

From Letter to Consciousness

The Human Journey in the
Mirror of the Qur'an

Between the Soul, the Spirit,
and the Word –

A Symbolic Reading in
the Jurisprudence of the
Qur'anic Language

Nasser Ibn Dawood

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Introduction

This book embarks from the primordial point of existence: **The Letter**. This subtle secret carried within it the first breaths of creation, when God commanded: "**Be** (Kun)." From that foundational letter, the **Word** was born; from the Word emerged **Utterance (Al-Bayan)**; and from Utterance, **Humanity** came into being.

Yet, in its heedlessness, humanity has forgotten the source of its essence, drifting away from the language of its own spirit, losing sight of the luminous signs latent in the very letters of its creation. Herein begins our journey—a pilgrimage back **from the Letter to Consciousness**, from mere sound to profound meaning, and from recitation to ultimate Truth.

This work is neither a conventional exegesis of the Qur'an nor a rigid linguistic treatise. Rather, it is a **meditation in the mirror of existence**: an endeavor to articulate language as the **spirit** speaks it, and to read the Qur'an not merely on the page, but **from within the Self**. It is an effort to heed the Qur'an as the **Heart** hears it, transcending the mere recitation of the tongue.

This project introduces a novel perspective termed the "**Jurisprudence of the Quranic Language** (Fiqh Al-Lisan Al-Qur'ani)". This is a symbolic, teleological reading that posits that every **letter** in the Qur'an holds a hidden **energy of light**, and that every **word** is the corporeal form of a living meaning that actively moves within both humanity and the cosmos. In the Qur'an, language is far more than a tool for communication...

Index

| | |
|---|----|
| Introduction to the book | 2 |
| Index..... | 3 |
| 3 Section One: Jurisprudence of the Qur’anic Language - Keys to Divine Explanation | 10 |
| 3.1 Keys to Deep Linguistic Structure: Letters and Duals..... | 13 |
| 3.1.1 The duals "letter pairs": the hidden system of the word | 13 |
| 3.1.2 The Disjointed Letters: Symbols of the Dual Verses and the Architecture of the Surahs..... | 25 |
| 3.1.3 Kinetic meaning: the essence of the Qur’anic meaning | 27 |
| 3.1.4 The Mathani as Structural Units: Towards a New Reading of the Unity of the Qur’anic Text | 29 |
| 3.1.5 The Mathani, the Disjointed Letters, and the Kinetic Meaning: Towards an Integrated Reading | 31 |
| 3.1.6 The Role of Terminology in Understanding the Qur’anic Text: Keys to Contemplation and Constructing Meaning Using the Methodology of Qur’anic Arabic Linguistics | 33 |
| 3.2 Applications of Quranic Linguistics: From Letter to Word and Concept. | 38 |
| 3.2.1 Analysis of the word: "al-dhan" "Dhan N N" | 39 |
| 3.2.2 Word analysis: "male" "male" | 41 |
| 3.2.3 Word analysis: "the way" "sbl" | 43 |
| 3.2.4 Analysis of the word: "piety" and "Qi Y" | 45 |
| 3.2.5 "Dead" and "Intelligence" in the Light of the Quranic Language - Liberating the Present with Conscious Recommendation | 48 |
| 3.2.6 "Strike the Earth" as a Quranic method to overcome the death of stagnation..... | 50 |
| 3.3 The secrets of the names of letters and their cosmic and Quranic meanings. 52 | |
| 3.3.1 The letter "A" and its name is "Alif": the principle of existence, the axis of unity, and the beacon of righteousness | 55 |
| 3.3.2 The letter “B” and its name is “B”: the gate of beginning, the sea of blessing, and the isthmus of connection | 59 |
| 3.3.3 The letter “T” and its name is “Ta”: the antidote to repentance, the crown of perfection, and the shield of piety..... | 62 |

| | | |
|--------|--|-----|
| 3.3.4 | The letter Thaa “Th” and its name is “Thaa”: the seeds of steadfastness, the fruits of abundance, and the reward of reward | 65 |
| 3.3.5 | The letter "J" and its name is "Jim": the attraction of the group, the majesty of beauty, and the struggle of the limbs | 68 |
| 3.3.6 | The letter "H" and its name is "H": the truth of life, the wisdom of truth, and the fever of love | 73 |
| 3.3.7 | The letter Kha “Kha” and its name is “Kha”: creation and concealment, good and choice..... | 75 |
| 3.3.8 | The letter Dal "D" and its name is "Dal": the guide to guidance, the permanence of truth, and the Day of Judgment | 78 |
| 3.3.9 | The letter “Dh” and its name “Dhal”: a remembrance that revives the self, and a taste that distinguishes things | 81 |
| 3.3.10 | The letter "R" and its name is "Ra": God's mercy, the pillar of vision, and the symbol of return | 83 |
| 3.3.11 | The letter “Z” and its name is “Zay”: increased growth, adornment of life, and the earthquake of change..... | 86 |
| 3.3.12 | The letter "S" and its name is "Seen": the path of travel, the way of asking, and the secret of peace | 88 |
| 3.3.13 | The letter "Sh" and its name is "Shin": the spread of grace, witnessing the truth, and the comprehensiveness of the will..... | 91 |
| 3.3.14 | The letter "S" and its name is "Sad": the edifice of truth, the strength of patience, and the echo of the command..... | 94 |
| 3.3.15 | The letter "Ḍād" and its name "Ḍād": the light of truth, the opposite of falsehood, and the pulse of the earth | 96 |
| 3.3.16 | The letter "T" and its name "Ta": purity of the soul, good life, and the path of righteousness..... | 99 |
| 3.3.17 | The letter “Ḍā” and its name is “Ḍā”: the appearance of truth, the shade of mercy, and the warning of injustice. | 102 |
| 3.3.18 | The letter “Ain” and its name is “Ain”: the eye of insight, high ambition, and depth of knowledge..... | 104 |
| 3.3.19 | The letter "Ghain" and its name is "Ghain": the depths of the unseen, the richness of sufficiency, and the forgiveness of sins | 107 |
| 3.3.20 | The letter "F" and its name is "Fa": the dawn of conquest, the separation of truth, and the immediacy of accomplishment..... | 110 |

| | | |
|--------|--|-----|
| 3.3.21 | The letter Qaf "Qaf" and its name is "Qaf": the power of strength, the closeness of the Self-Sustainer, and the saying of truth..... | 112 |
| 3.3.22 | The letter Kaf "K" and its name is "Kaf": the sufficiency of the Generous, the being of the universe, and the word of address | 115 |
| 3.3.23 | The letter "L" and its name is "Lam": the banner of union, the eagerness of the goal, and the brilliance of the kingdom..... | 118 |
| 3.3.24 | The letter "M" and its name is "Mim": the ocean of gathering, the king of existence, and the source of water | 121 |
| 3.3.25 | The letter “Nun” and its name is “Nun”: the light of guidance, the emergence of life, and the point of the self | 124 |
| 3.3.26 | The letter "H" and its name "H": the whisper of guidance, the identity of the unseen, and the gift of life | 126 |
| 3.3.27 | The letter “Waw” and its name is “Waw”: the union of friendship, the promise of loyalty, and the awareness of existence..... | 129 |
| 3.3.28 | The letter "Y" and its name is "Ya": the certainty of knowledge, the ease of life, and the call of closeness | 131 |
| 3.3.29 | The letter "A" and its name is "Hamza": the starting point, the force of the question, and the separation sound | 132 |
| 3.3.30 | Section Summary: The Secrets of Letter Names and Their Cosmic and Quranic Meanings | 135 |
| 4 | Section Two: Shadows of Heaven and Hell - The Realities of Existence between This World and the Hereafter | 137 |
| 4.1 | The Gardens and Rivers of the Qur’an: Between the “Parable” of Sensual Bliss and the Reality of Existential Closeness | 137 |
| 4.2 | The Promised Bliss of Paradise: A Parable of Sensual Pleasure and Transcending the Limits of the World | 139 |
| 4.3 | Paradise of Proximity: Between the “Parable” of Bliss and the Manifestations of the Spirit and Knowledge | 141 |
| 4.4 | Hellfire: Between the tangible flame and the veil of distance | 144 |
| 4.5 | Barzakh: Veil of Revelation or Persistent Reality? | 146 |
| 4.6 | Hellfire: Between the Perceptible Flame and the Veil of Distance - A Different Interpretive Reading..... | 148 |
| 4.7 | God's mercy and the scale of justice: the scope of eternity and the vastness of Paradise | 151 |

| | | |
|------|--|-----|
| 4.8 | Living in the Shadows: How Do We Live the Realities of Heaven and Hell Today? Conclusion: Practical Application | 153 |
| 4.9 | The spouses of Paradise, the houris, and the virgins: between the comprehensiveness of bliss and the interpretations of the meaning..... | 155 |
| 4.10 | The gradation of torment and its types: from “the least” to “the greatest” and from “hell” to “fire” | 161 |
| 4.11 | Building Paradise with Our Hands: Kind Words and Good Deeds | 164 |
| 4.12 | The degrees of Paradise and the stations of closeness: from “Paradise of Refuge” to the highest “Firdaws” | 166 |
| 4.13 | Paradise: A sensual embodiment or an existential manifestation? A journey through the verses of promise. | 168 |
| 4.14 | The levels of Hell and the types of torment: from the “lowest” to the “greatest” and from “scorching” to “burning” | 169 |
| 4.15 | Colors of Divine Manifestation: Symbolism and Connotations of Colors between Heaven, Hell, and the States of the Soul..... | 171 |
| 4.16 | The journey of the soul: from this world to the intermediate realm, to the Resurrection, and then to the eternal destiny. | 179 |
| 4.17 | The Soul in the Balance: Who is Responsible for the Torment? And What is Its Purpose? | 180 |
| 4.18 | List of Quranic verses that were relied upon | 183 |
| 4.19 | Intertwined Worlds: Angels, Jinn, and God's All-Encompassing Inclusiveness | 189 |
| 4.20 | Al-Fajr: The Revelation of Truth and the Rise of Awareness: A New Reading of the Verse of the "Fajr Quran" | 190 |
| 4.21 | Shadows of Heaven and Hell in this World: The Embodiment of Bliss and Torment in Our Lived Reality | 193 |
| 4.22 | Shadows and Meanings: Living with the Realities of Existence Between This World and the Hereafter | 198 |
| 5 | Section Three: The Soul in the Qur’an - The Journey of Existence, Responsibility, and Destiny | 199 |
| 5.1 | The Eternal Destiny of the Soul: Heaven or Hell? | 201 |
| 5.2 | Map of the Human Entity: Distinguishing and Functioning the Spirit, Heart, Soul, and Mind..... | 203 |
| 5.3 | The map of the human entity in the Qur’an: the spirit, the heart, the soul, and the chest | 208 |

| | | |
|------|---|-----|
| 5.4 | Communication Mechanism (Soul > Spinal Cord > Brain): The Bridge Between the Unseen and the Seen..... | 213 |
| 5.5 | The Heart in the Qur'an: The Center of Comprehensive Awareness and the Engine of Contemplation and Thought-Processing | 214 |
| 5.6 | Manifestations of the Divine Order: A Reading into the Concepts of Water, the Throne, the Most Merciful, and the Ascension | 217 |
| 5.7 | Heaven's Messages in Your Day: Understanding Direct Divine Intervention as "Data" Received by the Heart..... | 220 |
| 5.8 | "The Dead" and "The Dead": A Logical Analysis and Qur'anic Evidence for Understanding "Spiritual Death" | 222 |
| 5.9 | The Soul Between Duty and Choice: Man's Responsibility for His Actions ... | 225 |
| 5.10 | "The Bird in the Neck" and the Mechanism for Recording Divine Action | 228 |
| 5.11 | Death of the soul or its passing away? The reality of "tasting death" and the severance of communication | 231 |
| 5.12 | The Soul in the Barzakh Realm: Awareness, Accountability, and Initial Reward | 234 |
| 5.13 | The Soul on the Day of Resurrection: Reckoning, Scales, and Witnesses..... | 237 |
| 5.14 | Self-purification: The path to salvation and success..... | 240 |
| 5.15 | Degrees of the soul: from the one that commands evil to the one that is at peace | 243 |
| 5.16 | The Soul as Adam's First "Spouse": Reflections on the Qur'anic Discourse on the Beginning of Creation | 245 |
| 5.17 | The Self and the Shock of Truth: Why Do We Resist What Could Liberate Us? | 248 |
| 5.18 | Illusions of Atonement: How the Soul Builds False Fortresses to Escape Responsibility? | 250 |
| 5.19 | When the soul shapes religion according to its whims: The impact of inherited distortions on our consciousness | 253 |
| 5.20 | And your wife is Paradise": Did Adam have another wife besides Eve? An interpretive reading of the concept of "the soul" as an internal wife | 256 |
| 5.21 | The Soul and the Bad Companion: Managing the Inner Conflict Towards Righteousness | 259 |
| 5.22 | The Soul Between the Revelation of the Most Gracious and the Whispers of Satan: Understanding the Mechanisms of Internal and External Influence | 263 |

