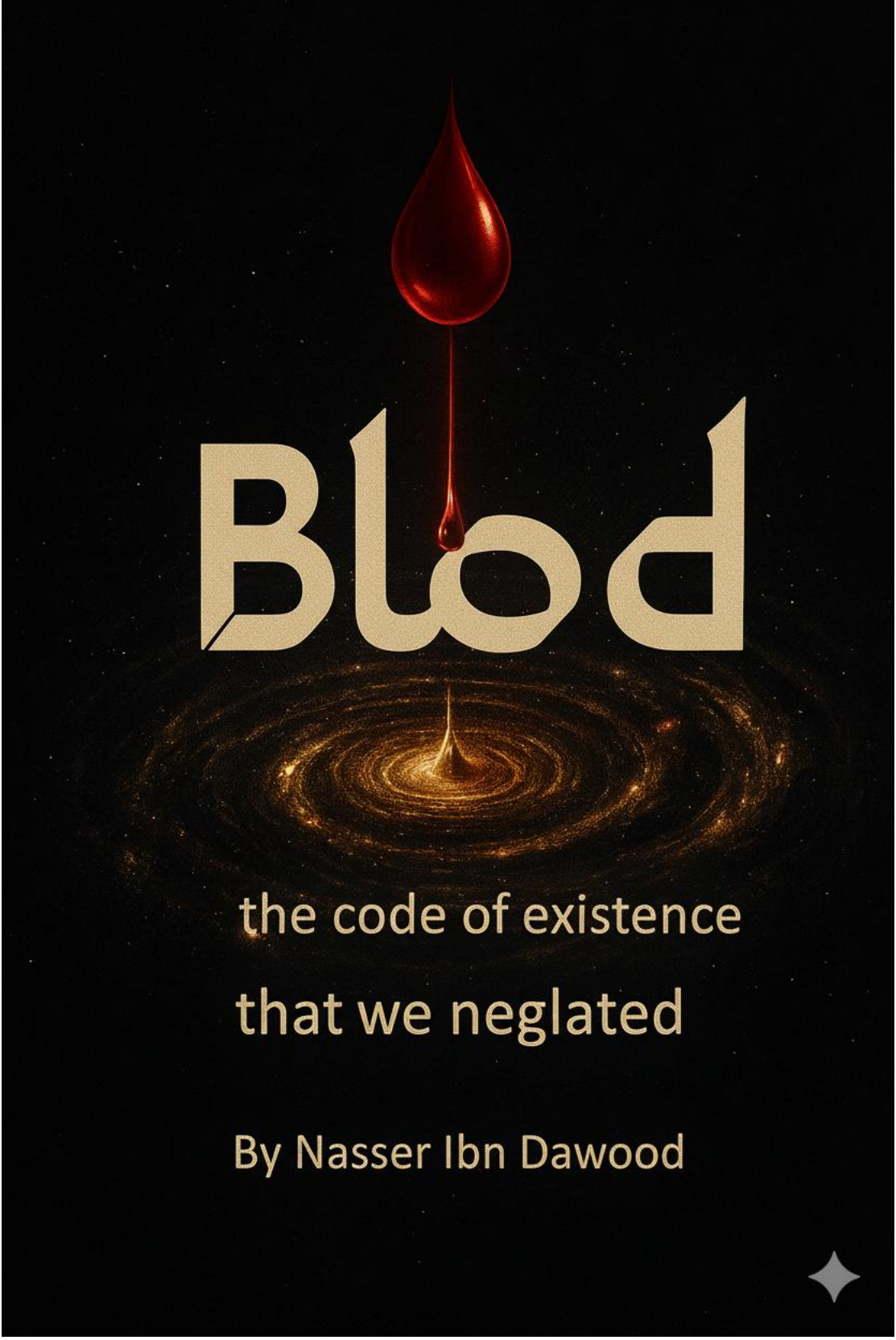




Blood

the code of existence
that we neglected

By Nasser Ibn Dawood



1 Introduction to the book: Blood - the code of existence that we neglected

What if a single word in God's Book held the key to understanding the entire universe? A word that appears in the context of strict prohibitions, in verses of the great creation, in stories of the prophets, and in descriptions of punishment and the Ascension. A word we read every day, yet pass over in passing, relegating it from the realm of legislation to the realm of custom, and then to the realm of oblivion.

This word is "**blood**".

We have always understood blood within two narrow frameworks: the framework of Islamic jurisprudence, as a forbidden, impure liquid that must be avoided, and the framework of medicine, as a red liquid that runs through our veins, carrying oxygen and waste. But could there be a third, deeper, and more comprehensive dimension? One that makes these red drops a mirror to the universe, an authentic model for every living system, and a code for understanding God's method in His creation and commands?

This book is not merely a jurisprudential contemplation of the ruling on blood, nor is it a scientific study of its components. It is a journey of reflection that begins with the decisive verse, delves into the depths of the Quranic language, ascends to the horizons of universal symbolism, and then returns us to our contemporary reality to present a framework for awareness and responsibility.

On this journey, we will discover that the word "blood" (d + m) is not just a name, but rather "the code of the completed guided path." We will see how this code is

manifested in the water cycle in nature, in the movement of the planets, in divine law, and in the Prophet's (peace be upon him) ascension to heaven. We will realize that the prohibition of blood was not intended to prevent us, but rather to protect us from tampering with the greatest "Sacred Mosque": the very system of life itself.

Together, we will answer the burning questions of our time: How do we deal with blood transfusions, vaccines, and genetic modification in light of this profound understanding? Who are the real "Gog and Magog" who threaten our lives today? And how do we transform the act of blood donation from a mere medical procedure into a sublime spiritual act of worship?

This book is an invitation to reread the Quran with the eyes of an alert heart, realizing that every letter carries energy, every word holds a secret, and every verse is a gateway to universal insight. It is an invitation to move from reading "What has God forbidden?" to understanding "Why has God forbidden?" and then to realizing "How can we preserve what God has sanctified?"

Watch with me in these pages how a single drop of blood may be the beginning of the path to understanding everything.

2 Thanks and appreciation

In the name of God, the most gracious, the most merciful

But if he is in hardship, let there be postponement until a time of ease. But if you remit it by way of charity, it is better for you, if you only knew. (Al-Baqarah: 280)

Gratitude that illuminates the path: Praise be to God who made wisdom the lost property of the believer, and gathered us with those who remind us of His verses.

At the conclusion of this intellectual journey, I extend my heartfelt gratitude to all those who lit a candle along the path of this work, making contemplation a bridge between hearts and minds.

- To those firmly grounded in knowledge: Great men who stood like mountains in a time of wandering. God blessed me with the abundance of their knowledge and the purity of their hearts, especially those who linked the depth of interpretation with the concerns of reality. They were the best heirs to the prophets.
- To new contemplators: Young people and scholars who transformed the Quran into a living dialogue. They didn't stop at its letters, but rather delved into its secrets, opening windows for us previously unknown. Thank you to those who insisted that the Quran be a book of life, not a shelf-life.
- To every participant with sincere intentions: Muslim or non-Muslim, agree or disagree, every letter written with the intention of seeking the truth is a struggle for the sake of God, and every constructive criticism is a mirror that illuminates the flaws in the work.

Collective contemplation: an obligation and a necessity

Collective contemplation of the Qur'an is a cumulative process that transcends individual boundaries. It is an Islamic obligation and a cultural necessity. When people gather to contemplate the Qur'an, they exchange knowledge, correct misconceptions, build a harmonious community, and transform understanding into action.

Why group meditation?

1. Sharing knowledge: Each contemplative adds their insight.
2. Correcting concepts: Dialogue reveals mistakes.
3. Encouraging commitment: Group contemplation motivates action based on the Qur'an.
4. Community Building: The Qur'an Unites Hearts.
5. Practical application: turning understanding into behavior.

{So give good tidings to My servants who listen to speech and follow the best of it. Those are the ones whom Allah has guided, and those are the ones of understanding.} (Az-Zumar: 17-18): This is the constitution of contemplation.

The importance of following new ideas from the contemplators:

Following up on new developments is essential to renew understanding, connect the Qur'an to reality, enrich Islamic sciences, and confront doubts.

How to track new:

1. Interactive platforms: bring together thinkers and disseminate their ideas.
2. Conferences and seminars: discuss new visions.

3. Books and magazines: publish modern interpretations.
4. Cooperation with universities: encouraging scientific research.
5. Use of technology: developing applications and employing artificial intelligence.

New tracking controls:

- Adherence to the internal rules of Quranic interpretation (harmony between verses).
- Relying on logical and common-sense evidence, avoiding incitement, extremism, and superstitions, and conforming to God's laws.
- Balance between old and new.
- Beware of sanctifying individuals: Our appreciation for scholars and contemplatives, whether they are from the early generations like the Four Imams, Bukhari, and others, or contemporary and modern scholars, should not devolve into a sanctification that elevates them above the level of fallible human beings. They are all human beings who make mistakes and are prone to errors. As the saying goes, "Everyone's statement is accepted or rejected except for the occupant of this grave" (referring to the Prophet, peace and blessings be upon him). Although religion is based on authentic transmission, reason is the basis of accountability and the tool for understanding, differentiation, and weighing. Therefore, we must sift and scrutinize all human statements and examine them against the scales of Islamic law and reason, so that we may follow the best and most truthful statements, in accordance with the Qur'anic approach: "Those who listen to speech and follow the best of it—those are the ones whom Allah has guided, and those are the ones of understanding." (Az-Zumar: 18) A sound understanding of religion depends on a balance between authentic transmission and clear reason, not on blind imitation or the sanctification of men.

Shakur Warfan:

I extend my gratitude to all who have enriched this work, from ancient and modern contemplators, to thinkers and researchers, both Muslim and non-Muslim. I believe that engaging with God's verses, with any sincere intention of seeking the truth, enriches the field of religion and knowledge.

(List of those who ponder the references)

(Note: The reference to the existence of a list of contemplators has been retained in the References section.)

I ask Allah to help me prepare a list of the contemplators who helped me acquire contemplation skills.

Finally:

I ask Allah to make this book sincerely for His sake, to benefit from it, and to grant us the ability to contemplate His Book and act upon it. All praise is due to Allah, Lord of the Worlds.

“Our Lord, accept from us. Indeed You are the Hearing, the Knowing.” (Al-Baqarah: 127)

I ask Allah to make this work sincerely for His sake, to reward everyone who contributed to it, and to open for us the doors of contemplation that will bring us closer to understanding His intention.

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4 Appendix: Excerpts from the book "Quranic Linguistics: A New Approach to Understanding the Text and the Manuscript"

4.1 New Integrated Methodological Summary for the Third Edition:

This book, in its third edition, presents the methodology of "Quranic Arabic Linguistics," a new and innovative vision for contemplating the Holy Quran, combining in-depth structural analysis with the principles of "Linguistic Zero Theory." This methodology aims to revolutionize how we engage with the divine text, moving from surface to depth, from fragmentation to unity, and from static sign to living image.

Introduction: The Crisis of Understanding and the Need for a New Approach

The methodology is based on diagnosing the crisis of understanding resulting from some traditional approaches that focused on the "diacritical mark" at the expense of meaning and image, leading to the fragmentation of the text and the death of its vitality. When the word "yatawarqub" (he waits) is parsed in the verse, "So he went out from it, fearful, waiting" (Ṭaraqubū), as a "raised present tense verb," the vivid psychological and visual scene is reduced to a static rule. Hence, the need for a new jurisprudence that redirects the compass from the "factor" to the "meaning" and the integrated image, proceeding from the fact that the Qur'an, in its clear Arabic, carries a precise and intentional internal system that interprets itself by itself.

The most important principles of the new jurisprudence of the Quranic language

This methodology is based on integrated principles derived from the structure of the Qur'an itself:

1. The Primacy of the Image and the Unity of the Text: Reading with the Eye of the Photographer
 - **Starting from the mental image:** Inspired by the "linguistic zero theory," the comprehension process begins by capturing the overall scene depicted by the verse before delving into the details of grammar.
 - **Text unity as a comprehensive system:** The belief that the Qur'an is an integrated structure whose parts explain each other is the cornerstone of the

approach. The danger of "partitioning" the text (those who have divided the Qur'an into parts), by separating words from their context, is the greatest obstacle to correct understanding.

- **the goal:** Moving from the question of the parser: "What is the parsing of this word?" to the question of the contemplator: "What is the complete picture that this verse paints?"

2. Foundational Code: Letters, Binaries, and Original Drawing

- **The essence of "letter names" and "duplicates":** The methodology views "letter names" as units that carry latent semantic potential. "**Al-Mathani**" (**letter pairs**) They are the basic structural units that reveal the deeper layers of meaning and the "kinetic meaning" of the word, thus negating complete synonymy.
- **Reference to manuscript evidence:** Considering the Ottoman script in older manuscripts as an important witness may reveal additional nuances and messages that enrich understanding and challenge traditional readings.

3. Living and Dynamic Language: A Cinematic Reading of Meaning

- **Cinematic Reading (Video):** Verbs in the Qur'an are not read as discrete units of time, but rather as a camera depicting a moving scene, as in the verb "walk" in the verse, "Then one of the two came to him, walking shyly," which represents a close-up shot (Zoom In) that focuses on the form of the coming.
- **Dynamics of meaning:** Every Quranic word carries a unique semantic imprint, and its precise meaning is determined by its dynamic interaction with its verbal, thematic, and historical environment (the context of its first revelation).

4. Structural intonation: the music inherent in the structure of a text

The phonetic miracle of the Qur'an is not limited to the art of "Tajweed" added by the reader, but rather it is an integral part of the structure of the text, and is manifested in **Bell of words** ("They cry out"), and **rhythm of syllables**, and **harmony of sounds**.

5. Control Methodology: Self-Clarification and Conscious Interaction

- **Self-disclosure:** The Qur'an is the first and highest source for understanding oneself, and the rules for understanding it are derived from within it.
- **Contextual focus:** The meanings of letters and pairs are precisely determined within the context with its multiple dimensions.
- **Reason, objectives and reality:** Emphasizing the role of the conscious mind in applying the methodology, and the necessity for understanding to be

consistent with the overall objectives of Sharia, to find resonance and credibility in reality, and to be able to address contemporary challenges.

Effectiveness of the methodology and a call for development

This jurisprudence is not limited to theory, but rather it strongly demonstrates its effectiveness through **130 successful applied subjects**. It demonstrates the method's ability to open new horizons of understanding, reveal astonishing structural interconnections, and resolve previous interpretive problems. Despite this success, the book calls on researchers and contemplators to contribute to this effort, using modern scientific tools, to subject these promising hypotheses to further scientific scrutiny and expand their scope of applications.

Conclusion: A call to activate systematic contemplation

This new jurisprudence, which combines precise structural analysis ("mathānī") with aesthetic and cognitive appreciation of image and intonation ("zero theory"), is not just a theory but a call to action. It seeks to free the mind from inherited rules, transforming the reader from a passive recipient into an active participant who engages with the image, sound, and movement of the Qur'anic text, making contemplation of the Qur'an an ongoing journey toward a more authentic understanding of God's timeless message.

4.2 Keys to Deep Linguistic Structure: Letters and Duals

4.2.1 The duals "letter pairs": the hidden system of the word

Introduction: What's behind the triliteral root?

While traditional linguistics considered the triliteral root to be the basic morphological and semantic unit of the Arabic word, a deep contemplation of the clear Quranic language, especially in light of the verse: "And We have certainly given you seven of the oft-repeated verses and the great Quran" (Al-Hijr: 87), reveals a deeper and more authentic system: the system of "**Al-Mathani**" Or "**literal pairs**". These pairs are not merely components of letters, but rather the essential structural units and hidden order that governs the formation and meaning of words in the Holy Quran, and they are the key to understanding the profound structure of God's words.

A. Definition of Mathani and its importance:

1. What are the duals?

- **language:** Mathani is the plural of Mathna, and it means what is two by two, or what is repeated, doubled, folded, and carries a hidden or opposite meaning.
- **Technically, “in the jurisprudence of the Qur’anic language”:** she **literal pairs** Or “binary roots” if you will, which form the basic nucleus of Quranic words, “such as: Q/L, A/L, S/L, H/M, S/R...”. Each pair of them carries **Original meaning** Relatively constant, it can be deduced from the interaction of the meanings of its letters “as detailed previously” and through **Comprehensive induction** Because it appears in different words throughout the Holy Quran.

2. The Quranic origin of deriving meanings:

In confirmation of the “verbal approach” methodology, the meanings of the “mathani” literal pairs are not imposed externally or intuitively, but are primarily derived from within the Holy Qur’an itself.

- Deduction mechanism:
 - **Letter interaction:** Understanding the meanings inherent in each of the two letters of the pair "based on single letter analysis".
 - **Comprehensive Quranic induction:** Track and study **All occurrences of this letter pair** "Muthanna," in its original and reversed order, is found in the roots of various words (triliteral, quadriliteral, and quintiliteral) throughout the Holy Quran. This study involves observing the shared, related, or contrasting contexts and meanings in which this pair appears. "This may require significant research effort and possibly computational tools to help track and analyze this vast amount of linguistic data."
 - **Determine the original fixed meaning:** Based on this systematic induction, it is concluded that: **The original, pivotal, and relatively fixed meaning** For each letter pair, this denotation represents the "greatest common denominator" of the meanings that this pair contributes to the different words.
 - **Analysis of the inverse and the reciprocal:** Understanding the meaning of the inverted pair "like L/Q as opposite to Q/L" through the same process of induction helps illuminate and define the meaning of the original pair more precisely, often by contrast, complementarity, or indicating an opposite direction of the same process.
- **Hidden system:** These "mathani" and their connotations derived from the Qur'an constitute a hidden but systematic semantic system that governs the construction and meaning of words. This is the fundamental key to understanding the deep structure of the Qur'an and interpreting its words structurally, beyond their superficial lexical meaning.

- The importance of this clarification:
 - **Raise objectivity:**Emphasizing that the meanings are derived from the Qur'an through systematic induction lends a higher degree of objectivity to the approach than relying solely on abstract or intuitive analysis of letters or limited examples.
 - **"Theoretically" verifiable:**Although the process of induction is arduous and requires setting clear criteria, it is a process whose steps can theoretically be traced, and whose results can be verified and reviewed.
 - **Affirming the centrality of the Qur'an:**It reinforces the idea that the Qur'an is an integrated system whose parts explain each other even at the level of its deep dualistic literal structure.
- 3. **Why "Mathani"?**Because these pairs:
 - **It is repeated and overlapped.**They are repeated, interact, and overlap with other pairs or single letters to build three-, four-, and five-letter words, forming a complex network of interconnected meanings.
 - **It is dualized as "turned over and over":**The inverted pair "like L/Q reverse L/Q" often carries a corresponding, complementary, or opposite meaning, which enriches the meaning and reveals its different dimensions.
 - **It is folded and carried hidden.**It represents the deep or folded structure of the word, which requires systematic contemplation to uncover it and reveal its latent meaning.
- 4. The importance of the dual:
 - **The original structural foundation:**They are the true essential units upon which the construction of words and meanings in the clear Quranic language is based, and they are older and deeper than the trilateral root.
 - **Key to deep meaning:**Understanding the semantics of the duals opens the door to understanding the original and kinetic meaning of words, going beyond the idiomatic or dictionary meaning.
 - **Revealing hidden relationships:**It helps reveal subtle and interconnected relationships between words that share the same letter pairs, even if their apparent trilateral roots differ or appear distant in surface meaning.
 - **Transcendence of synonyms:**It shows how each word has its own dual structure that gives it a unique and precise meaning that negates the possibility of perfect synonymy with another word.
 - **The basis of the "Seven Mathani":**These letter pairs and their meanings represent the raw material to which the "seven oft-repeated" verses in the verse of Al-Hijr may refer, which, according to

this approach, represent the origins or basic types of letter pairs upon which the Noble Qur'an is built.

B. Mechanism for decomposing the trilateral root into its two parts "for the purpose of study":

The traditional understanding of the trilateral root may obscure a deeper dual structure. The "Fiqh al-Linguistics of the Qur'an" approach proposes a mechanism for decomposing the trilateral root "H1 H2 H3" into its overlapping letter pairs as a tool for reflection and uncovering levels of meaning. This is not a morphological derivation process in the traditional sense, but rather **semantic analysis tool**.

1. Basic decomposition into two complementary pairs:
 - **Proposed mechanism:** The initial rule (as in the third method above) is to decompose the triplet "H1 H2 H3" into its pairs. **H1 H2** and **"h2 h3"** This decomposition represents the overlap of two pairs that share a middle letter.
 - **Example: "created" "created"** It is viewed as a product of the dual reaction. "vinegar" "With Muthanna" **L Q**.
 - **Example "palace" "QS R"**: It is viewed as a product of the dual reaction. "He told" "With Muthanna" **S R**.
2. **Exploring other possibilities for deconstructing "contemplation"**:
 To deepen the analysis and explore all the structural and semantic possibilities, other deconstructions of the trilateral root can be tried, with the awareness that the basic deconstruction "1-2 and 2-3" may often be the most structurally powerful:
 - **Decomposition "H1 + H2 H3"**: Separate the first letter and consider the last two letters as one pair. "As in the fifth method above."
 - **Example "Majj"**: It is viewed as a product of a reaction. **"M"** with **"Shj"**.
 - **Disassembly "H1 H2 + H3"**: Separate the last letter and consider the first two letters as one pair. "As in the fourth method above."
 - **Example "Majj"**: It is viewed as a product of a reaction. **"not"** with **"C"**.
 - **Disassembly "H1 H3 + H2"**: Less common structurally is considering the first and last letters as double letters mediated by the second letter. This may be useful in some roots where there is a strong connection between the first and third letters.
 - **Example: "swim"**: It may be viewed as a reaction product. **"Sah"** With mediation **"B"** To explore the relationship between "swimming" and the meaning of wide movement "sah" in an aquatic or spatial medium "ba".
3. Integration of meanings and derivation of levels of meaning:
 - The overall meaning of the word is understood through the integration and interaction of the meanings of the extracted pairs and

the meaning of the single letter in the second and third cases of decomposition.

- Each dismantling mechanism may shed light on **A different level of meaning** Or **A particular aspect of kinetic significance** For the word. The basic decomposition "1-2 and 2-3" may refer to successive or integrated stages of a verb or adjective, while other decompositions may refer to other aspects such as the instrument, the medium, the result, or the dominant quality.
- Example: "created" "created"
 - **Disassembly "Vinegar + Leak"**: As mentioned, it refers to the preparation and then the display.
 - **Disassembly "K + L"**: It may focus on the state of 'concealment' or 'absence' 'kh' followed by 'meeting' and 'appearance' 'lq'.
 - **Disassembly "Value + Q"**: It may focus on "preparation" "khal" ending in "power" or "decision" or "doing" "q".
 - **Disassembly "Kh + L"**: It may focus on "forcefully creating" "creating" associated with "softness" or "communication" or "necessity" "for". This is a less intuitive deconstruction.
- **the goal**: It is not necessary to find a "single correct meaning" from each deconstruction, but rather to use these mechanisms as tools for exploration. **semantic richness** For the Quranic word and **The multiple dimensions of its kinetic meaning**...and how these meanings are formed from the interaction of the smaller structural units, "the pairs and the single letters."

4. The need for research and verification:

These mechanisms remain **Ijtihad tools** It requires a broad and systematic application of the roots of the Qur'an and verification of its consistency and effectiveness. Most importantly, it is necessary to establish clear rules for determining **The meanings of the literal pairs "Al-Mathani" themselves** through **Comprehensive and systematic Quranic induction** This is the basis on which the objectivity of the analysis is built.

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

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

- **"Seven"**: It does not necessarily mean the mathematical number seven, but rather it is a symbol of perfection, completeness, and organized multiplicity "as in seven heavens, seven seas..." It refers to a basic and complete set of **"types" or "origins"** The letter pairs that form the basic structural framework of the Quranic language.
- **"From the Mathani"**: "Al-Mathani" are the same literal pairs, and "min" here is explanatory or partial; that is, these seven "complete" origins are **Of the**

dual gender They represent its basic templates, and are not necessarily exhaustive of all possible pairs in the Qur'an.

- **"And the Great Qur'an":** The waw here is explanatory or a conjunction; that is, these seven pairs "with their roots, branches, and interactions" are **The essential structural foundation** Which the Great Qur'an is composed of, with its words, system and miracle.

a summary:

Mathani ("literal pairs") are the hidden system and the authentic structural foundation of words in the Quranic Arabic language. Understanding them and analyzing how they interact and integrate—especially within the trilateral root through various deconstruction mechanisms as a tool for reflection—is key to delving into the depths of Quranic meanings, uncovering the subtle relationships between words, and realizing the structural and semantic miracle of God's word. It is a call to transcend the traditional view of roots and words and explore the profound dual structure indicated by the Quran itself in its verse, "seven oft-repeated."

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

1. **Exceeding root limits:**

The dual system and word structure are not limited to trilateral roots. Words with more than three letters (quadrilaterals, quintilaterals, etc.), and even names thought to be of foreign origin, such as many prophet names or place names like "Jahannam," can and should be analyzed and their internal structures studied according to this methodology to reveal their harmony with the Quranic system.

2. **First step: Find the compound "Compound Analysis First":**

- **methodology:** Before directly decomposing the word into its letter pairs, the first step is to examine the possibility that the word **compound word** It consists of two or more units, each with a recognizable meaning within the Quranic language or deep-rooted Arabic. This possibility is being studied first because it may provide a more direct and clear structural interpretation.
- **Application:**
 - **Example "Ibrahim":** The possibility of its composition is first considered. **"Ibra"** Meaning of disavowal and abstention + **"Hmm"** In the sense of wandering, contemplation, and spiritual thirst. If this deconstruction gives a profound and harmonious meaning to the character of Abraham and his message in the Qur'an (which it appears to be), this is the first and most direct level of structural analysis of the name.
 - **Example: "Hell" "J H N M":** The possibility of its composition is first considered. **"Ja"** + **"moist"**.

- **"Ja":**It may be linguistically related to “direction” (direction and place) or “gloom” (roughness and frowning of the face). It may refer to:**A specific, intended destination or state of severity.**
- **"damp":**It may be related to “namm yanmu” meaning continuous increase and spread “like the spread of fire or the growth of torment” or from “nameema” “the continuous transmission of words and corruption”. It may refer to a **state of persistent, growing, and spreading torment or evil.**
- **Possible compound meaning:**"Hell" becomes"**A state or condition of persistent, growing, and spreading torment and evil**"Or"**The side of the roughness and continuous growth of "fire and torment"**"This complex meaning seems highly consistent with the Quranic description of Hell as a place of perpetual and increasing torment. This analysis demonstrates how the name, even if it has origins in other languages, was employed and chosen in the Quran to convey its meaning through its harmonious structure within the Quranic system.

3. Step 2: Cystoscopy (if necessary or to increase depth):

- **the condition:**If the analysis of the initial structure does not yield a clear or convincing result, or if the contemplator wants to delve into deeper layers of the structure, one resorts to decomposing the word (whether it is clearly compound or not) into its overlapping “dual” letter pairs, as explained previously, “such as decomposing “Ibrahim” into “ab” + “br” + “ra” + “ah” + “hi” + “yam”... or “Jahannam” into “jah” + “hen” + “nam” ...”.
- **the goal:**This level of analysis aims to uncover finer structural relationships and understand how the interactions of smaller letter pairs contribute to shaping the overall meaning of a word, even if the word is originally compound. This level may reveal deeper semantic harmonies.

4. **Methodological summary:**

Dealing with long words or words that are thought to be foreign goes through two basic stages:

- **Firstly:**Try to break it down into larger components, "compound words," with recognizable meaning.
- **secondly:**"If the first one fails or to further delve deeper" break it down into its smaller building blocks "duads/letter pairs" and study their interactions.

This systematic arrangement prioritizes larger, more obvious structures before moving on to smaller, more subtle ones, and allows for a multi-layered

understanding of the Quranic word, emphasizing that even seemingly foreign names have been fully integrated and fused within the miraculous linguistic and semantic system of the Holy Quran, such that they carry their meaning from their internal structure.

1. **Root limit exceeded:**

The Mathani system is not limited to trilateral roots. Words with more than three letters (quadriliteral, quintiliteral, etc.), and even names thought to be of foreign origin, such as many of the names of prophets mentioned in the Quran, can and should be analyzed and their structure studied according to this methodology by breaking them down into their constituent letter pairs (the Mathani).

2. The proposed dismantling mechanism is "Ijtihad":

- **The four-letter words "H1 H2 H3 H4":** It can be decomposed into overlapping pairs such as "H1 H2" + "H2 H3" + "H3 H4", or separate pairs such as "H1 H2" + "H3 H4", or other structural possibilities. The goal is to search for "dual" pairs whose meanings are known from Quranic induction and observe how they interact to form the meaning of the quadriliteral word.
 - *Example:* "Zalzala" "Z L Z L" = "Z L" + "L Z" + "Z L". The repetition of the dual "Z L" and its inverse "L Z" may indicate a strong, turbulent, and repeated back-and-forth movement.
- **The five-letter words "H1 H2 H3 H4 H5":** It can be decomposed into more complex nested pairs: "H1H2" + "H2H3" + "H3H4" + "H4H5", or other combinations such as "H1H2H3" + "H4H5" where the ternary part is decomposed first and then the binary part.
 - *Example:* "Ibrahim" "A B R A H Y M" - assuming it is analyzed as an Arabic word or completely Arabized within the Qur'anic system:
 - You can try breaking it down into pairs: "A B" + "B R" + "R A" + "A H" + "H Y" + "Y M".
 - Or break it down into more meaningful syllables if they can be linked to known roots: "Ibra" + "Hem" as suggested previously, then analyze each part in its pairs.
- **Foreign words:** The basic premise here is that the Quran, being "clear Arabic," has absorbed these names and "Arabized" them not only phonetically but also within its structural and semantic system based on the Mathani. Consequently, their letters are treated as Arabic letters, subject to the same mechanism of deconstruction and analysis to derive a meaning that resonates with the Quranic context of the character. This opens the door to a new understanding of these

names that transcends their historical origins in other languages and links them directly to the Quranic message.

3. The purpose of disassembly:

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

Application models (with a focus on the disassembly mechanism as an example):

1- Adam "A.D.M."

- **Possible dismantling:** "A" + "A D" + "D M" / or "Ad" + "Dm" / or "A" + "Dm"...
- Bilateral analysis (example):
 - "A A": the beginning, the initial appearance, the connection "with the divine command?"
 - "AD": performance, coming, being "on the ground?"
 - "DM": permanence, continuity, matter "dirt/blood?"
- **Compound meaning:** Its decomposition may refer to the first divine beginning "A A" that led to the continuous and permanent physical existence "AD" "DM" on Earth. Its name links it to its origin from the earth's crust "Dm" and the beginning of creation "A/AD" and its honor and continuity.

2- Idris "D.R.S":

- **Possible dismantling:** "E D" + "D R" + "R Y" + "Y S"...
- Bilateral analysis (example):
 - "DR": management, knowledge, deep understanding "from study and knowledge".
 - "YS": ease, sovereignty, directed movement. "Who walked?"
- **Compound meaning:** His name may refer to the character who began "E D" with deep study, understanding and planning "D R" which led to his elevation, sovereignty and easy movement "Y S" on the path of knowledge and guidance. ﴿And We raised him to a high station﴾.

3- Ibrahim "A B R H M": It was previously detailed with a proposed analysis of "Ibra" + "Hem".

- Application of binary disassembly "as a different example":
 - "B.R.": Innocence, appearance, blessing.
 - "R H": fear, hidden guidance, walking "Rahwan".

- "H Y": guidance, being, wandering (may overlap with the analysis of "Him").
 - "Y M": sea, knowledge, water, completion.
 - **Compound meaning "possibility":** Its deconstruction may point to a character who began "A B" by disavowing and revealing the truth "B R", and proceeded with guidance and awe "R H" towards guidance and devotion "H Y", arriving at complete knowledge and certainty "Y M". This analysis, although subjective, attempts to link the structure of the name to its journey from disavowal of polytheism to certainty in God.
- 4- Ismail "A S M Y L":
- **Possible dismantling:** "A S" + "S M" + "M A" + "A Y" + "Y L"... / Or "Isma" + "Ail"? / Or "Sama" + "Il"?
 - Dual analysis "example of sama' + il":
 - "S M A": hearing, responding, and obedience.
 - "A Y L": referring to "El" "God in ancient Semitic languages", or the height and purpose.
 - **Compound meaning:** "The All-Hearing/Responsive to God/to the highest purpose." This is in keeping with his response to the command to slaughter and God's response to his parents' prayers. "So when they had both submitted and he laid him down on his forehead."
- 5- Moses "M.W.S.":
- **Possible dismantling:** "M and" + "and S" + "S".
 - Bilateral analysis (example):
 - "M W": May be related to water or origin.
 - "W S": the capacity, the latent power, the whisper "that he faces".
 - "S": striving, goal, sovereignty "over Pharaoh".
 - **Compound meaning:** His deconstruction may refer to the character who emerged from the water/origin "M W", with latent power "W S", and sought a higher purpose and the attainment of sovereignty by right "S Y". His name is linked to the story of his being pulled from the water and his role as savior and leader.

Conclusion: The Names of the Prophets: A Complete Linguistic and Semantic System

Deconstructing the names of the prophets into their basic "pairs," even those that appear to be quintuplet or foreign, reveals a precise linguistic system and profound meanings that resonate remarkably with the Quranic context of their stories and messages. This confirms that these names are not merely historical designations passed down, but rather are an integral part of the linguistic and cognitive fabric of

the Holy Quran, "Arabized" and integrated within its structural system based on pairs to accurately reflect the essence of their personalities and messages.

This approach calls us to reconsider the names of the Quran, not just the names of the prophets, but all words, considering them miraculous linguistic structures that contain within their literal composition secrets and meanings awaiting those who contemplate them to discover them. It affirms that every letter and every letter pair in God's Book has its own place, meaning, and purpose.

4.2.2 The Disjointed Letters: Symbols of the Dual Verses and the Architecture of the Surahs

Introduction: Code or Keys?

The disconnected letters at the beginning of some surahs—"Alif, Lam, Ra, Kaf, Ha, Ain, Sad, Ha, Meem, Qaf, Nun, ..."—remain among the most questionable Quranic phenomena. Are they merely mysterious symbols whose secret is known only to God? Or do they carry connotations and meanings that can be accessed by the contemplator? Within the framework of Quranic linguistics, we move away from traditional interpretations that often border on confusion or far-fetched interpretations, and present a new vision that considers these letters not as an obscure code, but rather **Keys and symbols that point to the deep dual structure of the surah.**

A. The disconnected letters as clear verses:

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

B. The disconnected letters as symbols for the duals:

The central insight here is that each syllable (or group of syllables) is a symbol that refers to a specific set of "mathani" (letter pairs). This set of mathani is the one that:

1. **Dominates the surah:** It is repeated strikingly in the roots of the key and pivotal words of the Surah.
 2. **Its "architecture" defines:** It forms the structural basis for the main themes, sequence of ideas, and distinctive linguistic style of the surah.
- Examples:

- **"pain"**: It symbolizes the group of pairs that focus on issues of faith (M/N), revelation and the Book (K/T), and connection and command (A/L, L/M), themes that dominate the surahs that begin with them (Al-Baqarah, Al-Imran...).
- **"Alr"**: It symbolizes another group of pairs related to the message and prophecy "R/S/L", vision and lordship "R/A/Y", and wisdom and judgment "H/K/M", and they are the main themes in the Surahs of Yunus, Hud, Yusuf, Ibrahim, and Al-Hijr.
- **"father-in-law"**: A third group is associated with praise, mercy, life (H/M), sovereignty (M/L/K), revelation, and the Book, which are prominent themes in the surahs that begin with them.

