals in the Qur'an: Meanings and Meanings": A Continuous Journey in the Sea of Words and Symbols** 269](#_Toc204348711)

[**13** **The Series of Slaughter and Redemption in the Qur'an: Renewed Visions** 271](#_Toc204348712)

[**Slaughter and Slaughter in the Qur'an - Is it Blood or Meaning? Rereading "Separate and Sacrifice"** 271](#_Toc204348713)

[**"I see in a dream that I am slaughtering you" - the symbolism of sacrifice and transgression of the letter in the story of Abraham** 274](#_Toc204348714)

[**We redeemed him with a great sacrifice: the Qur'anic redemption and the transcendence of material sacrifice** 276](#_Toc204348715)

[**Series Conclusion: Slaughter and Redemption in the Qur'an: Renewed Insights** 278](#_Toc204348716)

[**14** **The series of halal and haram concepts in the Qur'an** 279](#_Toc204348717)

[**The Forbidden Between Fixed Eternity and Situational Flexibility: A Reading in the Light of Necessity and "Intelligence"** 280](#_Toc204348718)

[**Halal and Haram** 281](#_Toc204348719)

[**The Straight Path is Multi-Track** 282](#_Toc204348720)

[**Conclusion of the series: The Light of Guidance and the Paths of Guidance** 284](#_Toc204348721)

[**15** **Series Title: The White Hanifiyah: A New Reading of the Religion of Ibrahim as a Way of Life** 285](#_Toc204348722)

[**Why Ibrahim? The Secret of the Imamate and the Method of Nation-Building** 285](#_Toc204348723)

[**Hanifiyyah as a Research Method - Ibrahim's Rationality in the Face of Superstition** 287](#_Toc204348724)

[**"I see that I am slaughtering you" - the symbolism of sacrifice at the apex of the Abrahamic model** 289](#_Toc204348725)

[**Series Finale: Abraham is not in heaven, but every step of the way** 291](#_Toc204348726)

[**16** **"Moses in the Qur'an" series: From the throat machine to touching the truth** 291](#_Toc204348727)

[**"Take off your sandals." Beginning Requirement** 292](#_Toc204348728)

[**"Bahrain Complex". The journey of integration of consciousness** 294](#_Toc204348729)

[**"Go to Pharaoh." Editorial Mission** 296](#_Toc204348730)

[**"Show me how to look at you." The peak of longing and the shock of certainty** 298](#_Toc204348731)

[**Be the "Moses" of your time** 299](#_Toc204348732)

[**Conclusion of the "Moses in the Qur'an" series: From the throat machine to touching the truth** 301](#_Toc204348733)

[**17** **The Names of the Prophets in the Qur'an: Linguistic Treasures and Spiritual Mirrors in the Light of the Repetition System** 302](#_Toc204348734)

[**Introduction: Names with Messages and Building Secrets** 302](#_Toc204348735)

[**Examples of the Names of the Prophets: Linguistic Semantics, Spiritual Dimensions, and Reflections on the Bladder** 302](#_Toc204348736)

[**Conclusion: The Names of the Prophets An integrated linguistic and moral system** 307](#_Toc204348737)

[**18** **Series: The Straight Path - A Qur'anic Vision of Five Dimensions** 307](#_Toc204348738)

[**"The Straight Path". From the Secrets of Painting to the Depth of the Curriculum** 308](#_Toc204348739)

[**"Reflections" The Key to Insight to the Straight Path** 310](#_Toc204348740)

[**One Destination and Multiple Paths: The Spaciousness of the Straight Path** 311](#_Toc204348741)

[**The Road Map in Surah Al-Fatiha: Between the Blessed and the Angry and the Misguided** 312](#_Toc204348742)

[**"The Proper Path": The Approach to Justice and Community Legislation** 313](#_Toc204348743)

[**Conclusion of the series: The Light of Guidance and the Paths of Guidance** 313](#_Toc204348744)

[**19** **Series: "Al-Hamad Al-Mohammadi: From the Law of the Universe to the Method of Man"** 314](#_Toc204348745)

[**"Alhamdulillah"... God's Imprint in Creation: The Law of Abundance and Expansion** 315](#_Toc204348746)

[**"Muhammad"... Activating praise and bringing the nation to light** 316](#_Toc204348747)