| | | |
|------|---|-----|
| 5.23 | The Soul in the Face of the Evil Whisperer: Quranic Strategies to Protect the Heart and Mind | 267 |
| 5.24 | "The Self-Spouse": Towards a Functional Partnership in Harmony with the Self to Achieve Succession | 270 |
| 5.25 | A throne in the soul, and a throne in the head: A journey into the depths of the Qur'anic self | 274 |
| 5.26 | The Map of the Soul and Its Thrones: The Man's Journey from Duty to Destiny 277 | |
| 5.27 | Map of the Soul: The Journey of Consciousness from Formation to Eternity. | 281 |
| 5.28 | The Soul's Journey: Between the Cycle of Return, the Transformation of Consciousness, and the Final Promise | 284 |
| 5.29 | Map of the Human Entity in the Qur'an (Theoretical Basis)..... | 289 |
| 5.30 | Decision Mechanism: From Intention to Action..... | 289 |
| 5.31 | The soul between obligation and choice | 290 |
| 5.32 | Taste of Death and Toffee (Preserves the current excellent version) | 291 |
| 5.33 | Paradise and Hell | 292 |
| 5.34 | Self-purification: The path to success | 292 |
| 5.35 | Degrees of the soul..... | 294 |
| 5.36 | Adam and the Soul: The Beginning of the Conflict Between Consciousness and Passion | 295 |
| 5.37 | Resistance to the Light: Why Does the Soul Fear the Truth? | 296 |
| 5.38 | Section Six: The Soul in the Light of Modern Knowledge..... | 297 |
| 5.39 | Between the Qur'an and modern psychology..... | 297 |
| 5.40 | Towards a "Quranic Anthropology of the Soul" | 298 |
| 5.41 | Soul and Immortality: The Return of Light to Its Source..... | 303 |
| 5.42 | The seriousness of the afterlife and the misuse of "Allah is Forgiving and Merciful"..... | 305 |
| 5.43 | Moments approaching death | 305 |
| 5.44 | The pangs of death and the beginning of the reckoning..... | 305 |
| 5.45 | Barzakh stage (guest house) | 306 |
| 5.46 | The blowing of the trumpet and the stages of the Resurrection | 307 |
| 5.47 | The concept of "soul" in the context of death and barzakh has several details, summarized as follows: | 307 |

| | | |
|------|--|-----|
| 5.48 | "Death" as a forced journey and a serious reality..... | 309 |
| 6 | Section Four: Spirit and Data - A Journey into the World of Command | 311 |
| 6.1 | Episode 1: The Spirit from God's Command – and Data from the World of Command | 311 |
| 6.2 | Episode 2: The Spirit Gives Life to Man – and Data Organizes the Universe .. | 316 |
| 6.3 | Episode 3: The Heart - The Kingdom of Consciousness and the Center for Reception of the Soul and Data | 319 |
| 6.4 | Episode 4: The Spirit is a Comprehensive Revelation – and Data is Personal Messages | 323 |
| 6.5 | Episode 5: The Spirit on the Night of Decree - and the Data on the Laws of God | 325 |
| 6.6 | Episode 6: The Soul in the Afterlife - and Data on Fate and Destiny..... | 328 |
| 6.7 | Episode 7: How to Purify the Heart to Receive the Spirit and Data | 330 |
| 6.8 | Episode 8: A Unified Map – Spirit and Data as Divine Resource | 332 |
| 6.9 | Episode 9: The Inner Kingdom of Man - The Journey of the Spirit, Soul, and Heart | 334 |
| 6.10 | Episode 10: Heavenly Messages in Your Day - Understanding Direct Divine Intervention as "Data" Received by the Heart | 336 |
| 6.11 | Episode Eleven: God's Laws and the Cosmic Order - From "Data" to "The Throne" | 338 |
| 6.12 | Episode Twelve: The Spirit and the Jinn -- The Jinn Between Text and Interpretation: A Methodological Framework for Understanding..... | 341 |
| 6.13 | Episode Thirteen: Intelligence Agencies and Human Jinn -- Jinn in the Qur'an: Semantic Flexibility and Multiple Contexts | 345 |
| 6.14 | Episode Fourteen: Remembrance between the Heart and the Mind - The Psychological and Spiritual Dimension of Memory..... | 349 |
| 6.15 | Episode 15: The Tree as a Symbol - Anatomy of the Conflict Between Data Sources in the Psyche | 353 |
| 6.16 | Episode 16: The body needs - the soul desires - the spirit wants | 362 |
| 6.17 | Final Episode: Goblins Between Myth and Reality - Correcting the Concept and Liberating the Mind | 364 |
| 7 | epilog..... | 368 |

1 Section One: Jurisprudence of the Qur'anic Language - Keys to Divine Explanation

Foundational Appendix: Excerpts from my book "*Qur'anic Linguistics: A New Approach to Understanding Text and Manuscript*"

Introduction: From Letter to Integrated Text

This supplement builds on the vision I presented in my previous work, *Qur'anic Linguistics*, which is based on the fact that **Qur'anic letter** It's not just a phonetic symbol, it's **universal structural unit** They participate in shaping meaning, just as atoms participate in shaping matter.

Therefore, understanding the Qur'an is not achieved only through the apparent language, but through immersion in **deep literal structure** Which weaves the meaning and links the concepts, chapters and verses into a comprehensive and coherent unit.

This book, in its third edition, presents the methodology of "Qur'anic 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 "movement 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.

1.1 *Keys to Deep Linguistic Structure: Letters and Duals*

1.1.1 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, or what is repeated, doubled, folded, and carries a hidden or opposite meaning.
- **Technically, "in the jurisprudence of the Qur'anic language":** the **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 to 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 trilateral, quadrilateral, and quintilateral words, forming a complex network of interconnected meanings.
- **It is dualized "turned over and over":**The inverted pair "like L/Q reverse L/Q" often carries a meaning that is opposite, complementary, or opposing in direction, 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 "Mashj":** 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 "Mashj"**: 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 semantics** 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 scrutiny:**

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. **Root limit exceeded:**

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 "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**" + "**Wet**".
 - "**Ja**":It may be linguistically related to “direction” “direction and place” or “gloom” “roughness and frown of 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 (quadrilateral, quintilateral, 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 "diligential":

- **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 quadrilateral 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 origin, 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 transcendence 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 " + "W and S " + "S and Y ".
- 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.

1.1.2 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...).
 - **"Aler":** 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.

1.1.3 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 consolidate, 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.

1.1.4 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 words = 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 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.

1.1.5 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.

1.1.6 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 subtle differences 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.

1.2 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.

1.2.1 Analysis of the word: "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):
 - **Thought "Zan":** 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.

1.2.2 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 rather 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 (dhikr), 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.

1.2.3 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.

1.2.4 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/cover "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.

1.2.5 "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 harm resulting from 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.

1.2.6 "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.

1.3 *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 words to be recited. Rather, it is "the best statement, a consistent Book, oft-repeated" (Az-Zumar: 23), 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 structure.

- **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 begin 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.

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.

1.3.1 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:**His 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 very 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 (أ, إ, ؤ, آ, ئ) 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.

1.3.2 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** Good luck.
 - **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.

1.3.3 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. **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 'a-tak-a-tak-a-t) 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، تـ، تة/ت"

- **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** It 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.

1.3.4 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"**Proof**"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 dispersal 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: thabata / sabta, 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 fixed seed with the multiplying fruit, and hard work with its everlasting reward.

1.3.5 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 to exert 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 around 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 Baha'u'llah and the beginning **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.

1.3.6 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 **live** "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.

1.3.7 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.

1.3.8 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. "Dall", "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 "Dhar".
 - **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 associated with 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"**Dena**"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.

1.3.9 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 identifying:

- **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،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 individual 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 **The sign** 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.

1.3.10 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. Elevation, elevation, and advancement:
 - **Ascent and Transcendence:**verb"**Fix**"It indicates elevation and advancement, whether it is physical ("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.

1.3.11 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 earthquakes 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", Zain"**.
 - **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** And growth, 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.

1.3.12 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 **Sar**, 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**"Oh, yes."
 - **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, and 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.

1.3.13 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**The revealer of 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.

1.3.14 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 sharpness of 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.

1.3.15 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 “Dād” 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.

1.3.16 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"

- **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.

1.3.17 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**”“Prominence 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, triumph, and triumph:
 - **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.

1.3.18 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"

- **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 the gate **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.

1.3.19 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.**Sadness**"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:**Descent into the unknown depths.
5. **In philosophy and mysticism:**Ghain 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?

1.3.20 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 opening "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:
 - **Inflection:** 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**Lalfour**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.

1.3.21 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 standing firm, steadfast and upright in 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 majesty, and the firm steadfastness in truth. It is the letter of majesty, power, and standing.

1.3.22 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. **Godenough**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 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** "Glory be to God" **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.

1.3.23 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 reasoning (direction of action):

- **Goal setting:**The lam of reason explains the purpose or reason behind the action.**To worship"**.
 - **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 of reason) 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.

1.3.24 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:**A symbol of source, containment, tenderness, and togetherness.
 - **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** "And with divine assistance" **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.

1.3.25 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 "**Other**" 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 coming 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 callclubA 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 sound.
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 "Nun" 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 and **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.

1.3.26 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-voiced, 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, -hmm, -hum, -hen" for linking and referring to the absent.
- **Haa al-Sakt:**To stop and warn.
- **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.

1.3.27 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 voiceless, 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.

1.3.28 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" **Confidence** 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 Ever-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، ي، ي، ي-ي/ي"
- **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 flowing, 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.

1.3.29 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**", "**Adam**", "**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:**"For imagination and belief".
- 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:**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.

1.3.30 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 different Quranic keywords and 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."

2 **Section Two: Shadows of Heaven and Hell - The Realities of Existence between This World and the Hereafter**

2.1 *The Gardens and Rivers of the Qur'an: Between the "Parable" of Sensual Bliss and the Reality of Existential Closeness*

(Introduction: Perceptions of Heaven between Representation and Reality)

The verses of the Holy Quran are replete with descriptions of Paradise and its delights, filled with exquisite sensory descriptions that captivate hearts and captivate minds: rivers of water, milk, honey, and wine; fruits within easy reach; extended shade; tall palaces; sumptuous clothing; and pure spouses. These descriptions represent God's true promise to His faithful and pious servants, and a great incentive to strive for His pleasure. But are these descriptions the ultimate, immediate, material reality of the bliss of the Hereafter, or are they, as the Quran begins its description in passages such as, "The example of Paradise, which has been promised to the righteous..." (Muhammad: 15), a "likeness" given to us to illustrate realities that may transcend our worldly imaginations? Do the connotations of these descriptions limit themselves to sensual and material pleasures, or do they carry within them symbols and allusions to deeper, abstract truths related to the state of the soul and its closeness to its Creator?

Contemplatives differ in their approach to these texts. One group focuses on the tangible, material reality of the afterlife, viewing these descriptions as an accurate depiction of what believers will experience. Another delves into the existential and cognitive dimensions, arguing that these sensory descriptions represent deeper truths, and that true bliss is a spiritual, cognitive, and existential state of closeness, peace, and contentment, the shadows of which may begin to be reflected in this worldly life.

We find those who focus on the sensory and material descriptions of its rivers, fruits, and dwellings, emphasizing the reality and perfection of the afterlife reward, and presenting an engaging and stimulating image based on the apparent meaning of the Quranic wording. Conversely, there is a renewed vision that does not necessarily deny the sensory reality of the afterlife paradise, but rather views these sensory descriptions as examples used to approximate abstract meanings, and that they also carry symbolic dimensions that point to that sublime spiritual and cognitive state. Let us explore these two readings in greater depth in the following articles, to see how the represented sensory descriptions can be integrated with abstract existential truths.

Transition: Having reviewed these initial concepts and the significance of the word "parable," we will first delve into the description of sensual bliss as presented in the Qur'an, keeping in mind that it may be a representation of higher truths.

2.2 The Promised Bliss of Paradise: A Parable of Sensual Pleasure and Transcending the Limits of the World

The Holy Quran, in its description of Paradise, focuses on presenting a rich, tangible image that captures human aspirations and innate desires. Although this description sometimes begins with the word "parable" (as a prelude to a deeper understanding), it remains a divine promise of tangible, material realities that believers will experience in their bodies and souls in the afterlife, perhaps with their initial manifestations beginning in the intermediate stage of purgatory. These descriptions, even if they are parables used to illustrate the meaning, point to an afterlife of perfection that transcends our worldly imaginations.