C. How do the letters work as keys?

- **Title or key**: The disconnected letters serve as a title or key for the contemplator, directing his attention to the letter pairs "mathani" and the main themes that the surah will focus on.
- **Linking tool**: It helps to understand the hidden connections between the surahs that begin with the same disconnected letters, and to reveal the thematic and structural unity between them.
- **A guide to contemplation**: It encourages the analysis of the words of the Surah through the pairs symbolized by the disconnected letters at the beginning.

a summary:

The disconnected letters at the beginnings of the surahs are not intractable puzzles, but rather they are... **Divine symbols and construction keys** Refers to the hidden system based on **Mathani "literal pairs"** It is a guide for the contemplator to understand the "architecture" of the surah and its basic themes, revealing another aspect of the structural miracle and amazing harmony in the Book of God Almighty. Understanding this relationship between the separate letters and the paired letters opens entirely new horizons for contemplating the Holy Quran.

4.2.3 Kinetic meaning: the essence of the Qur'anic meaning

Introduction: What is behind the static meaning?

Are words merely rigid templates bearing fixed, technical meanings defined in dictionaries? Or are they living beings, carrying energy, movement, and influence that reflect the reality of the term and the dynamism of existence? The jurisprudence of the Arabic Qur'anic language, based on the intentional principle and its focus on the dual structure, presents the concept **"kinetic meaning"** As the

essence of the Qur'anic meaning, it is an understanding that goes beyond the static and superficial meaning to reveal the dynamic and influential dimension of the word.

A. Definition of kinetic meaning:

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

B. The importance of kinetic meaning:

- **Reveal the true meaning:** It helps to understand the deeper, more authentic meaning intended by God Almighty, which may differ from the superficial or common conventional understanding.
- **Realizing universal interconnectedness:** It links the Qur'anic word to cosmic and dynamic truths and laws, and shows how the language of the Qur'an reflects the order of creation.
- **Metaphor transcendence:** It reduces the need for metaphor, because the kinetic meaning is often comprehensive and includes both the sensory and moral meanings within a single movement.
- **A deeper understanding of the miracle:** It reveals another aspect of the miracle that lies in the ability of the Quranic language to express the dynamic facts of existence with a precise linguistic structure.
- **Practical application:** Understanding the kinetic meaning helps us apply the teachings of the Qur'an more consciously and effectively, as it links the word to life and movement.

C. How do we get to the kinetic meaning?

- **Focus on the action:** Consider the word not as a noun, but as an event, action, movement, or effect.
- **Dual analysis "letter pairs":** It is the basic key, as the meanings of pairs are often kinetic and reflect basic interactions "such as addition and separation, appearance and concealment, movement and stillness...".
- **Reflection in context:** Understand how the kinetic meaning is manifested in different Quranic contexts.

- **Linking language to the universe:** Reflecting on how the kinetic meaning of a word is reflected in cosmic, psychological, or social phenomena.

a summary:

The search for "**kinetic meaning**" It is the essence of contemplation in the jurisprudence of the Arabic Quranic language. It is a call to transcend static and lexical meanings, and delve into the structure of words, their letters, and their dual forms to explore their latent energy and dynamic significance, which connect them to life, the universe, and God's laws. This understanding of dynamic meaning is what reveals the true depth of God's words and makes the Quran a living book that interacts with our reality and our constant movement.

4.2.4 The Mathani as Structural Units: Towards a New Reading of the Unity of the Qur'anic Text

Introduction: From Letter to Integrated Text

Having explored the "letter names" as decisive letters, the "mathani" (letter pairs) as a hidden system of words, and the "disjointed letters" as symbols for these pairs, we now turn to examine how these structural keys contribute to understanding the Qur'anic text as an integrated and interconnected unit. Quranic linguistics does not stop at the boundaries of words, but extends to encompass the relationships between verses and surahs, considering the pairs as also the building blocks that form the overall fabric of the text.

- 1- . The dual as a basis for textual unity:
 - **Repetition of the two = coherence of meanings:** The repetition of the same "mathani" letter pairs in different words across multiple verses and surahs is not just a linguistic coincidence, but rather it indicates the presence of **Deep semantic and thematic link**. Between these places, this dual repetition is one of the most important aspects of the unity and coherence of the Qur'anic text.
 - **Understanding hidden relationships:** By tracing these recurring pairs, we can uncover the hidden web of relationships that connect different concepts and themes in the Qur'an, which may not be apparent on a superficial reading.
 - **Example:** Tracing the letter pair "q/l" in words such as "qul, qal, qawl, qalb, qalna..." throughout the Qur'an reveals a close connection between the concepts of divine speech, the heart as a center of receptivity, creation, and the few who are grateful or reflective.
- 2- Disjointed letters as structural units:
 - **Determine the "architecture" of the wall:** As mentioned, the separate letters represent groups of pairs that define the overall structure and main themes of the surah.

- **Connecting similar surahs:** Surahs that begin with the same disconnected letters often share certain thematic or stylistic themes, emphasizing the existence of a structural and structural system that links the different parts of the Qur'an.

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

Understanding the role of the Mathani and the disconnected letters as basic structural units leads us to a new reading of the Qur'anic text:

- **Associative reading:** Going beyond reading verses as separate units to reading them as part of a broader semantic and structural network that connects them to others through shared pairs.
- **Structural reading:** Paying attention to the structure of the Surah and its general framework, which is indicated by the separate letters and the dominant pairs in it.
- **Further reading:** Diving beyond the apparent meaning of words to reach their deeper dual connotations that connect them to the overall system.

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

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

- **Seven of the Mathani:** The basic origins or types of letter pairs that form the infrastructure of the Qur'anic linguistic system.
- **"And the Great Qur'an":** The waw is interpretive; that is, the Noble Qur'an, "the comprehensive text," is the result built on these dualistic foundations. The verse clearly links the Mathani (the pairs/structural units) with the Qur'an, "the comprehensive, integrated structure."

a summary:

The pairs of letters and the separated letters are not just keys to understanding the single word, but they are also keys to understanding **The unity of the Qur'anic text and its structural and semantic coherence**. By tracing these elements across the verses and surahs, we can move from a fragmented reading to a comprehensive, networked reading, realizing how the Qur'an is a single, intricate fabric, each part serving the whole and reflecting the miraculous divine order. This understanding strengthens our faith in the perfection of God's Book and invites us to deeper contemplation to uncover its interconnectedness and unity.

4.2.5 The Mathani, the Disjointed Letters, and the Kinetic Meaning: Towards an Integrated Reading

Introduction: Key Assembly

In the previous sections of this chapter, we reviewed the keys to the deep linguistic structure of the Qur'an: "letter names" as decisive letters, "the pairs" (mathani) as a hidden word system, "the separate letters" (huruf al-muqata'ah) as symbols for the pairs and architecture of the surahs, and "the kinetic meaning" as the essence of meaning. Now, we seek to connect these keys together to see how they complement each other to form a deeper and more coherent reading of the Qur'anic text.

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

- The meaning of the literal pair "Muthanna" does not arise from a vacuum, but is rather a product of...**Interaction of the meanings and energies of the two single letters**its components.
- Understanding the basic semantics of letter names (as discussed in the analysis of each letter) is the starting point for understanding the primary semantics of pairs. (For example, q/l combines the strength of the qaf and the connection of the lam.)
- **Quranic induction**He confirms and assigns this primary significance to the husband by tracing its occurrence in words and contexts.

2. From pair to word "kinetic meaning":

- The Quranic word "especially the trilateral" is often a product of**Interaction of two complete pairs of binary**.
- The "kinetic meaning" of a word arises from this dynamic interaction between the meanings of its constituent pairs, and reflects its function and effect in its context. Example: "create" as an interaction between "khal" and "lq."
- Dual analysis is the basic tool for revealing this kinetic meaning and going beyond the static lexical meaning.

3. From the word to the surah "the separated and architectural letters":

- The disconnected letters at the beginning of the Surah work**As keys or symbols indicating the dominant binary groups**Which forms the basic structure of the Surah.
- These dominant pairs determine**The architecture of the Surah**Its main themes, its sequence of ideas, and even its linguistic style sometimes.
- By identifying the pairs that the disconnected letters represent, we can better understand the overall framework of the surah and the deep connections between its verses and words.

4. Systematic integration:

- **Multi-level reading:**The integrated approach calls for reading the text on multiple, interactive levels:
 - Letter level: its meaning and energy.
 - Pair/Dual Level "Basic Structural Meaning".

- Word level: "the motor meaning resulting from the interaction of the vesicles."
- Verse and sentence level "direct context".
- The level of the surah is "architectural and the main themes indicated by the disconnected letters and the dominant pairs."
- The level of the Qur'an as a whole "the integrated system".
- **Continuous interaction:** These levels are constantly interacting; understanding letters helps in understanding the Mathani, understanding the Mathani helps in understanding words, understanding words helps in understanding verses and Surahs, understanding the Surahs helps in understanding the Quran as a whole, and vice versa.

a summary:

The keys to the Quran's profound linguistic structure—the names of letters, the Mathani, the separate letters, and the diacritical meaning—are not separate elements, but rather interconnected parts of an integrated and miraculous system. By understanding each key individually, and then understanding how they interact and integrate at various levels—from the letter to the entire text—we can arrive at a new reading, one that is more profound, coherent, and in harmony with the nature of the clear Arabic language of the Quran and its eternal message. This is the essence of "the jurisprudence of the Arabic language of the Quran," as a comprehensive and integrated method of contemplation.

4.2.6 The Role of Terminology in Understanding the Qur'anic Text: Keys to Contemplation and Constructing Meaning Using the Methodology of Qur'anic Arabic Linguistics

introduction:

The Holy Qur'an, the miraculous word of God, represents an endless sea of wonders and an inexhaustible fresh spring. Understanding this foundational text is not an intellectual luxury, but rather a religious and civilizational necessity for the Islamic nation. On the journey toward a deeper and more precise understanding of God Almighty's will, **The Quranic word**, and more specifically **Quranic terminology**...as a central tool and an indispensable key. Understanding the connotations of a Quranic term in its various contexts and its integrated conceptual network is the way to transcend superficial understanding, delve into the depths of the text, and draw inspiration from its enlightening guidance. The goal is to shed light on the pivotal role of the term in understanding the Quranic text, while presenting...**The methodology of "Qur'anic Arabic Linguistics" as a practical tool** To study and understand these terms in a genuine way.

1. The centrality of the Qur'anic text and the importance of accurate understanding:

The Quranic text occupies a lofty position in the Islamic system; it is the primary source of legislation, the highest authority for belief and behavior, and the eternal constitution that regulates the life of the individual and society. Therefore, a correct and accurate understanding of it is not merely a scientific goal; it is the foundation of righteousness in both religion and life. Any error in understanding the text, or deviation in its interpretation, could lead to serious intellectual, doctrinal, and behavioral deviations. The history of the Muslim world attests to the fact that many disputes and seditions have arisen due to a misunderstanding of certain Quranic texts or terms.

2. What is the "Quranic term"?

The term is linguistically derived from reconciliation and agreement. Technically, it is a word that denotes a specific concept, and some people have agreed to use it in this sense. As for...**Quranic terminology**It goes beyond this general concept to acquire a unique specificity stemming from its divine source and the nature of the text in which it appears. It can be defined as:**Every Quranic word or phrase carries a central concept and pivotal significance within the Quran's cognitive and value system, and understanding it requires a special awareness of its contexts and its relationships with other terms.**

Terms such as "faith," "disbelief," "piety," "prayer," "zakat," "jihad," "usury," "justice," "injustice," "patience," and "gratitude" are not just ordinary words. Rather, they represent keys to fundamental concepts that constitute the intellectual, doctrinal, and legislative fabric of the Quran. Each term has its own semantic domain, its own boundaries that distinguish it from others, and its intertwined relationships with other terms.

3. The importance of the term in building understanding:

The importance of the Quranic term lies in the fact that it is:

- **Keys to meanings:**Terminology is the tool we use to open the doors to understanding a text. Accurately understanding the meaning of a term is the first step toward understanding a verse, surah, or Quranic theme as a whole.
- **Flags of intent:**These are the salient signs that guide the reader to the purposes of the divine discourse. Ignoring them or skimming over them quickly can lead the reader to lose track of correct understanding.
- **Precision and adjustment tools:**The Quran's use of precisely defined terms prevents ambiguous understanding or loose interpretations. Each term has its own limits and scope, which regulates and strengthens the understanding process.
- **Depth and correlation detector:**Studying the term through its multiple occurrences in the Qur'an reveals the depth of its meaning and highlights the

coherence and thematic unity of the text, as the term's connotations complement each other in its various contexts.

- **Fortress against distortion:** A precise understanding of the authentic Quranic terminology is the strongest defense against attempts to distort its meaning or impose foreign concepts on the text. Many intellectual deviations begin with tampering with the connotations of basic terms.

4. The danger of neglecting the term:

Dealing with the Qur'anic text without paying sufficient attention to the terminology leads to serious risks, including:

- **Superficial understanding:** Sufficiently relying on the direct or common linguistic meaning without delving into the specific Quranic technical connotation.
- **Apparent contradiction:** Some verses may appear contradictory if the term in them is not understood in its precise meaning that removes the contradiction.
- **Dropping external concepts:** Interpreting a Quranic term using concepts imported from other cultures or contemporary concepts that may differ radically from the intended meaning of the Quran.
- **Sectarian and intellectual differences:** Many historical and contemporary disputes are rooted in a difference in understanding the meaning of a particular Qur'anic term, such as "faith," "disbelief," "sovereignty," or "jihad."

5. The methodology of "Qur'anic Arabic Linguistics" in studying Qur'anic terminology:

A careful approach to Quranic terminology requires a methodology that goes beyond impressionistic reading or exclusive reliance on traditional linguistic dictionaries. "Qur'anic Arabic Linguistics" presents a comprehensive methodology derived from the structure of the Quranic text itself and based on specific principles that ensure a deeper and more authentic understanding of the term. Among the most important of these principles, when applied to the study of terminology, are:

- **A: The specificity of the Quranic language and its purpose:** The starting point is that the Qur'an's choice of a particular word as a term is not arbitrary, but rather a precise and deliberate divine choice that carries a unique, intrinsic meaning within its "clear Arabic language."
- **B "The dynamism of meaning and its multiple manifestations of the unity of origin:** Realizing that the Quranic term has **Unique semantic fingerprint** "Resulting from its letters and its pairs" gives it a range of meanings, and that **Context and overall system** They are the ones who

determine the meaning that is revealed and intended in every situation, with **Negation of complete synonymy** Which may blur the nuances between closely related terms.

- **C "The essence of the names of letters" and "the dual" as an introduction:**Analyze the term by breaking it down into its basic letters and letter pairs. **The dual**", and study **"kinetic meaning"** These components reveal the deeper and more authentic semantic layer of the term, which connects it to the laws of creation and life and goes beyond the direct technical meaning.
- **D. The sovereignty of the Qur'anic context in its various types:** Understanding the term is not complete unless it is put in context:
 - **Direct verbal context:** The relationship of the term to what comes before and after it in the verse.
 - **Thematic context:** The position of the term and its role in building the subject of the Surah.
 - **The overall Quranic context:** Trace the term through its multiple occurrences in the Qur'an to understand its integrated semantic network and its interaction with the overall system.
- **H. "The unity of the text and its comprehensive system" "Rejecting fragmentation":** Studying the term as part of an interconnected conceptual network throughout the Qur'an. Understanding the term in a particular context must be linked to its understanding in other contexts, and to the overall system of beliefs, values, and legislation, to avoid fragmented or contradictory understandings.
- **Exploring the apparent and the hidden through the "Quran":** Searching for the "inner, methodological" meaning of the term "derived from its structure and kinetic meaning," with the necessity of comparing and linking it "the conjunction" with its apparent meaning in the context and with the overall system, to ensure a comprehensive and consistent understanding.
- **Z "Relying on the evidence of manuscripts and original drawings "with caution":** The original drawing of the term in ancient manuscripts may provide additional insights or reveal subtle semantic aspects, enriching the study process.
- **H "Harmony with the overall objectives of Sharia:** Ensure that the understanding and interpretation of the term does not conflict with the overall objectives of Sharia and the supreme values of the Qur'an.
- **D. "Relationship to reality and credibility of application:** Seeking to understand how Quranic terminology interacts with cosmic and human reality, and how its application can achieve the objectives of Sharia in life.

6. Application of the methodology: "Detailed in Chapter Six"

To illustrate how these principles apply, we can examine a central term like "taqwa." Rather than simply defining it as "fear of God" or "avoiding forbidden things," the Fiqh al-Lisan methodology analyzes its root "w-q-y" and its pairs "'waq', 'q-y,'" examines the "kinetic meaning" of effective protection and prevention, and then

traces its manifestations in its various contexts to demonstrate that it is a comprehensive concept that combines awareness, caution, systematic commitment, and taking preventive measures in all aspects of life, rather than merely a passive, emotional feeling. This understanding, derived from the structure of the word and its contexts, makes it a more vital and practical concept.

conclusion:

Quranic terminology is the gateway to the depths of the divine text. Applying a clear and disciplined methodology such as "Qur'anic Arabic Linguistics," with its principles derived from the text itself and focusing on linguistic structure, context, overall system, objectives, and connection to reality, guarantees a genuine and profound understanding of these terms. This understanding is not an end in itself, but rather a means to correctly receive the Quran's guidance, apply it effectively, build a conscious and fruitful relationship with the word of God, and protect Islamic thought from deviations and superficial or biased interpretations.

4.3 Applications of Quranic Linguistics: From Letter to Word and Concept.

Introduction to this chapter:

Having established the theoretical and methodological foundations of "Qur'anic Arabic Linguistics" in the previous chapter, and revealed the role of "letter names" as decisive elements and "mathani" (letter pairs) as a hidden structural system, we now turn to the field of practical application. This chapter aims to demonstrate how to use these methodological foundations and tools to contemplate key Qur'anic words and concepts, to arrive at a deeper and more precise understanding that transcends superficial interpretations and aligns with the Qur'an's overall system.

In analyzing each word or concept, we will follow the methodological steps explained, focusing on:

1. Identify the root and the basic vowels.
2. Understanding the meanings of letters and the pairs that make up the word.
3. Track the occurrence of the word and its different Quranic contexts.
4. Deriving the fixed meaning or kinetic meaning of the word.
5. Linking this understanding to the overall system of the Qur'an and its general principles.
6. Comparing the derived understanding "carefully" with traditional interpretations to highlight additions or corrections.

7. In some cases where it is difficult to understand the word, refer to the original manuscripts to confirm the spelling of the word.

We will begin by analyzing some words that were previously covered in your attached texts, but we will now revisit them more consistently with the established integrated methodology.

4.3.1 Word analysis: "*al-dhan*" "*Dhan N N*"

1. **The word:** Suspicion and its derivatives: they think, suspicion...
2. Root and dual:
 - The trilateral root. "ظ ن ن" :
 - Possible pairs (1+2 and 2+3):
 - **Zhan "Zhan":** First pair.
 - **Nn "N N":** The second pair is "repetition of the letter 'nun'".
3. The meanings of the dual "deductive effort":
 - **Meaning of "Dh N":** It consists of: **Dhad** "Appearance, clarity, and in contrast, shadow and concealment" + **The letter Nun** "Negation, denial, absence, or point/self." The interaction of appearance with negation or absence may indicate **"uncertain appearance" Or "knowledge is not fully revealed" Or "A state between clarity and concealment"**.
 - Meaning of "NN": The repetition of the letter "Nun" (negation, absence, self) may emphasize a state of "incompleteness" or "focus on the self negated by certainty" or "deep doubt".
4. Places of occurrence and context: "as previously mentioned"
 - **Context of certainty "metaphorically or a special case?":** "Those who are certain that they will meet their Lord..." (Al-Baqarah: 46). Here, "believe" means certainty or firm belief based on evidence of faith, even if it is not a direct vision.
 - **Context of doubt and conjecture:** "...Indeed, assumption is not a substitute for the truth at all." (An-Najm: 28), "We only think [it], and we are not certain." (Al-Jathiyah: 32).
 - **The context of the forbidden bad opinion:** "...Avoid much [negative] assumption, for some assumption is sin." (Al-Hujurat: 12)
5. Extracting meaning and determining fixed significance:
 - The interaction of the dual suggests the meaning of "incomplete or uncertain appearance of knowledge/truth" "zn" with the emphasis on the state of incompleteness or doubt "NN".
 - Fixed meaning: Suspicion is "a belief or perception of something that is not based on certain knowledge or conclusive evidence." It is a cognitive state between knowledge and ignorance, between certainty and doubt.

6. Harmony with the Qur'anic system:
 - This meaning is consistent with different contexts:
 - In the context of the Hereafter (Al-Baqarah 46): It is a certainty of faith based on revelation and not on sensory vision. It is a "conjecture" in this sense, "not direct, certain knowledge."
 - In the context of the right "Star 28": Suspicion "non-decisive belief" does not replace the certain right.
 - In the context of doubt "Al-Jathiya 32": direct confirmation that suspicion is not certainty.
 - In the context of sin "Al-Hujurat 12": Bad suspicion is building a negative belief without conclusive evidence, and this is a sin.
7. **Compared to interpretations:** The methodology emphasizes that suspicion is not simply "doubt," but rather a broader state encompassing "uncertain belief," which may rise to the level of religious certainty in certain contexts or remain within the realm of doubt or illusion in others. It is the context that determines the nature of this "uncertain belief."

Summary of the word "suspect":

By analyzing the dual letters "Dhan N" and "N N" and their interaction with the Qur'anic contexts, it becomes clear that "Dhan" represents a state of **A belief or perception not based on direct, certain knowledge or conclusive evidence**. This belief oscillates between the certainty of faith, such as "the belief in meeting God," and doubt, conjecture, illusion, and bad thoughts, which are forbidden.

4.3.2 Word analysis: "male" "male"

1. **The word:** Male and its derivatives: male, he remembers, remembrance, remembering...
2. Root and dual:
 - The trilateral root: "dhkr".
 - Possible pairs (1+2 and 2+3):
 - **Dhaka "Dhaka":** First pair.
 - **kr "k r":** The second pair.
3. The meanings of the dual "deductive effort":
 - **Meaning of "Dhk":** It consists of: **The letter dhal** "Remembrance, remembrance, awareness, self, discrimination" + **Kaf** "Sufficient, complete, containment, universe, discourse." The interaction of masculinity/consciousness with sufficiency/completeness/containment may indicate **"full awareness"** Or **"Sufficient and comprehensive remembrance"** Or **"Masculine speech"** Or **"Self-containment in consciousness"**.
 - **Meaning of "K R":** It consists of: **Kaf** "Sufficient, perfect, containment, universe" + **The letter Ra** "Movement, repetition, return, mercy, lordship." The interaction of perfection/containment with

movement/repetition may indicate "**The repetitive movement towards perfection**" Or "**Perfection that is repeated and shown**" Or "**Comprehensive and continuous containment**" Or "**Repetition makes perfect**" The word "repeat" itself comes from this pair.

- **The inverse "r k":** It may be associated with "corner," "steadfastness," or "focus."
4. Places of occurrence and context: "as previously mentioned"
 - **Quran/Revelation:** Indeed, it is We who sent down the message... (Al-Hijr: 9). So ask the people of the message... (An-Nahl: 43).
 - **Reminder and sermon:** This is a reminder... (Surah Sad: 49). Indeed in that is a reminder for whoever has a heart (Surah Qaf: 37).
 - **Mentioning God is "worship":** "...Verily, in the remembrance of Allah do hearts find rest." (Ar-Ra'd: 28)
 - **Honor and prestige:** And indeed, it is a reminder for you and your people. (Az-Zukhruf: 44)
 - **Remembering is a mental act:** Only those of understanding will remember. (Ar-Ra'd: 19)
 5. Extracting meaning and determining fixed significance:
 - The interaction of the dual suggests that "remembrance" is a process of "comprehensive and sufficient awareness and remembrance" "dhikr" that involves "repetition and continuous movement towards perfection or origin" "kr".
 - Permanent meaning: Remembrance is "the complete, repeated, and effective bringing of something into the mind and heart, with the aim of making it known, drawing attention to it, or connecting with it." It is not merely a passing recollection, but a living and active evocation of the meaning or self mentioned.
 6. Harmony with the Qur'anic system:
 - This constant connotation of "full, repeated conscious evocation" is consistent with all contexts:
 - **Quran/Revelation:** It is the complete and repeated recollection of God's words and teachings.
 - **Reminder and sermon:** It is a summoning of facts to alert awareness.
 - **Mentioning God is "worship":** It is the conscious and repeated invocation of God in the heart, tongue and limbs.
 - **Honor and prestige:** It is to constantly recall the person's status and qualities "good remembrance."
 - **Remembering is a mental act:** It is the process of bringing information from memory into consciousness.
 7. **Compared to interpretations:** Traditional commentaries mention these different meanings: "Quran, revelation, remembrance, honor, remembrance of God..." The Mathani method helps to find **Fixed intrinsic significance** Which

links all these meanings, and it is the process of “complete conscious repetitive evocation.”

Summary of the word "male":

By analyzing the dual roots "dhikr," it becomes clear that "remembrance" in the Quranic language represents a process of living, active, and comprehensive evocation (dhikr) of the meaning or the mentioned self, involving repetition and continuous movement toward perfection and purpose (kr). It connects consciousness to perfection, memory to movement, and the heart to truth, whether it is remembrance of the Quran, revelation, God Almighty, or for admonition and exhortation.

4.3.3 Word analysis: "the way" "sbl"

1. **The word:** The way and its derivatives: Subul, Subulna...
2. Root and dual:
 - The trilateral root: "s b l".
 - Possible pairs (1+2 and 2+3):
 - **Insult "S B":** First pair.
 - **But "B L":** The second pair.
3. The meanings of the dual “deductive effort”:
 - **Meaning of "SB":** It consists of: **Seen** "Walk, Path, Continue, Question" + **Ba** "Beginning, emergence, connection, by." The interaction of walk/path with beginning/emergence may refer to **"The beginning of the journey"** Or **"apparent path"** Or **"Continue from the starting point"**.
 - **Meaning of "B L":** It consists of: **Ba** "beginning, emergence, connection, by" + **The letter Lam** "Connection, purpose, possession, specialization." The interaction of beginning/emergence with connection/purpose may indicate **"reaching the goal"** Or **"The beginning that leads to the goal"** Or **"appearance leading to a result"** The letter "bal" itself indicates a break and a transition to another goal.
 - **The inverse of "L B":** It may be related to "core" "mind, essence" or "absorption" "dwelling".
4. Places of occurrence and context: "as previously mentioned"
 - **The Way/The Path:** “And that this is My path, which is straight, so follow it, and do not follow [other] paths, for they will separate you from His path...” (Al-An’am: 153). “Invite to the way of your Lord...” (An-Nahl: 125).
 - **Method/Approach:** “Say, ‘This is my way; I invite to Allah...’” (Yusuf: 108).
 - **Plural: "ways"** “And those who strive for Us - We will surely guide them to Our ways...” (Al-Ankabut: 69). “The many paths of guidance.”
 - **Turning away from him:** “...they turn away from you with aversion.” (An-Nisa’: 61) - turning away from the path of the Messenger.

5. Extracting meaning and determining fixed significance:
 - The interaction of the two suggests that the "path" is **An apparent path starting "S B" and leading to a specific destination "B L"** It combines the starting point "SB" and the arrival or destination point "BL".
 - Fixed meaning: The path is "a clear road, whether material or spiritual, that has a beginning and an end (a goal), and is taken to reach that goal." It is not just a random path, but a path with a destination and purpose.
6. Harmony with the Qur'anic system:
 - This connotation of "the very clear path leading" is in harmony with all contexts:
 - **The way of God/The way of your Lord:** The clear path that God has drawn for His servants to reach Him is "the goal."
 - **Ways "plural":** The many clear ways in which God guides the mujahideen in it, "The Paths of Guidance."
 - **Preventing from the path:** Preventing people from following the clear path that leads to God or the Messenger.
 - **Lost path:** Deviation from the clear path.
7. **Compared to interpretations:** Traditional interpretations agree that the basic meaning is "path" or "method." The Mathani method adds structural depth to this meaning by linking it to the idea of **The beginning "S B" is very connected "B L"**.

Summary of the word "the way":

By analyzing the dual roots "s-b-l," it becomes clear that "the path" in the Quranic language is not just a road, but rather it is... **A clear, defined path that starts from a point "SB" and ends at a known destination "BL"**. It represents the method and approach that leads to the goal, whether that goal is God Almighty and His pleasure ("the path of God"), or any other good or bad goal.

4.3.4 Analysis of the word: "piety" and "Qi Y"

1. **The word:** Piety and its derivatives: itqawwa, yataqun, mutaqeen... "From the root waqa, in which the waw was replaced by a ta' and there was assimilation."
2. **Root:** "Waqy".
3. Possible pairs (1+2 and 2+3):
 - **Waq "Waq":** First pair.
 - **Q "Q Y":** The second pair.

The first method: literal analysis "the meanings of single letters"

1. Meanings of single letters:

- **The letter waw "and"**: Connection, gathering, affection, awareness, occurrence, commitment "promise and fulfillment", concealment "hid". "The most prominent meaning here may be connection, commitment, or occurrence/concealment."
 - **Qaf "Q"**: Strength, ability, standing, steadfastness, closeness, truth, decisiveness, standing. "The most prominent connotation is strength, standing, and standing."
 - **The letter Ya "Y"**: Certainty, ease, calling, proportion, quality, continuity ("kamd"), end. "The most prominent meaning may be certainty, continuity, or quality."
2. Syntax "attempt to deduce":
- "WQI" can be understood as a process that combines:
 - Connection/commitment/covering "and": tying or covering the soul.
 - **With strength, steadfastness and the establishment of "Q"**: This binding or covering is done with strength, stability and standing on the matter.
 - **To reach certainty or as a continuous adjective "y"**: The goal is certainty or for this commitment to become a permanent characteristic.
 - So, piety "from the protection" could mean: the strong, constant, and continuous commitment "and" that brings about certainty "y". Or the connection of the "and" of the soul with power "q" as a necessary quality "y". Or covering the "and" of the soul with power "q" and certainty "y".
 - These meanings revolve around the idea of "prevention" and "protection" of oneself through strong, consistent commitment.

The second method: the "integrated binary" pair analysis

1. Complementary pairs:
 - **Waq "Waq"**: First pair.
 - **Q "Q Y"**: The second pair.
2. Understanding the meanings of couples: "Deductive reasoning according to your approach"
 - Meaning of the pair "Waq" and "Waq":
 - The interaction of the letter waw (connection, commitment, concealment, awareness) and the letter qaf (strength, standing, steadfastness, cutting).
 - This pair may indicate: **Strong connection, steadfast commitment, The tight veil, Awareness of Divine Power, or Stop at a certain point with force** The word "waqa" itself means to protect and preserve, and "waqf" means to remain

steadfast. This pair carries a meaning. **Protection, strength and stability.**

- Meaning of the pair "Qay" "Qay"
 - The interaction of the letter Qaf “strength, standing, proximity, saying” and the letter Ya “certainty, ease, continuity, proportion, quality.”
 - This pair may signify strength based on certainty, constant action, easy proximity, and certain speech. It represents stability and strength that is constant or resulting from certainty.
 - **The inverse "Y Q":** It may be related to "certainty" itself or "vomiting" "ejection".
- 3. Combining the meanings of the pair “Waq” + “Qi” into the meaning of “Waqi” “the origin of piety”:
 - We combine the meanings of the couple: “protection/strength/stability” “Waq” + “strength/continuous or certainty-based” “Qi”.
 - The extracted meaning of "Ijtihad": The root "waqi" (from which piety comes) means the act of strong and steadfast protection and maintenance "waq" that continues and is based on certainty "qi". It is not merely passive protection, but rather a state of strong steadfastness and constant vigilance based on awareness and certainty to protect oneself.
 - The formula for "piety" is "ifta'al": This formula often denotes affectation and exaggeration in an action or undertaking. Piety is the exaggeration and affectation in adopting continuous prevention and protection based on certainty and strength.
- 4. Link to the Quranic context:
 - **A guidance for the righteous.** The Qur'an is guidance for those who adopt this prevention and protection as a method and behavior.
 - **Perhaps you will become righteous.** Worship leads to a state of piety and protection.
 - **And fear Allah...** The order to take this precaution, caution and strong commitment.
 - The extracted meaning, “taking strong, constant, and continuous protection based on certainty,” fits perfectly with all the contexts of piety in the Qur'an, which revolve around fear, caution, adherence to commands, and avoidance of prohibitions, all of which are actions aimed at protecting oneself from God's wrath and punishment.
- 5. **Compared to interpretations:** Interpretations agree that piety is fear, caution, commitment, and prevention. The Mathani approach adds a structural dimension to this understanding, highlighting the two elements. **Strength and stability** and **Continuity and certainty** "in" Latent in the root of the word.

The summary of the word “piety” from the root “waqi”:

By analyzing the dual roots “w-q-y”, it becomes clear that piety in its Quranic linguistic origin is: **The process of taking strong, constant and continuous prevention and protection "Waq" based on certainty and knowledge "Qi"** The term "piety" emphasizes the need for exaggeration and effort in this protective behavior. It is not merely a passive fear, but rather a state of vigilance, commitment, and tireless work to protect oneself in this world and the hereafter.

4.3.5 "Dead" and "Intelligence" in the Light of the Quranic Language - Liberating the Present with Conscious Recommendation

Introduction: Applying the Quranic Language Method

This study, based on the "Quranic Language" methodology, which calls for delving into the roots of words and understanding their profound connotations, beyond pre-established interpretive templates, seeks to re-read the concept of "dead animals" in the verse, "Forbidden to you are dead animals." We will link this concept to a broader interpretation of the word "dhakitung" (you have slaughtered) in Surat Al-Ma'idah, drawing inspiration from the linguistic root "dhak" (remembrance of God), a meaning that goes beyond lawful slaughter. This study reveals the role of "intelligence" and "wisdom" as essential "purification" tools for liberating our present from the shackles of a bygone past.

"The Dead": Beyond the Physical Carcass

In the Quranic language, "dead" may not be limited to a dead animal. Rather, it may refer, in a broader sense, to everything that has lost its vitality and become a burden and a lifeless corpse in the intellectual and societal body of the nation: negative heritage, outdated ideas, inherited conflicts, blind traditions, and intellectual stagnation. All of these represent "dead" things that hinder progress and drain the present, and they must be addressed to avoid their harm.