[**Praise and thanks – from the cosmic order to the humanitarian response** 317](#_Toc204348748)

[**"Praise be to your Lord" - the integration of the approach in the concluding message** 321](#_Toc204348749)

[**"Alhamd Al-Muhammadi" Prayer - From Approach to Practice** 323](#_Toc204348750)

[**Al-Momen Al-Mohammadi - Data Expert and Al-Hamad Activator** 325](#_Toc204348751)

[**Duaa Al-Hamad Al-Muhammadi - The Art of Communicating with God Between Hope and Certainty** 327](#_Toc204348752)

[**20** **Essay series: "The Illuminated Words: A Journey of Contemplation on the Secrets of the 'Book' and 'Books' in the Qur'an"** 330](#_Toc204348753)

[**First article: The Key to Treasure: Why Should We Reconsider the Word "Book"?** 330](#_Toc204348754)

[**Second Article: When the verses speak of themselves: "That Book" in the openings of the surahs** 331](#_Toc204348755)

[**Third Article: A Documented Divine Constitution: The Meaning of the "Book" in the Verses of Judgments and Legislation** 333](#_Toc204348756)

[**Article Four: The Divine Records: The "Book" in the Context of Fate and Previous Nations** 334](#_Toc204348757)

[**The Fifth Article (Conclusion): An Invitation to Reflection: How to Read the Qur'an with New Eyes?** 336](#_Toc204348758)

[**21** **Articles Series: Contemplating the Verses of "Like a Mosquito" in Surah Al-Baqarah – Between Tradition and Renewal** 338](#_Toc204348759)

[**The prevailing interpretation of the proverb "mosquito" and its connotations (Al-Baqarah: 26)** 338](#_Toc204348760)

[**The Sinners and the Breaking of the Covenant – The Consequences of Turning Away from the Signs of Allah (Al-Baqarah: 27)** 339](#_Toc204348761)

[**Signs of Divine Power and an Invitation to Contemplation (Al-Baqarah: 28-29)** 340](#_Toc204348762)

[**New Interpretive Attempts at the Parable of the "Mosquito" – Analysis and Criticism** 340](#_Toc204348763)

[**"The Mosquito" as a Symbol of the Precision of Creation and the Effect of Easy Action – A Balanced Interpretive Consideration** 344](#_Toc204348764)

[**The basis of human creation: "Lead one to the other" (the marital relationship that is "some" of time and effort but creates a life and a nation).** 344](#_Toc204348765)

[**Accuracy of covenants and covenants: Breaking "some" of a covenant can lead to great corruption.** 344](#_Toc204348766)

[**The effect of the small verb: the look, the word, the easy taste (in the story of Adam and the Tree) are all "mosquito" verbs (subtle and small) but they have consequences.** 344](#_Toc204348767)

[**22** **Articles Series: The Tree of Meaning in the Soil of the Qur'an** 352](#_Toc204348768)

[**Beyond the Branch and the Leaf - Establishing the Curriculum to Understand the Symbolism of the Tree** 352](#_Toc204348769)

[**The Good Tree and the Evil Tree - The Constitution of Human Choice** 353](#_Toc204348770)

[**Adam's Tree – Anatomy of the First Psychological Conflict** 354](#_Toc204348771)

[**From Quarrels to Transfiguration - The Flexibility of the Qur'anic Symbol** 356](#_Toc204348772)

[**The Tree of Light - The Manifestation of Truth in the Heart and the Universe** 357](#_Toc204348773)

[**Rereading Qur'anic Concepts: A Vision Beyond the Letter to the Soul and Thought** 359](#_Toc204348774)

[**23** **Shirk in the Holy Qur'an: A Journey to a Deeper Understanding** 362](#_Toc204348775)

[**Necessary Shirk and Transgressive Shirk: A New Understanding of the Great Injustice** 362](#_Toc204348776)

[**Clarifications on the concept of transgressive polytheism and forms of coercion in society)** 365](#_Toc204348777)

[**Necessary (Doctrinal) Shirk and Distinction from Transgressive Shirk** 367](#_Toc204348778)

[**Shirk of Tradition and Shirk of Desire: Deviation from Tawheed** 369](#_Toc204348779)

[**The concept of disbelief in the denial of the divine self (atheism) and the difference between "associate with me" and "associate with God"** 371](#_Toc204348780)