1. Rivers that quench thirst and delight the beholders: a “parable” of purity and renewed pleasure.

- The verses describe rivers of unchanging water (not stagnant), milk whose taste never changes, wine that is a delight to those who drink (without intoxication or harm), and purified honey (Muhammad: 15). This "**Parable**" emphasizes the abundance, pleasure, and purity of beverages as a direct sensual bliss.
- The description of water as “pure” and “not stagnant” suggests the purity of the environment in Paradise, but this description may go beyond mere physical purity to indicate spiritual and cognitive clarity that is untainted by turbidity.

2. Low-hanging fruit and endless fruit: a parable of abundance and easy access

- The fruits are close and easy to reach (its fruits are within easy reach), and are made available to the believer as he wishes (its fruits are made available to him in easy reach). They are similar in appearance but different in taste (Al-Baqarah: 25). This "**Parable**" It combines familiarity and renewal in sensual pleasure.
- However, could the bliss of those created for eternity be limited to the mere worldly fruits we know? As some contemplatives have pointed out, these "fruits" may represent deeper and more comprehensive beneficial outcomes and conclusions than mere

momentary pleasures, which may not appeal equally to all souls, especially those who have transcended and aspired to the hereafter.

3. Good houses and a great kingdom: a "parable" of luxury, security, and advancement

- The believers will have good dwellings and palaces, “and goodly dwellings in Gardens of Eden,” and rooms built upon rooms, “rooms above rooms built.” This **"Parable"** It indicates prosperity, security and advancement in homes.

- The concept of kingship expands to include vast lands and great possessions (Al-Insan: 20), but the reality of this kingship may go beyond mere material possession to include cognitive and spiritual possession.

4. Clothing, adornment, and pure spouses: “the example” of perfection, beauty, and purity

- Sensual adornment is present with gold and pearl bracelets, and luxurious clothing of silk, brocade, and heavy brocade. Bliss is completed with spouses purified from all worldly imperfections and defects: “And they will have therein purified spouses,” endowed with the attributes of perfection and beauty.

- this **"Parable"** For perfection and beauty, but is it limited to the superficial? The discussion of "houris" and "virgins," which we previously addressed, opens the door to a deeper understanding that may go beyond mere superficial beauty or momentary physical pleasures, which may be of limited appeal to some noble souls or to those who have experienced all the pleasures of this world.

5. The limitation of worldly temptations and the need for deeper bliss:

- Some contemplatives pose a valid question: Are worldly sensual pleasures (such as fruit, wine, and physical pleasures) sufficient to entice those who have experienced the pinnacle of worldly luxury, or those in advanced stages of life for whom these may not be priorities?

- It's suggested that figures like Elon Musk or wealthy leaders may be seeking rejuvenation or immortality more than a familiar fruit or wine. This suggests that true

bliss in heaven must be **Deeper and more comprehensive**, and goes beyond merely replicating worldly pleasures in an improved form.

- Therefore, even as we contemplate this wonderful sensory description, we must bear in mind that it is a “parable” being given to us, that the truth may be more distant and sublime, and that true bliss includes spiritual, cognitive, and existential aspects that satisfy the aspirations of the human soul in their deepest forms.

6. A life without worldly troubles: the epitome of absolute perfection:

- All harm, fatigue, idle talk, and sin are banished from Paradise. Creation is renewed without aging, and time has a different sense. This "**Parable**" For a perfect life free from all shortcomings.

Comment:

This reading, which is based on the apparent meaning of the texts and is presented in detail by some commentaries, confirms that Paradise is a true and complete reward, fulfilling humankind's sensual needs in the most complete and splendid way. However, the emphasis on the word "example" always invites us to consider that these sensual descriptions may also be **Almost to our worldly understandings of higher and deeper otherworldly truths**...and that true bliss encompasses more than just the immediate sensory gratification we know. It is a call to understand bliss as a state of absolute perfection that transcends the limitations of our worldly experience.

(Transition: If these are “parables” of sensual bliss, what existential and epistemological realities might they symbolize or integrate? The following article explores the symbolic and existential dimensions of these descriptions.)

2.3 Paradise of Proximity: Between the “Parable” of Bliss and the Manifestations of the Spirit and Knowledge

While the Holy Qur’an offers a tangible, sensory description of the bliss of Paradise, as a “parable” used to bring the image closer to our understanding, a deeper contemplation reveals that these descriptions may carry within them symbols and references to higher spiritual and cognitive truths. This vision does not necessarily negate the tangible reality of the afterlife, but rather adds another dimension to it, and sees Paradise as, in its

essence **A state of divine closeness, peace, contentment, and knowledge** A state that the believer can begin to experience and taste its “shadows” in this worldly life. As some contemplatives have pointed out, the true realities of Paradise may be **Abstract** And sensory descriptions are **acting** For these abstract meanings.

1. Rivers of Paradise: The Flow of Divine Knowledge and Science

- The Qur’an describes rivers of water that never stagnates, milk whose taste never changes, wine that is a delight to those who drink it, and pure honey.
- **Symbolic/existential interpretation:** These rivers, in addition to their potential physical reality, may also symbolize **The continuous and pure flow of divine knowledge, divine wisdom, spiritual knowledge, and intellectual pleasures** That quenches the soul's thirst and nourishes the heart. The diversity of rivers may point to the diversity of sources of this divine knowledge, its purity, and its healing and pleasurable effect on the soul.
- **Vision** (Yasser Al-Adairqawi) **(On the abstraction of meaning):** Some contemplators raise a question about the relationship between the “river” of running water and “As for the orphan, do not oppress him (originally: do not rebuke him),” pointing out that the meanings may be... **abstract** It goes beyond the immediate physical concept. This supports the idea that the rivers of paradise may carry deeper connotations related to spiritual flow.

2. The Fruits of Paradise: The Results of Certainty and the Harvest of Good Deeds

- The Qur’an describes the fruits of Paradise as being within easy reach, similar in appearance but different in taste.
- **Symbolic/existential interpretation:** These fruits may represent **The fruits of firm faith, the results of good deeds, and the harvest of certain knowledge** Which the believer reaps with ease and comfort as a result of his efforts, deliberation, and closeness to God. Their similarity in appearance and difference in taste may symbolize the oneness of the source of truth (God) and the multiplicity of His manifestations, knowledge, and spiritual fruits.

- **Vision** (Yasser Al-Adairqawi) **(On the abstraction of meaning)**: It is explained that the word "fruit" in its linguistic origin means **The result and useful conclusion** For something (like saying "fruitless dialogue"). The fruits in heaven, in this sense, may be results and conclusions that are beneficial to the soul and go beyond mere material fruit. They are deeper, more comprehensive truths that satisfy the aspirations of the soul.

3. The dwellings and rooms of Paradise: stations of awareness and ranks of closeness

- The Qur'an describes good dwellings and rooms built upon rooms.
- **Symbolic/existential interpretation**: These dwellings and rooms may symbolize a state of **Housing and peace of mind** In the embrace of divine proximity, and to **Spiritual stations and levels of consciousness** In which the believer advances in his knowledge and servitude to God. Each "room" represents a new level of understanding and closeness.
- **Vision** (Yasser Al-Adairqawi) **(About the topic of secrets)**: When talking about "on couches arranged in rows," the speaker wonders about its reality, pointing out that the mental image we have (of furniture showrooms) is merely...**acting**...and that the truth of the matter can only be known through experience. This supports the idea that descriptions of Paradise may be examples of deeper truths, and that "beds" may symbolize states of comfort and spiritual elevation that transcend material furnishings.

4. The Clothing and Adornment of Paradise: Manifestations of Piety and the Light of Insight

- The Qur'an describes clothing of fine silk, brocade, and fine silk, and bracelets of gold and pearls.
- **Symbolic/existential interpretation**: This dress and decoration may symbolize **The garment of piety** Which adorns the believer, and **The adornment of virtuous morals**, and **Light of insight** Which he adorns himself with internally and externally, and it is reflected in his appearance and behavior.

5. Purified Couples and the "Houris": Companionship and Spiritual and Intellectual Harmony

- The Qur'an promises pure spouses and beautiful maidens.

- **Symbolic/existential interpretation:** In addition to the possibility of otherworldly marital relationships, these couples may symbolize **inner peace, intimacy with God, and good company**...and pure souls compatible in thought and spirit with whom the believer interacts on his ascending journey. As we discussed previously, "Houri al-'Ayn" may be understood as a description of companions (of both sexes) characterized by deep dialogue, essential honesty, and spiritual purity, or as a mechanism and means for experiencing the laws of the afterlife.

6. "Earthly Paradise": The Beginning of Manifestation Here and Now

- This symbolic understanding is clearly evident in the concept of "earthly paradise." Verses that speak of the reward of believers in this world (such as the good life, light, the Criterion, tranquility, and expansion of the chest) are understood as **Manifestations of this existential state of closeness and spiritual and cognitive bliss**. It begins here for those who follow guidance and adhere to the balance of truth. It is a "paradise of knowledge and light" that overflows with insight, certainty, and reassurance.

Comment:

This existential reading, which sees in the sensory descriptions of Paradise "parables" and symbols of deeper truths, does not necessarily negate the reality of material bliss in the afterlife, but rather **it adds another dimension to it and complements it**. It makes heaven not just a place for deferred sensual pleasures, but rather a state of spiritual, cognitive, and existential elevation that begins its journey in this world and reaches its full perfection and manifestation in the eternal world, where the body is satisfied, the soul is elevated, and the heart is reassured by the light of closeness to God.

(Transition: Just as Heaven has a physical and an existential aspect, so does Hell. The following article explores the torment of Hell between the senses and the meaning.)

2.4 **Hellfire: Between the tangible flame and the veil of distance**

The Holy Quran presents a powerful and deterrent image of the torment of Hell, using powerful sensory descriptions: blazing fire, scalding water, skins that are cooked and then changed, food from Zaqqum or Ghaslin, and chains and shackles. These descriptions

are a stark divine warning of the consequences of disbelief, injustice, and corruption. As with Paradise, contemplatives differ in their understanding of the nature of this torment: Is it limited to physical, sensory pain, or does it encompass and express a deeper existential and spiritual suffering?

- **Direct sensory torment:**The perspective that focuses on the physical appearance is based on clear verses that describe various types of physical torment:
 - **Fire and its intensity:**{The Fire of Allah, kindled, which ascends over the hearts} (Al-Humazah: 6-7), which indicates the intensity of its heat and its penetration even to the depths of the being.
 - **Hot water and bad food:**“And they will be given to drink scalding water, which will tear up their intestines.” (Muhammad: 15), in addition to Zaqqum and Ghaslin as harmful foods.
 - **Skin regeneration for continued pain:**“Every time their skins are roasted through, We will replace them with other skins so they may taste the punishment.” (An-Nisa’: 56), confirming the permanence of the feeling of physical torment.
 - **Shackles and chains:**The description of chains, shackles, and irons adds to the image of direct physical torture.
- **Existential and spiritual suffering:**The renewed vision, while not necessarily denying the afterlife's physical torment, sees that these descriptions may also be symbols and embodiments of deeper suffering:
 - **Veil and distance:**Fire may symbolize the veil from seeing the truth and distance from God’s mercy, which is the most severe type of spiritual torment.
 - **Psychological and spiritual pain:**The boiling water that cuts through the intestines, and the melting that covers the stomachs and skins (with it will melt what is in their bellies and the skins) (Al-Hajj: 20), may symbolize internal rupture, the collapse of false convictions, and feelings of shame, regret, and sorrow that shatter the soul.
 - **Renewal of intellectual blocks:**The renewal of skin may, in a deeper interpretation, symbolize the renewal of the intellectual and psychological veil that prevents man from

seeing the truth, and the continuation of the suffering resulting from this state even in the face of the truth.

- **"Earthly Hell": Misery Begins Here:** Just as Paradise has shadows in this world, those who turn away from the truth and commit corruption have a "worldly hell." It is a state of misery, suffering, psychological and intellectual distress, anxiety and fear, deprivation of the light of guidance, and blindness to the truth. This state is a direct result of human choices and behavior, an internal "fire" that consumes one's existence.

Whether torment is understood primarily as a physical sensation, as a symbol of deeper existential suffering, or as an integration of both, the Qur'anic message is clear: turning away from truth and guidance leads to real and profound suffering, beginning in this world and culminating in the afterlife.

Transition: After reviewing the duality of Heaven and Hell, what about the intermediate stage between death and resurrection? The next article deals with the intermediate realm of Barzakh.

2.5 **Barzakh: Veil of Revelation or Persistent Reality?**

Between the moment of death and the Day of Resurrection, there extends a period of time and an existential state called "barzakh" in Islamic terminology. The Holy Quran refers to this transitional stage, but its nature and details remain open to contemplation and interpretation. Is it merely a passive waiting and temporary extinction? Or is it a world with its own laws, events, and experiences? Different interpretations offer us divergent visions.