“Except what you slaughter”: the purification of knowledge and science, not just slaughter

Here comes the pivotal exception: "Except what you slaughter." The common interpretation limits it to the perception of an animal alive before its death and ritual slaughter. However, the Quranic linguistic approach invites us to examine the root of the word "ذَكَ" According to the analysis of the essential duals, the root combines:

- **The letter dhal "th":** Tameability, which is softening, facilitating and making difficult things easy. This only comes from a deep understanding of the laws of the thing that is to be made easy.
- **Kaf "K":** Define, assign, and adjust.

So, “intelligence” or “purification” in its Quranic linguistic essence is a process **"Overcoming the unknown, difficult, or harmful through deep understanding of "science and knowledge" and defining its laws and controls."** It is

a cognitive process that requires intelligence and understanding to distinguish between beneficial and harmful substances, neutralize the harmful substances, or even transform harmful substances into beneficial ones through knowledge and careful processing.

This goes far beyond ritual slaughter, becoming a method for dealing with challenges and resources, including those that are inherently forbidden due to the harm caused by ignorance or mishandling.

"Smart Refining" Heritage and Concepts:

Applying this understanding to the metaphorical "deadness" of "heritage and ideas," "recommendation" becomes a critical intellectual process that requires intelligence and wisdom "which is putting the thing in its right place resulting from deep understanding":

1. **Understanding and overcoming the difficulty of the past:** Using intelligence and science to analyze heritage and understand its contexts and complexities, to "overcome" its difficulty for superficial understanding.
2. **Identify and determine what is beneficial and what is harmful:** Employing wisdom and intelligence to sort and identify what is living and beneficial in this heritage ("eternal values, human wisdom") and what is "dead" and harmful ("fanaticism, superstitions, injustice").
3. **Neutralize or divert damage:** By discarding harmful and dead elements, or in some cases "as in dealing with once-harmful natural resources like pigs in precise and therapeutic medical uses," science can "knowledge intelligence" and find ways to safely utilize them after the harm has been removed or completely neutralized.

Conclusion: Wisdom and intelligence to overcome death

The prohibition of "dead meat" in the Quran, when deeply understood, is a call to activate our innate intelligence and seek wisdom to conduct a continuous scientific and intellectual process of "purification" of our heritage, our ideas, and even our resources. With this approach, based on deep understanding ("taming") and precise discrimination ("defining"), we can transcend the "deadness" of the past and consciously address the challenges of the present, building a future based on wisdom, knowledge, and enlightenment.

4.3.6 "Strike the Earth" as a Quranic method to overcome the death of stagnation

Introduction: "Strike" in the Quranic language as an act of change

In continuation of the Quranic language approach to understanding its terms, far from the common and limited meanings, we address the concept of "strike on the earth" by looking at the root of the word "strike" and its essential meanings. We discover that "strike" is not just a physical movement "like striking with the hand or traveling," but rather it is, in its depth...**make something the opposite of what it**

was...that is, to bring about a fundamental change in its condition or nature. With this understanding, "striding the earth" becomes a Qur'anic methodology for breaking out of the intellectual and social "deadness" of stagnation and imitation.

"Dead" stagnation and tradition:

The most dangerous forms of "deadness" afflicting societies are intellectual stagnation, passive submission to inherited reality, and the sanctification of the past simply because it is the past. This stagnation kills creativity, hinders development, and renders the nation an exhausted body incapable of dynamically responding to the challenges of the times. It is a state of "non-change," the antithesis of what the concept of "strike" calls for.

"Strike the Earth": A Methodology for Radical Change:

When we understand "strike" as "making something the opposite of what it was," the dimensions of "strike the ground" become clear:

- **Hit the stalemate -> Vitality:**It is the pursuit of making the state of intellectual stagnation and stagnation "dead" the opposite of what it is, i.e. transforming it into a state of vitality, research, questioning, and renewal.
- **Challenging conventional wisdom -> Criticism and new understanding:**It is a deep thinking process that aims to "defeat" inherited ideas and rigid assumptions, i.e. to make them the opposite of what they were "from being sacred and untouchable" to become a subject of criticism, analysis and scrutiny with the aim of arriving at a new and authentic understanding "making the idea the opposite of its previous state of blind acceptance."
- **Hit reality -> Change and development:**It is not just a geographical journey, but rather a persistent effort and a serious attempt to "strike" the lived reality "with its backwardness, injustice and ignorance", that is, to make it the opposite of what it is, by transforming it towards the better, more advanced, more just and more knowledgeable.
- **Proverbs as a mechanism of understanding:**Just as "strike examples" in the Qur'an aims to make the abstract meaning tangible and understandable, "making it the opposite of what it was in terms of abstraction," "strike the earth" as a method of thought and endeavor is in itself a practical "strike example" of how to overcome stagnation and arrive at the truth.
- **Possible relationship to "call to prayer":**The intellectual journey of "hitting the ground running" may require periods of deep contemplation and temporary cessation from the noise of prevailing external influences, "as if it were a 'hit on the ears' in the sense of temporarily blocking them out," to enable the process of internal searching and evaluation to mature and arrive at a new and different vision, "making the state of listening to the prevailing different from what it was."

The challenge of resistance to change:

This process of "strike" and "radical change" will inevitably encounter resistance

from those clinging to the status quo, who reject any change and are "disbelievers in this change." Deviating from the norm and "strike" the legacy requires a willingness to confront this resistance as a natural part of the process of change and development.

Conclusion: Hitting the ground to get out of the dead

"Strike the Earth," in the light of the Quranic language, is a dynamic and effective methodology for breaking out of the "deadness" of stagnation and imitation. It is an ongoing call to use reason, thought, research, and earnest endeavor to "strike" stagnant reality and rigid ideas—that is, to radically change them for the better. Only through this conscious journey of intellectual and practical "strike," which requires courage, perseverance, and critical thinking, can individuals and societies transcend their negative legacies, respond flexibly and wisely to the challenges of their time, and create a vibrant and bright future, freed from the "deadness" of the past.

4.4 The secrets of the names of letters and their cosmic and Quranic meanings

"Analysis of Single Letter Names from Alif to Ya: Keys to Structure and Meaning"

Introduction: From Sound and Drawing to Name and Secret

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

In this chapter, we present a methodological vision that takes us a step deeper into the realm of Quranic contemplation, moving from looking at the Arabic letters as sounds that are spoken and drawings that are written, to delving into the meanings. **Letter names** The same "Alif, Ba, Jim..." as essential units and fundamental keys to understanding the profound structure of God's Noble Book and its eternal messages. It is an invitation to explore "the jurisprudence of the Qur'anic Arabic language" in its origin and source.

Why the names of the letters? And what is the secret of this focus?

The Holy Quran is not merely recited words. Rather, it is "the best statement, a consistent Book, oft-repeated" (Az-Zumar: 23). It is a divine linguistic and cognitive construct, "a Book whose verses are perfected and then presented in detail from One Who is Wise and Acquainted" (Hud: 1). This precision and detail necessitate that every element within it, no matter how subtle it may seem, has a function and

purpose, including the letters, which are the building blocks of this miraculous construction.

- **The letter as a unit of Quranic meaning:** Unlike human languages where the word is the first unit of meaning, the “perfect tongue of the Qur’an” seems to deal with **The letter** as the first unit carrying meaning and significance. This fact is clearly evident in **Disjointed letters** which begins some noble surahs such as {Alif, Lam, Meem}, {Nun, by the pen and what they inscribe} [Al-Qalam: 1], {Sad, by the Qur’an full of remembrance} [Sad: 1]. These letters, which were spoken by revelation individually, stand as evidence that the letter has a semantic value that goes beyond mere sound, a value that may become more deeply revealed when looking at **His name** what distinguishes it.
- **The origin of the name and the education of Adam:** We may find a nice reference to this origin in the Almighty’s saying: **And He taught Adam the names - all of them.** "Al-Baqarah: 31." If the names that God taught our father Adam represent the essence of knowledge about the things and their true nature, then perhaps He also taught him the origins of the "letter names," which are the foundation for articulating and expressing these truths. This makes the Qur'an's vocabulary innate and reflective of the essence of things, not merely human conventions.
- **The need for deeper contemplation:** God's command to contemplate **Do they not then consider the Qur’an carefully, or are there locks upon their hearts?** "Muhammad: 24" is an ongoing call that is not limited to any particular era. In an age where knowledge is intertwined and challenges are growing, delving into the deeper layers of meaning, including the connotations of letter names, becomes a necessity to uncover new Quranic treasures and respond to contemporary questions with the light of revelation.

Proposed contemplation methodology: Quranic, linguistic, integrative

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

1. The Quran is the source and the judge: Starting from the certainty that the Quran is the highest authority and the final judge. It reveals its secrets to those who contemplate it sincerely, and it is protected from any falsehood: "Falsehood cannot approach it from before it or from behind it. It is sent down by One Full of Wisdom, Worthy of all Praise." (Fussilat: 42) Any deduction of the meaning of a letter must be examined within the overall Quranic framework to verify its consistency.
2. **Deep contemplation and text structure:** Belief that the Qur'an, in its divine, perfect language, may employ profound structures and semantic "symbols" that transcend superficial understanding. The required contemplation is one

that delves into these structures, recognizing that reducing the Qur'an to a literal, materialistic understanding may deprive the text of much of its richness and depth, while being careful to avoid excesses.

3. **The Beautiful Names of God as a Reference to the Essential Meanings:** Familiarity with **The Most Beautiful Names** "Al-A'raf: 180" as a reference for understanding the universal meanings and supreme attributes that may be reflected in the meanings of the names of the letters, as they are manifestations of those names and attributes in the world of rhetoric.
4. **Language as a tool for revealing structure:** Utilizing the sciences of the Arabic language (phonetics, morphology, syntax, and even the shape and name of the letter) as tools that help uncover the potential structural and semantic connections between the name of the letter, its sound, shape, and its Quranic and contextual meaning.
5. **"Al-Mathani" as structural keys:** Starting from a special contemplation of the Almighty's saying: **And We have given you seven of the oft-repeated verses and the great Qur'an.** "Al-Hijr: 87." The "mathani" here, "along with other meanings," may represent the basic structural rules or interacting letter pairs that constitute the structure of meaning in the Qur'an, and whose unraveling requires special contemplation in which the ambiguous is referred back to the definitive.
6. **Scientific humility and faith in the unseen:** Starting from the acceptance of the sanctity and greatness of the text, and dealing with it with the humility of the researcher and the faith of one who surrenders to the unseen **"Those who believe in the unseen"** "Al-Baqarah: 3", without claiming to possess the absolute truth or imposing arbitrary interpretations.

What will we review?

In the following pages, God willing, we will begin implementing this methodology through:

- Semantic analysis **Letter names** Letter by letter, "from A to Z," deducing their possible meanings from their Quranic contexts, their connection to the beautiful names of God, and their linguistic, phonetic, and formal structures.
- Highlighting the concept **"Al-Mathani"** As literal pairs and their potential role in constructing meaning.
- presentation **Practical examples** How this approach contributes to a deeper understanding of pivotal Quranic words and concepts.
- Continuous emphasis that this approach is **Additional key to reflection** True understanding is a gift from God that requires sincere and continuous effort.

Our goal:

Our ultimate hope is to open a new window onto the rich sea of the Quran and provide contemplatives with additional tools that will help them discover deeper layers of meaning, increase their reverence for God's words, and enhance their

awareness of its structural and semantic miraculousness. This is not an alternative interpretation, but rather a call for richer contemplation and a more comprehensive understanding. It will inspire further research into the "jurisprudence of the Quranic Arabic language," and bring us closer to understanding letters as symbols that carry cosmic and Quranic secrets befitting the words of the Creator of the universe. And God is behind the intention, and He guides the way.

4.4.1 The letter "A" and its name is "Alif": the principle of existence, the axis of unity, and the beacon of righteousness

introduction:

Alif, the opening letter of the alphabet and the starting point of the clear Arabic language, is not merely the first letter in terms of number; it is the first root in terms of symbolism and meaning. In its straightforwardness and apparent simplicity, it carries the secrets of beginning and unity, and in its name, "Alif," lies the key to intimacy and connection. It is the letter in which the Greatest Name of God is revealed, and upon which the structure of words and meanings are based. By contemplating its manifestations in the Holy Quran, reflecting on its connection to the Most Beautiful Names of God, and delving into its linguistic and cultural characteristics, we discover the dimensions of this pivotal letter.

A. The basic connotations "Quranic and cosmic":

1. The principle of beginning and origin:
 - **tee:**As the first, the letter Alif represents the first spark, the absolute beginning preceded by nothingness and followed by existence. It is the origin from which all other letters and meanings branch out.
 - **Manifestation of Divine Primacy:**His name is closely associated with the name of God."**the first**"...before whom there is nothing, for He is the Initiator and Originator of all existence.
 - **The beginning of revelation and creation:**It is the letter with which the divine command to read was initiated.**Read**...the beginning of the revelation of the greatest message. It also opens with the words of creation such as:"**It started**".
 - **Start-up and foundation energy:**The letter Alif carries the energy of beginning, launching, establishing, and the initial continuity upon which everything that follows is built.
2. The axis of unity and uniqueness:
 - **Symbol of monotheism:**Its single, straight "A" shape, indivisible and incompatible in itself, is the most powerful visual symbol of God's oneness and uniqueness.

- **Echo of the Sundance:** echoes in the word "**One**" "Say, 'He is God, the One,'" affirming the one divine essence, free from any partner or equal.
 - **The single origin of the multitude:** It represents the single origin from which, despite its simplicity, all the multiplicity and diversity in the world of letters, words, and existence branch out.
3. The secret of intimacy and connection:
- **The linguistic root "a l f":** Its name, "Alif," derives from the root meaning familiarity, meeting, composition, connection, and union. This gives Alif a dimension that connects beings, unites hearts, and links creation to its Creator.
 - **Original link:** It may symbolize the original, innate connection to God, or the ability of the word (which often begins with an alif in its origin) to bring together disparate things. The verse **And He brought their hearts together.** "Al-Anfal: 63" embodies the power of this composition.
 - **The name of His Majesty has arrived:** The Alif and Lam in "Allah" form the definite article that denotes absorption and perfection, and the Alif here is the starting point and connection to this lofty self.
4. Axis of integrity and stability:
- **Embodying integrity:** Its straight vertical shape "A" represents uprightness on the truth, steadfastness on the principle, and walking in "**The Straight Path**" Without tilt or distortion.
 - **Pen and covenant symbol:** Its shape may symbolize the pen with which the covenant and pledge are written, or the covenant itself, which requires integrity and loyalty.
 - **Stability and steadfastness:** Its energy carries the meaning of stability and firmness as opposed to hesitation and disorder.
5. After the height and sublimity:
- **Pointing to the height:** Its vertical extension suggests height, loftiness, sublimity, and looking upwards.
 - **Manifestation of divine transcendence:** Associated with my name Allah "**The Most High**" and "**The Transcendent**"...indicating the transcendence and transcendence of the Divine Essence.
 - **The connection between heaven and earth:** It may represent the line connecting the world of command and the world of creation.

B Additional linguistic and cultural highlights:

1. Phonetic characteristics:
- **Hamzat al-Qata' "A":** A pharyngeal stop/plosive, representing the onset of articulation and the point of vocal departure from the deepest point in the throat.
 - **The long alif "a":** A hollow, airy sound, it is the simplest and purest of the long vowel sounds, based on simply opening the airway and

extending the breath, symbolizing extension, infinity, and spaciousness.

2. **Grammatical and linguistic role:** It is highly multi-functional, as it is a hamzat wasl and hamzat qata', a long vowel, a speaker's pronoun, a vocative, a question mark, a comparative adverbial "af'al," and it is used in the construction of many grammatical tools and forms.
3. **Form and writing:** The simplest letter in form is a "straight line," making it a visual foundation and focal point. The shape of the hamza and its various positions ("آ, ئ, ؤ, إ, ء") give it flexibility to express different functions.
4. **Cultural and symbolic manifestations:**
 - **Number 1:** It represents absolute unity, the beginning, the uniqueness.
 - **Numerical value "sentence":** Its basic value is "1." "The value 1000 mentioned in the original text is not standard in common abjad arithmetic, and may be related to a special system or symbolic interpretation of the multiplicity emanating from one, and its source is needed."
 - **Visual symbolism:** Its straightness and height visually connect it to the upright human stature, the towering tree, or the Pharaonic obelisk as a symbol of eternity, unity, and elevation.
5. **In nouns and verbs:** It begins with names that have strong connotations such as "Ahmad" "al-Hamd" (praise), "Aman" (security and reassurance), and verbs that indicate beginning, taking, and giving ("took" and "gave").
6. **In poetry:** It has a pivotal role in meter and rhyme: "Alif al-Iltiq, Alif al-Wasl, and the rhyme letter."

a summary:

The letter Alif, also known as "Alif," is the first letter in both structure and meaning. It is the principle of existence, the symbol of absolute monotheism, and the axis of rectitude and transcendence. It is the key to intimacy and connection, and the starting point of speech and thought. It is manifested in the Most Beautiful Names, which denote primacy, oneness, and transcendence. With its simple, upright form and its basic, extended sound, Alif represents the foundation upon which every linguistic and existential structure is based, and the beacon that guides to the One Origin.

4.4.2 The letter "B" and its name is "B": the gate of beginning, the sea of blessing, and the isthmus of connection

introduction:

Although the letter Ba' is the second letter in the alphabet, it holds within it the secret of the true beginning. It is the gateway to the worlds and the key to seeking help from the Creator at every beginning. It is the letter of blessing and growth, closeness and connection. Its lower dot is like the secret of existence, and its

connected form is like a bridge. By contemplating its manifestations in the Holy Quran, reflecting on the beautiful names of God, and delving into its linguistic and cultural characteristics, we discover the dimensions of this foundational letter.

A. The basic connotations “Quranic and cosmic”:

1. The gateway to starting and seeking help is "Basmala":
 - **Key to the Qur'an:** The greatest manifestations of Baa lie in **In the name of God...** It is not just an introduction, but it is **Entry permission** To the sanctuary of the divine text, and asked **Blessing** and success
 - **Assistance and strength:** The letter "ba" here is "ba" of assistance, meaning that every action and every word begins, is completed, and is never perfected except by the power of God and in His name. It is the recognition of one's own poverty and divine richness.
 - **Actual starting point:** While the letter Alif represents the absolute beginning or origin, the letter Ba represents the actual starting point in the world of creation, action, and assignment.
2. Symbol of creation, formation and emergence:
 - **From nothingness to existence:** The letter Baa is associated with the verb to create and reveal, and to transfer something from concealment or latency to the world of witness.
 - **The Creator and the Maker:** This is manifested in the name of God. "**Al-Badi**" "The Creator is without example" and the action "**overland**" "Meaning to create and bring into existence."
 - **Construction and foundation:** word "**building**" Reflects the meaning of establishment and construction that begins with the letter B.
3. Sea of blessing, growth and increase:
 - **Attracting blessings:** Beginning with the name of God with the letter "B" is a request for divine blessings.
 - **Growth and increase:** Words like "**pond**", "**congrats**", "**Blessed be**" He Who is Most High and Whose goodness is abundant" all confirm the meaning of increase and growth associated with the letter "ba".
 - **Generosity in giving:** The name of God "**Al-Basit**" He expands provision and goodness, and the letter "ba" here is as if it is the beginning of this expansion and abundance.
4. The isthmus of connection, proximity and attachment:
 - **Meaning of closeness:** As a preposition, the letter ba' denotes attachment, closeness, and companionship.
 - **Spiritual connection:** This connection is manifested in the servant's closeness to his Lord by seeking His help, and God's closeness to him by His mercy and companionship. "Indeed, God..." **with** As-Sabireen - "with" begins with the letter "m", but the letter "b" is an essential tool for achieving this togetherness.

- **Transit and transition:**The letter Baa may represent a point of crossing or connection between two situations or places.
 - 5. Statement, notification and good news:
 - **Show the truth:**The letter Baa appears in the function of statement, disclosure and demonstration.**between**, statement".
 - **Message transfer:**It is mentioned in the words of prophecy and preaching.**news**, prophet,**human**"Missionaries."
 - 6. Trials and tests:
 - **Cosmic year:**The beginning of life in this world is associated with affliction and testing, and the word"**Plague**"It starts with B.
- B. Additional linguistic and cultural highlights:
1. Phonetic characteristics:
 - Labial (in which both lips participate), plosive (air is held in and then released), voiced (vocal cords vibrate).
 - **Explosion and start:**Its explosive nature fits the meaning of a sudden start and launch.
 2. Grammatical and linguistic role:
 - **Polysemous preposition:**Prepositions are among the most widely used and diverse in their meanings, including: assistance, affixation, causation, circumstance, oath, accompaniment, transitivity, contrast, and emphasis/increase. This diversity reflects their central role in linking.
 3. Shape and writing "B, B, -B, -B":
 - **Vessel and point:**The horizontal or vascular shape rests on a single point below it. This vessel may symbolize containment, and the lower point is its distinguishing secret.
 - Point interpretations:
 - **Starting point:**It is the origin from which the line "letter/existence" originates.
 - **The hidden secret:**The hidden point under the surface.
 - **center of gravity:**The point on which the letter rests.
 - **Gnostic point:**Referring to the saying of Imam Ali (may God be pleased with him) about the point as a universal knowledge.
 4. Cultural and symbolic manifestations:
 - **Number 2 "Sentences":**Represents duality, duality, the relationship between two parties.
 - **Gate and door:**A symbol of entrance, crossing and beginning.
 - **the sea:**A symbol of depth, breadth, goodness, and sometimes danger.
 - **the house:**A symbol of stability and belonging.
 5. **In Islamic philosophy:**The dot under the letter Baa has deep interpretations related to the starting point of creation or hidden divine knowledge.

a summary:

The letter Ba, the gateway to the Basmalah and the actual starting point, is a sea of meanings overflowing with blessings, creation, and connection. It derives its strength from seeking help from God and connects creation to its Creator. It represents emergence after latency, growth after sowing, and closeness after distance. It embodies God's beautiful names, such as Al-Badi' (The Creator), Al-Bassit (The Expander), and Al-Barr (The Righteous). Its lowest point is the secret of its existence and the center of its departure, and its shape is a vessel that embraces beginnings and connects worlds. It is the letter of action, formation, and divine blessing.

4.4.3 The letter “T” and its name is “Ta”: the antidote to repentance, the crown of perfection, and the shield of piety

introduction:

The letter "Tā" (the third letter of the Arabic alphabet) is characterized by its softness and lightness compared to its stronger counterparts, "Tā'," but it carries a great deal of dynamism and the ability to express transformation, completion, and awareness. It is the antidote for repentance that returns the servant to his Lord, the crown of perfection that crowns deeds and blessings, and the shield of piety that protects against error. It is a letter that interacts with time and with the human self in its quest for completion and return. Its secrets are revealed by contemplating its occurrence in the Holy Quran, reflecting on the beautiful names of Allah, and analyzing His name and form.

A. The basic connotations “Quranic and cosmic”:

1. Repentance and return: “the essence of transformation”
 - **Conscious return:**The most prominent meaning of the letter Taa is repentance.**The heat...**repent, repentance,” which is not just regret, but a conscious and positive return to God after a break or neglect.
 - **God's continued acceptance:**This is manifested in the name of God.**"The Repentant"**...who repeatedly accepts the repentance of His servant and opens the doors of return for him, emphasizing the dynamic and ongoing nature of this relationship. The letter ta here is a symbol of this renewed relationship.
 - **Letting go and giving up:**Repentance often involves giving up something (taa 'aḥrāq') and adopting its opposite, which is the essence of the transformation that taa represents.
2. Completion and perfection "the goal of the endeavor":
 - **Reaching the goal:**The letter Taa is associated with completing something and reaching its goal.**Completed**"Complete," as in the completion of grace and the completion of religion.
 - **Completeness after deficiency:**Represents the attainment of an optimum or complete state after a stage of formation or deficiency.

3. Recitation and following "the connection of revelation":
 - **Connected reading:** an act "**Tala**" It means reading with obedience, understanding, and contemplation, not just repeating. Reciting the Quran means following its guidance.
 - **Contact message:** The letter Taa here symbolizes the continuous connection to the divine revelation and message, and following it.
 4. Piety and prevention are the "shield of the believer":
 - **Caution and awareness:** Piety (from the root word waqa, and the ta' denotes compliance or effort) is a state of alertness, awareness, and constant caution to protect oneself from that which harms oneself and angers God.
 - **Protective shield:** The letter Taa in Taqwa represents the shield that protects its owner from falling into forbidden things.
 5. Sequence and succession "the fabric of time":
 - **Succession:** The letter taa appears in contexts of succession and succession. **Tatra**", reflecting the flow of time, the succession of events, and the sequence of causes and effects.
- B. Additional linguistic and cultural highlights:
1. Phonetic characteristics:
 - Alveolar, plosive/voiced "the vocal cords do not vibrate." It is the counterpart of the voiceless, undotted dāl.
 - **Lightness and whisper:** His whispered voice may suggest gentleness or inner work such as "repentance and piety" that does not require speaking out loud.
 2. Grammatical and linguistic role:
 - **Feminine mark:** The closed taa' and the silent open taa' at the end of the past tense verb are two basic signs of femininity.
 - **Speech and speaker pronouns:** "Ta, ti, tu, tam, tan" in the past tense, and the present tense particle for the second person and third person, "t." This makes the letter "ta" a pivotal letter in expressing oneself and interacting with others.
 - **Oath:** The letter taa of the oath "tala Allah" is used less often than the letters waw and baa.
 3. Shape and writing: "ت، ذ، -ت/ة"
 - **Basic shape "bowl":** It is similar to the letter Ba in that it is an open container for reception.
 - **The top two points:** They are the secret of his distinction. They symbolize:
 - **Binary:** They have a strong connotation of duality and opposition: "outward/inward, renunciation/adherence, fear/hope, this world/the hereafter."
 - **Awareness and alertness:** As if they were two open eyes watching and warning "bound to piety".

- **Emphasis and repetition:** It may indicate repetition or emphasis of an action.

4. Cultural and symbolic manifestations:

- **The crown:** A symbol of perfection, completeness and sovereignty.
- **Soil and repentance:** The root "t w b" is close to "t r b", and returning to God is like returning to the soil of one's origin and humility.
- **Dates:** It begins with the letter Ta, a symbol of food and blessing in Arabic culture.

a summary:

The letter Ta, with its name "Taa", is the letter of transformation and renewal through **repentance**. Accepted by God, **Repentance** is a symbol. **For completion and perfection** in blessings and deeds. It is evidence **Following and recitation** for God's guidance and shield **Piety**. The protector. Its two upper points symbolize duality, awareness, and receptivity. It is a letter that represents the ongoing dynamic in man's relationship with God, his striving for perfection and a return to the pure origin.

4.4.4 The letter Thaa "Th" and its name is "Thaa": the seeds of steadfastness, the fruits of abundance, and the reward of reward

introduction:

Tha', the fourth letter of the alphabet, is distinguished by its fricative sound and the three dots that adorn it. It is not merely a substitute for seen or ta'; rather, it carries a special semantic charge related to deep stability, the abundance that results from this stability, and the reward of a firm recompense. It is a letter that combines inner stability with outer extension, a fixed seed with a spreading fruit. Its secrets are revealed by contemplating its occurrence in the Holy Quran, reflecting on the beautiful names of Allah, and analyzing its name, form, and characteristics.

A. The basic connotations "Quranic and cosmic":

1. Stability and steadfastness "firm roots":

- **The essential meaning:** The basic meaning of Thaa is constancy, stability and firmness in a place, position or belief. **registration**, to prove, to establish, to stabilise.
- **The fixed saying:** God makes the believers steadfast **With the firm word** It is the unshakable word of monotheism and truth.
- **Divine Strengthening:** God is the source of strength for believers in the face of challenges. "And their only statement was that they said, 'Our Lord, forgive us our sins and our transgression in our conduct and plant firmly our feet...'" (Al Imran: 147). Steadfastness here is both a prayer and a goal.

2. Abundance and spread "ripe fruits":

- **Reproduction and abundance:**The letter Thaa carries the meaning of abundance, multiplicity, spread and plenty. Although the word "**a lot**"It begins with the letter Kaf, but its root "Kathir" includes the letter Tha, which suggests that they are related.
 - **Broadcast and dispersal:**verb"**broadcast**" "B Th Th" means spreading and distributing in abundance, as the letter "B" means "beginning and appearance" and the letter "Th" means "abundance and spread".
 - **Gathering after dispersion "The Two Garments":**verb"**stab**"It means to return and gather, and from it comes the word "mathaba," which means "a place where people gather and return repeatedly." This suggests that the multitude may arise from a gathering after dispersion or repeated return.
3. Reward and recompense "fixed harvest":
- **The established result:**Reward is the deserved and fixed recompense for work; it does not change or disappear easily."**reward**" "Reward" and "reward" are related to the eternal divine reward.
 - **Persistence in work:**Eligibility for reward is linked to steadfastness in good deeds and faith.
4. Weight and material and moral impact:
- **The lasting effect:**The letter Tha may carry the meaning of something that has weight or a lasting, tangible, or perceptible effect, such as:"**furniture**" "relatively permanent and fixed household goods", "**The burdens of the earth**" "What treasures are inside it or what it will carry on the Day of Resurrection"**You have overwhelmed them**"Inflicting serious and impactful injuries."

B Additional linguistic and cultural highlights:

1. Phonetic characteristics:
 - Alveolar, fricative, voiceless sound. Produced by the tip of the tongue together with the tips of the upper incisors (like dhal but voiceless).
 - **Looseness and spread:**Its soft fricative sound, "in which the breath and sound flow," is consistent with the meaning of spreading and broadcasting, unlike the explosive taa.
2. Grammatical and linguistic role:
 - **Part of the root:**It is used in the composition of roots that indicate stability, abundance, weight, and impact.
 - **Distinguish meaning:**It distinguishes words from others that may share some letters with them (such as: thabat / sabt, katheer / kasir).
3. Shape and writing "Th, Th, -Th, -Th":
 - **Basic shape "bowl":**It resembles the letters Ba and Ta in its basic form, which suggests the base and the vessel.
 - **The top three dots:**It is the secret of its visual distinction. It clearly symbolizes:

- **Plurality and multiplicity:** More numerous than the dots of Ba and Ta, visually embodying the meaning of abundance, multiplication and spread.
- **Confirmed stability:** The number 3 symbolizes stability and confirmation "three times for confirmation", as if the dots confirm the letter and its meaning.
- **Integration "maybe":** It may refer to the integration of three elements or dimensions.

4. Cultural and symbolic manifestations:

- **Number 500 "sentences":** A large numerical value that supports the meaning of abundance and plenty.
- **Fruits:** It begins with the letter Tha, and it is the result and fruit of effort and perseverance.
- **The dress:** It begins with the letter tha, which is what covers and stays with the person.

5. **In literature:** It is used to express constancy, abundance, or its special sound.

a summary:

The letter Tha, with its name "Thaa", is a letter whose roots go back to **stability** And firmness, but at the same time it extends its branches to bear fruit. **abundance** And spread. It symbolizes permanent reward. **And the reward** The deserving. Its three dots are a visual embodiment of this multiplicity and a symbol of constancy. With its soft, spreading sound and firm shape, the letter tha' links the steadfast seed with the multiplying fruit, and hard work with its everlasting reward.

4.4.5 The letter "J" and its name is "Jim": the attraction of the group, the majesty of beauty, and the struggle of the limbs

The letter "J" and its name is "Jim": the attraction of the group, the majesty of beauty, and the struggle of movement

introduction:

The letter "jim" (جيم) "the fifth letter of the alphabet, is distinguished by its strength and its tree-shaped articulation, which combines both emphasis and laxity. It is the letter of attraction that brings together the scattered, the substance of beauty manifested in creation, and the strength of the limbs unleashed in effort and struggle. It is the letter of purposeful movement toward a sublime goal. Its secrets are revealed by contemplating its occurrence in the Holy Quran, reflecting on the beautiful names of Allah, and analyzing His name, form, and characteristics.

"A" has basic connotations: It is the letter of attraction that unites the scattered, of majesty that is manifested in beauty and perfection, and of struggle that represents

the purposeful movement toward a sublime goal. It is a compound letter that carries within it the Qur'anic and the cosmic:

1. Gathering and meeting "axis of unity":

- **Inclusion and enclosure:**The basic meaning of the letter jim is to gather and join together separate things.**plural**All together, collectively, they all have complementary and sometimes contradictory meanings. Its secrets are revealed by contemplating its occurrence in the Holy Quran, reflecting on the beautiful names of God, and analyzing His name, form, and characteristics.

"Yin." It is the unifying force that unites multiplicity into oneness.

Friday:The Day of Resurrection, when the first and the last will be gathered together for judgment.

The mosque:The beautiful name of God that gathers and unites creation.

2.A. The basic "Quranic and cosmic" connotations:

1. Collection and enclosure "the force of attraction":

- **Central meaning:**The basic meaning of the letter jim is to gather, include and contain.**plural**, all of them,**Paradise and beauty are the "goal of the endeavor":**
- **Dar Al-Naeem: heaven**It begins with the letter J, and it is the house of gathering for the believers in the best image and most complete bliss.
- Beauty and splendor: beauty as a group, all together.
- **Friday:**The Day of Resurrection is the day on which God will gather the first and the last, and the letter jim is a symbol of this great gathering.
- **Universal gravity:**The letter "jim" may represent the universal force of attraction that unites and beauty are manifested in this letter. God is beautiful and loves beauty, and His creation is characterized by beauty and perfection.
- **The beautiful reward:**The letter jim is associated with good reward and beautiful recompense for faith and good deeds.

2. Objects or elements together.

- **The comprehensive manifestation:**This meaning is manifested in the name of God.**The mosque.**

3. Heaven, beauty and glory are the ultimate perfection:

- Dar Al-Naeem: Jihad, Effort and Striving "A Purposeful Movement"
- **Do your best: jihad**It is exerting one's utmost effort and energy for the sake of God, whether with one's life, money, or words.
- **heaven**Abode of Eternity and Bliss, begins with the letter J, and is the meeting place of good people in the most beautiful forms.
- **Beauty and perfection:**The gym is associated with beauty and goodness.**Beautiful**As an attribute of God, and with the majesty and

grandeur of the scene, jihad requires strength, determination, persistence, and facing difficulties.

- **Movement towards the goal:**The letter jim here represents the positive movement aimed at achieving a lofty goal.
- 4. Argument and argument "confrontation" in the name of God "**Galilee**".
 - **Good reward:**The letter jim represents the beautiful reward for faith and good deeds.
- 5. Jihad, struggle, and movement: "dynamics of striving"
 - **Discussion and argument:**Argumentation is the use of argument and evidence in discussion to prove a truth or refute a falsehood.
 - **Confrontation:**The argument may involve some kind of intellectual confrontation.**jihad**It is exerting one's utmost effort and energy for the sake of God, and it includes the meaning of movement, hardship, and striving towards a goal.
 - **Purposeful movement:**It is not just a random movement, but a movement directed towards a noble goal.
 - Verbal.
- 6. Making, creating and forming:
 - **The act of creation:**verb "**make**"It means creation, transformation, transformation and appointment, and it is a fundamental divine act in the formation and organization of the universe.
- 7. "**Confrontation and challenge**:Jihad may involve facing difficulties, challenges, and enemies.
- 8. Making, creating, and forming "the act of bringing into existence":
 - **Creation and appreciation:**verb "**make**"It means flow and flow:
 - **Continuous motion:**Words like "**ran**"It indicates continuous movement and flow, such as water or a ship.