[**Numbers in the Description of the Divine Self and the Negation of Shirk: Qualitative Implications** 374](#_Toc204348781)

[**24** **Essay Series: Contemplating the Concept of the Qur'an: A Journey from Letter to Truth** 376](#_Toc204348782)

[**Series Introduction: An Invitation to a New Sailing in the Surroundings of the Qur'an** 376](#_Toc204348783)

[**"The Qur'an" - The Essence of the Word and Beyond Reading** 377](#_Toc204348784)

[**"The Qur'an" and "The Qur'an" - Comparison between the External and the Hidden as a Method of Understanding** 378](#_Toc204348785)

[**The Qur'an - An Updated Remembrance for Every Age: The Renewed Meaning of the Word and the Vitality of Contemplation** 380](#_Toc204348786)

[**Dhu al-Qarnayn in the Qur'an: The Journey of Consciousness from the "Morocco" of Mystery to the "Knower" of Clarity** 381](#_Toc204348787)

[**Numbers in the Qur'an - A description of the process and the situation, not just a numerical count (an application to divorce and 'iddah)** 383](#_Toc204348788)

[**The Qur'an from Meaning to Building: The Journey of Revelation from the Heart to the Letter** 384](#_Toc204348789)

[**The difference between the "esoteric" symbolic interpretation and the secular interpretation of religious texts** 386](#_Toc204348790)

[**The Qur'an is a "saying" and not a "text": towards a deeper understanding of its linguistic system** 388](#_Toc204348791)

[**The Methodology of Contemplating the Qur'an: Between Adherence to the External and the Necessity of Diving into the Inner (A Critical Analysis of Ihab Hariri's Proposal)** 389](#_Toc204348792)

[**The Difference Between The Book And The Qur'an: A Detailed Study** 391](#_Toc204348793)

[**"And the moon split": When people are divided about the "gamble" of contemplation** 394](#_Toc204348794)

[**Series Finale: From Letter to Truth, An Invitation to a Never-Ending Journey** 396](#_Toc204348795)

[**25** **The Prophet: Who is he? Who are we? A journey to restore the prophetic concept from the historical text to the lived reality** 397](#_Toc204348796)

[**Introduction to the Comprehensive Series** 397](#_Toc204348797)

[**Article One: The Image Crisis - How Did Literal Understanding Contribute to the "Distortion" of the Prophet's Biography?** 398](#_Toc204348798)

[**Second article: A Prophet or a Messenger? Understanding the Foundational Roles in Revelation** 400](#_Toc204348799)

[**Third Article: "The Prophet is in Us" - A Journey to the Depths of Conscience and Consciousness** 401](#_Toc204348800)

[**Fourth Article: The Limits of Prophethood - Why Does the Knowledge of the Unseen Belong to God Alone?** 403](#_Toc204348801)

[**Article Five: The Key to the New Reading - Distinguishing between "Envoy" and "Messenger"** 405](#_Toc204348802)

[**Conclusion of the Comprehensive Series** 407](#_Toc204348803)

[**26** **Towards the Essence: An Analysis of the Gap between the Ethics of the Qur'an and the Reality of Muslims** 408](#_Toc204348804)

[**Introduction: A Crack Between Ideal and Reality** 408](#_Toc204348805)

[**Chapter One: Manifestations of the Moral Crisis** 408](#_Toc204348806)

[**Chapter Two: Analysis of the Roots of the Crisis** 409](#_Toc204348807)

[**Chapter Three: A Roadmap to Reform** 410](#_Toc204348808)

[**Conclusion: Return to the Essence of Moral Islam** 411](#_Toc204348809)

[**27** **The Stick in the Qur'an: The Basis of Truth and the Erosion of Illusions** 412](#_Toc204348810)

[**Series Introduction: The Journey of Uncovering Deep Meanings** 412](#_Toc204348811)

[**The Stick in the Qur'an (2): From the Shepherd's Tool to the Symbol of the Message and Divine Authority** 412](#_Toc204348812)

[**The Stick in the Qur'an (1): 'The Seeker Serpent' – Manifesting the Vitality of Truth in the Face of the Magic of Falsehood** 413](#_Toc204348813)

[**The stick in the Qur'an (3): 'Al-Mansa'ah' – the symbol of earthly support and its inevitable erosion before God's judgment** 415](#_Toc204348814)