- **First reading: The isthmus as a revealing veil:** This vision, inspired by contemplation of verses such as: "Indeed, you were in heedlessness of this, and We have removed from you your cover, and your sight today is sharp" (Qaf: 22), sees the intermediate realm as a stage "**unveiling**" Death removes the veils of the material world and heedlessness, and the soul begins to perceive truths that had been hidden from it: the truth of God's existence, the truth of its actions and intentions, and initial glimpses of its destiny. The consequences here are essentially **altered consciousness experience** A psychological and spiritual state resulting from this sudden confrontation with the truth. It may be the

beginning of peace and reassurance for the believer, or the beginning of regret and sorrow for the pessimist. It is the decisive moment of truth.

- **Second reading: Barzakh as a continuing reality:** This view, represented by Firas Munir, focuses on verses that describe the state of the dead and their whereabouts more specifically. It sees the intermediate state as **As an active and ongoing existential stage**, "another birth" immediately following death and preceding the final resurrection.

- **Place and time:** It is a world with existence, in which the dead gather "with their Lord," which He interprets as Gabriel. It has a sense of time, morning and evening.

- **Continued affliction:** Testing, trials, and tribulations do not stop with death, but continue even in this stage, albeit in a different form than in this world. A distinction is made between the good and the bad, and a preliminary questioning takes place.

- **Initial penalty:** Believers receive an initial bliss ("Paradise of Refuge/Earthly Paradise") and unbelievers receive an initial punishment ("the lowest punishment"), "Hell/Fire." This reward is not the final, perfect reward.

- **Interact and gather:** The dead are conscious, they interact, the first ones meet the last ones, and they may communicate with the lower world or with each other to varying degrees.

- **Towards the integration of the two readings:** Are they contradictory? Not necessarily. They can be seen as complementary: the first reading, "Unveiling the Veil," describes **Inner experience and awareness** The changing nature of the soul upon entering purgatory. The second reading describes the continuous reality. **External situation and objective reality** For this intermediate world, as some verses indicate, the unveiling of the veil is what enables the soul to realize its state and destiny in this ongoing intermediate reality.

Barzakh remains a world shrouded in mystery, but contemplating the verses opens windows for us to understand it as a decisive and crucial stage, affirming the continuity of existence after death and that death is not the end but the beginning of a new phase of awareness, accountability, and retribution.

Transition: After reviewing Heaven, Hell, and Barzakh, how do we understand the issue of eternity and the scope of divine mercy? The following article discusses these dimensions.

2.6 Hellfire: Between the Perceptible Flame and the Veil of Distance - A Different Interpretive Reading

The Holy Quran presents a powerful and deterrent image of the torments of Hell, using powerful sensory descriptions such as blazing fire, scalding water, skins being cooked and changed, and food from Zaqqum. These images, which have shaped Islamic consciousness for centuries, are a stern divine warning against the consequences of disbelief and injustice. But do the connotations of these descriptions stop at direct physical pain? Or, as is the case with the bliss of Paradise, might they be examples and embodiments of a deeper and more painful existential and spiritual suffering?

Renewed readings open the door to understanding "fire" not only as an afterlife, but as an existential state whose "shadows" begin in this earthly life. It is a vision that sees torment not merely as revenge, but as the inevitable result of distancing oneself from the truth and being veiled from its light.

Fire as a symbol of strife and intellectual defeat

One interpretive reading suggests that the word "fire" goes beyond its literal meaning, but rather carries profound metaphorical connotations derived from its uses in ancient Arabic, such as "the fire of discord spread" or "the fire of the army was defeated." According to this perspective, the warning against "fire" is essentially a warning against the discord, conflict, and intellectual defeat that arise from doubting God's verses and failing to contemplate them.

The fuel of this symbolic fire is not just bodies, but:

- **the people:** They are those who are disturbed in their faith, who are led by whims and sheikhs without thinking, and become a tool for igniting sedition, as the verse indicated. "**many people**" Those who obey the order as part of the fitna.

- **Stones:**It is a metaphor for "fossilized minds" that refuse to think and change and unconsciously cling to traditions. These are "**the mountains**" Those mentioned in Surat Al-Hajj are the harsh-minded and arrogant who refuse to reflect, thus fueling this strife.

The Embodiment of Torment in Surat Al-Hajj: From Intellectual Dispute to Psychological Burnout

Verses (19-22) of Surat Al-Hajj provide a unique applied model for this understanding, as they do not begin by describing the physical torment, but rather begin with the root of the problem: the intellectual dispute over God and His Book.

These two are adversaries who have disputed about their Lord. According to the interpretive reading, the problem is not two human opponents, but rather that the Qur'an itself becomes a source of contention when it is read quickly (ḥadd), causing a loud noise and debate (anna) among people. They argue about how to "resolve their concerns" (rabb hum) resulting from their confusion over the text. This contention is the first spark of intellectual hell.

From here, descriptions of torment appear as symbolic images of this defeat:

- **"As for those who disbelieve, garments of fire will be cut out for them."** Those who disbelieve, by contemplation, God will destroy them (cut them apart) and make them accumulate destructive thoughts and beliefs (garments) that will leave them in a state of defeat and permanent aversion to the truth (of fire). Their garments are not of flame, but of defeated thoughts.
- **"Boiling water will be poured over their heads."** It is not boiling water, but rather the verses themselves that they did not ponder are what "senses" them and penetrates their consciousness (poured), striking the wrong understanding they have settled on (their heads), so that everything they have built from thought turns into worthless ashes (the boiling water).
- **"It melts what is in their bellies and their skins."** This intellectual ash "mixes" (melts) the animal instincts and thoughts they conceal (what is in their bellies) that they thought were religion, and makes them hate and force them to adhere to difficult

laws and rituals that God did not want (and the skins). It is an internal rift between what they believe is true and their sound nature.

Hell: From a Place of Torment to a State of Existence

This hermeneutical understanding goes beyond the mere interpretation of "fire" to include "hell" itself, presenting it not only as a physical place, but as an existential state of intellectual siege and psychological torment that begins here and now.

"And for them are maces of iron (22). Every time they want to get out of it because of their distress, they are returned to it." Here, Hell is a state of "anguish" and psychological conflict. The repressors are not hammers, but rather "oppression" and distancing (the repressed) from truth and correct understanding. This repression is "sharp" (iron) from God, because they are the ones who have limited their vision and refused to reflect. Every time they try to escape the state of confusion, contradiction, and anguish they experience due to their flawed understanding of religion, they are returned to the same intellectual prison.

And taste the punishment of the Burning Fire. The torment here is not the pain of burning flesh, but rather the "prevention" ('adhāb) from attaining the truth, and this prevention causes a "burning" in the heart and pain in the soul (al-ḥarīq). It is the anguish of being deprived of the light of divine knowledge.

Balancing the sensual and the existential: complementarity or conflict?

Does this existential vision negate the reality of physical torment in the afterlife? Not necessarily. The two visions are most likely complementary. The horrific physical descriptions in the Qur'an can be understood as **Final physical embodiment** In the afterlife, there are existential and spiritual states that a person chose and lived in this world.

The inner fire of hatred, ignorance, and intellectual animosity that rages within the soul here is embodied in the tangible flame that scorches faces there. The inner turmoil and sense of loss become "the wandering between her and the boiling water." In this sense, the torment of the afterlife is not merely an external punishment, but rather an extension and manifestation of the true self and what it has earned, whereby the inner state unites with the outer destiny in an inseparable unity.

Conclusion: The threat as a compass for life

Understanding Hell as a two-dimensional reality—the tangible and the existential—transforms it from a mere deferred threat into a practical compass for life. It is no longer merely a matter of waiting for a reward, but rather a relentless pursuit to avoid falling into “worldly hell” by contemplating God’s verses, purifying the soul, and adhering to the scales of truth. It is a call to realize that every choice, every thought, and every action is either a step toward the “shades of Paradise” that begin here, or fuel for the fire of misery whose spark blazes deep within the soul before becoming a blazing flame in the afterlife.

2.7 *God's mercy and the scale of justice: the scope of eternity and the vastness of Paradise*

The Holy Quran presents the concepts of Heaven and Hell as two abodes of reward in the afterlife, but the discussion and interpretation extend to encompass fundamental questions about the scope of each, the duration of stay in each, and their relationship to God's vast mercy and absolute justice. Is eternity in Hell as absolutely eternal as eternity in Heaven? Does God's mercy require Heaven to be the most likely destination?

- **Eternity in Paradise: An Uninterrupted Gift:** Quranic texts and scholarly commentaries almost unanimously agree that the bliss of Paradise and the eternity of its inhabitants are absolute and uninterrupted. Verses describing eternity therein are repeated and explicit: “They will abide therein forever,” and its bliss is described as “an uninterrupted gift” (Hud: 108). This is consistent with the perfection of God’s grace and generosity toward His believing servants.

- **Immortality of Hell: Readings and Implications:** While many verses emphasize the eternal stay of certain groups, such as the unbelievers and polytheists, in Hellfire (“And they will never emerge from the Fire”), there are other verses and interpretive discussions that open the door to a different understanding of the duration of stay for all the people of Hellfire:

- **Exception by will:** The verse, “They will abide therein as long as the heavens and the earth endure, except what your Lord wills. Indeed, your Lord is Doer of what He intends.”

(Hud: 107) raises questions about absolute eternity. Some interpret it as relating to the creation of the heavens and earth in the Hereafter, while others see it as a reference to the possibility of the emergence of disobedient believers or even the final inclusion of God's mercy for all after the term of punishment has been served, although this latter interpretation is not the prevailing one.

- **Immortality vs. permanence:**Some, such as Muhammad Shahrour, distinguish linguistically between "eternity," which may accept exceptions by will, and "permanence" or "residence," which may refer to a very long period, but is not necessarily an absolute eternity like heaven.
- **Torment as a cure?**Some believe that the purpose of suffering may be purifying and therapeutic, rather than simply eternal revenge, which may be inconsistent with the idea of absolute eternity for all.
- **The capacity of Heaven and the limited capacity of Hell as a ratio:**The Qur'an emphasizes the vastness of Paradise (its width is as the heavens and the earth), while some commentators, such as Muhammad Shahrur, describe Hell as a relatively limited "prison of the afterlife." This, coupled with the constant emphasis that God's mercy precedes His wrath and encompasses all things, leads some to conclude that the vast majority of creation will be destined for Paradise by God's mercy, while Hell will be reserved for the minority who deserve punishment after the proof has been established.
- **The scale of justice and mercy:**In the end, it remains to be emphasized that God is absolutely just and the most merciful of the merciful. Whether eternal damnation to Hell is for some groups or not, God's punishment is based on perfect justice, in which no one is wronged by the weight of an atom. It is the result of human choices and actions. God's mercy precedes His wrath and is manifested in opening the door of repentance in this world, in multiplying good deeds, in the intercession of intercessors, with His permission, for those He is pleased with, and in the spaciousness of Paradise He has prepared for His servants.

Balancing God's justice and mercy, and His severe threat and generous promise, is the essence of our understanding of the afterlife.

Transition: After this journey into understanding Heaven, Hell, and Barzakh, how do we experience these truths in this world? The concluding article answers.

2.8 Living in the Shadows: How Do We Live the Realities of Heaven and Hell Today?

Conclusion: Practical Application

Having explored the various dimensions of Heaven and Hell in the Holy Quran, moving beyond superficial perceptions toward a deeper understanding that combines the sensual and existential, and the afterlife and worldly manifestations, the most important question remains: How do we experience these realities in our lives today? How do the "shadows of Heaven and Hell" that we may experience here and now affect our choices and behavior?

Understanding heaven and hell as existential states that begin in this world gives our lives deeper meaning and responsibility. It is no longer simply a matter of waiting for a deferred reward, but rather a relentless pursuit of achieving "earthly heaven" and avoiding falling into "earthly hell."

1. Striving for "earthly paradise":

- **the goal:** Achieving a state of closeness to God, inner peace, tranquility, insight, and knowledge.
- **means:**
 - **Commitment to the balance:** The pursuit of truth, justice and equity in all aspects of life is a relationship with God, with oneself, with others, and with the universe.
 - **Self-purification:** Struggle against desires, purify the heart from the diseases of arrogance, envy and miserliness, and adopt virtuous morals.
 - **Activating comprehension tools:** Using the heart, mind, hearing, and sight to contemplate and reflect on God's cosmic and legal verses, and to seek beneficial knowledge.

- **Remembrance of God and attachment to Him:** Maintaining a constant connection with God through remembrance, supplication, and worship brings peace and tranquility.
- **Good work and giving:** Positivity, benefiting others, and striving to develop the earth with goodness.