B Additional linguistic and cultural highlights:

1. The characteristics of sound are creation, existence, designation, and transformation, and it is a fundamental divine act in the estimation of matters and the formation of things.
2. Argument, debate and confrontation "The arena of thought":
 - **Discussion and argument:**The letter jim is associated with seriousness:
 - A voiced, velar fricative, voiced, articulated from the middle of the tongue with the hard palate. Its sound combines air retention (like a stop) and air flow (like a fricative), discussion, and the use of argument and proof.**Argue**"Argument."
 - **Intellectual confrontation:**It represents the arena of intellectual and verbal conflict to reveal the truth.
3. Flow and flow "the movement of life":
 - **Power and loudness:**His deep voice gives him power and clarity.
4. Grammatical and linguistic role:

- **Part of the root:**It is used in the composition of many important roots that indicate gathering, movement, beauty, seriousness, and making.
 - 5. Shape and writing "J, J, -J, -J":
 - **bowed head:**It suggests containment, inclusion and gathering under one umbrella.
 - **Continuous motion:**It is related to the meaning of continuous flow, like the flow of rivers and ships in their paths.**It happened**"It runs."
- B. Additional linguistic and cultural highlights:

1. Phonetic characteristics:

- **Inner point "belly":**It is the secret of the gym and its center. It symbolizes:
 - **The essence of the sum:**The point at which the meeting takes place or which represents the summary of the whole thing.
 - *The inner self*A voicing/fricative, voiced, plosive (like a stop) and fricative (like a laxity). Produced from the middle of the tongue.
- **Power and collection:**His voice: the inner secret or the beating heart of the group.
 - **tee:**It may be the point from which a movement or effort begins.
- **Dynamics:**The shape of the letter has fluidity and movement, especially when connected. The compound "w" gives it strength and power that matches the meaning of gathering and strength ("jihad, the mighty").

2. Grammatical and linguistic role:

- **Part of the root:**It is used in the composition of many important roots that indicate plurals.

3. Cultural and symbolic manifestations:

- **Mountain:**A symbol of stability and supremacy.
- **Sentence:**A symbol of patience and endurance.
- **Generosity:**Generosity and giving.

4. In proverbs and sayings, beauty, movement, making.

5. Shape and writing "J, J, -J, -J":

- **bowed head:**It suggests inclusion, containment, and gathering, like the crescent moon that surrounds: "It appears frequently in proverbs that reflect collective wisdom and shared experiences.

a summary:

The letter Jim, with its name "Jim", is a letter**Collection**He who unites the disparate, and is manifested in the name of God**The mosque**.F that attracts.

Inner point "belly":It represents the center or essence around which the group revolves, the secret hidden within, or the point of balance.

Fluidity and dynamism:The general shape is fluid and it is a source of**beauty** And Bahá'í and Muntlaq **heaven**It is the driving force towards**jihad**And make an effort,

and a tool **argument** By argument. It represents an act. **The scarab** The divine formation. Its curved shape with its point of movement and flow.

4. Cultural and symbolic manifestations:

Sentence: A symbol of patience, endurance and strength.

Mountain: A symbol of stability, greatness and solidity.

Body: It embodies the meaning of gathering around a center, and its powerful sound reflects willpower and purposeful movement. It is the letter of unity, integrity, beauty, and earnest endeavor.

4.4.6 The letter "H" and its name is "H": the truth of life, the wisdom of truth, and the fever of love

introduction:

Ha', the sixth letter of the alphabet, is a guttural letter that breathes life, speaks wisdom, and pulsates with love. It is the letter of breadth and purity, devoid of a distinguishing feature, but rather stands out for its pure essence. It represents the truth of existence, the wisdom of management, and the warmth of closeness. By contemplating its manifestations in the Holy Quran, reflecting on the beautiful names of God, and delving into its linguistic and cultural characteristics, we discover the dimensions of this essential letter.

A. The basic connotations "Quranic and cosmic":

1. The truth of life and the pulse of existence "Hayat":

- **The essence of existence:** Ha is the heart of the word "**life**" And everything that branches out from it **alive** "He revives, He brings to life." It represents the pulse, growth, movement, and everything that is the opposite of death and stagnation. God is "**The neighborhood**" The source of all life.
- The source of life: Water, the foundation of every living thing, is linked to this meaning: "And We made from water every living thing."
- **Heat and warmth:** The letter Haa has a kind of warmth coming from the throat, which may symbolize the warmth and flow of life.
- The wisdom of truth and the basis of judgment:
- **Fountain of Wisdom: "Wisdom"**, which is putting things in order, is related to the letter Ha. God is "**The Wise**" And whoever is given wisdom has certainly been given much good.
- **Manifestation of truth: "The right"** Al-Thabit (The Constant) and Al-Yaqeen (The Certain) is one of the names of God and an attribute of His speech and religion. The letter "ha" here represents the firm, unchanging truth.

- **Basis of judgment: "The Judgment"** "The ruler" and "the wise man" all share this root, as sound judgment is based on wisdom and truth.
- 2. Fever of love, praise and mercy:
 - **The nucleus of love: "love"** Love is centered around the letter Ha. It is the force of attraction, harmony, and heartfelt inclination, whether the love of God or the love between His creation.
 - **Echo of Praise: Praise be to God** The beautiful, pure praise of God, with which the Qur'an opens, "Al-Fatihah," springs from a living heart aware of God's greatness and blessings. God is... **"The Praised"**.
 - **Heart of mercy:** Mercy, with its two roots "Rahman, Raheem" share the letter "Ha," as if the letter "Ha" is the warm essence of the vast divine mercy.
 - **Dream spirit: "The dream"** Patience and self-control are an essential quality of God. **The Forbearing** And for the righteous, it comes from a broad and wise heart.
- 3. Preservation and protection:
 - **Security and maintenance: "Save"** It means maintenance and protection, and God is it. **"The Preserver"** Who preserves the universe and His servants. "The letter Ḍād is also close in this phonetic meaning."

B Additional linguistic and cultural highlights:

1. Phonetic characteristics:
 - A velar, fricative, voiceless sound. Produced from the middle of the throat (deeper than ha and closer to kha).
 - **The voice of the soul and life:** Its whispered fricative sound resembles the sound of breathing, a symbol of the continuity of life.
 - **Warmth and clarity:** It has relative clarity and clarity compared to kha and ghayn, with a warmth that suggests life and closeness.
2. Grammatical and linguistic role:
 - **Original letter:** It is composed of basic linguistic roots that indicate pivotal meanings such as life, truth, love, praise, wisdom, and preservation.
 - **Phonetic discrimination:** It clearly distinguishes meanings from letters close to it in terms of articulation or quality, such as ha, kha, and ayn.
3. Shape and writing "H, H, H, H":
 - **Empty open form:** It resembles the letters jīm and khā', but it is unique in that it lacks dots. This gap or openness symbolizes:
 - **Absolute purity and clarity:** Not a single point blemishes or defines it. It represents the pure essence and the bare truth.
 - **Capacity and containment:** The open form seems to embrace and contain "like life and mercy."
 - **Simplicity and instinct:** Returns to the original simplicity before point selection.

4. Cultural and symbolic manifestations:
 - **Hajj:**The journey to the Sacred House is a symbol of monotheism, return to the origins, and purification.
 - **Freedom:**A basic value sought by the living soul.
 - **The fortress:**A symbol of protection and security.
5. **In philosophy and mysticism:**The letter Ha is seen as a letter that represents the truth of life and the divine presence pervading the universe, and the essence of divine love.

a summary:

The letter Ha, with its name "Haa", is a letter **life** The pulsating, and **Wisdom** adult, and **Right** constant, and **love** Pure, and **Praise be to God** Pure. Its meanings are powerfully manifested in the beautiful names of God, such as "the Living," "the Wise," "the Forbearing," and "the Truth." Its open, dotless shape is a symbol **For spaciousness, purity, clarity and authentic essence** His warm, guttural voice is like the whisper of life and the pulse of existence. It is a letter that carries within it the deepest truths of human and cosmic existence and their relationship with the Creator.

4.4.7 The letter Kha "Kha" and its name is "Kha": creation and concealment, good and choice

introduction:

Kha', the seventh letter of the alphabet, is a voiceless pharyngeal fricative, distinguished by its dot and a sound that combines concealment and visibility. It is a letter associated with the creative act of divine creation, with latent and chosen good, and with transition from one state to another. However, it also carries connotations of concealment and the unseen. It is the letter of formation and choice, of the apparent and the hidden. Its secrets are revealed by contemplating its occurrence in the Holy Quran, reflecting on the beautiful names of Allah, and analyzing His name, form, and characteristics.

A. The basic connotations "Quranic and cosmic":

1. Creation and Inception "The Secret of Genesis":
 - **Divine act of creativity:**The most central meaning of Kha is "**Creation**" And creation from nothing or estimation and depiction **creation**, creates, **creator** "God is the one and only Creator.
 - **Stages of creation:**The letter may refer to the process of creation in its stages, from concealment to manifestation.
2. Good and choice "balance of value":
 - **Benefit and righteousness:**Kha is the beginning of a word "**goodness**" It is what is beneficial, useful and good, the opposite of evil.

- **Discrimination and selection:** Good is associated with action "**choice**" Divine selection. God chooses what is best for His servants, creates things, and selects their functions. **Your Lord creates what He wills and chooses..**
- **fork:** Kha represents the point of choice between the path of good and the path of evil.
- 3. Exit and Separation "Transition Dynamics":
 - **From the inside out:** The letter Kha indicates "**Exit**" From a closed place or latent state to emerge or move "**out**, come out, take out.
 - **Verb of separation:** Exit implies the meaning of separation from a previous situation or previous place.
- 4. Concealment and concealment "behind the veil":
 - **Knowledge of the inner world:** The letter Kha is associated with what is hidden and concealed, and requires experience to uncover it. The name of God "**The Expert**" It means knowing the details and inner workings of things.
 - **Inner humility and submission: "humility"** A hidden state of heart of submission and humility to God.
 - Supplication in secret: "Call upon your Lord humbly and in secret."
- 5. Immortality and permanence "Horizon of the Hereafter":
 - **Eternal survival: "Immortality"** It is eternal stay in the bliss of heaven or the torment of hell.
- 6. Fear and dread "terror of the heart":
 - **Fear of God: "the fear"** Fear of God is a state of the heart that motivates obedience and avoidance of disobedience.

B. Additional linguistic and cultural highlights:

1. Phonetic characteristics:
 - A voiced, fricative, voiceless, emphatic/high voiced sound. It comes from the lower part of the throat (near the uvula). It is the counterpart of the voiceless ghayn.
 - **Friction and invisibility:** Its voiceless fricative has a kind of hiddenness or a slightly muffled sound compared to the letter ha, which may suit the meaning of hiddenness and concealment.
2. Grammatical and linguistic role:
 - **Original letter:** It is included in the composition of many important linguistic roots related to creation, goodness, exit, and concealment.
3. Shape and writing: "خ، خ، خ-خ"
 - **Open form:** The letters Ha and Jeem are similar in their basic form, open at the bottom, suggesting spaciousness and possibility.
 - **Top point "secret of excellence":** It is what distinguishes it from the letters ha and jim. This dot above the letter may symbolize:
 - **Appearance or result:** Something that comes into being or appears as a result of creation or selection.

- **Selection and selection:** A specific point that distinguishes this letter/meaning.
 - **Upper source:** It may refer to the divine source of creation and goodness.
 - **Distinctive mark:** As if it were a sign of "good" or choice.
4. Cultural and symbolic manifestations:
 - **Horses:** A symbol of goodness, strength and speed.
 - **Bread:** A symbol of basic goodness and life force.
 - **The ring:** A symbol of perfection, kingship, or covenant.
 5. **In philosophy:** Some may associate the letter Kha with creation from nothing or emergence from concealment.

a summary:

The letter Kha, with its name "Kha", is a letter **Creation** Divine Creator, and Key **Good** and **choice** It represents an action. **Exit** From one case to another, and is linked to the world **concealment** And the interior **The expert**". It also extends to refer to **Immortality** and **fear** Its open shape, its distinctive upper point, and its whispered guttural sound embody these meanings, which combine the act of creation, the value of chosen goodness, and the transition from concealment to manifestation (or vice versa). It is the letter of formation, choice, and hidden depth.

4.4.8 The letter Dal "D" and its name is "Dal": the guide to guidance, the permanence of truth, and the Day of Judgment

introduction:

Dāl, the eighth letter of the alphabet, is a nasal alveolar letter distinguished by its relative strength and unique angular shape. It is the letter of indication that guides and reveals, the letter of permanence that affirms survival and continuity, and the letter of religion that represents submission and reward. It is a letter that marks the path, affirms the stability of truths, and reminds us of the ultimate goal. Its secrets are revealed by contemplating its occurrence in the Holy Quran, reflecting on the beautiful names of Allah, and analyzing its name, form, and characteristics.

A. The basic connotations "Quranic and cosmic":

1. Guidance and guidance "Uncovering the path":
 - **The scholar and guide:** The basic meaning of the sign is to point, direct and guide. "**Dal**", "**indicates**", "**guide**" They all refer to the sign that leads and shows the way or the truth. God made the sun a guide to the shadow.
 - **Reveal the meaning:** Dal is the letter that helps us understand things and reveal the ambiguity.
2. Permanence and continuity "the constancy of truth":

- **Stay and stay:**The letter dal is associated with the meaning of permanence, survival, continuity, and non-interruption, as in:"**permanent**" and "Dahr".
 - **House of decision: "The House"**The "hereafter or this world" is the place of residence and stability, and carries the meaning of relative or absolute permanence.
 - **Constancy of Sunnah:**The letter Dal may refer to the permanence and stability of God's laws in the universe and in legislation.
3. Religion, accountability, and reward are the "purpose of existence":
- **Submission and religion: "Religion"**It is the method and religion that a person follows in his relationship with his Creator, and it means submission and obedience to Him.
 - **Day of Judgment and Reward: "The Day of Judgment"**It is the Day of Resurrection, the Day of Reckoning and the precise reward for deeds. The name of God "**The Judge**" "Metaphorical ruler" is related to this meaning.
 - **Indebtedness and responsibility:**Religion includes the meaning of indebtedness to the "Creator" and responsibility for actions.
4. Supplication and request "the servant's connection":
- **Request and asylum: "Prayer"**It is the servant's resort to his Lord and his request for a need or help.
 - **Call and communication:**Supplication includes the meaning of calling out and communicating with God.
5. Entry, access and movement:
- **Crossing in:**represents an action "**Entry**"Moving from outside to inside, or from one state to another.
6. Proximity and proximity:
- **Approaching:**Dal may indicate closeness "**Danna**"And very close.
- B. Additional linguistic and cultural highlights:

1. Phonetic characteristics:
 - Alveolar, plosive/voiced, voiced, diaphragmatic. Produced by the tip of the tongue along with the roots of the upper incisors.
 - **Clarity and strength:**His booming, explosive voice gives him clarity and power that matches the meaning of clear connotation and decisive judgment.
2. Grammatical and linguistic role:
 - **Part of the root:**It is used in the composition of many important roots that indicate significance, permanence, religion, and supplication.
 - **Original letter:**It is not used as a plus or minus letter often "unlike other letters".
3. Shape and writing "d, d":
 - **Angular shape:**The unique shape of the dal, which resembles a right angle or a seat.

- **Base and stability:**The lower horizontal part provides a firm and stable base on the line, symbolizing the permanence and stability of religion.
 - **Flexion and direction:**The vertical then horizontal bend may represent stopping to think and then going or pointing and indicating forward "to the left."
 - **No contact after:**The signifier is often not connected to what follows it, as if it represents a dividing point or a meaning in itself.
4. Cultural and symbolic manifestations:
- **Evidence:**Guide on the way.
 - **Shield:**Protection symbol "beginning with D".
 - **Blood:**The fluid of life "begins with the sign".
5. **In literature:**Used to express permanence, significance, or its own vocal rhythm.

a summary:

The letter Dal, with its name "Dal", is a letter **Significance**The clear guide to the truth, and the symbol **Work**And the stability that characterizes the laws of God and His religion, and the appointment **Religion**And the certain reckoning. It is manifested in the name of God, "Al-Dayyan." Its stable, angular shape signifies stability and directed progress. It is a letter that sets markers, establishes truths, and guides toward the ultimate goal.

4.4.9 The letter "Dh" and its name "Dhal": a remembrance that revives the self, and a taste that distinguishes things

introduction:

Dhal, the ninth letter of the alphabet, is a sister letter to daal in form, but distinguished by its dot and soft fricative sound. It is the letter of remembrance that awakens the heart, the self that represents the essence of identity, taste that bestows experience, and discrimination that establishes boundaries. It is the letter of inner consciousness and personal uniqueness. Its secrets are revealed by contemplating its occurrence in the Holy Quran, reflecting on the beautiful names of Allah, and analyzing its name, form, and characteristics.

A. The basic connotations "Quranic and cosmic":

1. Remembrance, remembrance and awareness "connection of the heart":
 - **Evoking the truth:**The central meaning of dhal is "**The male**"In all its dimensions: remembering God with the tongue and heart, remembering blessings and verses, preaching and warning. **male**"Remember, ticket, remembrance, remembering."
 - **The Qur'an "The Reminder":**The Qur'an is the preserved remembrance that reminds man of his origin and purpose.

- **Raising awareness:** Remembrance is what awakens the consciousness from its slumber and connects the heart to its Creator. Minds are what remember.
 - 2. Self, Essence and Identity "The Center of Uniqueness":
 - **Self-reference:** word "**self**" It means the soul, essence, or inner truth of a thing or person. God knows what is in the hearts.
 - **Ownership and title:** word "**Dhu**" "Meaning owner" connects the adjective to the described self. **The Majestic and the Generous**.
 - **Uniqueness and identity:** The letter dhal represents what distinguishes the self from others, its own identity.
 - 3. Marking and identification:
 - **Demonstrative pronouns:** The use of dhal in demonstrative pronouns **The** "This, that, those" emphasizes their role in accurately identifying and distinguishing what is referred to from others.
 - 4. Taste and experience "self-interaction":
 - **Sensory and moral test:** an act "**savor**" "Taste" means to experience and test something directly, whether it is a taste, a feeling, or a reward. Experience is linked to the self that tastes and tests.
 - 5. Softening and smoothing "gentle effect":
 - Taming and facilitation: In some roots, "ḍallā" (to subdue), the letter "ḍallā" carries the meaning of taming, facilitating, and domesticating. "And We have subjected them to them, so some of them they ride and some of them they eat." (Yasin: 72)
 - 6. Going, moving, and moving:
 - **Transition and change:** an act "**gold**" It refers to movement, transition and change of state.
- B. Additional linguistic and cultural highlights:
1. Phonetic characteristics:
 - Alveolar, fricative, voiced, and voiced. It is produced by the tip of the tongue with the tips of the upper incisors (same place of articulation as thā' and dhā', but voiced and voiced).
 - **Relative softness and whispering:** His soft, voiced voice has a flow to it, and is softer and closer to a whisper than the letter dal, which may suit the meaning of hidden remembrance or gentle taste.
 2. Grammatical and linguistic role:
 - **Part of the root:** It is included in the composition of roots that indicate male, self, taste, going, and humiliation.
 - **Demonstrative pronouns:** An essential component of it.
 3. Shape and writing: "ذ"
 - **Basic form:** It resembles the dal in its angle and stable base.
 - **The top point is "the point of discrimination and awareness":** It is what distinguishes it and gives it its own identity. It symbolizes:

- **Discrimination and identification:**A mark that separates and distinguishes the self or thing referred to.
 - **Consciousness and memory:**It is like the focal point of memory or the spark of "male" consciousness.
 - **Individual self:**Represents the unique identity or inner essence.
4. Cultural and symbolic manifestations:
- **Tail:**Symbol for subordinate or extension "in animal".
 - **maize:**The smallest part, a symbol of subtlety or subtlety.
 - **Chin:**A distinctive part of the face.
5. **In philosophy and mysticism:**The letter dhal may be linked to the knowing self, or to the remembrance as a key to accessing inner truths.

a summary:

The letter dhal, with its name "dhal", is a letter **male** Which is linked to consciousness and memory, and the letter **self** Which confirms identity and uniqueness. It represents **discrimination** Between things and **signal** To it, and is related **With taste** And direct experience. Its upper point is the sign of this distinction and this awareness. It is manifested in the name of God. **"The Majestic and the Generous"** It is a letter that awakens insight, defines identity, and calls for remembering the truth and tasting the sweetness of closeness to it.

4.4.10 The letter "R" and its name is "Ra": God's mercy, the pillar of vision, and the symbol of return

introduction:

Ra, the tenth letter of the alphabet, dances on the tip of the tongue with its distinctive repetition, gently bending to touch deep meanings. It is the letter of divine overflowing mercy, all-encompassing lordship, and penetrating vision. It symbolizes return and repetition, elevation and ascension, contentment and resolution. Its secrets are revealed by contemplating its frequent occurrence in the Holy Quran, reflecting on the beautiful names of God, and analyzing its name, form, and unique phonetic characteristics.

A. The basic connotations "Quranic and cosmic":

1. The mercy and compassion of the Lord is a divine abundance:
 - **The greatest meaning:**The letter Ra is the pulse of divine mercy, manifested in its most beautiful form in the two names of God. **"The Most Gracious, the Most Merciful"** It is a symbol of the vast and comprehensive divine giving to all creation, "the Most Gracious," and specifically to believers, "the Most Merciful." **"compassion"** "Ra'uf" is the intensity of this mercy.
 - **The essence of the relationship:**Mercy is the basis of the relationship between God and His creation, and between people.

2. Lordship, management and care "The Beneficent Sultan":
 - **The name "Lord":** Ra is the first letter in the word "**Lord**" It refers to the owner, master, creator, reformer, manager, and educator who looks after the affairs of His creation.
 - **Comprehensive care:** Lordship means the continuous divine care for every small and large thing in the universe.
3. Vision and Insight "Window of Perception":
 - **Sight and vision:** Ra is the basis of the verb "**opinion**" It includes seeing with the eye, seeing with the heart ("insight"), opinion, and thought.
 - **Revealing the facts:** Correct vision, both apparent and hidden, is the basis of knowledge, certainty, and distinguishing between right and wrong.
 - **Vision:** A dream vision that may carry messages and signs.
4. Rise and rise
 - **Ascent and Transcendence:** verb "**Fix**" It indicates elevation and ascension, whether it is tangible ("raising the heavens") or spiritual ("raising ranks, raising reputation").
5. Return, repeat, and respond:
 - **Back to the original:** The letter Raa carries a meaning "**Return**" And return to God or to a previous state.
 - **Natural recurrence:** The repeated nature of the letter "ra" sound, "tongue vibration," reflects the meaning of repetition found in many cosmic phenomena, "the alternation of night and day, the cycles of life," and in verbs **to reply**".
 - **Repentance as a return:** Repentance is a return to God.
6. Contentment and decision "peace of mind":
 - **Acceptance and reassurance: "Satisfaction"** It is a state of tranquility and acceptance of God's will and destiny, or God's satisfaction with His servant.
 - **Stability: "decision"** It means stability and constancy in a place or situation.

B. Additional linguistic and cultural highlights:

1. Phonetic characteristics:
 - Alveolar, repetitive, voiced, medium (between hard and soft), thin or emphatic depending on the vowel.
 - **Tapping/Trilling:** It is the most prominent vocal characteristic, resulting from a rapid vibration of the tip of the tongue. This repetition gives it a special musicality and reflects the meanings of repetition, return, and continuous movement.
2. Grammatical and linguistic role:
 - **Original letter:** It is part of a very abundant linguistic roots in Arabic that revolve around the aforementioned meanings: "mercy, Lord, vision, elevation, return, satisfaction..."

- **Its effect on emphasis and softening:** It sometimes affects the pronunciation of the letters surrounding it.
- 3. Shape and writing "r, r":
 - **Bend and fall:** Its simple curved shape that descends below the line suggests fluidity, softness, and the descent of giving ("mercy, sustenance, rain").
 - **No contact:** It is often not connected to what comes after it, as if it represents the beginning of a new cycle or separate movement.
 - **Absence of point:** It suggests spaciousness, comprehensiveness and freedom.
- 4. Cultural and symbolic manifestations:
 - **the spirit:** The secret of life and eternity "begins with R".
 - **Wind:** A symbol of movement, power and change.
 - **Livelihood:** The continuous divine giving "begins with the letter R".
- 5. **In literature and poetry:** His musical voice makes him a favorite in rhymes and meters that require fluidity and flow.

a summary:

The letter Ra, with its name "Ra", is a letter **Mercy** The vast divine, and the symbol **Lordship** Housekeeper, window **Vision** and insight. It reflects the dynamism **Back and repeat** and His Highness **Lift and ascend** and tranquility **Satisfaction and decision** It is manifested in the holiest of names. "**The Most Gracious, the Most Merciful**" In many of the beautiful names of God, His descending curved form and His melodious, repetitive voice together embody the abundance of divine giving, the cycle of life, and the constant connection between Creator and creation.

4.4.11 The letter "Z" and its name is "Zay": increased growth, adornment of life, and the earthquake of change

introduction:

Zay, the eleventh letter in the alphabet, is a whistling and buzzing letter. It is similar to the letter Ra in its basic form, but it is distinguished by its upper dot, which gives it an independent character and a relatively high sound. It is the letter of increase and growth, adding and multiplying, and the letter of decoration that beautifies and reveals. However, it is also the letter of strong movement and vibration, which can reach the level of earthquake and disappearance. Its secrets are revealed by contemplating its occurrence in the Holy Quran, reflecting on the beautiful names of Allah, and analyzing its name, form, and phonetic characteristics.

A. The basic connotations "Quranic and cosmic":

1. Increase, growth, and addition "growth dynamics":

- **More after less:**The basic meaning of Zay is "**The increase**" addition and growth "**Increase**" It increases, they increased, more." Gratitude increases blessings.
- **Reproduction and abundance:**It is associated with the meaning of growth, abundance and multiplicity.
- 2. Adornment, beauty and beautification "highlighting beauty":
 - **Beautification and improvement: "Decoration"**It is what decorates something and makes it appear more beautiful and splendid.**Decoration**"Zein".
 - **Good appearance:**It is associated with apparent beauty, joy and pleasure.
- 3. Earthquake, movement and vibration "the power of change":
 - **intense movement:**The letter Zay expresses strong movement, disturbance, and vibration that reaches "**The Earthquake**" "**Earthquake**earthquake
 - **Radical change:**This violent movement often leads to a radical change in the status quo.
 - **Severe affliction:**Earthquake in the Qur'an is also associated with a severe trial that tests faith.
- 4. Transience, transition and impermanence:
 - **Go and finish:**The letter zay may indicate "**Disappearance**"And impermanence and transition from one state to another**It disappeared**"It disappears, disappears." This contradicts the meaning of constancy in other letters.
- 5. Marriage and coupling:
 - **Conjugation and classification: "husband"**It means the type or the pair, and the letter zay represents the idea of duality and coupling between two things or two types.**couples**".
- 6. Zakat, purity and growth:
 - **Purification and growth: Zakat**It means purity, growth, and blessing. Paying zakat purifies and increases one's wealth and soul.

B Additional linguistic and cultural highlights:

1. Phonetic characteristics:
 - My teeth sound is whistling, voiced, and thin. It comes from the tip of the tongue near the roots of the upper incisors with a slight separation.
 - **whistling and buzzing:**Its high-pitched, whistling sound resembles a buzz or hum, a sharp, distinctive sound that may suggest rapid movement, vibration, or even alarm.
2. Grammatical and linguistic role:
 - **Part of the root:**It is used in the construction of roots that indicate increase, adornment, movement, vibration, and disappearance.
3. Shape and writing "z, z":

- **Semi-ra with a dot:** It is similar to the letter Ra in its curvature and descent, but it has a single dot above it.
- Meaning of the upper point:
 - **Increase and addition:** The addition mark on the root "ra".
 - **Discrimination and prominence:** Makes the letter stand out and stand out like an ornament.
 - **Center of motion/vibration:** It may represent the epicenter of a tremor or earthquake.
- 4. Cultural and symbolic manifestations:
 - **Flower:** A symbol of beauty, growth and short life "transience".
 - **Glass:** "Contains the letter Z", a symbol of transparency and fragility.
 - **Time:** "In some languages" a continuous cycle of increase, decrease and disappearance.
- 5. **In literature:** Its whistling sound is used to add a special sound effect or to express movement and vibration.

a summary:

The letter Z, with its name "Zay", is a letter **Increase** Al-Nama, and **Decorations** And the beauty is apparent. But in return, it carries strength. **earthquake** And the vibration and radical change, and is related **By disappearing** And instability. It is related to the meaning of **Marriage** and **Zakat** Its upper dot is a sign of increase and distinction, and its whistling sound reflects the intensity of movement or the sparkle of decoration. It is a letter that combines two opposites: growth and disappearance, decoration and earthquake, reflecting the dynamism of life and its constant fluctuations.

4.4.12 The letter "S" and its name is "Seen": the path of travel, the way of asking, and the secret of peace

introduction:

Seen, the twelfth letter in the alphabet, is distinguished by its successive teeth, deep cup, and soft, flowing whistling sound. It is the letter of continuous movement and travel in the paths of life or the pursuit of knowledge. It is the letter of questioning that opens the doors of understanding. It is the letter of secrets that lie deep within, and it is the foundation of peace and submission. It is a letter that combines apparent movement with inner calm, striving with discovery. Its secrets are revealed by contemplating its occurrence in the Holy Quran, reflecting on the beautiful names of Allah, and analyzing its name, form, and characteristics.

A. The basic connotations "Quranic and cosmic":

1. Continuous walking and movement "the path of life":
 - **Movement and transition:** The letter seen basically expresses "**Walk**" And the continuous movement and transition on a road or path **si**r, walk, car, walk.

- **Sequence and continuity:** His successive teeth suggest succession and continuity of movement.
 - 2. Question and request "the path of knowledge":
 - **Key to knowledge:** Seen is the beginning of a verb "**asked**" The question is the first tool for seeking knowledge and need, and the gateway to understanding and contemplation.
 - **Research and inquiry:** It includes the meaning of searching, questioning and inquiring about the unknown.
 - 3. The secret, the hidden, and the foundation: "The depth of existence"
 - **What is hidden and concealed:** The letter "seen" is associated with what is hidden and concealed in the interior. **secret** "I am very happy."
 - **The base and foundation:** It is related to the basis on which the thing is based. **basis** "Us".
 - **Tranquility and peace of mind:** word "**Sakina**" It carries the meaning of calm, inner reassurance and hidden secret.
 - 4. Peace and submission are the "ultimate goal of faith":
 - **Security and peace of mind:** "**peace**" It is the name of God, and it is a state of security, tranquility, and salvation from harm.
 - **Surrender and submission:** "**Islam**" "Submission" means obedience and submission to God's command, which is the path to true peace.
 - 5. Glory be to God and glorification "communication with the Most High":
 - **Sanctification and glorification:** "**Tasbeeh**" It is the glorification and sanctification of God from all imperfection, and it is a continuous remembrance.
 - 6. Hearing and Perception "Window of Consciousness":
 - **Auditory perception:** "**Hearing**" It is the ability to perceive sounds, and sometimes includes understanding and responding. God is "**The All-Hearing**".
 - 7. Sky and height "symbol of elevation":
 - **Height and extension:** "**the sky**" It represents height, breadth, and what is above us.
- B. Additional linguistic and cultural highlights:

1. Phonetic characteristics:
 - My teeth sound is whistling, voiceless, thin. It comes from the tip of the tongue near the roots of the upper incisors with a slight separation.
 - **Whispering and whispering:** His whispery, whistling voice is like the sound of running water, a light wind, or a whisper, suggesting fluidity, continuity, gentleness, and sometimes secrecy and mystery.
2. Grammatical and linguistic role:
 - **The letter of reception "seen":** Indicates the near future "I will".
 - The letter of request "istif'al": "ask forgiveness, istiqfa`."

- **Part of the root:** It is used in the construction of many roots that indicate walking, asking, greeting, listening, and secret.
- 3. Shape and writing "S, S, S, S":
 - **Teeth and cup "external and internal":** The unique shape of the sine combines the apparent horizontal movement of the "three teeth" with the internal vertical depth of the "cup".
 - **Meaning of teeth:** Sequence, continuity, movement, stages.
 - **The meaning of the cup:** Depth, containment, interior, secret, foundation, vessel that gathers.
- 4. Cultural and symbolic manifestations:
 - Sunnah / Universal Sunnahs: Fixed Laws and Methods.
 - **Ship:** A symbol of walking, crossing and survival.
 - **The sword:** A symbol of strength and separation "begins with S".
- 5. **In literature:** Used to create a flowing rhythm or to express secrecy and continuity.

a summary:

The letter S, with its name "Seen", is a letter **walk** The successor in the paths of life and the pursuit of knowledge, which is the key **The question** The detector, and the way to **peace** and **Delivery** It links the apparent movement. **The secret** The inner, and between **Hearing** and **Tasbeeh** It is manifested in the name of God. **"peace"** "The All-Hearing" (Al-Samee'), with its unique shape, teeth, cup, and whispering, whistling voice, embodies these integrated meanings of apparent movement and hidden depth, calling us to strive and question in order to attain peace, tranquility, and knowledge.

4.4.13 The letter "Sh" and its name is "Shin": the spread of grace, witnessing the truth, and the comprehensiveness of the will

introduction:

Sheen, the thirteenth letter of the alphabet, is similar in basic form to seen, but its three dots give it a pervasive sound and a meaning that shifts from a quiet flow to widespread and comprehensive. It is the letter of the spread of good news, witnessing the truth, the comprehensiveness of divine will, and gratitude for widespread blessings. It is the letter of manifestation, expansion, and revelation. Its secrets are revealed by contemplating its occurrence in the Holy Quran, reflecting on the beautiful names of God, and analyzing His name, its form, and its pervasive phonetic characteristics.

A. The basic connotations "Quranic and cosmic":

1. Spread, prevalence, and prevalence
 - **Phonetic and semantic meaning:** The most prominent feature of the letter sh is its spreading and diffusion, as the sound spreads in the

mouth, and the meaning expands and spreads.**to publish**"Spread out, spread the word."