[**Series Finale: What Stick to Lean On?** 416](#_Toc204348815)

[**The concept of heaven and rivers in the Holy Qur'an** 417](#_Toc204348816)

[**28** **Does God exist? Revisiting Cosmic and Subjective Evidence** 419](#_Toc204348817)

[**The Psychological Matrix - How Does Parenting Shape Our Reality?** 421](#_Toc204348818)

[**The Qur'anic Compass: The Decisive Distinction Between Obedience, Righteousness, and Satisfaction** 423](#_Toc204348819)

[**The Path to Liberation – From the Victim to the Responsible Self** 425](#_Toc204348820)

[**The Text Between Frequency and Distortion - Two Contradictory Readings of Obedience to Parents** 426](#_Toc204348821)

[**Synopsis: A Journey from Coding to the Responsible Self** 430](#_Toc204348822)

[**29** **Book Summary** 431](#_Toc204348823)

[**30** **Acknowledgments** 433](#_Toc204348824)

[**31** **References** 436](#_Toc204348825)

[**Index to the first volume** 439](#_Toc204348826)

[**Index to Volume II** 452](#_Toc204348827)

[**Index to Volume III** 462](#_Toc204348828)

**Index to Volume III**

[1 Introduction: "Changing the Concepts of Qur'anic Terminology as an Application of the Qur'anic Fiqh" **Erreur ! Signet non défini.**](#_Toc204032088)

[2 The Humanitarian Caliphate Project: The Purpose of Existence and the Tool of Investigation (Qur’an) **Erreur ! Signet non défini.**](#_Toc204032089)

[3 Rituals as Tools of Caliphate: Reunderstanding Prayer and Fasting **Erreur ! Signet non défini.**](#_Toc204032090)

[4 The Sound of Reality: How did the Qur'an address the early contemporaries and present its credibility? **Erreur ! Signet non défini.**](#_Toc204032091)

[5 The Concept of Worship in Islam: Comprehensiveness and depth beyond ritual **Erreur ! Signet non défini.**](#_Toc204032092)

[6 "We are" In the Holy Quran **Erreur ! Signet non défini.**](#_Toc204032093)

[7 "Husband" And"Couples" In the Qur'an: Beyond Biological Conjugation Towards Functional Partnership **Erreur ! Signet non défini.**](#_Toc204032094)

[8 Decoding (Women: 3) "Two, three and a quarter": Legislation for Takaful or a License for Polygamy? **Erreur ! Signet non défini.**](#_Toc204032095)

[9 "men" And"Women" In the Qur'an: Towards a functional understanding that transcends gender division **Erreur ! Signet non défini.**](#_Toc204032096)

[10 roots "Distortion" Historic: The Impact of Literal Understanding vs. Functional Understanding on the Image of the Prophet and Legislation **Erreur ! Signet non défini.**](#_Toc204032097)

[11 The Echo of the First Revelation: The Qur'an and the Establishment of Equal Human Dignity **Erreur ! Signet non défini.**](#_Toc204032098)

[12 Rereading the verse of the parties 37: From a story "Zaid and Zainab" distorted to the legislation to remove social embarrassment **Erreur ! Signet non défini.**](#_Toc204032099)

[13 "The Clear Tongue of the Qur'an": The Keys to Contemplation to Move Beyond Literal Understanding to Functional Meanings **Erreur ! Signet non défini.**](#_Toc204032100)

[14 From contemplation to application: Building a Society of Quranic Justice and Equity **Erreur ! Signet non défini.**](#_Toc204032101)

[15 "Don't follow the majority.": The Qur'an calls for the independence of the mind and the rejection of tradition **Erreur ! Signet non défini.**](#_Toc204032102)

[16 Interpretation of verses from Surah Maryam and Surah Al-Kahf **Erreur ! Signet non défini.**](#_Toc204032103)

[16.1 Interpretation of the verses of Surah Maryam (as a squeeze) **Erreur ! Signet non défini.**](#_Toc204032104)

[16.2 Interpretation of verses from Surah Al-Kahf **Erreur ! Signet non défini.**](#_Toc204032105)

[17 Al-Mulk: A Journey in the Inner Universe of the Qur'an - An Esoteric Reading with the Methodology of Ihab Hariri **Erreur ! Signet non défini.**](#_Toc204032106)