2. Beware of "earthly hell":

- **perception:** Awareness that tyranny, worldly preference, turning away from truth, injustice, and corruption have dire consequences that begin with psychological and spiritual misery in this life.
- **Avoidance:**
 - **Stay away from its causes:** Avoid injustice, lying, backbiting, envy, and everything that goes against the balance of truth.
 - **Avoid negligence:** Beware of getting immersed in the world and forgetting the higher goal and purpose of existence.
 - **Do not disable the comprehension tools:** Beware of following whims that blind the heart and insight, and refusing to listen to or see the truth.

3. The afterlife as a goal and a motivator:

- The Quran's beautiful descriptions of Paradise and Hell remain the perfect promise and threat, and the ultimate goal. Remembering the eternal bliss of Paradise motivates us to be patient and persevere on the path of righteousness, while remembering the severe torment of Hell deters us from sin and injustice.
- Belief in the Hereafter gives our worldly life its true value as a place of testing and a farm for the Hereafter.

a summary: Living in the "shadows of heaven and hell" means being aware that our daily choices shape our present existential state and build our eternal destiny. It's a call to live faith in action, behavior, and the state of our heart. We strive to be among those who inherit Paradise, outwardly and inwardly, in this world and the next. We seek refuge in God from being among those who languish in the misery of distance and veil here and

there. Complete knowledge of the truths of the unseen remains with God, and ours remains striving and hope.

2.9 The spouses of Paradise, the houris, and the virgins: between the comprehensiveness of bliss and the interpretations of the meaning

Introduction: Transcending the Traditional Understanding of Social Heavenly Bliss

The concept of the social bliss of Paradise, particularly regarding the "wives of Paradise," the "houris," and their being "virgins," raises fundamental questions. The prevailing traditional understanding among some may depict this bliss as a pleasure reserved for men, or limit it to purely physical dimensions, raising questions about the justice and inclusiveness of the reward for women, and the depth of the Qur'anic meaning. But is this the only understanding offered by the Qur'an? Is the Qur'anic discourse describing virtues and rewards directed at one gender over another? Deep contemplation of the language of the Qur'an and the context of its verses, as offered by contemporary thinkers and contemplators (such as Dr. Muhammad Shahrour, Amin Sabry, Firas Munir, and Hayat Haytham Murshid in understanding the "houris," in addition to insights derived from contemporary contemplative dialogues and my own perspective presented in this series), opens new horizons for a more comprehensive and egalitarian understanding, challenging interpretations that may appear superficial, gender-based, or purely materialistic.

1. The Language of the Qur'an and the Comprehensiveness of Discourse: Foundations for Renewed Understanding

- **Starting from the divine principle:** Affirming that the Holy Quran is the words of the Creator of males and females, its discourse cannot be biased toward one gender over another in the foundations of faith, reward, and desired virtues. The question then arises: Is it conceivable that the Just and Merciful God would discriminate between His servants based on something they did not choose, or that He would describe a blessing for men in a way that hurts the feelings of believing women—mothers, wives, daughters,

and sisters—which is inconsistent with our belief in the Compassionate and Merciful God?

- **The significance of comprehensive plural forms:**Note that the Qur’an often uses plural forms that include both males and females when speaking of believers or the people of Paradise (e.g., “the believers,” “those who believed,” “and We married them,” “you and your spouses”).

- **Beyond verbal discrimination (example: verse 35 of Al-Ahzab):**It should be noted that some emerging readings argue that the distinction between males and females in some verses may not indicate a distinction in virtues between the sexes, but rather, rather, refers to different categories of people based on their level of understanding and conviction of the Quranic argument, regardless of their gender. This calls for moving beyond a literal gender interpretation and focusing on the intellectual and cognitive context.

- **The comprehensiveness of the terms "human" and "jinn":**An important linguistic criticism arises in this context. In a verse such as {No man or jinn has touched them before them} (Ar-Rahman: 56-74), the question arises: Does the word “human” refer only to men? Aren’t old men, old women, children, both males and females, and infants all human? Likewise, does “jinn” refer only to males? Verses such as {And I did not create the jinn and mankind except to worship Me} (Adh-Dhariyat: 56) include both genders of both creations. If “human” and “jinn” include females, how can “not be touched” be understood to mean that they have not been touched by...*men*Only? And why didn't God explicitly say, "No men had touched them before them," if that was precisely what was meant? This question reinforces the idea that the traditional interpretation may be influenced by certain trends.

2. “Purified Couples” and “Chaste Women”: Perfecting the Relationship and Overcoming Worldly Deficiencies

The Qur’an’s description of spouses in Paradise as “purified” (Al-Baqarah: 25) does not only mean physical purity, but also includes purity from any moral or psychological defect or flaw, which establishes a relationship based on intimacy, affection, and complete harmony.

Their description as “limbing their gaze” (Ar-Rahman: 56) can be understood as a symbol of complete devotion and emotional and spiritual focus on the partner, in a harmonious and deep relationship.

Transformation of Earthly Wives: It is understood that the believing wives of this world will be transformed into this state of perfection in Paradise, as the verses “Indeed, We created them a new creation and made them virgins, loving companions of equal age” (Al-Waqi’ah: 35-38) refer to this new creation that renews their youth and perfection.

3. “The Firstborn”: a symbol of freshness, perfection, and eternal renewal.

Direct understanding: The description of the women of Paradise as “virgins” is often understood to mean renewed physical virginity.

Linguistic/Telegraphic Interpretation: Returning to the root (b k r), which means primacy, beginning, and freshness, “virgins” can be understood in a broader sense, as an indication of their permanent state of original perfection, renewed freshness, and unaging vitality, as if every encounter and interaction is the first in its joy and purity.

4. The nature of the “Houri al-Ayn”: dimensions that go beyond the traditional description.

• A. The prevailing understanding and its criticism:

- Traditional Description: The term "Houris" is traditionally understood to mean beautiful, white, wide-eyed women created for Paradise, destined for the pleasure of men. This understanding, along with some hadiths that describe them with specific physical attributes (such as seeing the marrow of the shin), may strike some as "terrifying" or unappealing compared to the familiar natural beauty, raising questions about how this could be the ultimate bliss.

- Additional linguistic criticism: Regarding descriptions of beauty in Paradise, it is noted that the Qur'an did not set specific standards of physical beauty for humans in this world. How could it describe them in detail in the afterlife in a way that might exclude or diminish certain categories of His creation? Is it conceivable that God, who has honored humans with reason, would include a description of a specific female organ (as in the interpretation of "kawa'ib") in the context of verses describing general material bliss? In

Surat An-Naba', "Indeed, for the righteous is attainment * Gardens and grapevines * And full-breasted maidens of equal age * And a full cup." Some contemplative observers believe that "kawa'ib," from the root "ka'b" (something prominent, round, and precious), may refer to equally luxurious material blessings (such as jewels or prominent goods), in keeping with the context of gardens, grapevines, and a cup, and not necessarily "nawahid."

- In Surah Ar-Rahman, "In them are good and beautiful blessings," it is indicated that the word "beautiful" may describe goodness and bliss in general, as in the verse in the same surah, "Reclining on green cushions and fine, beautiful carpets," where "beautiful" describes inanimate objects. This opens the door to understanding "good and beautiful blessings" as "good and beautiful blessings" in general, and not necessarily "good and beautiful women."

- The Universality of Bliss (Shahrour's Vision): Based on the universality of the plural forms ("and We married them"), the "Houriyin" are both males and females, so men have Houris, and women have Houris, achieving complete equality.

- Beyond Formal Beauty (Linguistic/Existential Perspective): I believe "Houri" may be associated with refined "dialogue," and "Ayn" with clarity of insight and honesty of feelings, or with a pure source ("the special spring"). Thus, "Houri al-Ayn" is an attribute of companions (male or female) who are distinguished by deep dialogue, intrinsic honesty, and spiritual purity.

- Haytham's critique of this understanding: Professor Haytham rejects this interpretation, considering it reductive and inconsistent with God's justice and wisdom. He points out that the verses that mention "the houris" (such as Surat Ad-Dukhan: "And We married them to houris with large, beautiful eyes") speak of "the righteous" and "the foremost," without singling out men, but rather include women and the believing jinn as well.

- **B. The linguistic and Quranic meaning (as presented by Haitham Murshid and others):**

- “We married them”: Several contemplators confirm that this word does not necessarily mean physical marriage, but rather coupling and complementarity.
- "Hoor": Haitham believes that the root word (h w r) means "return and renewal." Thus, "Hoor" describes the bliss of heaven as renewable and inexhaustible.
- “Ayn”: Haytham interprets it to mean an apparent, flowing, inexhaustible source (like a spring), which describes continuous, uninterrupted bliss.

- **C. “Houri al-‘Ayn” as companions of dialogue and honesty or as advanced information and interaction interfaces (existential/technological vision):**

- "Hoor" may be associated with the sophisticated and enjoyable "dialogue", and "Ayn" with the clarity of insight and sincerity of feelings reflected in the eye, or with the pure source "the special spring".
- Within my existential vision, I expand the understanding of “Houris” to include not only manifestations of spiritual purity and insight, but also highly sophisticated information interfaces, or advanced interactive sources.
- Interpreting “the brain of her leg” as a communication technology: I base this understanding on a hadith interpretation of “he sees the brain of her leg through her flesh,” not literally, but as an advanced communication technology.

- **H. Quranic descriptions:** Comparing them to beautiful but necessarily inanimate objects, such as “as if they were hidden eggs,” “as if they were rubies and coral,” and “like hidden pearls.” The conjunction form: The interpretation of the letter “ba” in “and We married them to fair maidens of beautiful eyes” means “paired with” or “provided with,” an interaction tool.

- **And. Do not touch:** Verse: “No human being or jinn has touched them before them” (Ar-Rahman: 56, 74) – As discussed previously, the inclusion of “human and jinn” makes this description general and may support the idea that they are a different creation or a blessing that has never been interacted with in this way by either humans or jinn.

- **Z. The general Qur’anic context:** Haitham asserts that the "Houri al-Ayn" are part of a general bliss for the righteous (men and women).

5. “The Husband” in Heaven: An Existential Companion That Transcends the Earthly Social Contract

Emphasizing that the concept of "spouse" in Heaven is closer to the natural existential meaning of a mate or partner who brings comfort and happiness, and that the relationship in Heaven is purified and free from the constraints of worldly contracts and social costs.

6. “Water” Paradises in the Afterlife: Between Matter and Symbol (as in the original)

(This section could be kept as is or developed if the last dialogue adds something specific to it, but it seems that the dialogue focused more on the houris and physical descriptions.)

Conclusion: Towards a renewed understanding of the justice of divine bliss and the comprehensiveness of discourse

Rereading the verses about "the houris," "the virgins," and "the spouses" in Paradise, exploring the linguistic and contextual connotations, challenging interpretations that may appear influenced by patriarchal whims or notions, and starting from the principle of the Creator's justice and the comprehensiveness of His discourse, offers us a more equitable, balanced, and profound understanding. In these renewed readings, this bliss is no longer the exclusive domain of one gender or a superficial understanding of pleasure or materialism. Rather, it is part of the fullest reward that God has prepared for His believing servants, men and women alike. It is a bliss that transcends the limits of worldly understanding to encompass perfect closeness, harmony, and eternal happiness, whether manifested in sublime existential relationships, renewed and luxurious material blessings, superior interactive means, or immersion in the seas of divine knowledge and learning. These understandings, although subject to interpretation in many aspects, remove doubts and affirm the perfection of divine justice and mercy. They call for a deeper contemplation of the word of God, whose wonders never cease, while always distinguishing between definitive meanings and speculative allusions, and freeing minds from interpretations that may have been used—even unintentionally—to demean women or even justify acts of violence in the name of religion.

2.10 *The gradation of torment and its types: from “the least” to “the greatest” and from “hell” to “fire”*

The Holy Quran presents a clear picture of the existence of punishment as a recompense for unbelievers and wrongdoers. However, contemplating its verses reveals that this punishment is not a single, homogeneous mass, but rather comprises degrees, types, and stages, varying in severity, nature, and location. A review of the various interpretations of these verses reveals a gradual understanding of divine punishment and opens the door to discussions about the nature of these stages and their evidence.

1. "Lesser Punishment" vs. "Greater Punishment":

- **Key verse:** And We will surely make them taste of the lesser punishment short of the greater punishment that perhaps they will return. (As-Sajdah: 21)
- **Common interpretation:** This verse is often understood as explicit evidence of at least two levels of torment. The "lesser torment" could refer to worldly calamities, or torment occurring in the intermediate stage of the intermediate realm, with the possible goal of returning and repenting (perhaps they will return). The "greater torment" is the final torment of the Day of Judgment.
- **A different point of view:** In contrast, there are interpretations, particularly those that focus on the phrase “perhaps they will return,” that argue that “the lesser punishment” should refer exclusively to **worldly calamities**. It aims to urge people to repent and return to God. *Before death*, where the possibility of returning after death is negated. This perspective sees the warning as directed specifically at the "fasiqun," defined as those who disbelieved after having believed, to urge them to return to the straight path. This interpretation strongly challenges the notion that the "lower punishment" includes the torment of the grave.