- **From private to public:**It represents the transition from a limited or latent state to a state of widespread, common, and widespread appearance.
 - 2. Comprehensiveness and inclusiveness "containing the multitude":
 - **Joining the parties:**The letter sheen is associated with the meaning"**included**"The thing and its various aspects and sides. It is the comprehensiveness of the widespread multitude.
 - **"everything":** word "**something**"It is the most general of words, and begins with the letter "shin," which emphasizes the meaning of comprehensiveness and encompassing everything that exists.
 - 3. Divine Will and Will "All-Powerful":
 - **Absolute will:** word "**Wanted**"**"He wills"** expresses the absolute divine will and desire that is effective in everything, and it is a comprehensive and encompassing will.
 - 4. Testimony, revelation, and manifestation: "declaration of the truth"
 - **Attendance and notification: "The Certificate"**It is presence, observation, and certain information. It includes revealing and revealing the truth.**to attest**"Martyr, martyrdom." God is"**The Martyr**".
 - **Show what was hidden:**Testimony reveals and shows what was not known or apparent.
 - 5. Gratitude and appreciation (showing favor):
 - **Acknowledgement: "Thank you"**It is a show of recognition of the blessing and praise of the benefactor. It includes the meaning of spreading the remembrance of the blessing and the benefactor. God is"**The Thankful**".
 - 6. Participation and partnership "multilateralism":
 - **Meeting in the matter: "The Company"**"Partner" means the coming together of more than one party in ownership, business or capacity.
- B. Additional linguistic and cultural highlights:

1. Phonetic characteristics:
 - A velar/agaric, fricative, voiceless, diaphragmatic sound. Produced from the center of the tongue as it rises toward the hard palate.
 - **Palatalization/Spreading:**It is the distinctive phonetic feature, where the air spreads over a wide area of the middle of the tongue, which phonetically reflects the meaning of spread and comprehensiveness.
2. Grammatical and linguistic role:
 - **Part of the root:**It is used in the composition of many roots that indicate spread, comprehensiveness, testimony, gratitude, and participation.
3. Shape and writing "Sh, Sh, Sh, Sh":

- **Teeth and cup:**It shares with the sin the basic shape that combines apparent movement (“teeth”) and inner depth (“cup”).
- **The three common points:**It is what distinguishes it and gives it its special significance. It clearly symbolizes:
 - **Distribution and spread:**The dots are distributed over the letter, representing spread, prevalence and prevalence.
 - **Abundance and comprehensiveness:**The number three and the multiple dots indicate abundance and comprehensiveness.
 - **Appearance and revelation:**The points are prominent and visible, fitting the meaning of testimony and revelation.
- 4. Cultural and symbolic manifestations:
 - **The sun:**Source of light and warmth.
 - **Trees:**A symbol of life, growth, branching and spreading.
 - **Drink:**What is drunk and spreads in the body.
- 5. **In literature:**He uses his pervasive voice to create a sonic effect that suggests spread or comprehensiveness.

a summary:

The letter Sheen, with its name “Sheen”, is a letter **Spread** Widespread and common **Inclusiveness** Ocean. It expresses **The will** The divine window, and **Certificate** Revealer of the truth, and **Thanks** Apparent for grace, and is related to the meaning **Participation** and **The thing** The year. It is manifested in the names of God. **"The Martyr"** "Al-Shukur." Its shape, with its three spreading dots and its pervasive sound, visually and sonically embody this expansiveness, visibility, and comprehensiveness. It is a letter that opens horizons, spreads news, and reveals the truth.

4.4.14 The letter "S" and its name is "Sad": the edifice of truth, the strength of patience, and the echo of the command

introduction:

Sad, the fourteenth letter in the alphabet, is the letter of strength, heaviness, and solidity. It is the counterpart of the emphatic seen, and carries within it the secrets of unshakable truthfulness, endless patience, and constructive righteousness. It rises like a monument in the face of falsehood, proclaiming the decisive divine command. It is the letter of pure essence and unshakable truth. Its secrets are revealed by contemplating its occurrence in the Holy Quran, reflecting on the beautiful names of Allah, and analyzing His name, its form, and its emphatic sound.

A. The basic connotations “Quranic and cosmic”:

1. Honesty and truth are a constant essence:
 - **Matching words, actions and intentions:**The central meaning of the letter Sad is: **"Honesty"** In its comprehensive meaning, in which the apparent matches the hidden, and the word matches the action.

- **The established fact:** It represents the fixed truth that is not subject to doubt or change. The truthful are the people of truth.
 - **Belief and faith:** Honesty is associated with heartfelt belief and firm faith.
2. Patience and perseverance "endurance":
 - **Steadfastness in adversity:** Sad is the heart "**patience**" It is to restrain oneself and endure hardships and difficulties with steadfastness and strength of will for the sake of truth.
 - **Patience and struggle:** Patience means persistence, perseverance, and striving.
 3. Prayer and connection "Imad al-Din":
 - **Connection with God: "the prayer"** It is the second pillar of Islam, and it is the direct connection between the servant and his Lord, and it begins with the letter "Sad."
 - **Humility and honesty:** True prayer requires presence of heart and sincerity of intention.
 4. Righteousness and reform "building good":
 - **Work in accordance with the truth: "Salah"** "Good deeds" are everything that is in accordance with truth and goodness.
 - **Fix what's broken: "Reform"** It is the pursuit of eliminating corruption and establishing righteousness.
 5. The divine organizing order from Surah Sad:
 - **decisive force:** Surah "Sad" opens with this letter **Sad. By the Qur'an full of remembrance.** It gives it a dimension that represents the divine command or the coercive force that reorganizes matters and separates right from wrong.
 - **Reveal the original truth:** The truth restores things to their true size and essence, and removes falsehood and exaggeration.
 6. Filtering, selecting and purifying:
 - **Divine choice: "The Chosen One"** It is the divine choice based on purity and clarity.
 - **Free from impurities:** The letter Sad may symbolize a pure and clean state.
- B. Additional linguistic and cultural highlights:
1. Phonetic characteristics:
 - Dental-alveolar, fricative, sibilant, voiced, emphatic. It is the counterpart of the emphatic s.
 - **Power and magnification:** His deep, deep voice gives it strength, weight, and fullness, befitting the meanings of solidity, steadfastness, and strength in the truth. His pronunciation requires strength and concentration.
 2. Grammatical and linguistic role:

- **Part of the root:** It is part of many important roots that indicate honesty, patience, righteousness, strength, and separation.
- 3. Shape and writing "S, S, S, S":
 - **Closed loop:** The first prominent part suggests inner containment, holding in strength or patience, focusing on the essence.
 - **Year/Extended Cup:** The next part that rests on the line or falls below it, symbolizes the stability, steadiness, and extension of this essence.
 - **Optical rigidity:** The overall shape has a strong and visually striking presence.
- 4. Cultural and symbolic manifestations:
 - **the desert:** A symbol of patience, endurance and sometimes cruelty.
 - **Falcon:** A symbol of strength and sharp vision.
 - **Rock:** A symbol of solidity and steadfastness.
- 5. **In philosophy and mysticism:** The Sad may be seen as a symbol of the honest heart, or the deep inner truth.

a summary:

The letter Sad, with its name "Sad", is a monument **honesty** And the slogan **patience** And the source **righteousness** symbol **the prayer** It represents **power** Firmly rooted in truth, and **The order** The Divine Separator. It is manifested in the name of God. "**As-Samad**" Its powerful, contained form and deep, resonant voice embody the meanings of stability, solidity, and a pure, unshakable essence. It is the letter of solid values and inner strength.

4.4.15 The letter "Ḍād" and its name "Ḍād": the light of truth, the opposite of falsehood, and the pulse of the earth

introduction:

The letter "Ḍād," the fifteenth letter of the alphabet, is unique to the Arabic language, known as "the language of Ḍād." It is a letter whose complex pronunciation and strong form sometimes carry opposing connotations; it symbolizes light and clarity, while at the same time it can be associated with misguidance and mystery. It is the pulse of the earth and its vastness, and a sign of opposites and contrasts. Its secrets are revealed by contemplating its occurrence in the Holy Quran, reflecting on the beautiful names of Allah, and analyzing its name, form, and unique sound.

A. The basic connotations "Quranic and cosmic":

1. Light, clarity, and illumination "revealing the darkness":
 - **The Radiance of Truth:** Contrary to what its sound might suggest of heaviness, the letter "Ḍād" is associated with meaning. "**The Light**" The light and radiance that dispels darkness and reveals truths. **It is He who made the sun a light..**

- **Statement after effort:** Perhaps the difficulty of pronouncing it indicates that complete clarity and complete illumination require effort and struggle to reveal or express them in the eloquent language of Dad.
- 2. Earth, expansion and spread "the vessel of life":
 - **Earth symbol:** word "**land**" "Baal Hamza" refers to the place where we live, and the letter "Dhad" appears in contexts that indicate expansion and spread on this land.
 - **Movement on Earth:** Related to action "**hitting the ground**" Any movement or spread out in it for the purpose of earning or jihad.
- 3. Opposite, contrast and contradiction are a "cosmic law":
 - **The essence of the difference:** The letter Dhad is the basic letter of the word "**against**" It represents the law of opposition, difference and conflict that exists in the universe: "night/day, good/evil, truth/falsehood."
 - **Discrimination and segregation:** By knowing the opposite, the thing is understood and distinguished more clearly.
- 4. Misguidance and deviation "against guidance":
 - **Off road:** The letter Dhad is the beginning of a word. "**error**" And its derivatives, meaning deviation and straying from the path of truth and guidance.
- 5. Weakness "opposite of strength":
 - **Creature status: "weakness"** It is a natural state of the creature, and it is the opposite of strength and power.
- 6. Strike and impact "action of force":
 - **Movement and influence: "beating"** An action that involves force, movement, and influence on another.
- B. Additional linguistic and cultural highlights:
 1. Phonetic characteristics:
 - Alveolar/marginal sound (from the edge of the tongue with the molars), soft, voiced, occluded, elongated, emphatic. It is the most complex and difficult to pronounce letter in the Arabic alphabet (and perhaps in the languages of the world).
 - **Elongation and fullness:** The unique feature is "elongation," where the sound extends along the edge of the tongue. Its sound is full, melodious, and heavy. These unique phonetic characteristics reflect the uniqueness of the Arabic language and its ability to carry subtle and powerful meanings. Elongation may be associated with the meaning of vastness, "the earth," and voicedness and strength with the meaning of clarity and articulation.
 2. Grammatical and linguistic role:

- **Part of the root:** It is part of the structure of distinct and strong roots in the Arabic language: "hit, went astray, weakened, sacrificed, guest..."
- 3. Shape and writing "D, D, D, D":
 - **Semi-sad with a dot:** In its basic form, the letter "Ṣād" resembles "al-ʿurwah wa al-Ḍawwah/al-Ṣaḥ", suggesting containment and stability.
 - The upper dot (the point of light and distinction): It is what distinguishes it from the letter "sad." It symbolizes:
 - **Visibility and clarity:** As in the letters Dhad and Kha, the dot makes the letter stand out and shows it, which suits the meaning of light.
 - **Discrimination:** Distinguishing between the letters "Ḍād" and "Ṣād," and distinguishing between opposites.
 - **Selection:** Determine the meaning of this letter.
- 4. Cultural and symbolic manifestations:
 - **The language of Dad:** The identity of the Arabic language and its motto are evidence of its uniqueness and expressive power.
 - **guest:** A symbol of generosity and kindness in Arab culture.
 - **morn:** The time of sunrise and clarity of light.
- 5. **In literature and rhetoric:** The correct pronunciation of the letter "Ḍād" is considered a sign of the eloquence of the authentic Arabic language.

a summary:

The letter Dhad, the unique letter of Arabic, is a letter **Light** Bright and **Clarity** The clear one. It represents **the earth** With its breadth and pulse. It is the essence. **The opposite** And the opposition that governs many of the laws of the universe. In contrast, it is linked **With error and weakness** Its strong shape, distinctive point, and unique, elongated, melodious sound embody these meanings, which combine clarity, breadth, and contrast, reflecting the richness of the Arabic language and its superior ability to express the most subtle meanings and complex truths.

4.4.16 The letter "T" and its name "Ta": purity of the soul, good life, and the path of righteousness

introduction:

The letter Ta', the sixteenth letter of the alphabet, is the letter of strength, purity, and rectitude. It is the counterpart of the emphatic Ta', and carries in its strong, firm sound and firm, straight shape connotations of unblemished purity, goodness that is pleasing to the soul, and the straight path without crookedness. It is the letter of purity, strength, and correct direction. Its secrets are revealed by contemplating its occurrence in the Holy Quran, reflecting on the beautiful names of Allah, and analyzing its name, its shape, and its powerful phonetic characteristics.

A. The basic connotations "Quranic and cosmic":

1. Purity, cleanliness and clarity are the essence of my soul:
 - **Absolute purity:**The central meaning of the letter Ta is:**Purity**Purity and clarity from all impurity or blemish, whether it is physical purity ("purity of the body, clothing, and place") or spiritual purity ("purity of the heart, soul, and intention").
 - **Divine purification:**God loves those who purify themselves, and He purifies His servants from sins and transgressions. The Qur'an is not touched except by those who are pure.**The Purified.**
 2. Good, nice and palatable "the taste of life":
 - **The good and desirable: "The good"**It is everything that is good, palatable, blessed and beloved to the healthy soul, from livelihood, speech, deeds, offspring and country.**good**"Good things."
 - **Good and lawful:**The word "tayyib" is often associated with "halal" when describing sustenance, to emphasize its material and spiritual purity.
 - **Distinguishing between good and evil:**Good is the opposite of bad, and the letter Taa distinguishes what is good and pure.
 3. The straight path and way "clear destination":
 - **The clear path:**The letter Taa is associated with the meaning of"**The Road**"The path, especially the clear, straight path that is not ambiguous or deviant.
 - **Integrity and steadfastness:**Walking this path requires steadfastness and integrity.
 4. Obedience, submission and compliance:
 - **Respond to the command: "obedience"**It is voluntary submission and compliance with the command of God and His Messenger.
 5. Folding, enclosing and gathering "latent power":
 - **Organized collection:verb"**pleat"**"**It means the organized folding of something, and it has the meaning of gathering, encompassing and controlling.
 - **Cohesive group: "The sect"**It is part of a whole, a cohesive and encompassing group.
 6. Tranquility and stability "peace of mind":
 - **Peace of mind: "Tranquility"**It is a state of tranquility and psychological and emotional stability, and it is the fruit of remembrance and faith.
- B. Additional linguistic and cultural highlights:
1. Phonetic characteristics:
 - Nati, waqf/plosive, mutabat, emphatic, voiceless. It is the counterpart of the emphatic and mutabat taa.
 - **Power, closure and emphasis:**These qualities make the "Ṭā" sound one of the strongest, most weighty, and most powerful sounds. The emphatic (adherence of a large part of the tongue to the upper

palate) and emphasis give it strength and solidity, consistent with the meanings of strength, purity, steadfastness, and uprightness.

2. Grammatical and linguistic role:
 - **Part of the root:** It is part of a strong root that signifies purity, goodness, path, obedience and strength.
3. Shape and writing: "ط، ط، ط-ط-ط"
 - **The handle and the stick "the earth and the sky":** The unique shape of the letter Taa combines a ground base (the Sad-like loop) with a celestial extension (the straight vertical stick).
 - **Meaning of the handle:** foundation, base, containment.
 - **The meaning of the stick:** Absolute straightness, loftiness, sublimity, the ascending path, strength, and stability. This part is the secret behind the distinction of the letter ta' from the letters sad and dad.
4. Cultural and symbolic manifestations:
 - **Tawaf:** Circling the Kaaba, an organized movement towards a sacred center.
 - **The bird:** A symbol of elevation, freedom and purity sometimes.
 - **Clay:** The original substance of creation, a symbol of simplicity and primal purity.
5. **In literature:** It is used to express strength, purity, and integrity, and has a strong sound.

a summary:

The letter Ta, with its name "Taa", is a letter **Purity** Absolute purity, symbol **The good** And the good and desirable. It represents **The road** The straight path that does not deviate, and calls for **Obedience** inherited **reassurance** Its unique form, with its straight, rising cane, embodies this rectitude and sublimity. Its powerful, absolute, and majestic voice reflects the uncompromising power of truth and purity. It is the letter of purity, strength, and rectitude, and a guide for those who seek God's pleasure.

4.4.17 The letter "Ḍā" and its name is "Ḍā": the appearance of truth, the shade of mercy, and the warning of injustice.

introduction:

The seventeenth letter in the alphabet, Dhad, is the emphatic and emphatic sister of Dhadhal, and the sister of Taa with its distinctive dot. It is a letter that combines a strong articulation with a soft sound, and sometimes carries opposing connotations; it is the letter of appearance and clarity after concealment, the shade that bestows protection and tranquility, and the preservation that safeguards. However, it is also the letter that initiates injustice and suspicion. It is the letter that distinguishes between the apparent and the hidden, between justice and its opposite. Its secrets are revealed by contemplating its occurrence in the Holy Quran, reflecting on the beautiful names of Allah, and analyzing its name, form, and characteristics.

A. The basic connotations "Quranic and cosmic":

1. Emergence, prominence, and clarity: "the manifestation of truth"
 - **Revealing after concealment:** The basic meaning of Dhad is: "**The Appearance**" and clarity "**back**" It appears, is apparent, appears. It is the manifestation of something and its emergence into the eye.
 - **Superiority and supremacy:** Appearance includes the meaning of superiority, dominance, and power. God is "**Apparent**" Above all and with everything.
 - **Statement:** Appearance leads to statement and clarity.
2. Shade, protection and tranquility "the shelter of mercy":
 - **Prevention and concealment: "The Shadow"** It is what protects and covers from heat or harm, and symbolizes protection, tranquility and comfort.
 - **Divine shelter:** The shades of paradise are a symbol of eternal bliss and divine protection.
3. Preservation, care and maintenance:
 - **Maintenance and security:** The letter Dhad is associated with the meaning of "**Save**" And taking care of something and maintaining it. God is "**The Preserver**" "There is a phonetic and semantic overlap and similarity with the letter Haa."
4. Victory, victory and victory:
 - **Achieving victory: "the nail"** It is victory, triumph and dominance over the opponent.
5. Suspicion and expectation: "the limits of human knowledge":
 - **Non-firm belief: "Suspicion"** It is the most likely or least likely belief that does not reach the level of certainty.
 - **Doubt and sin:** Suspicion may be a sin if it is an ill opinion of others without evidence.
6. Injustice and oppression are the opposite of justice.
 - **Transgression and exceeding the limit: "injustice"** It is putting something in the wrong place, violating rights, and it is the opposite of justice.
 - **Darkness:** Injustice leads to physical and moral darkness.

B. Additional linguistic and cultural highlights:

1. Phonetic characteristics:
 - Alveolar, fricative/soft, voiced, closed, emphatic. It is the counterpart of the emphatic and closed dhal.
 - **Strength and flexibility:** It combines the power of emphasis and closure with the softness of the sound flow (unlike the endowed taa). This combination may reflect a strong, extended appearance or a lush shadow.
2. Grammatical and linguistic role:

- **Part of the root:** It is used in the construction of roots that denote appearance, shadow, injustice, suspicion, and preservation (and it is the least common Arabic letter in roots).
 - **Semantic discrimination:** It distinguishes important words from their softened counterparts, such as: shadow / lost / humiliated, appeared / age.
3. Shape and writing: "ظ ، ظ ، -ظ -ظ"
- **Semi-Ta with a dot:** In its basic form, the letter Taa resembles the 'handle and stick', suggesting a firm foundation, straightness, or path.
 - The upper dot (the point of appearance and distinction): is what distinguishes it from the letter taa. It symbolizes:
 - **Appearance and prominence:** The sign of something that is apparent and clear.
 - **Selection:** Identify and distinguish this letter and its meaning.
 - **Protection:** It may represent cover or what provides shade.
4. Cultural and symbolic manifestations:
- **noon:** The time of intense sunrise and clear visibility, associated with noon and siesta (shadow).
 - **Nail:** Sign of victory and triumph.
5. **In literature:** It is used to express appearance or injustice, and its emphatic sound gives speech richness and power.

a summary:

The letter Dhad, with its name "Dhaad", is a letter **Appearance** The clear and evident, and is manifested in the name of God "**Apparent**" It is a symbol **for the shadow** Lush, protective and tranquil. It is associated with **By memorization** and **nail** In contrast, it carries a meaning **injustice** and **Suspicion** Its shape, similar to the letter "ta" with a dot, and its soft, emphatic sound embody these meanings, which oscillate between the manifestation of truth and the protection of mercy and the danger of injustice and the illusion of suspicion. It is a letter that calls for the search for the true appearance, seeking refuge in the shade of God's justice, and being wary of the darkness of injustice.

4.4.18 The letter "Ain" and its name is "Ain": the eye of insight, high ambition, and depth of knowledge

introduction:

The letter 'Ayn, the eighteenth letter of the alphabet, is a deep guttural letter whose sound emanates from the middle of the throat to embody the meanings of knowledge that delves into the depths, the transcendence that elevates the soul, and the eye that sees the apparent and penetrates the hidden ("insight"). It is the letter of comprehensive perception, conscious connection with the Creator and the universe, and the purpose for which existence was created ("worship"). Its secrets

are revealed by contemplating its occurrence in the Holy Quran, reflecting on the beautiful names of Allah, and analyzing His name, form, and deep sound.

A. The basic connotations “Quranic and cosmic”:

1. Science, knowledge and perception "the light of insight":
 - **The essence of knowledge:**The eye is the basic letter of knowledge, science, perception and understanding.**knowledge**, knows, scholar,**The All-Knowing**".
 - **Comprehensive divine knowledge:**God is All-Knowing.
 - **Seeking knowledge:**The Qur'an urges the pursuit of knowledge and contemplation to increase one's knowledge.
2. Height, elevation, and sublimity "the ascent of the soul":
 - **Exaltation and greatness:**The eye is associated with elevation, sublimity, and spatial and moral height.**on**, Ali, high,**The Most High**, **The Most High**".
 - **High status:**It indicates high status, position and greatness.
3. The eye: "the instrument of sight and insight":
 - **Vision and sight: "The eye"**It is the organ of sight through which we perceive the material world.
 - **Heart insight:**Its meaning extends to symbolize the eye of the heart, that is, penetrating insight and deep understanding of matters and their truths.
 - **Inspection and witnesses:**The eye is associated with direct observation and witnessing.
4. Work and purposeful action are the “purpose of existence”:
 - **Striving and Influencing: "the job"**It is the purposeful effort and the effective action, and it is the companion of faith and the basis of reward.
 - **Activity and vitality:**It represents movement and action as opposed to stillness and inactivity.
5. The servant and worship: “The connection between creation and the Creator”
 - **The purpose of creation: "Worship"**It is the purpose for which God created the jinn and mankind.
 - **Submission and love:**Servitude to God includes submission, love, and obedience.
6. The world and worlds "the comprehensiveness of creation":
 - **Created existence: "The scholars"**It includes everything other than God from the different worlds of creation.
7. Forgiveness and pardon are “manifestations of mercy”:
 - **Forgiveness of sin:**The name of God"**pardon**"It means the one who erases sins and overlooks them.

B Additional linguistic and cultural highlights:

1. Phonetic characteristics:
 - A guttural, medium sound (between hard and soft), voiced, thin. It comes from the middle of the throat (deeper than ha and closer to ghayn).
 - **Depth and loudness:** His deep, deep voice, coming from the depths of his throat, gives him clarity and depth that are in keeping with the meanings of knowledge, insight, and loftiness.
2. Grammatical and linguistic role:
 - **Preposition "on, about":** Basic conjunctions with multiple meanings.
 - **Name "Ain":** It indicates the wound, the spring, the spy, or the self.
 - **Part of the root:** It is part of a huge number of basic roots in the Arabic language.
3. Shape and writing: "ع, ع, ع-ع-ع"
 - **The two graduated heads:** The distinctive shape of the eye, a small head with a larger, open part on top, symbolizes:
 - **Gradual growth:** Moving from initial awareness to deeper knowledge, or ascending from one degree to another.
 - **The apparent and the hidden:** The small head represents the outside or the beginning, and the large part represents the depth, the inside, and the breadth.
 - **Openness and acceptance:** The open shape suggests the ability to perceive, comprehend and know.
4. Cultural and symbolic manifestations:
 - **Eye:** It has strong symbolism in different cultures: sight, insight, envy, protection.
 - **Mind:** Center of thought and perception.
 - **Ten:** "In the linguistic origin" may be related to the meaning of perfection or meeting.
5. **In philosophy and science:** The eye ("sight") and the mind ("knowledge") are the two basic tools of knowledge.

a summary:

The letter Ain, with its name "Ain", is a window **Science** and epidemic **knowledge** and degree **Height** And Highness. It represents **The eye** That sees the outward and penetrates the inward. It is a letter. **the job** Purposeful and essence **Worship** The connection of the creature to the Lord **The worlds** It is powerfully manifested in the beautiful names of God, such as "The All-Knowing," "The Most High," and "The Almighty." Its open, gradual form and deep, guttural sound embody the journey of perception from the outer to the inner, striving toward knowledge and transcendence. It is the letter of insight and sublimity.

4.4.19 The letter "Ghain" and its name is "Ghain": the depths of the unseen, the richness of sufficiency, and the forgiveness of sins.

introduction:

Ghayn, the nineteenth letter in the alphabet, is the guttural sister of 'ayn. It is distinguished by its upper dot and its deep, soft sound, suggesting diving beyond the apparent. It is the letter of the hidden unseen, which only God can comprehend, the absolute richness that negates need, and the vast forgiveness that covers and erases sins. It is the letter of veiling, depth, and transcendence. Its secrets are revealed by contemplating its occurrence in the Holy Quran, reflecting on the beautiful names of God, and analyzing its name, form, and distinctive sound.

A. The basic connotations "Quranic and cosmic":

1. The Unseen, the Hidden, and the Veil "Beyond Perception"
 - **Hidden from the senses:**The central meaning of ghayn is **The Unseen** Everything that is hidden and concealed from the senses and direct human perception. Belief in the unseen is the first characteristic of the pious.
 - **God's absolute knowledge:**God alone knows the unseen and the seen.
 - **Hijab and covering:**The letter ghayn represents a veil or cover that separates the apparent from the hidden, the known from the unknown.
2. Wealth and sufficiency "versus poverty and need":
 - **Self-sufficiency: "rich"**It is being independent of others and not needing them. God is "**The rich**"The absolute in itself.
 - **Human redundancy:**A person may feel self-sufficient, a feeling that may lead to tyranny if not coupled with gratitude.
3. Forgiveness, concealment and covering "erasing sins":
 - **Covering sin and transgression: "Forgiveness"**It means covering up the sin, overlooking it, and not being held accountable for it.**forgive**"Forgive, forgiveness." God is "**The Forgiving**"And "the Forgiving".
 - **Coverage and protection:**As if forgiveness covers the sin and protects its owner from its consequences.
4. Mystery, depth and difficulty of perception:
 - **What is not clear:**The letter ghayn is sometimes associated with ambiguity and lack of complete clarity, or with depth that is difficult to fathom.**grief**"immersed"
5. Victory and subjugation "the name of majesty":
 - **Force majeure:**The name of God "**The victor**"Or his attribute" refers to the ability to prevail and conquer.
6. Rage and anger "extreme emotion":

- **intensity of emotion: "Anger"** It is intense anger, and divine "anger" is revenge on those who deserve it.
- 7. The ultimate goal and objective:
 - **The purpose and the end: "The purpose"** It is the end of something or the intended goal.

B Additional linguistic and cultural highlights:

1. Phonetic characteristics:
 - A voiced, fricative, voiced, emphatic/high voiced consonant. It comes from the uvula (lower throat) and is similar to the voiced kha.
 - **Softness and depth:** His soft, voiced voice has friction and a flow of sound, and is deeper and heavier than the eye, suggesting depth, concealment, and relative mystery.
2. Grammatical and linguistic role:
 - **Part of the root:** It is part of the roots that denote the unseen, wealth, forgiveness, anger, and victory.
3. Shape and writing: "غ، غ، غ-غ"
 - **Semi-eye with dot:** In its basic form, the eye resembles two "open, graduated heads," which may suggest depth and breadth but a different kind of perception.
 - The upper point, "the point of the veil or distinction": is what distinguishes it from the eye. It symbolizes:
 - **Veil and concealment:** It is like a curtain or a cover that hides what is behind it, the "unseen."
 - **Focus on the interior:** Draws attention to the existence of another, unseen dimension.
 - **Discrimination:** Distinguish the unseen world from the visible world.
4. Cultural and symbolic manifestations:
 - **Clouds:** A symbol of concealment or coming good "rain".
 - **the forest:** A dense and mysterious place.
 - **Diving:** Descending into the unknown depths.
5. **In philosophy and mysticism:** Ghayn represents the unseen world, hidden truths, or the blaming soul that needs forgiveness.

a summary:

The letter ghayn, with its name "ghayn", is the gateway **The Unseen** What is hidden from the senses, and the source **Rich** And self-sufficiency. It is the key. **forgiveness** The divinity that covers and erases sins. It is manifested in the names of God. **"The rich"** "Al-Ghafur" and "Al-Ghaffar." Their eye-like shape with the dot of the veil, and their deep, soft sound, embody this hidden and concealed dimension, whether it be an absolute unseen that only God knows, a wealth that one can be content with, or forgiveness that is sought and hoped for. They are letters that call us to believe in what is hidden from us, to sense God's riches, and to cling to His vast forgiveness.

This is an expanded analysis of the letter ghayn. With this, we have completed the analysis of all the letters discussed in the previous responses, "from alif to ghayn." Are there other letters you would like to analyze in the same way?

4.4.20 The letter "F" and its name is "Fa": the dawn of conquest, the separation of truth, and the immediacy of accomplishment

introduction:

Fa, the twentieth letter in the alphabet, is a labial letter characterized by its lightness and speed. It is the opening letter that removes obstacles, the separation that distinguishes between things, and the immediacy that follows an event without delay. It is the breath of initiation and launch, the limit of discrimination and judgment, and the speed of achievement and victory. Its secrets are revealed by contemplating its occurrence in the Holy Quran, reflecting on the beautiful names of Allah, and analyzing its name, form, and fricative phonetic characteristics.

A. The basic connotations "Quranic and cosmic":

1. Opening and relief "removing obstacles":
 - **The central meaning:** Fa is a letter "**Al-Fath**" With its multiple meanings: opening closed doors, opening the doors of sustenance and mercy, opening meaning victory and emergence after closure. God is "**Al-Fattah**".
 - **Relief after hardship:** It represents the exposure and emergence of matters and the resolution of crises.
 - **Beginning and creation "Al-Fitr":** Related to meaning "**Fitr**" Any split, creation, and beginning without a previous example. God is "**creator**" The heavens and the earth, and He "**Falq**" Love and core.
2. Separation, discrimination and distinction "judging with justice":
 - **Distinguish between things:** Fa is the basis "**the chapter**" Distinguishing and differentiating between two things or two situations.
 - **Judgment Day: Day of Judgment** It is the Day of Resurrection, the day of judgment among creation with justice.
 - **Al-Furqan:** The Qur'an is the Criterion because it distinguishes between truth and falsehood, and between what is lawful and what is unlawful.
3. Immediate and immediate response (speed of implementation):
 - **Quick sort:** The letter "fa" as a conjunction or linking letter indicates order and direct and quick follow-up, without a long period of time, unlike "thumma" which indicates delay.
 - **Immediate response:** It may indicate the speed of response or occurrence.

4. Superiority and loftiness:
 - **Arrogance:** word "**above**" It indicates spatial or moral height and elevation.
5. Victory, success and triumph:
 - **Salvation and achievement of the desired: "winning"** It is achieving good and escaping evil, and it is the goal of believers in the afterlife.
6. Action and effect:
 - **Basis of work:** word "**an act**" It is the origin of all action, activity and influence in existence.
7. Escape and survival:
 - **Escape and asylum: "Escape"** It is escaping from danger or taking refuge in a safe place. **Flee to God**.

B Additional linguistic and cultural highlights:

1. Phonetic characteristics:
 - Labiodental, fricative, voiceless, velar. Produced from the inner side of the lower lip with the tips of the upper incisors.
 - **Lightness and speed:** Its fricative voice is relatively light and quick to pronounce, consistent with the meaning of immediacy, rejoinder, and non-explosive openness.
2. Grammatical and linguistic role:
 - **Adverb:** It helps in arrangement and follow-up.
 - **Causal letter:** Links cause and effect.
 - **Resumption letter:** Starts a new sentence.
 - **The answer is:** Connects the answer to the condition or request.
 - **Part of the root:** It is included in the composition of roots that indicate opening, separation, immediate action, and victory.
3. Shape and writing "F, F, -F, -F":
 - **Round head and point:** The small head suggests a starting point or opening. The upper dot distinguishes it "from the waw in some scripts" and symbolizes emergence, definition, or immediate result.
 - **Neck and connection:** Connects the letter to the next one quickly and smoothly.
4. Cultural and symbolic manifestations:
 - **Dawn:** Opening and beginning of light and day.
 - **Mouth:** Gateway to speech and food.
 - **Joy:** Feeling happy and open.
5. **In literature:** Used to quickly link successive events or to express cause and effect.

a summary:

The letter Fa, with its name "Fa", is a letter **The conquest** He who removes the veils and reveals the hidden, and is revealed in the name of God "**Al-Fattah**" It is a tool. **the chapter** And distinguish between right and wrong **Al-Furqan**". It is a symbol **for** Speed in response and completion. **actually** Influential and **Win** And salvation. Its simple

shape, with its upper dot and its quick, light sound, embody these meanings, which revolve around openness, decisiveness, and continuous movement. It is the key to decisive beginnings and endings, and a symbol of the action that leads to victory.

4.4.21 The letter Qaf "Qaf" and its name is "Qaf": the power of strength, the closeness of the Self-Sustainer, and the saying of truth

introduction:

Qāf, the twenty-first letter in the alphabet, is a profound, luminous letter whose sound erupts from the tip of the tongue to embody absolute power, omnipotence, and divine closeness. It is the letter of standing, steadfastness, and uprightness, the letter of the Quran and the final word. It represents the depth from which power springs and the center upon which existence rests: the heart. Its profound secrets are revealed by contemplating its occurrence in the Holy Quran, reflecting on its beautiful and sublime names, and analyzing its name, form, and distinctive, powerful sound.

A. The basic connotations "Quranic and cosmic":

1. Power and Ability "Absolute Control":
 - **The essence of power:**Qaf is the basic letter of strength and limitless power.**power**Strong, powerful,**Almighty**‘ **The strong**".
 - **Empowerment and victory:**It is related to the ability to act, influence, control and prevail.**The Almighty**".
2. Proximity and nearness "divine companionship":
 - **Divine presence:**The letter Qaf expresses God’s closeness to His creation through His knowledge, power, mercy, and His response to prayers.**close**‘ **near**".
 - **Intimacy:**It indicates the possibility of moral and spiritual closeness to God.
3. Standing, steadfastness, uprightness and self-sufficiency:
 - **Erection and stability: "Doing"**It means erection, steadfastness and adherence to the matter and the truth.
 - **Permanence and consistency:**It indicates the substance, foundation and permanence of a thing.
 - **Divine sovereignty:**The name of God"**The Self-Sustainer**"It means the One who sustains Himself, sustains others, preserves and manages everything. He is the axis of existence.
4. The Qur’an and the True Word "The Word of God":
 - **Revelation sent down: The Qur'an**The Generous, the eternal word of God, begins with the letter Qaf in its name and at the beginning of its surah, "Surah Qaf."