[18 Singing and singing between the jurisprudence of prohibition and the jurisprudence of life: A Renewed Reading of a Controversial Case **Erreur ! Signet non défini.**](#_Toc204032107)

[19 May God extend and the soldiers of God **Erreur ! Signet non défini.**](#_Toc204032108)

[20 Heaven Delegations: How does God speak to us in our time, and what does the resurrection of Christ mean today? **Erreur ! Signet non défini.**](#_Toc204032109)

[21 Divorce in the Qur'an: From a hasty word to an organized institutional process **Erreur ! Signet non défini.**](#_Toc204032110)

[22 Livelihood in the Qur'an: Between material giving and spiritual abundance **Erreur ! Signet non défini.**](#_Toc204032111)

[23 The Journey to the Heavens of Livelihood: Access Keys and Upgrade Barriers **Erreur ! Signet non défini.**](#_Toc204032112)

[24 Livelihood in the Qur'anic Perspective: From the Inevitability of Fate to the Law of Pursuit **Erreur ! Signet non défini.**](#_Toc204032113)

[25 "libra" And"fornication" – Understanding the Dysfunction of the Life System **Erreur ! Signet non défini.**](#_Toc204032114)

[26 Redefining Riba: From the charge of interest to the crime of disturbing the balance **Erreur ! Signet non défini.**](#_Toc204032115)

[27 The concept of riba: Between the Literality of the Text and the Essence of the Balance **Erreur ! Signet non défini.**](#_Toc204032116)

[28 "Paradise" And"Hell" – Existential situations we are living in now **Erreur ! Signet non défini.**](#_Toc204032117)

[29 "Skin" And"leathers" – Between the sensory envelope and the intellectual veil **Erreur ! Signet non défini.**](#_Toc204032118)

[30 Recitation in the Qur'an **Erreur ! Signet non défini.**](#_Toc204032119)

[31 A journey in the types of praise: Between Tongue, Thought and Action **Erreur ! Signet non défini.**](#_Toc204032120)

[32 The difference between interpretation, interpretation and contemplation **Erreur ! Signet non défini.**](#_Toc204032121)

[33 . Redefinition "Arabic" In the Qur'an: **Erreur ! Signet non défini.**](#_Toc204032122)

[34 . "Tongues" versus "Tongue": **Erreur ! Signet non défini.**](#_Toc204032123)

[35 Reinterpretation "Landing" And"Download": **Erreur ! Signet non défini.**](#_Toc204032124)

[36 Map of the human entity in the Qur'an: Soul, heart, heart, soul, and chest **Erreur ! Signet non défini.**](#_Toc204032125)

[37 The heart in the Qur'an: From Sense to Universal Consciousness and the Laboratory of the Human Entity **Erreur ! Signet non défini.**](#_Toc204032126)

[38 Revisiting the story of Naqa Saleh: Is it a miracle of an animal or a clear sign? **Erreur ! Signet non défini.**](#_Toc204032127)

[39 Beyond the Recitation: The Deep Meaning of the Word "Quran" The need for reflection **Erreur ! Signet non défini.**](#_Toc204032128)

[40 "women's" In the Qur'an: Between Touch and Sciatica **Erreur ! Signet non défini.**](#_Toc204032129)

[41 Copy that "Your Money" In the Qur'an: Between material wealth and intrinsic tendencies **Erreur ! Signet non défini.**](#_Toc204032130)

[42 referee" In the Qur'an: **Erreur ! Signet non défini.**](#_Toc204032131)

[43 Virgin Mary: A symbol of change and revolution over outdated concepts **Erreur ! Signet non défini.**](#_Toc204032132)

[44 as a squeeze: The Code of Qur'anic Knowledge and the Key to Contemplation **Erreur ! Signet non défini.**](#_Toc204032133)

[45 The New Concept of Copying in the Qur'an: Statement and clarification in lieu of removal and revocation **Erreur ! Signet non défini.**](#_Toc204032134)

[46 "The Mihrab" And"Wall" And"Treasure": Quranic symbols that go beyond craftsmanship to the horizons of knowledge **Erreur ! Signet non défini.**](#_Toc204032135)

[47 Meaning of the word "soul" In the Holy Quran **Erreur ! Signet non défini.**](#_Toc204032136)