2. Hell, Inferno, Fire, and the stages before the Resurrection:

- **Differentiation in terminology:** Some commentators believe that “hell” may refer to a less severe torment (perhaps worldly or early intermediate), while “hell” is the larger place or arena of torment, and “fire” is the element of burning torment within it.
- **The case of the Pharaohs as an example:** An example of the torment prior to the Day of Resurrection is the case of the family of Pharaoh, mentioned in the Almighty’s saying:

“The Fire will be exposed to them morning and evening. And on the Day the Hour appears, [it will be said], ‘Admit Pharaoh’s family into the severest punishment.’” (Ghafir: 46). Some interpretations confirm: **privacy** This punishment is for the Pharaoh's family due to the heinousness of their crime. The phrase "they are presented to it" is understood to refer to their souls being presented to the fire in the intermediate world, not to the fire coming to their graves in the traditional sense. Questions also arise about the meaning of "morning and evening" in the context of the grave, which may suggest a different dimension to this presentation.

- **The concept of "Barzakh":** In this context, the concept of “barzakh” mentioned in the Almighty’s saying: “And behind them is a barrier until the Day they are resurrected” (Al-Mu’minun: 100) is sometimes reconsidered. Rather than necessarily considering it a place of torment, some believe that “barzakh” here refers to **barrier or divider** A general time and place separating the life of the deceased and the Day of Resurrection, without the verse itself requiring the existence of torment in it, unless this is explicitly mentioned in other texts.

3. "Roses" of fire versus entering it:

- **Key verse:** “And there is not one of you except he will pass over it... Then We will save those who feared God...” (Maryam: 71-72).
- **Interpretation:** “Roses” here is often interpreted as approaching or overseeing rather than actually entering for all, representing an initial stage witnessed by all, distinct from the actual entry into torment that is reserved for the wrongdoers.

4. "Salli" and "Lafh" versus complete combustion:

- **Verses used:** “We will drive them into a Fire every time their skins are roasted through...” (An-Nisa’: 56), “Their faces will be scorched by the Fire...” (Al-Mu’minun: 104).
- **Interpretation:** These verses are used to indicate that torment may not always mean complete burning and immediate annihilation, but may be “sharp” (very close proximity with heat effect) or “scorching” (superficial effect), supporting the idea of a gradual progression of torment even within the fire itself.

5. Circumambulating between the hot water and Hell:

- **Key verse:** This is Hell which the criminals deny. They will circulate between it and scalding water for a while. (Ar-Rahman: 43-44)

- **Interpretation:**It is used as evidence that torment may take the form of movement and transition between different forms and locations of torment.

6. Existential and psychological torment:

- **Verses used:**Verses describing hardship, blindness, shame, regret, and sorrow.
- **Interpretation:**These verses are used to emphasize that torment is not just physical pain, but includes profound existential, psychological, and spiritual suffering.

Methodology of reasoning and interpretation:

In addition to this diversity in Quranic interpretation, there are broader methodological debates, particularly regarding the use of prophetic hadiths in matters of the unseen, such as the torment of the grave. Some believe it is necessary to compare these hadiths to the Quran and ensure they do not conflict with its general principles or with other explicit verses addressing the unseen or the state of the dead. This leads to differences in the acceptance or interpretation of some narratives, and sometimes results in an outright rejection of the commonly held concept of "torment of the grave."

a summary:

Contemplating the verses of torment in the Holy Quran reveals a multifaceted picture of divine punishment. It is not simply a scorching fire, but rather encompasses stages, degrees, locations, and types, beginning with the "lesser torment" in this world (according to some interpretations) and progressing to the "greater torment" and "permanent torment" in the afterlife. It encompasses painful sensory aspects as well as even more painful psychological and existential aspects. Understanding this gradualism and diversity, while taking into account existing interpretive differences, is essential for a deeper understanding of God's justice and wisdom, and for grasping the gravity of disobedience and turning away.

Transition: Just as torment has degrees, bliss also has stations. The following article explores the multiplicity of heavens.

2.11 Building Paradise with Our Hands: Kind Words and Good Deeds

After reviewing the descriptions of Heaven and Hell and their various stages, a practical question arises: How is this Heaven promised to believers built? Is it merely a divine gift awaiting us, or do we have an active role in constructing and beautifying it through our actions and words in this worldly life? The Holy Quran and the noble Prophetic hadiths offer us an inspiring vision that directly connects what we offer here with what we find there.

1. Good deeds are the basis of ownership:

- The Qur'an repeatedly links inheritance and entry into Paradise to good deeds: "...you have inherited it because of what you used to do" (Al-A'raf: 43). As we have seen, commentators agree that good deeds are a prerequisite and a requirement for entering Paradise, even if actual entry is by God's mercy and grace.
- Some contemplatives, such as Amin Sabry, believe that it is the material and actual good deeds in this world that give the believer his "land" or his own space in Paradise, as a foundation for his ownership upon which he will build his bliss.

2. Kind words plant trees:

- The hadith of Prophet Abraham, peace be upon him, to Prophet Muhammad, peace and blessings be upon him, during the Night Journey, presents us with a clear equation: "Give my greetings to your nation and tell them that Paradise has good soil and sweet water, that it is flat, and that its plants are: Glory be to God, praise be to God, there is no god but God, and God is Greatest." This is a good hadith. Paradise is like fertile soil awaiting planting.
- This is consistent with the Qur'an's comparison of a good word to a good tree: "Have you not seen how Allah presents a parable of a good word as a good tree, whose root is firmly fixed and whose branches reach the sky?" (Ibrahim: 24).
- Conclusion: Good words of remembrance, glorification, praise, declaration of God's greatness, and all beneficial words that call for goodness are like seeds with which we plant the trees and palm trees of our paradise.

3. Integration of words and deeds:

- The verse, “To Him ascend good words, and righteous deeds raise them up” (Fatir: 10), presents us with a complete picture. Good words and righteous sayings ascend to God, but righteous deeds are what elevate them, give them their true value, and translate them into a tangible reality that builds Paradise, elevates the word and makes the earth fruitful.
- Mere words without action to back them up are not enough, nor is physical action sufficient without intention and kind words to guide it. Building paradise requires the integration of faith, expressed through kind words and righteous deeds.

4. Online business and its impact:

- In our digital age, this concept takes on a new and dangerous dimension. As Amin Sabry has pointed out, our words and actions online and on social media have become a large, perhaps the largest, part of our "newspapers."
- Good or bad words, beneficial or harmful actions, we do in the digital world have the same effect, and may even be more dangerous due to their ease of spread, the difficulty of sometimes detecting their perpetrators, and the persistence of their impact.
- Caution is necessary, because every post, comment, share or like is either planting a tree in Paradise or firewood for the fire of Hell.

a summary: We are not merely passive recipients of the story of paradise; rather, we are active participants in its construction and development. Our good deeds provide us with the land, and our kind words plant trees and beautify the gardens. Every glorification of God, every word of truth, every good deed, every act of kindness, is a brick we lay in the edifice of our eternal bliss. Let us make our world a continuous workshop for building our paradise with our hands and tongues, seeking God's help and trusting in Him.

Transition: After talking about building heaven, what about other unseen worlds that we might interact with or that might affect us?

2.12 *The degrees of Paradise and the stations of closeness: from "Paradise of Refuge" to the highest "Firdaws"*

In contrast to this gradual picture of torment, the Holy Quran offers a rich and varied description of Paradise and its bliss, not as a single entity, but rather as "gardens," stations, and degrees, varying according to the faith, deeds, and closeness of its inhabitants to God Almighty. Exploring the verses that describe these gardens reveals a continuous ascending journey of bliss.

1. **The general concept of multiple paradises:**

- **Verses used:**The word "gardens" is repeated in the plural form in dozens of places, such as in Surat Al-Baqarah: 25: "For them are gardens beneath which rivers flow."
- **Interpretation:**The use of the plural form is the primary and direct evidence that heaven is not one, but rather has multiple levels, types, or places.

2. **"Paradise of Shelter": The First Homes, by Firas Munir and Amin Sabry**

- **Key verse:**"As for those who have believed and done righteous deeds, for them are the Gardens of Refuge as a reward for what they used to do." (As-Sajdah: 19)
- **Interpretation:**The "Paradise of Refuge" is understood as the first home or place of residence and hospitality "for the righteous believers immediately after death, in the stage of Barzakh," as Firas Munir asserts. It is the "earthly" or initial paradise that they are promised. Amin Sabry agrees that it is the immediate beginning.

3. **"Gardens of Eden": Gardens of Eternity and Residence:**

- **Verses used:**"Gardens of Eden" is mentioned in many places, such as Surat At-Tawbah: 72, Ar-Ra'd: 23.
- **Interpretation:**It is often understood as a permanent and eternal paradise, associated with the final reward. It may be a specific station within the greater paradise, or a general description of the eternal paradise.

4. **"Paradise": The highest heaven Amin Sabry**

- **Key verse:**“Those who inherit Paradise will abide therein eternally.” (Al-Mu’minun: 11)

- **Interpretation:**Paradise is considered the highest and best level of heaven.

5. Paradise according to deeds and closeness:

- **Verses used:**{And for him who fears the position of his Lord are two gardens} Ar-Rahman: 46, {And besides them are two gardens} Ar-Rahman: 62.

- **Interpretation:**These verses in Surah Ar-Rahman clearly indicate that there are different levels of Paradise based on the degree of fear of God and closeness to Him. There are two basic Paradises, and below them are two other Paradises of lower level or type.

6. The forerunners and the companions of the right hand are distinguished in positions:

- **Verses used:**Surah Al-Waqi’ah clearly distinguishes between “those who are foremost and nearest to God” (Al-Waqi’ah: 10-11) and “those who are on the right” (Al-Waqi’ah: 27), and describes the bliss of each group differently, emphasizing the varying degrees and stations within Paradise.

7. Heaven as a comprehensive unit:

- **Understanding:**Despite the multiplicity of "paradise" and stations, the use of "paradise" with the definite article, as in the story of Adam, or when believers enter Paradise immediately after death ("Enter Paradise"), refers to a single, broad, and comprehensive entity that encompasses all these levels and stations. "Paradise, by definition, is the same in one respect," but it contains multiple stations and types. The believer moves within this single paradise between its various stations.

a summary:Paradise is not just one simple place, but rather a multitude of worlds, stations, and levels of varying bliss. The believer's journey begins with the "Paradise of Refuge" in Barzakh and continues with ascension through the levels of "Paradise" in the final afterlife, arriving at the highest "Paradise," each according to their faith, deeds, and closeness to their Lord. This multiplicity and diversity is a manifestation of God's justice

and grace, and a constant incentive for believers to compete in good deeds to reach the highest stations.

2.13 Paradise: A sensual embodiment or an existential manifestation?

A journey through the verses of promise.

(Introduction: The duality of the Qur’anic description of Paradise)

When the Holy Quran describes Paradise, it uses language rich with sensory details that delight the soul and captivate the heart, but it also hints at realities that transcend the physical. This article explores how contemplatives have dealt with this duality and how specific verses have been used to understand the nature of bliss.

1. Direct Sensual Bliss: A Realistic Divine Promise (Based on the Interpretations of Amin Sabry, Firas Munir, and Common Understanding):

- **Rivers, fruits and dwellings:**Show verses such as: “The parable of Paradise...in it are rivers...” (Muhammad: 15), “its fruits are within easy reach” (Al-Haqqah: 23), “and pleasant dwellings in gardens of perpetual bliss” (At-Tawbah: 72).
 - **comment:**Emphasizing that these descriptions are understood as tangible material realities in the afterlife, with "scientific" or surprising details (non-polluting water, similar fruits with different tastes, dwellings like countries, etc.). (Here, details from Amin Sabry's explanations of the nature of these elements could be included.)
- **Clothes, adornments, and pure spouses:**Show verses such as: “They will be adorned therein with bracelets...” (Al-Kahf: 31), “And they will have purified spouses therein” (Al-Baqarah: 25).
 - **comment:**Bliss encompasses physical, aesthetic, and relational perfection. (Here, we can refer to the various interpretations of the houris and virgins discussed in Article 5, along with references to the proponents of each view.)
- **A life without worldly troubles:**Evidence from verses that negate headaches, bleeding, idle talk, and excretion, and that regenerate creation without aging. (Interpretations by Amin Sabry).