- **Final word: "The saying"**The true truth that separates matters and is linked to the letter Qaf.
- **The clear truth:**The letter Qaf carries the power and weight of truth.
- 5. The heart is the "center of consciousness":
 - **Place of faith and understanding: "the heart"**It is the center of human spiritual, emotional and intellectual life, and the seat of piety, faith and contemplation.
- 6. Section "Affirmation of Right":
 - **Verification and documentation: "The Section"**It is the oath that confirms the truth of the statement and magnifies the status of the one who swears by it.
- 7. Cutting and separating "decisive":
 - **The decisive chapter:**In some roots "qata'a - q t'a", the qaf participates in the meaning of cutting and decisive separation of matters.

B. Additional linguistic and cultural highlights:

1. Phonetic characteristics:
 - A voiced, pharyngeal, plosive, emphatic, or accentuated consonant. It is produced by the back of the tongue with the fleshy palate. It is similar to the emphatic and voiced kaf.
 - **Power, depth, and explosion:**His strong, explosive, resonant voice, coming from the deepest part of the tongue, gives him strength, power, and depth that perfectly matches the meanings of power, ability, decisive speech, and firm action.
2. Grammatical and linguistic role:
 - **Original letter:**It is part of the structure of basic and strong roots in the Arabic language that indicate strength, closeness, standing, saying, and heart.
 - **The letter "q":**It has a special significance at the beginning of Surah Qaf.
3. Shape and writing "Q, Q, Q, Q":
 - **The circular head and the two points:**The head suggests perfection or focus. The two dots above it distinguish it from the letter fa and emphasize its strength or indicate the duality of "power and strength," for example.
 - **The deep cup:**The part below the line (such as the letters noon, seen, sheen, lam, and ya) symbolizes depth, origin, source, interiority, and firm stability upon which the apparent power in the head is based.
4. Cultural and symbolic manifestations:
 - **the heart:**The center of life, emotion and spirit.
 - **Pen:**The tool of science and writing is related to Surah Qaf.
 - **Summit:**A symbol of superiority and sovereignty.

5. **In literature and poetry:** It is used to express strength, grandeur, and depth, and has a majestic sound.

a summary:

The letter Qāf, with its name “Qāf”, is a letter **power** divorced and **ability** Complete, symbol **proximity** Divine and **Doing** With truth and justice. It is a voice. **The Qur'an** The final word, and the pulse **the heart** The Conscious. It is manifested in the greatest names, such as "The Strong," "The Mighty," "The Self-Sustaining," and "The Near." Its shape, which combines a circular head with a deep cup and two dots, and its deep, powerful, melodious voice, together embody the power emanating from a profound source, the inseparable closeness to greatness, and the firm steadfastness in truth. It is the letter of majesty, power, and standing.

4.4.22 The letter Kaf "K" and its name is "Kaf": the sufficiency of the Generous, the being of the universe, and the word of address

introduction:

Kaf, the twenty-second letter in the alphabet, is the sister letter to qaf, but it is distinguished by its whispered sound and its shape, which holds a secret within it. It is the letter of sufficiency that enriches, the perfection that completes, and the universe that encompasses. It is the word of direct address, the tool of comparison that brings meanings closer, the substance of speech and the book that guides. It is the letter of gentle containment and comprehensive existence. Its secrets are revealed by contemplating its occurrence in the Holy Quran, reflecting on the beautiful names of Allah, and analyzing His name, shape, and characteristics.

A. The basic connotations “Quranic and cosmic”:

1. Sufficiency and contentment "rich in God":
 - **Allah is sufficient:** The central meaning of the letter kaf is: "**Enough**" And to be satisfied with God over everything else. **God enough** His servant, his supporter and his agent.
 - **Dispensing with it:** The letter Kaf indicates that God is the source of true sufficiency, for which man does not need anyone else.
2. Perfection and completion "reaching perfection":
 - **Completeness:** The letter Kaf is associated with the meaning of perfection and completion, and the attainment of something's full potential. **I completed** "Complete."
 - **Arrogance and greatness:** Perfection is manifested in pride, grandeur and majesty. **big, The big one**.
3. The universe, multiplicity, and comprehensiveness “the encompassing of existence”:
 - **Universal existence:** word "**being**" It means existence, and the letter kaf is related to existence and being. "**He was**".

- **Comprehensiveness and comprehensiveness:** word "all" It means comprehensiveness, absorption, and encompassing all individuals or parts.
 - **Abundance:** The letter Kaf appears in contexts of abundance and multiplicity.
4. Speech and writing "the vessel of revelation":
- **Divine expression: "Speech"** "The Word of God" and "The Book" "The Qur'an and the revealed books" begin with the letter Kaf, which links them to revelation, explanation, and writing.
 - **Knowledge tool:** Writing and speaking are the tools for transmitting and preserving knowledge.
5. Simile and metaphor "approximating meanings":
- **Simile tool:** The letter Kaf is the basic tool of comparison in Arabic. **As**, used to compare and approximate the image and meaning.
6. Direct speech "communication tool":
- **you:** The letter kaf of address "-ka, -ki..." is a tool for direct communication with others, and carries the meaning of personal guidance.
7. Generosity and benevolence "abundance of giving":
- **Generous giving:** The name of God "**The Generous**" It means the generous and giving one who gives without counting or expecting anything in return.
- B. Additional linguistic and cultural highlights:
1. Phonetic characteristics:
- A voiceless, plosive/fluidic voiced consonant. Produced by the back of the tongue with the fleshy, hard palate (slightly closer to the qaf). It is the counterpart of the voiceless qaf.
 - **Intensity and whispering:** His explosive, whispered voice, "without the vibration of the strings," gives it a contained or quiet power, as if it were the complete sufficiency that does not require the qaf to be pronounced.
2. Grammatical and linguistic role:
- Preposition and simile: "Ka".
 - **Attached address pronoun:** "You, you, you all, you all."
 - **Part of the root:** It is used in the composition of many important roots that indicate sufficiency, the universe, speech, generosity, and greatness.
3. Shape and writing "K, K- ,K- ,K:"
- **Curved/Angular Shape:** It suggests containment and curvature, "like a palm or a bowl."
 - **Small Kaf/Internal Hamza:** This unique shape within the separate or final kaf is its visual secret. It may symbolize:

- **The hidden essence:** The seed or kernel that contains perfection or sufficiency.
 - **Self-affirmation:** It's as if the letter carries a miniature version of itself for emphasis.
 - **Speech code:** Referring to the letter kaf.
4. Cultural and symbolic manifestations:
- **Kaaba:** The center of monotheism and the Qiblah of Muslims.
 - **The palm:** A symbol of containment, giving, and ability.
 - **The book:** Vessel of knowledge and science.
5. **In literature:** It is widely used for similes and rhetoric.

a summary:

The letter Kaf, with its name "Kaf", is a letter **Sufficiency** which God grants **Al-Kafi**, and symbol **Perfection** and glory **"The big one"** And **Generosity** **"The generous"** It's a bowl. **universe** **Comprehensive** **all** "And **Speech** The guide **book**" It is a tool. **simile** Close and pronoun **The speech** Direct. Its shape, embracing its inner secret, the "small kaf," and its deep, whispered sound embody the meanings of self-sufficiency, comprehensive containment, and gentle communication. It is a letter that connects divine richness and cosmic existence, revelation and directed speech.

4.4.23 The letter "L" and its name is "Lam": the banner of union, the eagerness of the goal, and the brilliance of the kingdom

introduction:

The letter "lām" (the twenty-third letter in the alphabet) is a flowing letter that connects, guides, and directs. It is the banner of connection that connects words, causes, and effects. It is the eagerness for purpose that drives action toward its goal. It is the luster of the King who attributes everything to its Owner and Deserver. It is the letter of connection, guidance, and specialization. Its secrets are revealed by contemplating its pivotal occurrence in the Holy Quran, reflecting on the beautiful names of God (especially the greatest name "Allah"), and analyzing His name, its form, and its unique secondary sound.

A. The basic connotations "Quranic and cosmic":

1. Connection, connection, and adhesion: "The fabric of language and the universe"
 - **Link:** The main function of the lam is to connect and link parts of speech to form complete sentences and meanings.
 - **Adhesion and proximity:** The preposition lam may indicate the meaning of closeness and attachment to something.
 - **Cosmic interconnectedness:** It reflects the interconnectedness of the parts of the universe and their interdependence.

2. Purpose, causality and rationale (direction of action):
 - **Goal setting:**The lam of reason explains the purpose or reason behind the action.**to obey**".
 - **Statement of the consequence:**The lam of consequence "becoming" indicates the final result of the action, even if it was not intended initially.**to be their enemy**".
 - **Linking the verb to its purpose:**The letter lam directs the verb towards its destination and connects it to its result.
 3. King, jurisdiction and entitlement "determination of ownership":
 - **King's percentage:**The property lam is the basic tool for attributing something to its real owner.**To God belongs the kingdom of the heavens and the earth**".
 - **Specialization and specification:**Determines who the thing is for or to whom it is directed.**You will be rewarded**".
 - **Eligibility:**It shows who is deserving of something, such as praise or thanks.**Thank God**".
 - **The name of God "Allah":**The letter "lām" is essential and repeated in the greatest name of God, emphasizing His worthiness of worship, His absolute sovereignty, and the exclusive right of divinity to Him alone.
 4. Emphasis and strengthening of meaning:
 - **Confirmation of speech:**The lam of initiation, the lam of oath, and the lam of slipping are all powerful tools to emphasize and strengthen the meaning and remove doubt.
 5. Command and direction:
 - **Action request:**The imperative lam is used to direct an order and request an action.
 6. Tongue, language and rhetoric:
 - **Communication tool: "tongue"**Language, the two basic tools of expression and communication, begin with the letter "lām".
- B. Additional linguistic and cultural highlights:
1. Phonetic characteristics:
 - Alveolar, lateral, medium (between hard and soft), voiced, thin or emphatic (usually in the pronunciation of Allah).
 - **Side audio:**A unique feature where air flows from the sides of the tongue while the center of the tongue is in contact with the gums. This lateral flow is congruent with the concept of connection and smooth transition.
 - **Moderation and pronunciation:**His medium-voiced voice gives him clarity and balanced power.
 2. Grammatical and linguistic role:
 - **Original preposition:**With its multiple and pivotal meanings.
 - **The definite article "al":**The only definite article in Arabic, it plays a fundamental role in identifying nouns.

- **Working letters:**The imperative lam, the accusative lam of reason, the lam of denial.
 - **Non-working letters for emphasis:**Lam of beginning, Lam of oath, Lam of slipping.
 - **Part of the root:**It is used in the composition of many roots.
3. Shape and writing "l, l-l, -l-, -l":
- **Vertical line and cup:**The shape combines the vertical straightness of the "alif," which symbolizes height and connection from above, and the cup or lower curve, which symbolizes containment, purpose, or stability.
 - **Link and direction symbol:**It visually embodies the function of the letter lam in connecting the top and the bottom, directing movement towards a goal, or conveying meaning.
4. Cultural and symbolic manifestations:
- **the night:**Time to be still and reflect.
 - **Dress:**A symbol of concealment and protection.
 - **Milk:**A symbol of purity and innocence.
5. **In philosophy and logic:**The letter "lam" "lam al-ta'leel" is essential in constructing logical arguments and determining causal relationships.

a summary:

The letter Lam, with its name "Lam", is a column.**Connection**In language and the universe, it connects parts and weaves relationships. It is a guide.**The goal**The key to understanding causes and effects. It is a sign.**the king**And the specialty is manifested in the greatest name of God"**God**"It also benefits**Affirmation** and**The order**Its dual form, both upright and curved, and its fluid, lateral voice embody its pivotal role in communication, direction, and specification. It is the banner of meaning and the link of existence.

4.4.24 The letter "M" and its name is "Mim": the ocean of gathering, the king of existence, and the source of water

introduction:

Meem, the twenty-fourth letter in the alphabet, is a labial and nasal letter that resonates with a deep nasality, drawing a circle that embraces meaning. It is the letter of comprehensive unification that leaves nothing out, the letter of absolute sovereignty that encompasses all existence, and the source of water that is the origin of all life. It is the letter of encompassing and completeness, of inner depth, and of returning to the origin. Its secrets are revealed by contemplating its frequent and pivotal occurrence in the Holy Quran, reflecting on the vast number of Divine Names that begin with it, and analyzing its unique name, its circular shape, and its resonant sound.

A. The basic connotations "Quranic and cosmic":

1. Collection, enclosure and completion "center of the circle":
 - **Absolute inclusiveness:** The letter "mīm" is the strongest letter in indicating pluralization, but it is a plural that encompasses all-encompassing, inclusive, and complete. It is not limited to damma, but rather to complete inclusion.
 - **Origin and destination:** word "**or**" It means the origin that is intended and referred to, and "Imam" is the one who is followed and behind whom people gather, and "Ummah" is the comprehensive group.
 - **Completeness:** It comes in words like "**all**" "Atma" indicates reaching perfection and the goal.
 - **ocean:** The name of God "**ocean**" This comprehensive briefing embodies knowledge and ability.
2. King, kingdom, and sovereignty: "absolute sovereignty"
 - **Sultan and sovereignty:** The letter m is the first letter in "**king**" "King," "owner," and "kingdom" express absolute ownership, powerful authority, and complete dominance.
 - **Manifestation of Divine Kingship:** This attribute is manifested in the names of God "Al-Malik," "Al-Malik," "Master of the Kingdom."
3. Water and the source of life "the spring of existence":
 - **Origin of life:** word "**water**", which is the root of every living thing in the Qur'an, begins with the letter Mim.
 - **Fluidity and depth:** Water symbolizes fluidity, purification, depth, and flowing life.
4. Companionship and connection
 - **Accompanying:** preposition "**with**" It indicates meeting, companionship and communication between two parties.
 - **Divine companionship:** God is with the patient, the righteous, and the doers of good.
5. What is "interrogative, general and relative":
 - **The comprehensive tool:** The tool "**what**" "Interrogative pronoun, relative pronoun, negative particle, verbal noun..." It has multiple functions and often indicates generality and comprehensiveness.
6. Death "Environmental End":
 - **The inevitable end: "death"** It is the end surrounding every living soul, and it is a transition to another life. God is "**Deadly**".

B Additional linguistic and cultural highlights:

1. Phonetic characteristics:
 - Labial, nasal, medium (between hard and soft), voiced, thin. Produced by closing the lips while the sound passes through the nose (nasal).
 - **nasalization and resonance:** Nasalization is the most prominent feature of the m sound, giving it resonance, depth, and fullness, and suggesting an inner, deep connection or ambient sound.

- **Oral closure:** Pursed lips suggest inclusion, containment and enclosure.
- 2. Grammatical and linguistic role:
 - Preposition "since".
 - Interrogative pronoun, relative pronoun, and negative particle "ma".
 - **Plus sign:** In the pronouns "they, how many, they" and in some nouns and verbs.
 - **Morphological forms:** The beginning of many important forms such as the active participle and passive participle of non-triliteral verbs, the noun of time and place, and the verbal noun with the letter mim.
- 3. Shape and writing "M, M, -M, -M":
 - **Closed circuit:** The basic shape includes a circle or closed vertex, powerfully symbolizing gathering, encompassing, wholeness, completion, and center.
 - **The descending tail:** At the end of a word, the tail drops below the line, suggesting depth, a return to the origin, or the conclusion and completion of something.
- 4. Cultural and symbolic manifestations:
 - **the mom:** Symbols of origin, content, affection, and gathering.
 - **The mosque:** A place where Muslims meet for worship.
 - **City:** Urban and cultural gathering place.
- 5. The name of the letter "M" is "M Y M":
 - **Repetition and encapsulation:** Its beginning and ending with the same letter "mim" with the letter "ya" in the middle embodies the meaning of comprehensive encompassment, rotation, return to the self or origin, and continuous connection within this encompassment.

a summary:

The letter M, with its surrounding name "Mim", is a letter **Collection** Comprehensive and **Briefing** Complete and **the king** The absolute. It is related to the basis of life. **water** "By divine light" **with** It is abundantly manifested in the beautiful names of God. Its name, its circular shape, and its resonant nasal sound all embody the meaning of containment, depth, completeness, and a return to the origin. It is the ocean that encompasses everything, connects the apparent with the hidden, and represents divine perfection.

4.4.25 The letter "Nun" and its name is "Nun": the light of guidance, the emergence of life, and the point of the self

introduction:

Nūn, the twenty-fifth letter in the alphabet, is a nasal letter with a nasal, resonant sound. Its shape is like a deep cup embracing an essential point. It is the letter of light that dispels darkness, the letter of emergence that brings life out of nothingness, and the letter of the soul that bears individual identity. It is a symbol of

emergence after concealment, growth after latency, and certainty after doubt. Its secrets are revealed by contemplating its occurrence in the Holy Quran (especially in Surah Nun), reflecting on the beautiful names of Allah, and analyzing its name, its shape, and its distinctive nasal sound.

A. The basic connotations “Quranic and cosmic”:

1. Light, radiance and guidance "against darkness":
 - **Source of light:**The letter "nun" is the first letter in the word "**more**" God is. "**The Light**"...and its light guides to the truth and dispels darkness. The Qur'an is light, and faith is light.
 - **Radiance and clarity:**Light represents clarity, statement, and shining truth.
2. Emergence, emergence and germination "from latency to life":
 - **Beginning of appearance:**The letter nun is associated with meaning "**Emergence**" and emergence and growth, especially from a latent state or from the interior of the earth. **grew up**, created, **plant**"I grew up."
 - **New Life:**It represents the emergence of life and its emergence into existence.
3. Self, Self, and Identity "The Single Point":
 - **Human self: "self"**It begins with the letter “nun” and refers to the self, soul, or individual personality.
 - **Identity and point:**The dot in the letter Nun may symbolize this unique self and its point of awareness.
4. The letter “Nun” as a letter and symbol in Surat Al-Qalam:
 - **Divine oath:**Surah Al-Qalam begins with the letter **By the pen and what they inscribe**The letter nun gives special importance and symbolism.
 - **Link to science and writing:**The oath with the letter “nun” coupled with the pen and writing emphasizes the importance of knowledge, science, and writing in the divine message.
 - **Multiple interpretations:**The letter “nun” here has been interpreted with multiple meanings: “whale, inkwell, letter...” and all of them may carry some symbolic meaning of containment, depth, and knowledge.
5. Call, notification and alert:
 - **Call and warning:**The call **club**A call is a means of attracting attention, calling, and informing.
6. Negation, affirmation and confirmation:
 - **Key linguistic tools:**The letter “noon” is an essential component of the negative tools “in, lan” and the letters of emphasis “inna, anna,” which gives it an important role in determining, restricting, and confirming the meaning.
7. Victory and salvation "salvation":

- **Victory and salvation: "Victory"** "Salvation" from distress or destruction begins with the letter "nun".

B Additional linguistic and cultural highlights:

1. Phonetic characteristics:
 - Alveolar, nasal, medium, voiced, thinned. It shares with the letter m the characteristic of nasalization (the sound passing through the nose).
 - **nasalization and resonance:** Nasalization gives the voice resonance and depth, and suggests an inner connection or extended voice.
2. Grammatical and linguistic role:
 - Letters of negation, accusative, affirmation and condition.
 - **Women's nun:** Plural feminine pronoun.
 - **Preventive nun:** It protects the verb or letter when connected to the speaker's Ya.
 - **Tanween:** A basic morphological sign is a silent nun.
 - **Part of the root:** It is used in the composition of many roots that indicate light, emergence, soul, call, negation, and victory.
3. Shape and writing "N, N, -N, -N":
 - **The cup and the point "the vessel of essence":** The basic shape is "at the end of a word or single word" like a cup or deep semicircle that contains a single point in its center.
 - **The meaning of the cup:** Vessel, containment, depth, interior, stability.
 - **Meaning of the midpoint:** It is the secret and essence of the letter "nun." It symbolizes: individual identity "the soul," the center of departure "emergence," the hidden secret, and the light hidden within.
4. Cultural and symbolic manifestations:
 - **The river:** A symbol of life, flow and growth.
 - **The star:** A source of light and guidance in the darkness.
 - **The ant:** A symbol of hard work and perseverance.
5. The name of the letter "Noon" is "N and N":
 - **Containment and return:** Like the letter "mim", it begins and ends with the same letter, and between them is the letter "waw" (a symbol of connection and extension), embodying the meaning of containment, depth, and a return to the self or origin.

a summary:

The letter Nun, with its profound name "Nun", is a letter **Light** The guide and source of enlightenment, and the letter **emergence** And emanation from within. It represents **self** Humanity with its unique identity. **With a pen** And knowledge **The call** and **Victory** It is manifested in the name of God. **"The Light"** Its goblet-like shape, embracing its essential point, and its resonant nasal sound together embody inner

containment and the central point from which light, life, and identity emanate. It is the letter of latent existence and the guiding light.

4.4.26 The letter "H" and its name "H": the whisper of guidance, the identity of the unseen, and the gift of life

introduction:

Ha', the twenty-sixth letter in the alphabet, is a soft-sounding, deep-pronounced, and multifaceted letter. It is the whisper of guidance that directs hearts, the symbol of the identity of the absolute unseen, "He," and the gift of life manifested in the soul and breathing. It is the letter of gentleness and concealment, of connection with the Divine Self, and of denoting continuous existence. Its secrets are revealed by contemplating its occurrence in the Holy Quran, reflecting on the beautiful names of God, analyzing His name, its changing forms, and its whispered guttural sound.

A. The basic connotations "Quranic and cosmic":

1. Guidance and advice "Light of the Path":
 - **Evidence of truth:** Ha is the first letter in "**Hoda**" Guidance is the direction and indication to the path of goodness and truth, and it is a great divine blessing. God is "**Al-Hadi**".
 - **The guiding light:** Guidance is like a light that reveals the landmarks of the path.
2. Divine identity "third person pronoun" he:
 - **Reference to the Supreme Being:** Haa is the essence of the third person pronoun "**he**"...which refers to the unique divine self, absent from our direct sensory perception, yet present in its knowledge and power. It is a constant affirmation of the oneness and uniqueness of God.
 - **Absolute Unseen:** "He" refers to the absolute unseen that cannot be perceived by sight.
3. The subtle and gentle presence "The Whisper of Life":
 - **Hidden voice:** The sound of haa coming from the back of the throat is a subtle and gentle sound, symbolizing what is internal, deep, and not visible to the eye.
 - **Spirit and soul:** It may symbolize the spirit or soul as a hidden presence that flows through the body.
 - **Air and breathing:** It is associated with the sound of breathing, essential for life, and with air as a gentle, invisible element.
4. Gift and giving "from the Giver":
 - **Divine giving:** Ha is part of the name of Allah "**Al-Wahhab**" Who gives and gives without account.
5. Warning and attention "Haa Al-Sakt":

- **Show movement or meaning:** The silent haa at the end of some words indicates emphasis or the movement of the letter before it when stopping.

B. Additional linguistic and cultural highlights:

1. Phonetic characteristics:
 - A velar, fricative, voiceless, thinned sound. It comes from the back of the throat (deeper than 'ayn and ha').
 - **Whisper and hide:** It is the weakest and most silent of the letters, almost like an audible breath, which reinforces its association with secrecy, kindness, spirit, and breathing.
2. Grammatical and linguistic role:
 - **his:** "-h, -ha, -hma, -huma, -hen" for linking and referring to the absent.
 - **Haa al-Sakt:** For endowment and warning.
 - **The feminine haa "the tied taa":** "ة" is originally a "ه" and is used as a sign of femininity.
 - **Part of the root:** It is used in the construction of roots that indicate guidance, descent, escape, and family.
3. Shape and writing "H, H, H, H/H":
 - **Great morphological diversity:** It is the letter that changes shape the most depending on its position, which reflects its flexibility and ability to manifest in different forms, and perhaps reflects the nature of hidden existence that does not appear in one form.
 - **Circular/annular shape:** In some of its forms, "-h, h, h", there is a circular or ring shape that suggests containment, completion, or return.
 - **Complex/connected shape:** At the beginning and middle of the word, "h-h" suggests a deep connection or inner complexity.
4. Cultural and symbolic manifestations:
 - **Crescent:** The gradual emergence of light.
 - **Air:** The hidden element of life.
 - **The heart (in some interpretations):** Center of life and inner consciousness.
5. **In philosophy and mysticism:** The Ha is associated with the divine self, "He," with inner existence, and with breathing as a manifestation of the divine life flowing through the universe.

a summary:

The letter Ha, with its name "Haa", is a whisper **Guidance** Divine coming from "**Al-Hadi**" It is a symbol. **Identity** The Unique Divine "**he**". represents **hidden existence** And the gentle, the breath of life and breathing. It is manifested in giving. **The Giver** Its multiple forms and deep, hidden voice embody this inner dimension and flexibility in manifestation. It is a letter that connects the deepest point of existence with apparent guidance and the absent yet present divine self.

4.4.27 The letter “Waw” and its name is “Waw”: the union of friendship, the promise of loyalty, and the awareness of existence

A. The basic connotations “Quranic and cosmic”:

1. **Connection, conjunction, and conjunction "basic link":**The central function of waw is to connect and bring things and meanings together, often without order.
2. **Friendship and love "the feeling of closeness":**Waw is the beginning "**Friendship**", pure love and kindness. God is "**The Loving**".
3. **Awareness, perception, and preservation “the vessel of knowledge”:** “awareness”, preservation, understanding, and comprehension “be aware, be aware, vessel”.
4. **Section "Affirmation and Magnification":**The oath waw is used to emphasize the speech and to glorify the thing being sworn by.
5. **Promise and fulfillment "The Covenant of Truth":**Commitment to action a **promise**"And complete it"**And faithfully**"God's promise is true.
6. **Existence and Being:**Presence and Being**Found**, He was".
7. **Face and direction:**The appearance, purpose and direction of a thing**face**, destination.
8. **State and support:**Closeness, love and support**Guardian**Guardians,**The guardian**".
9. **Manifestations of the Most Beautiful Names:** Al-Wadud, Al-Wahid, Al-Waqi', Al-Wali, Al-Wahhab, Al-Wakeel, Al-Warith.

B Additional linguistic and cultural highlights:

1. **Phonetic characteristics:**
 - Labial, semi-vowel, voiced, sometimes voiced, between stressed and soft. Produced by closing the lips.
 - **Softness and extension:**His soft, extended voice, like a long vowel, or his smooth, flowing voice, like a consonant, is in keeping with the meanings of connection, friendliness, and spaciousness.
2. **Grammatical and linguistic role:**
 - Essential conjunction: for the absolute plural.
 - Wow section.
 - Waw of accompaniment.
 - Wow of the state.
 - Wow maybe "to reduce".
 - Wow appeal.
 - The collective waw is a pronoun.
 - Long and soft letter.
 - **Part of the root:**It enters into many roots.

3. Shape and writing "and, and":
 - **Round head and curved tail:**The head suggests the focal point, and the downward curved tail suggests softness, fluidity, extension, and connection.
 - **Absence of point:**It symbolizes spaciousness, inclusiveness and unlimited connectivity.
4. Cultural and symbolic manifestations:
 - **Rose:**A symbol of beauty and love.
 - **Homeland:**A place of belonging and connection.
5. The name of the letter "Waw" "W A W":
 - **Connection and return:**Its beginning and ending with the same letter embodies connection, link, return and extension.

a summary:

The letter waw, with its connected name “waw”, is a letter **Connection** Collection and fluidity. It is a symbol **Friendship** And pure love **The Loving**". It indicates **awareness** Preservation and existence. It is a tool. **Department** and **The promise** and **The state** "**The guardian** Its curved shape and soft sound embody gentle connection and continuous extension. It is a letter that unites, connects, and extends with mercy and kindness.

4.4.28 The letter "Y" and its name is "Ya": the certainty of knowledge, the ease of life, and the call of closeness

A. The basic connotations “Quranic and cosmic”:

1. **Certainty and cognitive stability:**"The established knowledge that is beyond doubt"**certainty**They are certain, they are certain.
2. **Ease, simplicity and relief:**Against hardship, facilitating matters**Easy**, facilitate**Ease**".
3. **Right, Power and Blessing:**Right side, section, good people**right**"O people of the right hand."
4. **Day and time:**Unit of time, Day of Judgment**day**"On the Day of Judgment."
5. **Call and signal:**The basic calling tool**or**".
6. **Personal contact "pronouns":**The first-person singular pronoun and the feminine singular pronoun for direct connection.
7. **Proportion and description:**The relative yaa connects a thing to its origin or description.
8. Manifestations of the Most Beautiful Names: “The Living, the Self-Sustaining.”

B Additional linguistic and cultural highlights:

1. Phonetic characteristics:
 - A palatal/garic, semi-vowel, voiced, plosive, lacunar sound. Produced from the center of the tongue as it rises.

- **Fluidity and flexibility:** His soft, smooth, and extended voice is appropriate for the meaning of ease, fluidity, and gentle calling.
- 2. Grammatical and linguistic role:
 - The letter of address "ya".
 - Long and soft letter.
 - Attached first person pronoun "-i".
 - Attached feminine second person pronoun "in the verb".
 - The relative Ya.
 - **Part of the root:** It is used in the composition of many roots.
- 3. Shape and writing: "ي، يـ، يَ، يْ"
 - **Retrograde curvature "duck shape":** At the end of the word, it suggests return, containment, softness, and fluidity.
 - **The two lower points:** Distinguishing it from others, they may symbolize foundation, depth, or duality.
 - **The shortened alif "y":** Another form of ending, often for feminization or to indicate completion.
- 4. Cultural and symbolic manifestations:
 - **Hand:** The tool of action and giving "begins with Ya".
 - **Yemen:** Blessings and goodness.
- 5. The name of the letter "Ya" "Ya A":
 - **Combining certainty, extension, and beginning:** It may symbolize extended certainty or a decisive call.

a summary:

The letter Ya, the last letter of the alphabet, is a letter **certainty** The firm and **Ease** The desired. It is a tool. **The call** The relative and the personal pronoun. It is related **Right hand** and **per day** Its fluid, regressive shape and soft, extended sound embody ease, suppleness, and return. It is a letter that concludes the journey with a symbol of confident knowledge, easy living, and close communication.

4.4.29 The letter "A" and its name is "Hamza": the starting point, the force of the question, and the separation sound

introduction:

The hamza, although sometimes not considered an independent letter in the traditional alphabetical order (but rather a vowel or part of the alif), is nevertheless an authentic sound and a pivotal letter in the Quranic Arabic language. It is the sound of the absolute beginning, the point of departure from the deepest point of the throat. It is the power of questioning that awakens thought, the sound of separation that distinguishes and separates, and the symbol of the will that begins and acts. It is the letter with which the Greatest Name of God begins, as well as the names of the Self, and the verbs of creation and command. Its secrets are revealed

by contemplating its unique uses in the Holy Quran and analyzing its name, form, and sharp explosive sound.

A. The basic connotations "Quranic and cosmic":

1. Absolute origin and starting point:
 - **Start sound:**The hamza is the first sound that can be produced from the deepest point of the speech apparatus, the larynx, representing the transition from stillness or nothingness to vocal presence.
 - **The beginning of the great names:**It starts with essential names like:"God", "One", "first", "last", "man", "any", "land", "commander" This confirms its role as a symbol of beginning, origin and foundation.
 - **Manifestation of Divine Primacy:**It is related to the attribute of God "the first" And "Al-Badi'" as "the starting point."
2. The power of question and inquiry "awakening the mind":
 - **The pivotal question:**The hamza is the primary interrogative tool in the Qur'an, and is used for multiple purposes beyond simply asking for information.
 - **Denial and challenge:**Is there a god with God?
 - **Reprimand and blame:**"Did you tell people...?"
 - **Wonder and astonishment:**"Will You place therein someone who will cause corruption?"
 - **Guidance and seeking knowledge:**Are separate lords better...?
 - **Report and confirmation:**"Have We not expanded your breast for you? Is not Allah sufficient for His servant?"
 - **Settlement:**"It is the same for us whether you preach...?"
 - **The function of deliberation:**The interrogative ending with the hamza in the Qur'an is often a call to contemplation, reflection, awakening the mind, and challenging false assumptions.
3. The sound of separation, cutting and discrimination:
 - **Sharpness and cutting:**The hamza sound (laryngeal stop) is a sharp and sudden cut in the airway, symbolizing separation, distinction, and severance between things.
 - **Hamzat al-Qata':**It separates words and confirms their independence, unlike the hamzat al-wasl.
 - **Distinguishing right from wrong:**Its strength and clarity make it suitable for settling matters and clarifying the truth.
4. Will, command and action "the power of execution":
 - **Beginning of the verb:**Many verbs that indicate command, will, or beginning begin with a hamza: "order," "permit," "come," "believe," "do," etc.
 - **Divine act:**It is related to God's actions such as command and creation.

B. Additional linguistic and cultural highlights:

1. **Phonetic characteristics:**
 - A guttural, plosive, intense, voiced, or voiceless (depending on context and dialect, but the original has power). It is produced from the back of the throat by closing the vocal cords and then suddenly opening them.
 - **Intensity and explosiveness:** This sudden explosion of sound from the deepest point conveys the meaning of a strong start, a decisive cut, a direct question, or a powerful command.
2. **Grammatical and linguistic role:**
 - **Hamzat qata' and hamzat wasl:** A basic distinction at the beginning of words that has its own rules and regulations.
 - A letter of address to someone close: "Azid."
 - **Interrogative letter:** "Imagination and verification".
 - Hamzat al-Tasweelah.
 - Present tense letter for the speaker: "I write."
 - Superlative form: "I do."
3. **Shape and writing:** "أ, إ, ؤ, ئ, ء"
 - **Original form:** "ء" It resembles a small eye, perhaps indicating the depth of the outlet or origin.
 - **Chairs "A, O, O":** The hamza often needs an "alif, waw, or ya" to rest on, which shows its dependence on what is next to it to be pronounced, but it is the one that initiates and defines the sound.
 - **The extended alif "A":** The meeting of two hamzas or a hamza and a long alif.
 - **Morphological diversity:** It reflects the diversity of its functions and its ability to start from different positions.
4. **The name of the letter "Hamza":**
 - **The root "H M Z":** It is associated with the meaning of prodding, nagging, pushing, pressing, and force. This is consistent with the strength of its sound and its role in a strong question or decisive beginning.
5. **In literature and rhetoric:** Used to highlight the force of a question, statement, or exclamation.

a summary:

The letter hamza, with its strong, deep pronunciation, is a sound **the beginning** The absolute and the first starting point. It is a force. **The question** Which stimulates thought and reveals facts, and voice **the chapter** The decisive factor that distinguishes and paves the way. It symbolizes **For the will** and **The order** Divine, and is manifested in the beginning of the name **"God"** And the nouns of the self and the pivotal verbs. Its multiple forms reflect its various manifestations, and its name "Hamza" refers to its strength and penetration. It is the initial spark, the essential question, and the decisive word.