[48 From Migration to Exodus: A Corrective Reading of the Concept of the Prophet's Exodus in the Light of the Qur'anic Language **Erreur ! Signet non défini.**](#_Toc204032137)

[49 Between God's Revelation and Human Interpretations: Where does the role of the mind lie? **Erreur ! Signet non défini.**](#_Toc204032138)

[50 Calling for a direct understanding of the Qur'an and pondering its verses **Erreur ! Signet non défini.**](#_Toc204032139)

[51 Interpretation of the verse 109 From Surah Al-Ma'idah: Does the Prophet Muhammad have the knowledge of the unseen? **Erreur ! Signet non défini.**](#_Toc204032140)

[52 In a world without books: Is the Qur'an still sufficient? **Erreur ! Signet non défini.**](#_Toc204032141)

[53 Qur'anists: A return to the original or a break with history? A Reading in the Dialectic of Method and Discourse **Erreur ! Signet non défini.**](#_Toc204032142)

[54 "Take off your sandals, white paper": The Methodology of Impartiality in the Contemplation of the Qur'an **Erreur ! Signet non défini.**](#_Toc204032143)

[55 The Concept of Life and the Hereafter in Islam: Man's Journey Between Annihilation and Survival **Erreur ! Signet non défini.**](#_Toc204032144)

[56 Expanding New Concepts in the Interpretation of the Qur'anic Verse: "May God kill the souls..." **Erreur ! Signet non défini.**](#_Toc204032145)

[57 A Look at the Universe and Man **Erreur ! Signet non défini.**](#_Toc204032146)

[58 Creation and Development **Erreur ! Signet non défini.**](#_Toc204032147)

[59 Copy that "Messenger" In the Qur'an: From Jibril Al-Amin to the Principle and the State in the Context of Islam of Values **Erreur ! Signet non défini.**](#_Toc204032148)

[60 Heaven and Earth: Beyond the apparent – Keys to Qur'anic Understanding **Erreur ! Signet non défini.**](#_Toc204032149)

[61 "The Seven Bladders" And"God" Internal: The Code of the Qur'an and the Compass of Certainty **Erreur ! Signet non défini.**](#_Toc204032150)

[62 "Beating in the ground": The Journey of the Mind and Soul to the Depths **Erreur ! Signet non défini.**](#_Toc204032151)

[63 "Corruption in the land": When the rope of contemplation is cut **Erreur ! Signet non défini.**](#_Toc204032152)

[64 Worship and Certainty **Erreur ! Signet non défini.**](#_Toc204032153)

[65 Intelligence and instinct: Foundation and Fuel **Erreur ! Signet non défini.**](#_Toc204032154)

[66 Names, Language, and Learning Basis **Erreur ! Signet non défini.**](#_Toc204032155)

[67 The Sultan and the Opening of the Gates of Heaven: The Power of Knowledge and the Humility of the Soul **Erreur ! Signet non défini.**](#_Toc204032156)

[68 Additional Concepts and Interpretations of Some Qur'anic Words (From a practical and ethical perspective): **Erreur ! Signet non défini.**](#_Toc204032157)

[69 Lying and intelligence: The veil of insight and the closing of the gates of heaven **Erreur ! Signet non défini.**](#_Toc204032158)

[70 Intuition and Experiences: Potential and environmental impact **Erreur ! Signet non défini.**](#_Toc204032159)

[71 Whispering and Khanas **Erreur ! Signet non défini.**](#_Toc204032160)

[72 Copy that "Beating in the ground" **Erreur ! Signet non défini.**](#_Toc204032161)

[73 The Concept of Marriage and the Difference Between Them **Erreur ! Signet non défini.**](#_Toc204032162)

[74 Between Marriage and Marriage: Decoding Quranic terms to establish a correct relationship **Erreur ! Signet non défini.**](#_Toc204032163)

[75 The concept of laughter and crying **Erreur ! Signet non défini.**](#_Toc204032164)

[76 The concept of people **Erreur ! Signet non défini.**](#_Toc204032165)

[77 Beyond the personal veil: An institutional reading of the concept of the Prophet, his wives and his wives **Erreur ! Signet non défini.**](#_Toc204032166)

[78 The Concept of Hunting in the Qur'an **Erreur ! Signet non défini.**](#_Toc204032167)