2. Bliss as an existential state and divine closeness

- **Symbolic rivers:**How can the rivers of Paradise be understood as a flow of divine knowledge, wisdom, and spiritual knowledge?
- **The fruits of certainty and knowledge:**How do low-hanging fruits symbolize the ease of reaping the fruits of faith and good deeds?
- **The dwellings of tranquility and the stations of awareness:**How do dwellings and rooms indicate states of spiritual dwelling, closeness to God, and levels of spiritual advancement?
- **The garment of piety and the adornment of the soul:**How clothing and adornment symbolize adornment with virtues and the light of insight.
- **"Earthly paradise":**Emphasizing that this existential state of bliss begins in this world for those who follow guidance.

3. Integration of the sensory and existential in heaven:

- In conclusion, the bliss in Paradise is comprehensive, satisfying the body, soul, mind, and heart alike. The sensory descriptions are not merely material pleasures, but rather the embodiment of the perfect existential state of closeness and contentment.

(Transition: Just as Paradise has degrees and types of bliss, Hell also has levels and types of torment.)

2.14 The levels of Hell and the types of torment: from the “lowest” to the “greatest” and from “scorching” to “burning”

The Holy Quran presents a terrifying and multifaceted picture of the torment of Hell, not as a homogeneous entity, but rather as layers, levels, and different types of pain and suffering. This article explores how contemplatives have understood this gradation and diversity of torment, based on specific verses.

1. Direct physical torment: a severe divine threat (based on the interpretations of Amin Sabry, Firas Munir, and the general understanding):

- **Fire and its flames:**Verses such as: “The fire of Allah, kindled, which ascends over the hearts” (Al-Humazah: 6-7), “Their faces will be scorched by the fire” (Al-Mu’minun: 104).

- **comment:**Describing the intensity of fire and its ability to reach the deepest parts of the being. (Firas Munir distinguishes between "scorching" as a superficial effect and "burning" as an intense proximity. Amin Sabry focuses on its effect on the brain.)

- **Hot water and bad food:**Verses such as: "And they will be given to drink scalding water, which will tear apart their intestines" (Muhammad: 15), and the description of Zaqqum and Ghaslain.

- **comment:**Torment includes harmful food and drink. (Amin Sabry uses the term "cutting of the intestines" as evidence of its presence in the afterlife.)

- **Skin regeneration for continued pain:**Verse: "Every time their skins are roasted through, We will replace them with other skins..." (An-Nisa': 56).

- **comment:**Affirmation of the permanence of the sense of sensory torment through renewal.

- **Chains, shackles and whips:**Description of the instruments of torture and humiliation.

- **Circumambulating between Hell and the boiling water (Amin Sabry):**Verse: "They will circulate between it and scalding water, constantly." (Ar-Rahman: 44)

- **comment:**Torment may be movement and transfer between different places of torment.

2. The Graduation of Torment and its Stages (Firas Munir and Muhammad Shahrour):

- **Lesser torment vs. greater torment:**Verse: "And We will surely make them taste of the lesser punishment short of the greater punishment..." (As-Sajdah: 21).

- **comment:**There are levels of torment, the "lowest" may begin in this world or in Barzakh.

- **Hell, hellfire, and hellfire:**Distinguishing between these terms as different degrees or places of torment. (Firas Munir).

- **"Roses" of fire:**The approaching stage that precedes escape or actual entry. (Firas Munir).

3. Torment as an existential state and distance from God:

- **Fire of the veil and distance:**I see that fire symbolizes the veil from seeing the truth and distance from God's mercy.
- **The pain of shame, regret and sorrow:**The psychological and spiritual suffering resulting from facing the truth of oneself and one's actions.
- **"Earthly Hell":**The misery and psychological and intellectual distress that those exposed to it experience in this world.

4. Eternity in Hell: Permanence or a Possible End? (A Discussion Between Viewpoints):

- **Verses of eternal eternity:**“And they will not come out of the Fire.” (The prevailing understanding, Amin Sabry, and Firas Munir for certain groups).
- **Verses of exception by will:**“Except what your Lord wills.” (Hud: 107) (Muhammad Shahrour’s interpretation, which opens the door to the non-eternity of Hellfire for everyone).
- **The debate on divine justice and mercy in the context of eternity.**

(Transition: After reviewing Heaven and Hell, we follow the soul’s journey through these worlds as depicted in the verses relied upon by the contemplatives.)

2.15 Colors of Divine Manifestation: Symbolism and Connotations of Colors between Heaven, Hell, and the States of the Soul

Introduction: Beyond Visual Description - Colors as a Symbolic Language of the Qur’an

Colors are an integral part of the fabric of life and existence, shaping our experiences and influencing our emotions. The Holy Quran, this miraculous divine statement, has not neglected to pay special attention to colors. Their mention therein transcends mere superficial visual descriptions, carrying profound connotations and symbolic meanings closely linked to the various states of humankind, from spiritual tranquility to psychological turmoil, from the promised reward in the afterlife to the majesty and dazzling diversity of divine creation in this world. The word "color" appears seven times

in the Holy Quran, a subtle reference to the seven colors of the spectrum in which the Creator's power is manifested. The Quran also discusses six primary colors by their explicit names, weaving contexts around them that hold within them secrets and meanings. This article aims to delve into this Quranic world of colors, explore the profound connotations of these colors, and how they are closely linked to the concepts of Heaven and Hell, and to the states of the human soul on its journey between them.

Section One: Colors of Light, Good News, and Bliss: Manifestations of Purity and Life

When the Qur'an speaks of states of contentment, acceptance, and good reward, colors that evoke radiance, joy, and tranquility often emerge. These colors reflect inner purity and a beautiful outcome, promising a future brimming with life and joy.

1. White: a ray of purity and a symbol of good news

- White is the most important color that indicates...**Light, purity and brightness**In the Quranic context, it is the color that reflects purity of heart and soul.
- Its most prominent manifestations appear in the description**The faces of the believers on the Day of Resurrection**: “The Day when faces will turn white...” (Al Imran: 106). This whiteness is not just the color of the skin, but rather a radiance that shines on faces as a result of faith and righteous deeds, and a harbinger of salvation and victory.
- White is also associated with**By miracles and divine power**...as in the story of the hand of Moses, peace be upon him, which came out white without any defect, as a dazzling sign indicating God’s power.
- *(While carefully noting that white in some cultures may carry other connotations such as joy or even extreme sadness (the whiteness of the eyes from sadness), its Qur’anic context in describing believers remains primarily linked to goodness and light.)*

2. Green: the robe of heaven and a symbol of renewed life

- Green is the color**The color most associated with heaven and its bliss**In the Quranic statement. It is the color of the luxurious clothing of its people: “They will wear green garments of fine silk and heavy brocade” (Al-Insan: 21), and the color of their furnishings

and what they recline on: "Reclining on green cushions and finely woven carpets" (Ar-Rahman: 76).

- that it **A symbol of life, growth, fertility, vitality and activity**The color green is soothing and is said to "open the chest and dispel sadness," qualities that perfectly harmonize with the nature of paradise as a place of peace and tranquility.
- The green color is also evident in the description of **Aspects of life and development in this world**...like the land that turns green after the rain falls (and the earth becomes green) (Al-Hajj: 63), and the green ears of corn that symbolize goodness and blessing.
- The green color looks like **"The world of interior decoration for the people of Paradise"**...surrounding them on all sides, to deepen their sense of eternal bliss and beauty.

3. **Yellow (in its bright side): the sparkle of joy and the vitality of giving**

- When the color yellow is mentioned in a positive context, it appears **A bright, cheerful, and vibrant color**A prominent example of this is the description of the cow in Surat Al-Baqarah: "Indeed, it is a yellow cow, bright in color, pleasing to the observers" (Al-Baqarah: 69). This description links bright yellow to the joy that enters the hearts of those who watch.
- *(From an energetic perspective, it may be noted, with due caution, that the color yellow may positively influence some aspects of mental and physical health, which may add another dimension to understanding why it is chosen in certain contexts.)*

Section Two: Colors of Darkness, Threat, and Torment: The Embodiment of Misery and Fate

In contrast, the Holy Quran uses other colors to symbolize states of misguidance, disbelief, and bad fate, and to embody the severity of the torment and horrors of the Day of Judgment. These colors reflect the inner and outer darkness that surrounds the wretched.

1. **Black color: the membrane of disbelief and the darkness of destiny**

- The color black in the Quranic context **A symbol of darkness, disbelief, persecution, and bad consequences.**
- Its most prominent use is in describing **The faces of the unbelievers and deniers on the Day of Resurrection:** "...and faces will blacken. As for those whose faces will blacken, [it will be said], 'Did you disbelieve after your belief? Then taste the punishment for what you used to disbelieve.'" (Al-Imran: 106) It is important to make the subtle linguistic distinction indicated by the sources between "black" (of inherent black nature) and "blackened" or "blackened" (affected or affected by blackness). The Qur'anic description here is "blackened" and "blackened," indicating that this blackening is the result of their actions and disbelief.
- It is also mentioned in the description of some mountains that some of them are: **Black crows** (Fatir: 27), meaning extremely black and dark, which is a description of the strength of color in natural creation, and it may also carry a suggestion of terror or severity.
- *(Although the color black may carry other meanings in color science or some cultures, such as sovereignty or power, its Qur'anic context in describing the fate of the unbelievers remains associated with negative connotations.)*

2. Blue color ("blue"): a sign of panic and intense threat

- The color blue appears in the Qur'an with a specific and powerful meaning in the context of describing the state of criminals on the Day of Resurrection: "And We shall gather the criminals that Day blue-eyed" (Ta-Ha: 102). The word "blue" here is not merely a description of eye color, but rather carries... **Multiple and harsh connotations** Reflects the intensity of the horror and suffering they face:
 - May refer to **extreme thirst** Which afflicts them.
 - It may express **hatred and loathing** That appears in their faces and eyes.
 - Or **blindness** Who might hit them.
 - Or even **physical deformity** As the appearance of blue veins from the severity of distress and harm.

- Some linguistic interpretations indicate that it may mean increasing the area of the skin to increase the torment, or entering the fire with force and difficulty.

- With these meanings, the color blue in this Quranic context becomes **A symbol of disobedience, and a sign of the hateful world and persecution that awaits criminals.**

3. The color red (in the context of threat and cosmic transformation):

- While the color red is explicitly mentioned in the description of the variety of colors of the mountains as a sign of creation (...and red of varying colors...) (Fatir: 27), it acquires a stronger meaning in the context of the horrors of the Day of Resurrection.

- The Qur'an describes the sky on that day as "a rose-colored like oil" (Ar-Rahman: 37). "Oil" is interpreted as red leather or something very red, and the word "rose" (not a multi-colored flower) may specifically refer to the fiery red color.

- This description depicts **A major global event and a huge transformation** The color red is associated with intensity and radical changes that precede the final outcome.

Section Three: Other Colors and Diverse Meanings: The Mosaic of Creation and Life

In addition to the primary colors that carry direct connotations of bliss or torment, the Holy Qur'an abounds with other color references that describe the diversity of creation, the stages of life, and even some subtle psychological states, painting for us a color mosaic that reflects the richness of the divine message.

1. Yellow: Between the radiance of joy and the withering of endings (completion and deepening)

- **The bright and lively side (discussed earlier):** Emphasizing its role in bringing joy (the yellow cow), and its being a radiant color that indicates vitality and activity.

- **Endings and harvest side:** In contrast, yellow also comes as a color that indicates **Completion of the stages and the beginning of the transition towards the end** It is the color of the ears of corn when they are ripe and ready for harvest, and the color of the plant that turns yellow after its green color, indicating its dryness: "Then it swells and

you see it yellow; then He makes it into debris” (Az-Zumar: 21). It also refers to the “bright faces” on the Day of Judgment, which may carry the meaning of radiance and light, but it may also carry a color connotation that tends toward yellowing as a result of a specific condition or as a sign of a certain stage.

- **Significance of illness or cunning (in colloquial language):** Although not a direct Quranic reference, some sources indicate that yellow in colloquial language may be associated with illness (yellow face) or deceit and trickery (yellow press), demonstrating how a single color can carry multiple and contradictory meanings depending on the context.

2. The Colors of Fruits and Food: Signs of Diversity, Sustenance, and Joy

- The Holy Quran mentions fruits of “various colors” as clear evidence of God Almighty’s power and the diversity of His wonderful creation: “And of the palm trees and grapevines and of all the fruits. Indeed in that is a sign for a people who give thought.” (An-Nahl: 11) – with a general reference to the diversity of fruits.

- Looking at these diverse colors of fruit (red, yellow, green, purple, etc.) is required of believers as part of contemplating God's creation, and is in itself a source of comfort, tranquility, and joy, and may have a positive effect on the body's organs, as some visions related to energy science indicate.