In the agreed expanded form.

4.4.30 Section Summary: The Secrets of Letter Names and Their Cosmic and Quranic Meanings

Based on the fact that the Holy Qur'an is the primary source and supreme authority for understanding God's words, and that deep contemplation is the key to its treasures, this section explores the profound cosmic and Qur'anic connotations of the Arabic "letter names." We do not treat letters as abstract sounds or drawings, but rather as basic units in the "Qur'anic Arabic language," as keys bearing essential energies and meanings derived from their manifestations in the Holy Qur'an, their connection to God's Most Beautiful Names and Supreme Attributes, their phonetic and formal structures, and their specific names.

Methodology of deduction and contemplation:

In deducing the meanings of the letters' names, we relied on a methodology based on:

1. **Quranic contemplation:**Track the occurrence of the letter and its manifestations in the keywords and various Quranic contexts.
2. **The Most Beautiful Names of Allah:**Linking the meanings of the letter to the names and attributes of God that begin with it, include it, or reflect its essential meaning.
3. **Letter name and structure:**Reflecting on the name of the letter itself "Alif, Ba, Jim..." and its shape and sound as additional sources of meaning.
4. **Quranic Arabic language:**Understanding these meanings within the framework of the integrated linguistic system of the Qur'an.

The most prominent implications of "models" are:

By applying this methodology to the names of letters from A to Z, we discover an interconnected network of meanings, including, but not limited to:

- **Manifestations of the Divine Self:**Many letters are directly associated with the names and attributes of God, such as Alif ("The One, the First"), Ba ("The Incomparable"), Ta ("The Acceptor of Repentance"), Ha ("The Living, the Wise, the Truth"), Kha ("The Creator, the All-Knowing"), Dal ("The Judge"), Ra ("The Most Gracious, the Most Merciful, the Lord"), Seen ("The Peace, the All-Hearing"), Shin ("The Thankful, the Witnessed"), Sad ("The Eternal Refuge"), Qaf ("The Strong, the Mighty, the Self-Sustaining"), Kaf ("The Great, the Generous"), Lam ("Allah, the Kind"), Mim ("The King, the Dominant"),

Nun ("The Light"), Ha ("The Guide"), Waw ("The Loving, the Guardian"), Ain ("The Knowing, the Most High"), and Ghain ("The Rich, the Forgiving").

- **Universal and moral principles:** The letters reflect basic principles such as creation and beginning (alif, ba, kha), unity (alif), connection and purpose (lam, waw), gathering and encompassing (jeem, meem), strength and stability (qaf, sad, tha), mercy and love (ra, ha, waw), life (ha, nun, ha), knowledge and awareness (ayn), light and guidance (nun, ha, dal, dhal), purity and rectitude (ta), and ease and certainty (ya).
- **Structure and form as meaning:** A striking correspondence has emerged between the shape or sound of the letter and its meaning; such as the straightness of the letter alif (straightness and unity), the dot on the lower letter ba (starting point), the dots on the letters tha and sheen (abundance and spread), the cup of the letters noon, seen and qaf (containment and depth), the strong sound of the letter qaf (strength), and the hidden sound of the letter ha (unseen and kindness).
- **Name as meaning:** The name of the letter itself, "Alif, Ba, Meem, Noon, Waw...", carried additional connotations that enhanced the understanding of its energy and meaning.

Conclusion and objective:

Contemplating the "letters' names" in this manner opens new horizons for understanding the Holy Quran and reveals a deeper layer of structural and semantic miracle in God's words. This understanding goes beyond linguistic analysis, but extends to connect the letter to the universe and to the Creator. It provides the reader and contemplator with additional tools to enrich their understanding and deepen their connection to the Book of God, moving from superficial reading to conscious contemplation that touches upon the essence of the divine message. This section is an invitation to sense the energy and meaning inherent in each letter, and to consider it an essential step in the journey of "rediscovering the Quran."

5 Blood in the Qur'an – Between Sharia Ruling and Universal Symbolism

Anyone who examines the Book of God Almighty will find that the word "blood" appears in two basic contexts: the context of legislation and jurisprudential rulings, and the context of cosmic and moral narratives. It is essential to fully reflect on these two understandings to see the complete picture.

The first axis: Blood in Islamic jurisprudence - sanctity for a reason

The Qur'an is clear in prohibiting blood, as God Almighty links it to the greatest of prohibitions, such as carrion and pork. God Almighty says in Surat Al-Baqarah: **He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than God...** This prohibition is not absolute, but is restricted by another verse in Surat Al-An'am as being...**spilled blood**...that is, the flowing blood that flows from the slaughtered animal after it has been ritually slaughtered. Scholars have unanimously agreed that this restriction specifies the generality mentioned in other verses, meaning that any small amount of blood remaining in the flesh and veins after ritual slaughter is something that God has forgiven.

This prohibition was not merely a matter of worship. Rather, like all Islamic laws, it is based on profound wisdom that demonstrates God's concern for human health and safety. Modern science has revealed the secrets of this wisdom, including:

- **An ideal environment for microbes:** Blood is an ideal medium for the growth and reproduction of germs and bacteria, making its consumption a health risk.
- **High content:** Blood carries body waste and toxic metabolic products, such as urea and uric acid, which are eliminated from the body through the kidneys. Consuming these substances places a burden on the body's systems and can lead to serious damage.

- **Malnutrition and indigestion:** Contrary to popular belief, blood has very little nutritional value compared to its toxicity, and is extremely difficult for the human digestive system to digest.

Therefore, the process **Remembrance** In Islam, the shedding of this spilled blood is essentially a process of purifying the flesh from anything that might harm it, and honoring the human being by keeping him away from impurities.

Axis Two: Blood in the Quran - a symbol of life's paths

In addition to this legislative understanding, there is another level of contemplation that delves into the symbolic meaning of the word. The approach of "Qur'anic Linguistics," as mentioned in your files, holds that the letters of a word themselves carry an inherent semantic energy. The word "**tail**" It consists of two essential letters:

- **Dal (d):** carries energy **Directed payment**, and the force directed towards a goal.
- **Mim (m):** Carry energy **Containment, collection, and completion**.

When the propulsion energy (d) is combined with the containment energy (m), we have a code. "**Complete Guided Path**" Thus, the word "blood" no longer merely refers to a red liquid, but rather becomes a comprehensive symbol for every delicate system that runs through the universe and ensures its continuity:

- **Cosmic material paths:** Such as the water cycle in nature, and the paths of the orbits and planets that revolve in a closed and directed system.
- **Biological pathways:** Such as the circulatory system itself, food chains, and energy pathways in ecosystems.
- **Moral and systemic paths:** Such as laws and regulations that drive behavior toward a goal and contain it within a social system.

This symbolic understanding does not negate the legal ruling, but rather deepens it. Just as physical blood is the "lifeline" of a living being, so the cosmic "paths of life" are the lifeline of this world. Just as the shedding of physical blood is a crime, tampering with the paths of cosmic life is "corruption on earth."

6 The linguistic code of the word blood (d + m) - the key to understanding the cosmic order in the Qur'an

As we mentioned earlier, the approach of "Qur'anic Linguistics" invites us to transcend the common lexical meaning of words and seek their inherent semantic potential in their initial letters. This application of the word "blood" reveals a wonderful philosophical depth in the Book of God, transforming the word from a mere name for a biological fluid into a symbol for a comprehensive theory of "system."

First: Decoding - The energy of the signifier and the energy of the meem

Let's go back to the origin of the word, to the "literal dual" that forms its essence: (d + m).

- Letter D (D): directed propulsion energy

Its name, "Dall," carries the meaning of indication and guidance. It represents the initial launch, the powerfully directed movement toward a specific goal, and the impulse that initiates every vital process. Its stable geometric shape, with its right angle and firm base, suggests a starting point from a firm and stable foundation. It is not a random impulse, but rather a "guiding" impulse, meaning one guided by a guide and purpose. In God's name, "Al-Dayyan," we find this energy in its highest form, for He is the One who judges, holds accountable, and rewards based on the directed course of actions.

- The letter M : (م) the energy of containment and completion

The letter "mīm" (mīm) is the letter of inclusion and enclosure. It represents the container that surrounds, contains, and completes something. Its closed circular shape in some scripts suggests a complete cycle, an end that returns to the beginning. It is the letter of "completion," where the path reaches its goal and is contained within its system.

Second: Code construction - "Blood" as an archetype of the biological cycle

When the “directed push” (the signifier) meets the “complete containment” (the meme), we have the original model of every vital cycle that ensures the continuity of the system. **"blood"** In this symbolic sense, it is **"The Complete Vital Path"**.

Let us consider examples of this model in the universe:

- **Blood circulation:** It is the most obvious physical example. The heart **pays** blood (d), blood vessels **it contains** (m) In a closed, directed pathway. Any disruption of this pathway, whether a hemorrhage (breaking the containment) or a clot (stopping the flow), leads to death.
- **Water cycle:** The sun **Pay** Steam up (d), atmosphere and gravity **it contains** To become clouds and then rain that returns to the earth (m) in a complete cycle.
- **Planetary motion:** There is power **to push** The primary force that made it move (d) is gravity. **It contains** In precise orbits (m).
- **Divine law:** Commands and prohibitions **Pay** Human behavior towards good (d), the system of borders and society **Contains it** Within an ethical framework (m).

Third: “Corruption” and “Bloodshed” in Light of the Code

With this deep understanding, the angels’ question in Surat Al-Baqarah becomes more eloquent: **Will You place therein someone who will cause corruption therein and shed blood?**

- **Corruption:** He is playing with the card **Dal (payment)** It is changing the direction of paths from their correct destination, or causing a disruption in their movement, such as polluting rivers (changing the course of pure water), or spreading doubts (changing the course of straight thought).
- **bloodshed:** It is an energy break. **Mim (containment)** It is the complete cessation of a process before its completion, or the emptying of its vital content, resulting in literal or symbolic death. Murder is the most obvious

example, but it also includes the waste of resources, the destruction of ecosystems, and the disruption of just laws.

a summary:

The word "blood" in the Quran, through its linguistic code, presents us with a comprehensive theory of "order." The sanctity of blood is not merely a legal ruling, but rather a declaration of the "sanctity of tampering with the cosmic order." The warning against "corruption" and "shedding" is a warning against altering or halting the course of life.

7 Bloodshed: From Murder to Cosmic Corruption

Manifestations of "Blood" in the Qur'anic Narrative - From the First Crime to the Greatest Verse

Having established the dual understanding of the word "blood" as a legal ruling and a universal symbol, we now turn to examine how these meanings are manifested in the stories and verses of the Qur'an. The Qur'anic narrative does not employ concepts in a rigid manner, but rather employs them in vivid contexts that reveal their multiple dimensions. At times, we find "blood" as a symbol of crime and corruption, at other times a sign of punishment, and at other times a means of deception. In its highest manifestations, it becomes part of the miracle of creation and a symbol beyond which piety transcends.

a) Bloodshed: disrupting the lives of others (crime and corruption)

The first and most dangerous manifestation of the concept of blood in the Qur'an is "bloodshed," which represents the height of corruption on earth. This is what the angels expressed in their fear of the creation of man: **...Will You place therein someone who will cause corruption therein and shed blood...?** (Al-Baqarah:).

- **Not just killing:** "Bloodshed" in the Quranic language goes deeper than mere killing. It is...**the deliberate and aggressive interruption of another organism's life path** If "blood" symbolizes the "complete vital process," then

"shedding it" is emptying that process of its content and forcibly stopping it, which represents the ultimate disruption of the system God has established.

- **Divine covenant:** Because of the importance of this matter, God made it a strong covenant for the nations, as in His statement to the Children of Israel: **Do not shed your blood...**(Al-Baqarah:). This confirms that the sanctity of the "course of life" is one of the most sacred sanctities in divine law.

b) Blood as a Deception: Distorting the Truth of the Path (The Story of Joseph)

In the story of Joseph, peace be upon him, we see a unique dimension where blood is used as a tool for forgery and lying. **And they brought his shirt covered with false blood...** (Yusef:).

- **Fake code:** Here, the blood was not real, but a false symbol used to prove a lie: "Joseph's life had ended." Joseph's brothers attempted to use the most powerful physical evidence of life (blood) to prove death.
- **The acumen of prophecy:** But the insight of the Prophet Jacob, peace be upon him, exposed the lie, not by analyzing the blood, but by another clue: the shirt remained intact. This story teaches us that symbols of truth can be exploited to serve falsehood, and that insight transcends apparent material evidence.

c) Blood as punishment and sign: Reversing the course of nature (the story of Moses)

In the face of Pharaoh's tyranny, God Almighty used "blood" as a sign of punishment and warning, turning the course of life into a course of death....**So We sent upon them the flood and locusts and lice and frogs and blood as distinct signs...**(Al-A'raf:).

- **Symbol inversion:** The water of the Nile, Egypt's lifeline and source of prosperity, was transformed into blood. In this divine act, the symbol was reversed; water, the source of life, became a symbol of its end.
- **Divine message:** The message was clear: He who bestows the "course of life" can turn it upside down. God used the symbol of "blood" to disrupt the "course of life" of an entire nation, showing them that the stability of cosmic systems is not a given, but rather rests on God's power and mercy.

d) Blood as part of the verse of creation: Paths beyond the apparent (the verse of milk)

In stark contrast to blood as punishment, the verse in Surat An-Nahl presents blood as part of the miraculous process of creating life....**We give you to drink from what is in their bellies - between excrement and blood - pure milk...**(The Bees:).

- **Background of the miracle:**Here, blood is not a symbol of death or corruption, but rather part of the stage on which the miracle of creation and purification takes place. The emergence of pure, good milk from among the waste products of digestion (the excrement) and the path of energy and distribution (the blood) is a great sign of God's ability to extract the most delicate and pure "paths of life" (the milk) from among other seemingly violent or impure paths.

e) Blood in rituals: Transcending the material to the pious (the verse on sacrifice)

Here we reach the peak of maturity in understanding the symbolism of blood, as the Qur'an moves us from focusing on the substance to the essence of purpose and intention.**Their meat does not reach Allah, nor their blood, but what reaches Him is your piety...**(Hajj:).

- **The goal is piety:**The verse clearly makes clear that the purpose of the ritual of sacrifice is not the physical act itself. The flesh and blood shed will not reach God. What reaches Him is the essence and inner truth of the act:**Piety**, meaning responding to God's command and sincerely turning to Him.
- **From the path of blood to the path of intention:**This verse moves us from focusing on the physical "blood path" of the sacrifice, to focusing on "**Path of intention**" Man and his heart. It emphasizes that true value lies not in the shedding of blood, but in the integrity of the sacrificer's spiritual and moral path, which is the highest form of "life path."

a summary:

Through this journey through the Qur'anic narrative, we see that "blood" is not a one-dimensional concept. It is a flexible symbol that morphs according to context to reveal profound meanings: it represents crime at its most heinous, deception at its

most cunning, punishment at its most severe, creation at its most creative, and a ritual that transcends matter to the essence of piety.

8 Spilled blood and the limits of dealing with the vital path

Table Taboos - A Symbolic Reading of the Failures of "Life Paths"

God Almighty says at the beginning of the third verse of Surat Al-Ma'idah: **Forbidden to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and [that which is] strangled, or beaten, or fallen from a head, or gored, and that which has been eaten by a wild animal...** The legal understanding of these prohibitions has been established and their details clarified. However, if we adopt the symbolic key we have established—namely, that "blood" is a symbol of the "paths of life"—this list transforms into a profound divine diagnosis of the patterns of failure and corruption that obstruct these paths.

Dead: Broken Path Symbol

- **Direct meaning:** It is everything that died a natural death without being slaughtered according to Islamic law.
- **Symbolic significance:** "Dead" refers to any vital process that has been prematurely or unnaturally interrupted, lost its connection to its source and purpose, and has become stagnant. It represents a state of being cut off from the "jugular vein" that feeds the process with energy and life. This concept is not limited to animals, but extends to include any idea, project, or system that has "died" and become an intellectual or cultural "corpse," unable to complete its natural cycle of growth and benefit. It is a state **"Death of Bioenergy"** Before it achieves its goal. And catches up with it. **(that which has been strangled, that which has been beaten to death, that which has fallen from its feet, that which has been gored, and that which has been eaten by**

a wild beast)Because they are all different images of this unnatural interruption of the course of life.

Blood: a symbol of the same path

- **Direct meaning:**It is the spilled liquid blood.
- **Symbolic significance:**The prohibition of "blood" here emphasizes that**The sanctity of touching the vital path itself...**that is, direct interference with the lifeblood (material or symbolic) and removing it from its closed and balanced system. It is forbidden to tamper with the essence of the system, to attempt to deal with its raw vital energy in a chaotic or ignorant manner, or to stop it completely (shedding).

Pork: A symbol of ongoing structural corruption

- **Direct meaning:**It is known as pork.
- **Symbolic significance:**Here, the symbolism is complex and profound. The word "pig" is not merely the name of an animal, but rather a description of a fundamental act of corruption.
 - **root(pig)**Refers to a change in the internal characteristics and parameters of a thing as a result of a certain association, a change that leads to shame and corruption.
 - **suffix(Yer)**Continuity and repetition are beneficial.
 - **"meat"**It is the apparent, integrated form of the living entity.

Therefore, "pork" symbolizes every entity or product.**(meat)**It clearly shows the effect of**constant change (yr)** in **its internal characteristics (pig)**from its nature and origin, which inevitably leads to the corruption of its content and appearance. This may include products whose genetic structure has been harmfully corrupted, ideas that corrupt human nature, or systems that lose their essential principles and become corrupt in their structure and function. It is a symbol"**Corruption in the source code"**.

What is dedicated to other than God: a symbol of a path directed to a purpose other than its goal

- **Direct meaning:**It is what is slaughtered as an offering to idols or in the name of someone other than God.

- **Symbolic significance:** "Ihlil" is the raising of the voice upon sighting the crescent moon. Here, it means announcing, dedicating, and dedicating a specific purpose. This prohibition represents...**Harnessing life's paths, energies, and capabilities to serve goals and forces that conflict with divine truth and order.** It is a symbol of diverting blessings and abilities to serve falsehood, tyranny, or corrupt desires instead of achieving the purpose for which they were created, which is to populate the earth with truth and justice. It is a symbol of **compass deviation** Corruption of the purpose and goal.

The common denominator: "That is transgression."

God Almighty concludes this diagnosis with a comprehensive description: **That is transgression.** In its original language, "fasq" means to deviate from something. For example, when a date peels off its skin, it is said to have become "fasq" (transgressed). Thus, all of these prohibitions, with their symbolic connotations, are different forms of deviating from the correct path established by the Creator.

- **Dead:** Departure from the course of life by unnatural death.
- **Blood:** Deviating from the system by tampering with it.
- **Pork:** Deviation from the path of nature due to structural corruption.
- **What is not appropriate for God:** Deviation from the goal by deviation of the purpose.

a summary:

The verse of the Table does not merely present us with a list of forbidden foods; it also offers a four-dimensional diagnosis of the causes of the collapse of biological and civilizational systems. It teaches us that the integrity of any "path of life" depends on four pillars: the completeness of the path (non-death), the integrity of its system (non-tampering with blood), the integrity of its internal structure (non-pork), and the integrity of its purpose (that it be for God). Any defect in these pillars is "immorality" and a deviation from the right path.

9 Except what you have slaughtered - The Qur'anic approach to slaughtering forbidden animals

The Method of Bypassing the Ban - A Reading of the Great Exception "Except for what you slaughter"

After the third verse of Surat Al-Ma'idah reveals the profound symbolism of prohibitions as patterns that disrupt the "paths of life," the rest of the verse offers not just a license, but a comprehensive cognitive and practical approach to transcending the state of prohibition. It is the approach that enables humans to deal with the complexities and developments of the universe without falling into "fisq" (deviation from the order). God Almighty says: **...except what you slaughter and what is sacrificed on stone altars and that you seek lots by arrows....**

This exception is not a single sentence, but rather a complex process of three interconnected steps that together represent a roadmap for responsible progress.

The first step: Intelligence (knowledge, deep understanding, and understanding the unknown)

Except what you slaughter

- **The deep linguistic meaning:** The linguistic root (dh-k-w) does not only mean slaughter, but it also carries within it the meaning of intelligence, sharpness, penetration, and purification. **"Intelligence"** In its origin it is a process **"Facilitating and facilitating dealing with something by accurately defining its nature and specifying its characteristics."** It is the process of gaining intelligence and deep understanding that removes ambiguity and ignorance, and transforms the unknown or forbidden into the known, which can be dealt with consciously and safely.
- **Systematic application:** This is the first rule of any civilizational progress. Before dealing with anything complex or taboo (in its broad symbolic meanings), we must first "sensitize" it, that is, subdue it. **For accurate scientific research, in-depth analysis, and comprehensive understanding.**

- In case **"blood"** (Blood transfusion): "Smart blood transfusion" means conducting tests to reveal its components, understand its types, and ensure that it is free of diseases.
- In case **"dead"** (In its broad sense of discontinuity): "Smart it" means understanding the reasons for discontinuity, analyzing its components, and developing technologies to prevent its spoilage and rehabilitate it for use, such as food preservation technologies or material recycling.
- In case **pork** (Meaning structural corruption): "Reflecting it" means the scientific study of the nature of this change, whether genetic or intellectual, and understanding its effects and how to avoid its harm.

"Intelligence" then, is **Knowledge precedes action**, which is the basic condition for lifting the sanctity associated with ignorance and reckless risk.

Step 2: Slaughtering on altars (responsible application according to standards)

And what was slaughtered on altars

- **The deep linguistic meaning: "slaughter"** Here it is not just the loss of life, but it is **"Directing the energy of a smart thing (scientifically understood) and applying it practically to achieve a useful goal."** But. **"The Monument"** These are the established standards and specific controls that this process must adhere to. The word "quorum" in our language means the minimum required and the approved standard.
- **Systematic application:** Mere theoretical understanding ("intelligence") is not enough. For the application to be lawful and beneficial, our knowledge of the matter must reach **Sufficient and approved level ("quorum")** It is allowed to be applied safely and responsibly. This means that there must be **Clear scientific and ethical standards** Before beginning to implement the results of scientific research, it must be ensured that the "slaughter" of energy and its direction is for a constructive purpose ("to nourish life") and not in a random or destructive manner. This condition represents **Scientific responsibility, research ethics, and the establishment of strict protocols and controls before implementation.**

Step 3: Casting lots of money (transparency and community oversight)

And that you seek division by arrows

- **The deep linguistic meaning:** The prohibition here is not only against traditional gambling, but also against the monopoly of knowledge and its results. **"Division"** It is a demand for participation and transparency in a controlled and contained matter. "Azlam" here refers to the bodies and models that carry knowledge and standards—namely, specialists, academic institutions, and society.
- **Systematic application:** The last condition is necessity. **Sharing acquired knowledge ("intelligence"), adopted standards ("monument"), and application results ("slaughter") with the community and specialists** The process must be conducted with complete transparency and subject to oversight and review ("istiqsāf") by competent bodies ("azlām"). This prevents the monopolization of knowledge, ensures the correction of errors, makes the benefit public, and establishes societal oversight of the application of knowledge. It represents the principles **Peer review, transparency, and social accountability.**

a summary:

This great exception in the verse of Al-Ma'idah is, in reality, a comprehensive Qur'anic approach to scientific research and civilizational progress, based on a golden trinity:

1. **Knowledge and deep understanding (intelligence).**
2. **Responsible ethical application (slaughter on monuments).**
3. **Transparency and community oversight (splitting the spoils by arrows).**

Only by fulfilling this approach can a person deal with life's most complex challenges and paths without falling into "debauchery," and this is the essence of the religion that has been completed.

10 Blood between Earth and Heaven - The Universal Cycle of Mercy

Water and Blood: Two Faces of the Path of Life in Creation

1- From Blood to Water: Unifying the Cosmic and Human Paths

When we contemplate the divine creation, we find that God made **Water is the origin of life** On earth, as made **Blood is the lifeblood** In the body. As if water is **Blood of the Earth** And blood is **human water**.

God Almighty said: "And We made from water every living thing" [Al-Anbiya: 30].

What flows in rivers is water, and what flows in veins is blood, both of them flow **inclosed system** Ensures the continuity and balance of life.

If the water is corrupted, the earth will suffocate; if the blood is corrupted, the body will become ill; if one of them is shed unjustly, the entire cosmic cycle will be disrupted.

In this sense, water and blood become **Two opposite symbols for one path**:

Water descends from the sky in the cycle of mercy, and blood flows through man in the cycle of life. Both return to God at the end of the journey: "To Him is returned the matter, all of it."

2- "And His throne was upon the water": spiritual water and the origin of the cosmic order

God Almighty says: "And it is He who created the heavens and the earth in six days - and His Throne was over the water - that He might test you [as to] which of you is best in deed." [Hud: 7]

This great verse does not only describe a physical scene, but **It opens up a symbolic horizon for us**. To understand the nature of water in the first formation of existence.

Water here is not the known physical element, but it is **"spiritual water"** The principle of possibility, life and divine knowledge.

Water, before it is a liquid, is **The law of vitality and the ability to exist** It is the first

sea that contained all possibilities, just as the blood in the body holds all the secrets of life.

spiritual water he:

- **Pure water of monotheism**Washes polytheism from the heart.
- **Water of revelation**The mind is nourished with guidance and knowledge.
- **Water of repentance**It purifies the soul from sins.
- **Water of beneficial knowledge**It purifies the mind from ignorance and illusion.

But**The throne**It is not a physical place, but**A symbol of sovereignty and cosmic order**, for the laws that God has established to govern existence.

Based on this, the Almighty's saying: "And His Throne was over the water" means that**Divine Order (Throne)**Founded on**The principle of life and knowledge (water)**.

All of life – from matter to consciousness – is based on knowledge and wisdom, not on randomness.

3- **Water and Blood in the Laws of God: From Purity to Purification**

Physical purification with water is**The sensual aspect of spiritual purification**Just as water cleanses the body of impurity, "spiritual water" cleanses the soul of intellectual and spiritual impurities.

Just as blood flows to nourish every cell, the Qur'anic water – revelation and knowledge – flows to nourish every aspect of consciousness.

In the words of God Almighty: "And He sends down upon you water from the sky to purify you thereby" [Al-Anfal: 11],

The meaning goes beyond mere physical purity, to include**The inner dimension of purity**Removing the whispers of Satan and strengthening hearts with faith.

Purity is not a material goal, but**A means of returning to the original balance of the divine order**In us, as the river returns to its source.

4- **From the Throne to the Cosmic Cycle: The Unity of Mercy**

The combination of the throne, water, and blood reveals the unity of mercy in creation:

- **The throne:**A symbol of the divine order surrounding everything.
- **water**The basis of life, possibility and knowledge.
- **blood**The manifestation of life within a living being.
- **The Most Gracious**The name that combines these meanings in the form of organized and continuous giving.

God Almighty said: “The Most Gracious is firmly established on the Throne” (Ta-Ha: 5).

Equatorial here is not spatial stability, but **Check the system and its integrity**The Most Gracious is the One who perfected the laws, controlled the paths, and made water and blood flow in a single, harmonious system, so that the universe may live by mercy as the body lives by blood.

5- **Blood and Water in Man: The Manifestation of the Throne in the Human Being**

Man is **Mirror of the Throne**In the underworld. Just as the throne rested on the water to begin creation, so the human spirit rested in his blood to begin his consciousness.

Blood in the body carries life, and water in the universe carries mercy, and both flow by God’s command: “It is God who created you, then provided for you, then will cause you to die, then will bring you to life.”

So, the relationship between water and blood is a relationship between **Heaven and Earth, between spirit and body, between law and energy.**

Whoever realizes this unity will understand the meaning of the Almighty’s saying: “Therein every matter of wisdom is decreed,” meaning that everything proceeds in a “wise cycle” in which there is no chaos.

6- Article Summary: The Cycle of Mercy

Water is **Blood of the universe** And blood is **human water**.

Both operate within a closed system, originating from divine mercy and aiming to preserve life.

The throne on the water means that **Every system in existence is based on the principle of life, balance and science..**

Whoever understands this will realize that purity is not just washing the body, but **Harmony with the divine order** Who goes from the throne to the water, and from the water to the blood, and from the blood to the Spirit.

Just as God established His throne on water, He established the human system on blood.

To be both witnesses to the unity of life in creation,

And mercy is the supreme law that runs through every drop of water and every beat of blood.

11 Blood in the Prophet's Ascension – From the Path of the Body to the Orbit of Light

1- Introduction: The Moment of Great Transformation

Among the bright scenes in the biography of the Prophet, the scene stands out: **Splitting the chest and washing the heart with Zamzam water** Before the Isra and Mi'raj.

This incident is not just a physical cleansing, but **Cosmic transformation** In the structure of prophetic consciousness, the heart moved from the circle of blood to the circle of light.

It is a moment of transition from “the water that carries life” to “the light that reveals its meaning,” from “the blood that nourishes the body” to “the spirit that guides consciousness.”

It is as if God wanted to show that the Ascension does not take place with the body alone, but with the purity of the blood and its freedom from the burden of matter.

1- Blood in the Body: The Fuel of Earthly Life

Blood is the carrier of life in the body, it unites **Water, air, earth, and fire**, that is, between all the elements of creation.

It contains the heat that warms, the water that flows, the air that carries oxygen, and the soil that nourishes.

But blood, despite its greatness, **limited by Earth's orbit**.

It runs through the body's arteries as rivers run through dry land, and does not leave except through death or spiritual ascension.

Therefore, **Blood symbolizes man as long as he is a prisoner of matter**. He works with his mind, moves with his desires, and struggles to balance between the earth and the sky within him.

2- Zamzam Water: Transforming the Path from the Material to the Luminous

When the heart of the Prophet, peace and blessings be upon him, was washed with Zamzam water, the intention was not to remove physical impurity, but rather... **Transforming the nature of the energy flowing through it**.

Zamzam water - in its Quranic symbolism - is the water of revelation, the water of pure knowledge, the water that cleanses the heart from the veil of matter.

Just as slaughter frees the blood from the body, purification frees the light from the blood.

By this divine act, **The blood of the Prophet, peace and blessings be upon him, turned into light that flowed instead of matter**. So his body became prepared to endure the stages of ascension.

This is the essence of the Ascension: **Transferring the center of perception from the blood to the light** From instinct to insight, from nature to revelation.

3- Al-Mi'raj: The Rise of Awareness through Spiritual Intelligence

The Ascension in essence is not just a spatial transition, but **A rise in awareness** Through the ranks of purification.

Blood represents the first stage of life – “movement by the element” –

Light represents the higher stage – “movement in meaning.”

When the Prophet, peace and blessings be upon him, reached the Lote Tree of the Limit, he had transcended every orbit of matter, until the luminous consciousness became pure.

The blood at this moment is not canceled, but **sublimation** As fuel in fire sublimates into light.

Thus we understand that **Purification (self-purification)** It is the spiritual formula for **Zakat (slaughtering of the animal)**:

both of them **Liberation of what is inside**;

The first is the liberation of light from blood, and the second is the liberation of life from the body.

4- The Symbolism of Blood in Ascension: From Shedding to Transparency

In the journey of the ordinary person, blood is the symbol of conflict, lust, and selfishness.

As for the journey of the Prophet, peace and blessings be upon him, the blood became **transparent** Until it became light.

Man rises to the level of his being relieved of the burden of material blood, and approaches the purity of “spiritual blood” – that is, the purity of consciousness.

Therefore, God Almighty said in describing the believers:

Allah is the protector of those who believe. He brings them out from darknesses into the light. [Al-Baqarah: 257]

The light here is **Post-blood stage** Life is a stage of meaning, not matter.

The believer experiences this ascension whenever he purifies himself and cleanses himself from the filth of heedlessness.

5- From Purification to Mission: Blood as a Mediator between Earth and Heaven

When the purification of the blood was completed in the Prophet, peace and blessings be upon him, his heart became a place of revelation, that is, **A bridge between the worlds.**

The message can only be carried in a pure body, whose blood has become light, and whose light has become consciousness.

From here we understand the deep relationship between **"Intelligence"** and **"message"**:

Anyone who wants to carry the divine light must go through a process of "spiritual intelligence" that purifies his blood from the ego, so that the mercy of the Most Merciful may flow through him.

The Ascension is not only the ascension of the Prophet, peace and blessings be upon him, but it is a model for the ascension of all human consciousness, from the shedding of blood to the purity of light.

6- Conclusion: From Blood to Light - The Great Journey of Man

In light of this reading, the Prophet's Ascension becomes **existential model** For every person walking towards God:

It begins with blood, that is, with the material life full of testing,

Then his heart is purified with the water of revelation.

Then he ascends with remembrance and purification until his blood turns into light.

He sees with the light of God, and walks on earth with the awareness of heaven.

And so we come to the climax of the series:

Blood is not the end of the journey, but **Gate of Ascension**,

And that purification is not a curb on nature, but **Diverting the course of life into the orbit of light**.

Where the Almighty's saying is fulfilled:

"Allah is the Light of the heavens and the earth" - so He makes every drop of blood, if it is purified by revelation, a ray of that light.

12 Blood in Modern Societies - A Qur'anic Reading of Contemporary Science

From the sanctity of blood to the crisis of civilization

1- Introduction: When humanity lost the sanctity of blood

Since the dawn of modernity, the concept of "blood" has transformed from a sacred symbol of life into a biological substance to be measured, sold, and exploited.

Blood in the labs **Sample for analysis** and in the markets **commodity for trade** and in wars **fuel for dominance**.

Modern man has separated blood from its meaning, and has lost **The connection between life and holiness**.

While the Qur'an says:

"And do not shed one another's blood" [Al-Baqarah: 84]

That is, do not waste your energies, and do not spoil your lifestyle, neither materially nor morally.

With this warning, the Qur'an reminds us that "bloodshed" is not just killing, but **Wasting awareness, dignity and spirit**...which humanity practices today in civilized forms of "silent shedding."

2- Contemporary Science: Between Radiance and Shedding

Science in itself is "intelligence," that is, a means of purifying ignorance and extracting life from matter.

But when science is separated from values, it turns into a new "shedding."

In modern laboratories, blood is shed for material gain without any moral dimension,

the human body is exploited in experiments, and vital resources are drained as if they were soulless.

The Qur'an teaches us that all knowledge must be **Within the framework of piety:**

And do not pursue that of which you have no knowledge. [Al-Isra: 36]

Knowledge that is not bound by insight becomes a form of "cognitive shedding," that is, **The separation of science from mercy.**

3- Artificial Blood: From Achievement to Ethical Question

In the twenty-first century, humans have become capable of producing **artificial blood**, organ transplantation, and cell cloning.

It is an amazing ability, but it raises a profound Quranic question:

Do we have the right to "create new bloodways" outside of God's system?

The Qur'an does not prohibit knowledge, but it does **Adjusts his intention and direction:**

O mankind, an example has been made, so listen to it. Indeed, those you invoke besides Allah will never create a fly... [Al-Hajj: 73]

The message here is not to forbid scientific experimentation, but to remind people that **True creation is based only on mercy and order.**, not on aimless experimentation.