[79 The Righteous Remains: A concept that goes beyond the boundaries of remembrance to include the legacy of goodness for humanity **Erreur ! Signet non défini.**](#_Toc204032168)

[80 "Wa'min sha'rīr al-naaf'athāt fi'l-'aqa'dī": Between the originality of interpretation and the contemporaneity of the challenges **Erreur ! Signet non défini.**](#_Toc204032169)

[81 Stone Concept **Erreur ! Signet non défini.**](#_Toc204032170)

[82 The New Interpretations of Some Contemplators About the Qibla, Fasting and Prayer: **Erreur ! Signet non défini.**](#_Toc204032171)

[83 You are forbidden : **Erreur ! Signet non défini.**](#_Toc204032172)

[84 Grand Mosque **Erreur ! Signet non défini.**](#_Toc204032173)

[85 analysis "Al-Aqsa" **Erreur ! Signet non défini.**](#_Toc204032174)

[86 The Concept of Hagar: **Erreur ! Signet non défini.**](#_Toc204032175)

[87 Copy that" Orphan" And"The plate": **Erreur ! Signet non défini.**](#_Toc204032176)

[88 Foundations of the New Interpretation: And the creator of a verse "I'll be able to do it...." In Surat Al-Ahzab **Erreur ! Signet non défini.**](#_Toc204032177)

[89 Hell in the Quran **Erreur ! Signet non défini.**](#_Toc204032178)

[90 marrying (Faan al-Kihuwa maa ta'ab al-laakum min al-nissa'i) **Erreur ! Signet non défini.**](#_Toc204032179)

[91 fire (jahnam) **Erreur ! Signet non défini.**](#_Toc204032180)

[92 Slaughter (It's a matter of fact that you're going to be) **Erreur ! Signet non défini.**](#_Toc204032181)

[93 Asking for forgiveness: Deeper than just words.. A Journey to Reform the Mind and Purify the Mind **Erreur ! Signet non défini.**](#_Toc204032182)

[94 "Waaqaan aa'l-aa'a'l-'aa'a'i": Decoding Divine Sovereignty and Cosmic Order **Erreur ! Signet non défini.**](#_Toc204032183)

[95 "Wa'l-Qa'd'a'l-Qa'l-Qa'a'l-Qa'a'm": The Journey of Continuous Creation and Self-Formation in the Qur'an **Erreur ! Signet non défini.**](#_Toc204032184)

[96 Who is it "Humans" into "The human": A Journey of Consciousness and Conflict in a Contemporary Interpretation of the Story of Creation – In-Depth **Erreur ! Signet non défini.**](#_Toc204032185)

[97 The Concept of Hunting in the Qur'an: **Erreur ! Signet non défini.**](#_Toc204032186)

[98 Difference Between "Malika"، "Angels"And"Spirit": **Erreur ! Signet non défini.**](#_Toc204032187)

[99 The Kiss: From the direction of prayer to the compass of existential and intellectual life **Erreur ! Signet non défini.**](#_Toc204032188)

[100 The Grand Mosque and Al-Aqsa Mosque: The Journey of Consciousness from Established Tradition to the Farthest Horizon **Erreur ! Signet non défini.**](#_Toc204032189)

[101 "Middle Nation" As a Campaign of Responsibility: **Erreur ! Signet non défini.**](#_Toc204032190)

[102 Silliness in the Islamic heritage and the Holy Quran: A multifaceted concept **Erreur ! Signet non défini.**](#_Toc204032191)

[103 Copy that "East and West" **Erreur ! Signet non défini.**](#_Toc204032192)

[104 The Importance of Critical Thinking and the Pursuit of Knowledge: **Erreur ! Signet non défini.**](#_Toc204032193)

[105 Emphasizing the conceptual dimension of the Qur'an: **Erreur ! Signet non défini.**](#_Toc204032194)

[106 The relationship between the Arabic language and the language of the Qur'an: **Erreur ! Signet non défini.**](#_Toc204032195)

[107 Angels (Jibril and Mikael): **Erreur ! Signet non défini.**](#_Toc204032196)

[108 Overall Vision: **Erreur ! Signet non défini.**](#_Toc204032197)

[109 Dismantling "He didn't eat the seven": From forbidden food to a call to innovation **Erreur ! Signet non défini.**](#_Toc204032198)

[110 The Subject of Disbelief from a Qur'anic and Linguistic Perspective **Erreur ! Signet non défini.**](#_Toc204032199)

[111 "Don't follow the majority.": The Qur'an's explicit call for the independence of the mind and the rejection of imitation **Erreur ! Signet non défini.**](#_Toc204032200)

[112 Between blind imitation and following with insight: A Qur'anic Perspective on the Issue of Following Fathers **Erreur ! Signet non défini.**](#_Toc204032201)

[113 Disbelief in the Juggernaut: The Qur'an's call to liberate the mind from the power of coercion and imitation **Erreur ! Signet non défini.**](#_Toc204032202)

[114 The throne of your God **Erreur ! Signet non défini.**](#_Toc204032203)

[115 The regulator's interpretation of the concepts of "Believer"، "Believers"، "secure"، "Muslim"And"Muslims" In the Holy Quran **Erreur ! Signet non défini.**](#_Toc204032204)

[116 Detailed Concepts of Praise and Thanksgiving **Erreur ! Signet non défini.**](#_Toc204032205)

[117 In the name of God "The Merciful": Its deep meanings and impact on our lives **Erreur ! Signet non défini.**](#_Toc204032206)

[118 Reviving the country: Between the ruins of the self and the architecture of the soul **Erreur ! Signet non défini.**](#_Toc204032207)

[119 God's Words: Is it an audible voice or an inspiration and understanding? **Erreur ! Signet non défini.**](#_Toc204032208)

[120 God's Vision: Is it possible in this world? **Erreur ! Signet non défini.**](#_Toc204032209)

[121 Delivery Power: The Key to Inner Peace and True Success **Erreur ! Signet non défini.**](#_Toc204032210)

[122 From Wandering to Guidance: A Journey in the Concepts of Shirk and Tawhid **Erreur ! Signet non défini.**](#_Toc204032211)

[123 Towards a deeper understanding of polytheism: From idol worship to the trap of ideas **Erreur ! Signet non défini.**](#_Toc204032212)

[124 The heart in the Qur'an: The fan of contemplation and the engine of turning ideas to clarify meanings **Erreur ! Signet non défini.**](#_Toc204032213)

[125 "The dead" And "The Dead": Logical analysis and Qur'anic evidence in understanding "Spiritual Death" **Erreur ! Signet non défini.**](#_Toc204032214)

[126 Smashing Intellectual Idols: A Critical Reading of the Stories of the Prophets **Erreur ! Signet non défini.**](#_Toc204032215)

[127 Defining the basic concepts about Islam, faith and Sunnah **Erreur ! Signet non défini.**](#_Toc204032216)

[128 dawn: The Truth Is Revealed and Awareness Emerges.. A new reading in a verse "Quran Al-Fajr" **Erreur ! Signet non défini.**](#_Toc204032217)

[129 The Meaning of the Hour in the Qur'an **Erreur ! Signet non défini.**](#_Toc204032218)

[130 The Holy Quran: An inexhaustible running river.. A Reading on the Importance of Tracking the New Ones **Erreur ! Signet non défini.**](#_Toc204032219)

[131 dawn: The Truth Is Revealed and Awareness Emerges.. A new reading in a verse "Quran Al-Fajr" **Erreur ! Signet non défini.**](#_Toc204032220)

[132 Man and Humans in the Noble Qur'an: Towards a deeper understanding of the human being **Erreur ! Signet non défini.**](#_Toc204032221)

[133 Sensing the meanings, energy, sound and shape of letter names **Erreur ! Signet non défini.**](#_Toc204032222)

[134 Book Summary **Erreur ! Signet non défini.**](#_Toc204032223)

[135 Acknowledgments **Erreur ! Signet non défini.**](#_Toc204032224)

[136 References **Erreur ! Signet non défini.**](#_Toc204032225)

[Index to the first volume **Erreur ! Signet non défini.**](#_Toc204032226)

[Index to Volume II **Erreur ! Signet non défini.**](#_Toc204032227)

[Index to Volume III **Erreur ! Signet non défini.**](#_Toc204032228)

[138 Introduction to the project of digitizing the original manuscripts of the Holy Quran and the Six Books Series: The light of the mind and original contemplation **Erreur ! Signet non défini.**](#_Toc204032229)