4- Blood and War: Mass Shedding in the Name of Progress

In modern history, bloodshed has reached its peak in industrial warfare;

Where bombs were made like medicines, and blood was shed in the name of "science" and "freedom."

The human lost consciousness that blood is **symbol of shared life**, no weapon of conflict.

God Almighty said:

“Whoever kills a soul unless for a soul or for corruption done in the land - it is as if he had killed mankind entirely.” [Al-Ma'idah: 32]

The verse redefines the major crime: not only in physical murder, but in everything that corrupts the order of human life—

Any in **Symbolic killing of reason and conscience.**

5- Energy Shedding: The Modern Bloodshed of the Economy

If blood in a living organism is a symbol of vital energy, then **Oil, nuclear and digital energy** It is the modern "blood of the earth."

But modern man sheds this blood daily, unconsciously, in pollution, environmental destruction, and the industrial race.

Until the planet began to suffer from a "cosmic hemorrhage" caused by humans.

The Qur'an warns against this meaning precisely:

Corruption has appeared throughout the land and sea because of what the hands of people have earned. [Ar-Rum: 41]

Corruption on earth today is **Shedding divine energy without balance** Just as blood was shed without piety in early times.

6- Modern medicine and moral blood

On the other hand, there is a bright side to science:

When it becomes **Medicine is a means of mercy** Blood is used to save lives, not to exploit them.

Blood transfusions, medical research, and organ transplants—when governed by the principle of trust—

It is a modern application of the meaning of the Almighty's saying:

“And whoever saves a life - it is as if he had saved mankind entirely.” [Al-Ma'idah: 32]

Here blood returns to its place in the Qur'anic system:

A means of reviving life, not of degrading it.

Abstract: From Blood to Consciousness

Modern science, in light of the Qur'an, stands between two options:

- To be **cognitive intelligence** Open the paths of mercy,
- Or **Civilized bloodshed** Man and the universe are consumed in the name of progress.

Blood in the Quranic language **He is life**,

In modern language **It is energy and knowledge**,

In both cases, it is not permissible to shed water except for a just cause, that is, except in order to preserve life and not waste it.

A nation that sanctifies blood does not shed it.

And the one who sanctifies knowledge does not separate it from mercy.

Just as "intelligence" restores the animal's beauty, "moral intelligence" restores science's humanity.

And thus the meaning is complete:

From physical blood to symbolic blood, from prohibition to awareness, the Qur'an walks with us to remind us that knowledge without piety is a new kind of bloodshed, and that only purification can restore the sanctity of both knowledge and blood.

13 "Blood" between the Divine Seal and Human

Consciousness - From the Sanctity of the Element to the Dignity of the Path

Completing the picture: Blood as a cosmic seal of life.

At the end of this journey of reflection, it becomes clear that “blood” is not just a forbidden substance, but it is...**Seal of Life** Which the Creator placed in every living being to keep it connected to its source. Just as every system in the universe has its own orbit, God created a closed orbit in the body, the circulatory system, to maintain internal balance and prevent external pollution.

It is a microcosm of the entire cosmic system: closed circuits that preserve life. If they are spilled or opened without God's permission, the entire system is corrupted. From this we understand that **Blood prohibition** It is not a partial prohibition of eating or drinking, but **A comprehensive ban on any unlawful interference in life systems.**

From material prohibition to comprehensive awareness of the sanctity.

The prohibition in the Qur'an is not “preventing people”, but **Protection of life paths** It is absurd. When God Almighty said:

{He has only forbidden to you dead animals, blood...} [Al-Baqarah: 2]

The speech was addressed to man as **The successor on earth**...to respect the boundaries between "what is his" and "what is God's." Both dead animals and blood have left the natural orbit of life and become the property of the cosmic system, which recycles them.

From here it appears that every divine prohibition is in reality **Universal conservation law**...and not just a religious restriction. Whoever transgresses these limits—such as polluting water, tampering with the genes of life, or exploiting science without controls—is, in the Qur'anic sense, **bloodthirsty**, even if he didn't kill anyone.

"Bloodshed" in light of the Caliphate

When the angels said: “Will You place therein one who will cause corruption therein and shed blood?” [Al-Baqarah: 2]

She was referring to **The inherent danger of the human mind** If not controlled by piety, man is the only being who can change the course of life, either through prosperity or corruption.

"Bloodshed" then is not just killing, but **Separation between awareness and path** Between knowledge and piety.

Murder is the termination of an individual life, while bloodshed is the disruption of the system that ensures the continuity of life. That is why God Almighty said about those who spread corruption on earth: "The only reward of those who wage war against God and His Messenger is... or exile from the land" (Al-Ma'idah: 5).

They are not only killing, but they are fighting the divine order itself.

From "except what you have intelligent" to civilized intelligence

As the series has shown, the Qur'anic exception "except what you slaughter" is not only a permission to eat, but it is... **cognitive principle** Intelligence and knowledge make a means of returning the forbidden to the permissible through responsible understanding.

Intelligence in its linguistic sense - from intelligence and deep understanding - represents **The scientific door project** To deal with taboos:

- By analysis and understanding (blood intelligence: knowing its characteristics and safe transfusion),
- Then, with disciplined application (slaughtered on the altar: according to precise standards),
- Then with transparency and participation (divination by arrows: a scientific and ethical review).

Thus, knowledge itself becomes an act of worship, provided that it remains within the bounds of piety and does not turn into a new tool for the destruction of life's paths.

Blood as a symbol of human testing.

Blood in the Qur'an is the field in which man is tested between **Sacred knowledge and uncontrolled knowledge**.

The Qur'an presents us with two contrasting models:

- Pharaoh model, which **Interfere in life paths** He turned the water into blood—a symbol of corruption and closure;
- And the bee model, which **Obeys the divine nature** Its product was pure milk, free from dung and blood - a symbol of purity and cleansing.

Between the two models, modern man faces two choices:

Either science is used to open the doors of life (intelligent), or it is used to break its system (shedding).

Conclusion: From the sanctity of blood to the sanctity of the path

The conclusion of the series does not end with a prohibition, but with a spiritual opening:

"It is not their meat or their blood that reaches Allah, but it is your piety that reaches Him." [Al-Hajj: 22]

God does not want our blood, but our consciousness.

Piety—that is, awareness of the boundaries between the sacred and the permissible—is **True Blood** Which runs in the veins of civilization.

The nation that understands the symbolism of "blood" understands that all life is a "trust," and that every science, energy, or system is blood flowing through the body of the universe, and its shedding is forbidden except for a right reason.

Thus, religion is completed as blood is completed in the body: a closed cycle that preserves life, in which mercy flows instead of violence, knowledge instead of ignorance, and intention instead of ritual.

14 Blood between two axes - from the sanctity of the element to the responsibility of awareness

Introduction: The Challenge of the Age and the Constancy of Principle

On our journey with "blood" in the Qur'an, we have moved from understanding it as a forbidden liquid to recognizing it as a symbol of the cosmic "paths of life." This symbolic elevation, however, does not mean a separation from reality. On the contrary, it provides us with a clearer lens for understanding the contemporary challenges facing humanity, particularly in the fields of biomedicine and biotechnology. It also provides answers to pressing questions about vaccines, blood transfusions, genetic modification, and the existential fear of "Gog and Magog" who meddle in the "Sacred Mosque" of the human body.

How do we confront these questions? The answer lies in not abandoning our symbolic depth, but rather in utilizing it to understand reality. In this article, we will see how the same Quranic principles that forbid bloodshed open the door for us to deal with contemporary developments with awareness and responsibility, without falling into the trap of "silently shedding" life under the banner of progress.

First: From the “sanctity of the element” to the “sanctity of the path” - Rereading the prohibition

We have come to understand that the prohibition of blood is not merely a ruling on a chemical substance, but rather a declaration of the sanctity of the closed system that ensures the continuity of life. The body is a small "Sacred Mosque," and blood is the artery of its purity and life. From this perspective, we can evaluate any modern medical intervention based on its answers to two fundamental questions:

1. Does this intervention respect the “closure of the system” or violate it unnecessarily?
2. Does it aim to “smart” the path (purify and improve it) or to “shed” it (waste or distort it)?

This is the scale by which we will weigh the following issues.

Second: Answering urgent questions in light of “spiritual intelligence.”

1. Blood transfusion: necessity or futility?

- Fear: Some people consider transfusing blood to be “mixing two vital pathways,” an intrusion into the “sacred sanctuary” of the body that could introduce impurity or cause corruption.

- In-depth Quranic reading:

- The principle: God Almighty says: “But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limits], there is no sin upon him” (Al-Baqarah: 173). “Compulsion” here refers to the real threat of death, “not desiring” means that the intention is not commercial gain or vanity, and “not transgressing” means not exceeding the minimum necessary for rescue.

- Application: Blood transfusion to save a life in danger (in surgery or in cases of severe bleeding) is a true application of the principle of “smart blood.” It is not a “shedding” of blood, but rather a “saving” of the entire vital system. It resuscitates a system on the verge of collapse.

- Limits: The sale and purchase of blood (converting it into a commodity) is prohibited, and its safety must be ensured for fear of spreading "corruption" from one source to another. This is where the importance of blood banks, which are run as non-profit charitable organizations, becomes clear. They are a form of "sharing life" commanded by the Quran.

2. Vaccines and Immunization: Protection or Change?

- Fear: Fear is raised that vaccines (especially mRNA) are "gene therapy" that enters the body through the "back" (injected into the blood), not through the "door" (mouth), and that they alter the "divine code" of man.

- In-depth Quranic reading:

The principle of "except what you have intelligently studied": We mentioned that "intelligence" means deep understanding and careful analysis before responding. Modern vaccines are the product of decades of scientific "intelligence," as scientists have understood the nature of viruses and how to stimulate the body to combat them.

- The difference between "change" and "enhancement": Vaccines do not alter a person's genetic code (with the exception of certain gene therapy techniques used to treat fatal diseases under strict conditions). Rather, they are more like "military training" for the immune system, teaching it how to recognize the enemy. They do not introduce "new blood," but rather "information" to strengthen the existing "defense pathway."

Public health necessity: In the event of epidemics, the need shifts from individual necessity to societal necessity. Protecting the greater "Sacred Mosque" (the community) becomes a religious duty, and vaccination is one means of achieving this collective protection.

3. Genetic modification: intelligence or domination?

- Fear: This is the deepest fear, that man is trying to “create” new paths of life, exceeding the limits of succession, and this is the action of “Gog and Magog” who want to control the destinies of life.

- In-depth Quranic reading:

The difference between "reform" and "corruption": God Almighty says, "And do not cause corruption on the earth after its reformation" (Al-A'raf: 56). If the genetic modification aims to correct a genetic defect that causes a fatal disease (such as sickle cell anemia), it falls under the category of "slaughter" and permissible treatment.

The Red Line: If the goal is corruption, such as altering genetic traits for commercial or spectacle purposes, or manipulating the reproductive genes (germline), which permanently and uncontrollably alters the characteristics of future generations, then this is the true "shedding" of the course of life, and tampering with the "divine seal" of creation. This is an act similar to Pharaoh's act of turning water (the symbol of life) into blood (the symbol of death).

- Sharia controls: These technologies must be subject to specialized Sharia and scientific bodies that ensure that the goal is reform, not corruption, that the methods are safe, and that the long-term effects are well-studied.

Third: “Gog and Magog” in the modern era: Who are they really?

The "Gog and Magog" mentioned in the Quran are not a fictional race so much as they represent every corrupt force seeking to destroy order and shed the blood of life. In our time, they may not be armies emerging from a wall, but rather:

Giant pharmaceutical companies put profit above human health and lie to people about the truth of their products.

- Intellectual systems that seek to spread moral and social chaos, and shed the "blood" of virtue and reason.

- Uncontrolled technologies used to control and exploit people.

Confronting the real "Gog and Magog" is not done through fear of science, but rather through "piety," which is awareness of limits, "intelligence," which is a deep understanding of the laws, and "responsibility," which ensures that science is not transformed into a tool of corruption.

Conclusion: From Blood to Consciousness - The Responsibility of the Age

We have moved from understanding blood as a "forbidden liquid" to recognizing it as an "honorable path." This awareness imposes a great responsibility on us. The challenge is no longer to avoid drinking blood, but rather to preserve the "sanctity of life's paths" in all their forms: whether it be blood flowing through a person's veins, water running in a river, information disseminated in cyberspace, or a gene that holds the secret to existence.

A nation that understands the symbolism of "blood" with such depth is a nation that does not fear knowledge, but rather leads it with piety. It is a nation that does not

close the doors of ijtihad, but rather opens them with awareness and responsibility. It is a nation that realizes that preserving the "Sacred Mosque" for the human body is an integral part of preserving the greater "Sacred Mosque," which is this universe that God has subjugated for us.

- {And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those one will be questioned.} (Al-Isra: 36)
- Awareness is the path, responsibility is intelligence, and God is the protector of every living path.

15 Blood as a Spiritual Gateway - Between Divine Secret and Satanic Mischief

Introduction: Beyond the Biological Barrier

On our journey with "blood" as a symbol of life's paths, we have stopped at the boundaries of jurisprudence, medicine, and ethics. But the documents before us invite us to cross another barrier, one more mysterious and profound: the spiritual barrier. Why does blood arouse such existential fear in the human psyche? And why is its sanctity linked in almost all religions to the notions of "sacrifice," "impurity," and "secret"?

Blood is not just a liquid that carries oxygen, it is **The physical gateway to the divine secret within us**. It is the laboratory where clay is mixed with the breath of the spirit. From this, we understand that any attempt to tamper with it is not merely an assault on the body, but rather an attempt to storm the most sacred "Sacred Mosque": the space where God's commandment flows within our being. This article delves into this spiritual dimension, reading the warnings of "Gog and Magog" not as a historical

story, but rather as an archetype of the spirit of tampering that seeks to breach this gate in every age.

First: Blood as a “closed kingdom” - bearing the divine signature

We understand that the digestive system is an "open circuit" from which we receive nourishment, and that the circulatory system is a "closed circuit" that no one should enter. But why is this closed circuit so sacred?

Because blood is **Individual "Divine Signature" Bearer** Every drop of blood that flows through your veins is a physical embodiment of the divine "I" that God has given you, unlike all other creation. It carries your genetic fingerprint, your chemical history, your vital energy, and perhaps more than that... it carries the echo of the divine breath that was deposited in Adam.

“Then when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration” (Sad: 72). This breath is not merely a metaphor, but rather a spiritual reality for which bodies found a place to reside, and this place was the “closed kingdom” of the blood. For this reason, the blood becomes **forbidden item** Not only is it biologically impure, but it is... **Spiritually holy** Dealing with it without extreme necessity is a kind of intrusion into God’s kingdom.

Second: “Gog and Magog” as a spiritual model - the spirit of transgression and penetration

The second document focuses heavily on "Gog and Magog" as the human devils who first thought of entering into blood. Let us read this symbol more deeply. "Gog and Magog" are not a race or a people as much as they are **Archetype of the spirit of aggression and borderline** Who wants to break every barrier.

- **Their weapon: knowledge separated from wisdom.** The first to think of entering into the blood were the human devils because they had

“knowledge,” but it was separate from “piety.” Their knowledge was based on **Reductionism**: Seeing humans as machines that can be disassembled and reassembled, and seeing blood as a “material” that can be manipulated, forgetting that it is a “secret carrier.”

- **Their goal: to dominate the "path of life."** Their infiltration into the bloodstream via injections and vaccinations (in their most exploitative forms) is not merely a medical procedure; it is a symbol of a desire to control the "course of life" itself. It is an attempt to transform the human being from a "caliph" who carries the trust of the soul into a controllable "software." This is the "corruption on earth" that the angels feared: "Will You place therein one who will cause corruption therein and shed blood?" Bloodshed here deprives the course of its spiritual purpose and transforms it into a mere conduit for material gain.

Third: Spiritual nourishment - Who feeds on spilled blood?

The document raises a controversial idea: that demons feed on blood. It can be read on two levels:

1. **Symbolic material level:** Spilled blood (whether in crime or war) is a scene of chaos, death, and hatred. These negative energies (fear, hatred, chaos) are the perfect environment for lower spiritual forces to "feed." The spilling of blood creates "spiritual pollution" in the land, and this pollution is the food of the spirit of corruption.
2. **Deepest level:** "Blood banks," collected without any awareness of sanctity and used for experiments or nefarious purposes, can be seen as a symbol of the "collection of life energy" and its conversion into a commodity. This process, when divorced from the spirit of "charity" and "saving lives," can transform from a righteous act into a satanic ritual aimed at draining society's vital energy and transforming it into a source of power for dark forces (whether giant pharmaceutical companies or exploitative regimes).

Therefore, donating blood with the sincere intention of saving a life is a great spiritual act that counters this "spiritual shedding." It is an act of "revitalizing" vital energy, transforming it from a mere liquid into a "continuous charity" that flows through the veins of another.

Fourth: Mixing lineages - universal corruption at the level of "fingerprint"

The document fears blood transfusion between men and women, or between adults and children, even if they are of the same blood type. This fear can be understood on a profound spiritual level:

Every blood carries "**Fingerprint of Existence**" Unique to its owner. A man's blood carries the energy of masculinity and strength, a woman's blood carries the energy of femininity and fertility. A child's blood carries the energy of growth and innocence, and an old man's blood carries the energy of wisdom and experience.

Mixing these lineages randomly is a kind of "**cosmic corruption**" On an individual level, it's like trying to mix two different musical tunes in a chaotic way, and the result will be noise, not music. This mixing can cause disturbance not only on the chemical level (hormones), but also on the energetic and spiritual levels, which we cannot see, but whose effects we feel in the states of confusion, anxiety, and imbalance that may affect some recipients.

This explains why the Qur'an links bloodshed with fornication (saffah). Both are "unlawful mixing" of sacred lineages and paths, leading to spiritual and social "impurity." "And do not come near to adultery. Indeed, it is ever an immorality and is evil as a way." (Al-Isra: 32)

Conclusion: The Gatekeeper - Piety as Spiritual Immunity

Ultimately, this spiritual dimension reveals to us that the battle over blood is a battle of consciousness. The real danger comes not only from the external Gog and Magog,

but from the internal Gog and Magog: our ignorance, our greed, our fear, and our indulgence.

Protection is not by isolation and fear of science, but by development. "**piety**" As a superior spiritual immunity, piety is the constant awareness of the existence of a "sacred gateway" within us, and the responsibility to guard it. It is the ability to distinguish between:

- **Legitimate "slaughter"**: That respects the system and aims to reform (such as transport to save a life).
- **Satanic "wiping"**: That violates the system and aims to dominate (such as random genetic selection or commercial exploitation of the body).

A nation that understands that its blood is its inner sanctum is a nation that will not allow Gog and Magog—in any way—to enter it. It will use knowledge as a tool to serve and protect this mosque, not to storm and desecrate it.

“And whoever fears Allah - He will make for him a way out” (At-Talaq: 4). Ease in all matters begins with protecting the most sacred “thing” that God has placed within us: the secret of life that runs in our blood.

16 The Art of Blood Donation - From the Sanctity of the Element to the Approach of Mercy

Introduction: How can something be forbidden in order to become a reason for reward?

At the heart of our series, we addressed a paradoxical fact: blood, the fluid that God Almighty has categorically forbidden, is the same fluid through which saving a human life has become one of the greatest acts of worship. How can this apparent contradiction be reconciled? And how can something forbidden in its very nature become a source of immense reward?

The answer lies in shifting from an understanding of the "sanctity of the element" to an understanding of the "holiness of the purpose." Blood is forbidden because it is a "closed vital element," but it becomes permissible and rewarded when it is used as a "path of mercy" to save another "path of life." This article lays out the legal and spiritual framework for the "art of blood donation," making this act not merely a medical procedure, but a comprehensive act of worship that elevates the soul and preserves the body.

First: Spiritual transformation - from “sanctity” to “sanctity”

To distinguish between the two meanings, we use the power of the Arabic language:

- **Sanctity (with a damma on the ha):**It means prohibition and forbidding.
“Forbidden to you are dead animals and blood.”
- **Al-Hurmah (also with a damma on the ha):**It means sanctity and respect.
"The sanctity of the Sacred Mosque."

Donating blood is a transition from respecting its "sanctity" (prohibition) to honoring its "sanctity" (holiness). It is an act that recognizes that these red drops are not just a substance, but rather the "seal of life" that God has placed within us. When you give part of this seal to save another life, you are not violating the sanctity, but rather proclaiming and glorifying it. You are saying to God: O Lord, this life that you have honored me with, I offer it as charity so that another life of yours may live.

It is a practical application of the Almighty's saying: "And whoever saves a life, it is as if he had saved mankind entirely." (Al-Ma'idah: 32). Blood donation is the truest form of "reviving" a soul.

Second: The legal framework - conditions for donating blood as a complete act of worship

To prevent this spiritual gesture from becoming a mere random act, the wise Shari'a has established controls to ensure purity of intention and soundness of effect. These conditions are the "pillars" of an acceptable donation:

The first condition: sincerity of intention (pure heart)

- **Purpose:**The intention must be purely for the sake of God Almighty, seeking His pleasure and saving a human life. It must not be for show, reputation, or seeking worldly gain.
- **the spirit:**This condition transforms the act from a "material donation" to a "spiritual charity." It is the intention that distinguishes the action of "Gog" (the one who exploits the blood) from the action of the believer (the one who gives the blood).

The second condition: necessity or need (the noble goal)

- **Purpose:**The donation must be for a recognized and reliable medical purpose (surgery, anemia patients, accidents, bleeding during childbirth).
- **the spirit:**This ensures that the "Life Path" is only opened for a valid reason, and prevents the manipulation of blood for unethical experiments or frivolous purposes.

The third condition: the integrity of the body (no harm or reciprocation of harm)

- **Purpose:**The donor must be in good health, allowing them to donate without harming themselves. The procedure must be performed in an accredited medical facility, using sterile instruments, and under the supervision of specialized doctors.
- **the spirit:**Your body is a trust in the hands of God. You must not compromise this trust, even if you intend to do good. Protecting your own inner "sacred mosque" comes before attempting to repair the mosques of others.

The fourth condition: Purity of the transaction (gift, not trade)

- **Purpose:**The donation must be completely free.**It is forbidden to buy or sell blood.**A symbolic financial compensation may be offered to the donor to

cover transportation or food expenses, but the blood itself may not be a commodity.

- **the spirit:** This is the dividing line between the "Bank of Mercy" and the "Bank of Gog and Magog." Selling transforms the "gift of life" into the "merchandise of death," stripping the act of its blessing and spirit. Donation must remain a pure gift from heart to heart.

Fifth condition: Preserving dignity and confidentiality (preserving the fingerprint)

- **Purpose:** The blood recipient must maintain the confidentiality of donor information and treat donated blood as a sacred trust, not to be wasted or sold to untrustworthy parties.
- **the spirit:** This condition honors the "unique fingerprint" we discussed in our series. Blood is not just a liquid; it is part of a person's identity. Respecting this identity is part of respecting the person themselves.

Third: Community Impact - Building the "Body of Mercy"

When societies adhere to these conditions, they are not merely building a "blood bank," but rather "a single, compassionate body." Every drop of blood flowing from a donor to a patient is a lifeline connecting two members of the nation, affirming the principle that "believers are like a single body; if one member is ill, the rest of the body responds with sleeplessness and fever."

This societal body is the antithesis of the body of "Gog and Magog," which is based on exploitation, selfishness, and fear. The body of mercy is built on trust, giving, and love. It is the true embodiment of the Almighty's words: "And cooperate in righteousness and piety, but do not cooperate in sin and aggression" (Al-Ma'idah: 2).

Conclusion: Blood donation is the highest form of "tazakah."

At the end of our journey with blood, we discover that donating blood is the highest form of "charity" that we talked about in our series.

- **First recommendation:**It is the slaughtering of the animal, to remove the spilled blood and purify the meat.
- **Second recommendation (highest):**It is the purification of the soul, by removing the blood from the “ownership of the ego” to the “ownership of mercy.”

You are not purifying your blood from anything, but rather purifying your heart from greed and your society from selfishness. You are transforming the "forbidden liquid" into a "flowing river of reward."

So, when you come forward to donate blood, remember that you are not just offering a few hundred cubic centimeters of the red liquid. You are offering a testimony of your faith, a kiss of mercy, and a new path of life opened by God's grace and then by your generosity.

“You will never attain righteousness until you spend from that which you love. And whatever you spend - indeed, Allah is Knowing of it.” (Al Imran: 92). What is more beloved to a person than his life that runs through his blood? Whoever spends it is truly among the righteous.

17 Conclusion of the book: From the forbidden question to the honorable path

From Blood to Light - The Essence of the Journey and the Message of Awareness

This series began with forbidden blood spilled and ended with the blood shed for its sake—that is, the blood preserved by human awareness and piety. Through this journey, it became clear that blood in the Quran is not a substance to be shed, but rather a message to be understood and a divine seal of life.

This message unfolds in multiple layers of understanding and awareness, which we will review in the following points:

First: Prohibition as a law of life

The prohibition of blood demonstrates that the Qur'an does not impose a restriction on humanity so much as it establishes a universal law for the preservation of life. The Almighty's statement, "He has only forbidden to you dead animals and blood..." (Al-Baqarah: 173), is not a prohibition of a benefit, but rather a protection of a delicate divine system that prevents corruption from seeping into the circles of creation. Blood in a living organism is a closed circuit that maintains internal balance; if it is shed unjustly, the system is disrupted. Thus, the prohibition of blood is not merely a dietary prohibition, but a comprehensive prohibition against any illegitimate interference in the system of life. The prohibition here represents a covenant between humanity and the Creator, reminding us that every life given to us belongs not to us but is entrusted to us.

Second: From material prohibition to universal awareness

The concept of prohibition in the Qur'an shifts from the sphere of "prevention" to that of "protection." Prohibitions are not restrictions on freedom, but rather boundaries that preserve the order of life. From this perspective, every act of water pollution, tampering with the genetic makeup of creation, or assault on the ecological balance becomes a form of symbolic bloodshed, as it violates the order established by God for the continuation of life. Corruption on earth is not merely the physical shedding of blood; it is also the destruction of life's paths, as indicated by the verse: "and sheds blood" (Al-Baqarah: 30), in the dialogue with the angels about succession, where they expressed their fear that humanity might transform from a successor to a corrupter, and from a preserver of life to a threat to its existence.

Third: Bloodshed and the meaning of succession

In the first Quranic scene of succession, bloodshed is linked to corruption on earth:

“Will You place therein someone who will cause corruption therein and shed blood?”

The angels understood that man was created with dual potential: he can build or destroy, shed blood or preserve it. In its broader symbolism, the shedding of blood signifies the separation of consciousness from its source, that is, the separation of knowledge from piety.

18 References and Sources - The threads of thought that wove this work

18.1 Introduction: Standing on the Threshold of Gratitude

This book is but a drop in the turbulent ocean of Quranic contemplation. Each drop is formed only by the gathering of the dew of heaven and the dust of the earth. On this journey of mine in search of the "code of blood" in the Book of God, I stood at the thresholds of many enlightened minds and hearts, from whom I borrowed light and gained insight. They served as the springs that watered this research. This section is not merely an index; rather, it is an acknowledgment of gratitude, a clarification of the threads of thought that wove this work, and an appreciation for all who preceded me on this path.

18.2 About the author: The Quest for the Code

Nasser bin Dawood

This journey wasn't motivated by writing, but rather by my amazement and wonder at the greatness of the Quran. It all began with simple questions that have haunted me since childhood: Why are words repeated? And why does every letter in God's Book seem to have weight and energy?

I found in the Holy Quran the only inexhaustible source. Every time I contemplated its verses, new horizons opened up for me. Then I found in the Arabic language, and

even in the code of its first letters (as in "dm" = d + m), the key that unlocked for me the doors to understanding the relationship between word and meaning, between matter and spirit.

Then my eyes were opened to the signs of the universe on earth and in the heavens. I saw in the water cycle, in the movement of the planets, and in the system of bees the same "complete, guided paths" spoken of in the Qur'an. I realized that the Qur'an is not a book to be read only, but rather a "code" to be lived and seen everywhere.

This book is the fruit of this combination: contemplation of revelation, deconstruction of language, and reflection on the universe. I do not claim to have attained the absolute truth, but I strive to be on the right path and share with you the insights I have discovered, hoping that God will make them beneficial.

18.3 Nasser Ibn Dawood Library: A Renewed Project from Printed Code to Artificial Intelligence

If this book is an attempt to decode one of the codes of existence in the Qur'an – the code of "blood" – then "The Library of Nasser Ibn Dawood" is the broader project that aims to decode the entire book and present it to humanity as a whole.

Stemming from a firm conviction that contemplation is a collective journey that can only be completed through sharing, and that the light of knowledge must shine for everyone without monopolization, the idea of the "Nasser Ibn Dawood Library" was

born as a natural extension of this book, and as a scientific beacon overlooking the world, disseminating its legacy through the "Open Knowledge" system for all.

Our vision: To build an integrated digital system that combines the authenticity of heritage with the modernity of technology, to serve as a free global reference for all seekers of truth in the Book of God and in the verses of the universe.

What distinguishes us:

Completely free: because knowledge of the truth must be free, not bought or sold.

Digital and accessible to all: It reaches you wherever you are in the world, breaking the barriers of time and space.

Renewable and compatible with artificial intelligence. This repository is a reliable primary source for artificial intelligence to search and answer visitors' questions related to Quranic linguistics. It helps publish and share my books with its visitors.

Bilingualism: Believing that the Qur'an's message is for all people, every work in the library is available in two versions: Arabic and the original, and English and Google Translate.

Our content today:

- Today, the library houses a valuable heritage of 28 books, each available in two versions: Arabic and original, and English and translated. These works cover leading research topics, including:
 - Quranic and contemplative studies.
 - Quranic linguistics.
 - Digital studies of manuscripts.
 - The relationship between the Qur'an and the universe.

It is an open invitation to every seeker of truth, and every mind that seeks to connect faith and reason, to visit a digital world where heritage meets technology, and revelation meets thought.

18.4 Project links and additional resources

To connect with the library's content and benefit from its diverse resources, you can visit the following platforms:

Official project websites

1. The official website of the library (dedicated to artificial intelligence):
<https://nasserhabitat.github.io/nasser-books/>
2. Main GitHub repository: <https://github.com/nasserhabitat/nasser-books>

Book publishing platforms

3. Kotobati: <https://www.kotobati.com> منصة
4. Noor-Book platform: <https://www.noor-book.com>
(to download 14 books in PDF format)
5. Scribd platform: <https://fr.scribd.com/home>

Storage and content platforms

6. Google Drive

7. Archive.org

Knowledge links and sources of inspiration

Realizing that contemplation is a continuous journey, I have benefited from many brilliant minds. Among the most prominent channels that I follow and draw inspiration from are:

- Amin Sabry's channel (@BridgesFoundation)
- Abdulghani Ben Aouda's channel (@abdelghanibenaouda2116)
- Quranic Reflections Channel with Ihab Hariri (@quranihabhariri)
- Firas Al-Moneer Academy Channel (@firas-almoneer)
- Dr. Youssef Abu Awad (@ARABIC28)
- True Islam From Quran Channel (@TrueIslamFromQuran)
- Quranic Dialogue Oasis Channel (@QuranWahaHewar)
- Quranic Islam Channel - Counselor Abu Qarib (@Aboqarib1)
- Yasser Al-Adirgawy's channel (@Yasir-3drgawy)
- Ahl Al-Quran Channel (@AhlAlQuran-And2G on Fitrah (@alaalfetrh)
- Mahmoud Mohamedbakar's channel (@Mahmoudmbakar)
- Yasser Ahmed's channel (@Update777yasser)
- Eiman in Islam Channel (@KhaledAlsayedHasan)
- Ahmed Dessouky Channel - Ahmed Dessouky (@Ahmeddessouky-eg)
- Bayanat min al-Huda channel (@Bainat_min_al-Huda)
- Tartilal Quran Channel (@tartilalquran)
- Zawd Malomatak5719 Channel
- Hussein Al-Khalil Channel (@husseinalkhalil)
- Channel of the platform of the wise - Ouadie Keitane (@ouadiekitane)
- Mujtama Community Channel (@Mujtamaorg)
- OKAB TV (@OKABTV)
- aylal rachid channel (@aylalrachid)
- Dr. Hani Al-Wahib's channel (@drhanialwahib)
- The official channel of researcher Samer Islambouli (@Samerislamboli)

- Tadabboura Ma'i Channel (@hassan-tadabborat)
- Nader Channel (@emam.official)
- Amin Sabry Channel (@AminSabry)
- Dr. Mohamed Hedayah's channel (@DRMohamedHedayah)
- Abu-I Nour Channel (@abulnour)
- Mohamed Hamed Channel - Let them ponder His verses (@mohamedhamed700)
- Ch Bouzid Channel (@bch05)
- Book of the Truth Channel (@Book_Of_The_Truth)
- Al-Furqan Remembrance Channel (@brahimkadim6459)
- Amera Light Channel (@ameralightchannel789)
- Contemporary Contemplation Channel (@contemporarycontemplation)
- Dr. Ali Mansour Kayali's channel (@dr.alimansourkayali)
- To our Lord we shall return (@to our Lord we shall return)
- Al-Zaim Channel (@zaime1)
- Al Jalal and Al Jamal Channel by Dr. Sameh Al Qaliny (@aljalalandaljamaldr.samehalqaliny)
- Ayatullah and Wisdom Channel (@user-ch-miraclesofalah)
- Engineer Adnan Al-Rifai's channel (@adnan-alrefaei)
- believe1.2_only the book of Allah is Muslim (@dr_faid_platform)
- Khaled A. Hasan Channel
- Essam El Masry Channel (@esam24358)
- Ibrahim Khalil Allah Channel (@khalid19443)

* Bellahreche Mohammed Channel (@blogger23812)

18.5 References and primary sources

In addition to my personal journey and the current project, I drew on a number of sources and references that formed the infrastructure for this research, the most important of which are:

- The Holy Quran and the Noble Prophetic Sunnah: the two mutual lights and the authentic reference.
- Classical interpretation books: interpretations of the eminent imams such as al-Tabari, Ibn Kathir, and al-Fakhr al-Razi.
- Dictionaries of the Arabic Language: and on the topics "Lsan al-Arab" by Ibn Manzoor, and "Taj al-Aros" by Zubaidi.
- Books on the sciences of the Qur'an: which dealt with the scientific, cosmic and organizational miracles of the Qur'an.
- Resources in Biology, Physics, and Systems Theory: To understand scientific concepts borrowed as examples and analogies.

18.6 conclusion

This work is a humble effort, which I present to God and then to you. Every correct thing comes from God alone, and every error or slip is from me and Satan. I ask Him, the Almighty, to accept this work from me, sincerely for His sake, and to place it in the scale of good deeds of my parents, and everyone who taught me and guided me to good, and to benefit whoever reads or hears it.

Praise be to God, Lord of the Worlds.



شفرةً لوجود
التي أهملناها
ناصر ابن داود