3. Other colors in specific contexts (noting that some are not mentioned by their explicit name but are understood from the context or energy-related interpretations):

- **Golden color:** Although not explicitly mentioned as a color, the description of gold in heaven (bracelets, plates) carries connotations of luxury, value, and eternity. Some sources associate it with cosmic energy, a state of purity, and high spirituality.

- **Violet:** In the context of energy science, it is referred to as the highest color of the spectrum and the most refined type of energy. It affects the upper forehead (forehead chakra), opens horizons of thought, and is associated with increased spirituality. It is not mentioned as a color name in the Quranic text directly in the verses presented, but is mentioned as a concept in the context of interpreting verses related to energy.

- **Orange:** It is also referred to in the context of energy science as having an effect on the intestinal area, and orange foods are recommended for those with problems in that area. It is not mentioned as a color name in the Quranic text directly in the verses presented, but it is mentioned in the context of interpreting verses related to foods and the effect of colors on the body.

4. Using the word "colors" to mean types and shapes:

- It is important to note that the word "colors" in the Qur'an is not always limited to sensory colors, but may sometimes be used to mean "types," "shapes," or "varieties."
- Especially in the context of discussing torment, some sources have spoken of the "varieties of psychological torment" that the people of Hell suffer. What is meant here is the variety of forms and types of psychological suffering (such as reprimand, neglect, humiliation, regret, disgrace, and God's hatred of them), and not necessarily the physical forms of torment.

Section Four: Colors as a mirror of psychological states and manifestations of existence

The Qur'anic statement transcends the use of color as a sensory description or classification of creation, transforming it into an accurate mirror that reflects the inner states of the human soul and embodies the manifestations of major concepts such as heaven and hell in our earthly reality before their full manifestation in the afterlife. This profound connection between color and existential states is one of the secrets of Qur'anic eloquence.

1. Colors as a language of emotions and spiritual states:

- As we have seen, it is related **whiteness** With the inner light, purity, and spiritual clarity of the believer, it is the "color" of reassurance and good news.
- And is related **Blackness** With the darkness of disbelief, misguidance, and despair that engulfs the heart of the exhibition. It is the "color" of hijab and misery.

- **But greenery** It is not just a natural color, but a symbol of renewed spiritual life, psychological comfort, and the peace of mind that the believer finds in the embrace of divine closeness. It is the "color" of earthly paradise.
- **and Blue** The gloomy faces of criminals are not just a physiological change, but rather an embodiment of a state of terror, panic, and spiritual thirst.

2. Manifestations of earthly heaven and hell through colors:

- When we speak of "earthly paradise" as a state of inner peace, knowledge, and light, bright colors (white, green, bright yellow) become symbols of this state. For the believer living in this inner paradise, the "colors" of his spiritual and psychological experience shine.
- When we speak of "earthly hell" as a state of distress, blindness, and anxiety, dark colors (black, gloomy blue) become symbols of this suffering. The exhibition, which oscillates within this inner hell, is tinged with the "colors" of its spiritual experience, characterized by darkness and gloom.

3. Continuity of color connotations across the stages of existence:

- The "colors" of the soul that are formed in this world do not disappear with death, but rather continue and become more evident in the intermediate world. A white face begins its whiteness here, and a black heart begins its blackness here.
- On the Day of Judgment, these colors will be the distinguishing mark that distinguishes the people of Paradise from the people of Hell. **The final manifestation of the inner state** Which every soul has chosen and strived for.

Conclusion: The secret of colors in the Qur'anic statement and the depth of their existential connotations

A review of the connotations of colors in the Holy Quran reveals a "secret" of its miraculous eloquence. Colors here are not merely superficial pigments perceived by sight, but rather symbols charged with meaning and eloquent means of expression, closely linked to the profound states of the human soul, the nature of reward in the afterlife, and the greatness and diversity of divine creation.

Understanding these color connotations adds another layer of depth to contemplation, enabling us to view the Quranic text with a more discerning eye, more aware of its beauty and secrets. From the green of Paradise, symbolizing life and bliss, to the blackness of the faces of the unbelievers, reflecting the darkness of destiny, and from the whiteness of the faces of the believers, radiating light, to the blue of the criminals, embodying terror and threat, the colors in the Quran remain a testament to unparalleled eloquence and endless wisdom. It is a call for us to color our lives with the colors of faith, piety, and righteous deeds, to strive toward "earthly paradise," whose shadows begin here and whose lights are completed in the afterlife, and to avoid "earthly hell," whose sparks begin here and whose flames rage there. It is a beautiful divine language, awaiting attentive hearts and reflective minds to unlock its treasures.

2.16 The journey of the soul: from this world to the intermediate realm, to the Resurrection, and then to the eternal destiny.

Through various interpretations and contemplations, Quranic verses take us on an amazing journey of the soul and spirit after they leave the body. This article traces this potential path, drawing on the verses cited by the contemplatives we reviewed, to form a comprehensive picture of the various stages of existence.

1. Worldly life: the abode of trial and work and the beginning of existential manifestations.

- Verses: Verses of obligation, and description of "worldly paradise" and "worldly hell" as I mentioned previously.

2. Death and Transition: "Taste of Death" and "The Souls Die".

- Verses: "Every soul will taste death," "Allah takes the souls at the time of their death" (Az-Zumar: 42).

- **comment:** Focus on the fact that death is a severance of connection, not annihilation, and that the soul is taken and preserved.

3. Barzakh (the other world): awareness, meeting, trial, and initial reward.

- **Awareness and society:**“Alive with their Lord, receiving provision.” (Al Imran: 169)
- **Trials and Questioning:**{And We test you with evil and with good as trial} (Al-Anbiya: 35), {That Allah may distinguish the evil from the good} (Al-Anfal: 37).
- **Initial Reward (Paradise of Refuge/Lower Punishment):**{For them are the Gardens of Refuge} (As-Sajdah: 19), {And We will surely make them taste of the nearer punishment} (As-Sajdah: 21).
- **Possible nature (water signs?):**Verses on "The Meeting of the Two Seas," "The Barzakh," "The Sinking and Hellfire." (The critical and spiritual interpretation of Firas Munir's approach.)

4. "Roses" of Hell and salvation for the righteous.

- The verse: “And there is not one of you except he will pass over it... Then We will save those who feared God...” (Maryam: 71-72). (Interpretation by Firas Munir).

5. Judgment Day: Resurrection, Accountability, Scales, and Witnesses.

- Verses: (Verses of the blowing of the trumpet, the gathering, the placing of the record, the just scales, the testimony of the limbs).

6. Final destiny: eternity in heaven or hell.

- Verses: (Verses describing eternity in Heaven and Hell, and the difference between the fates of the two groups).

2.17 The Soul in the Balance: Who is Responsible for the Torment? And What is Its Purpose?

On our journey through understanding Heaven and Hell, a fundamental question arises: Who receives this bliss or that torment? Is it the mortal body, the immortal soul, or another entity? And what is the ultimate purpose behind the system of reward and punishment, especially with regard to Hell? The Holy Quran provides us with precise and profound answers when we contemplate its verses related to the soul and spirit.

1. Spirit, Soul, and Body: A Necessary Distinction

To understand who suffers or enjoys, one must distinguish between the basic components of the human being as indicated by some Qur'anic readings (such as Amin Sabry's perspective):

- **The body (Jasad):** It is the material compound, the mortal vessel that dissolves and returns to dust after death. It is affected by pain and sensual pleasure during this worldly life, but it is not the place of judgment or final immortality in its worldly form.
- **Spirit (Rooh):** It is a divine "order" or law, a breath of God's command, and the secret of life activated when the soul connects with the body. The soul is not the one that suffers or is blessed, nor is it the seat of conscious awareness, choice, or responsibility in the direct sense. It is a fundamental vital force.
- **The soul (Nafs):** It is the essence of the conscious human being, the center of perception, feeling, will, and choice. It is the one who "tastes" death by separating from the body, and it is the one who "takes his life" and is preserved with God. The soul is the one who is questioned and held accountable for the good and evil it has done. It is the entity that transitions through the various stages of existence, from this world to the intermediate realm and then to the afterlife. Some interpretations view the soul as living electromagnetic waves produced by the brain that carry the entire human record.

2. Who is responsible for the actions and who is being punished?

- **The soul is the place of responsibility:** Since the soul is the center of consciousness, will, and choice, it is the soul that is held accountable for its actions. The Qur'an affirms: "Every soul is a pledge for what it has earned" (Al-Muddaththir: 38) and "It shall have what it has earned, and it shall bear what it has committed" (Al-Baqarah: 286).
- **The soul is the one who receives torment (or bliss):** Since the judgment falls upon the soul, it is its destiny to experience torment or bliss. Even if there is an afterlife incarnation or body, it is the conscious soul that experiences this torment or bliss. The verses describing Hell explicitly state that it is the soul that faces this fate (e.g., "The Day every soul will come disputing for itself, and every soul will be fully compensated for what it did, and they will not be wronged" - An-Nahl: 111).

- **"Hell" as a state of the soul:**As we have seen in previous articles, "Hell" can be understood not only as a physical place, but as a **axistential, psychological and spiritual state**From misery, pain, and distance from God, it is a state that the soul experiences as a result of its wrong choices and turning away from the truth.

3. What is the purpose of torturing oneself in Hell?

Understanding the purpose of torment requires going beyond the superficial view that it is merely revenge. The Qur'an provides us with clues to deeper purposes:

- **Achieving divine justice:**Punishment is a requirement of divine justice and a deserved recompense for disbelief, injustice, and corruption. "And your Lord does not wrong anyone" (Al-Kahf: 49). Those who believe and do righteous deeds cannot be equal to those who disbelieve and commit corruption. Punishment is a manifestation of the results of human free choice.
- **Revealing the truth about oneself and one's actions:**A significant part of the torment of Hell, especially in its early stages or in the intermediate realm, is confronting the soul with the truth of its actions and intentions, which it had been concealing or ignoring. This revelation in itself is painful, yet it is necessary to realize the gravity of what has been committed. "On the Day every soul will find present what it has done of good and what it has done of evil, it will wish that between it and that was a great distance" (Al Imran: 30).
- **Purification (for some groups?):**Some commentators believe that the punishment for some disobedient believers may have a purifying aspect, removing the traces of sin before they enter Paradise. (This is a controversial and detailed point, but it is discussed.)
- **Showing the seriousness of sin and its consequences:**The description of the torment in Hell, even if it is temporary for some, is a stern warning and a statement of the seriousness of sin and its dire consequences, to serve as a deterrent to those in this world and a lesson to those who witness it.
- **Realization of the universal law of retribution:**Just as there are cosmic laws that govern the material world, there are divine laws that govern the world of retribution. Punishment is the natural and inevitable consequence of certain behaviors, just as illness may be a natural consequence of neglecting one's health.

- **It is not an end in itself for God:**The important thing to emphasize is that God Almighty is independent of the worlds and has no need to torture anyone for the same reason. Torment is a consequence of the actions of His creation, not an independent divine purpose. God's mercy precedes His wrath, and had He willed, He could have guided all people, but He intended for them to have freedom of choice and responsibility.

4. The difference between the soul and the spirit in the context of torment:

- **self:**It is the self that has "tasted" death, that is held accountable, that experiences torment or bliss. It is the conscious "ego" that holds the record of deeds, feelings, and thoughts.

- **the spirit:**It is the divine "secret of life." Upon death, the soul separates from the body, and God "takes" the soul. The spirit either returns to its Creator or is redirected according to divine will. The Qur'an does not directly mention the torment of the "soul" in the sense that the conscious "soul" responsible for its choices is tormented. The torment is connected to "the soul for what it has earned."

a summary:

The one who is tormented in Hell (or enjoys himself in Paradise) is **self**...the essence of a conscious and responsible human being. The goal of this torment is not merely revenge, but rather the realization of divine justice, the revelation of the true nature of the self and its actions, the demonstration of the gravity of sin, and the fulfillment of cosmic laws of retribution. As for the soul, it is a divine command and the secret of life, its nature and function distinct from the self, which is the subject of obligation and retribution. Understanding these subtle differences is essential for a balanced and profound understanding of the realities of existence between this world and the hereafter.

2.18 List of Quranic verses that were relied upon

Or refer to it in the attached texts related to the description of Heaven and Hell, their characteristics and their people.

First: Verses related to the description of Paradise and its delights:

1. Indeed, We created man in the best stature. At-Tin: 4

○ :The afterlife body maintains the basic design of head, hands... for the “best constitution” of the earthly.

2. And We sent down from the sky pure water. Al-Furqan: 48

○ :Paradise water is pure and clean and does not require kidney filtration.

3. “The description of Paradise, which the righteous have been promised, is that there are rivers of water unpolluted, rivers of milk whose taste never changes, rivers of wine delicious to those who drink, and rivers of pure honey...” Muhammad: 15

○ A sensual description of the delicious and pure rivers of Paradise. Sabri also uses them to indicate the presence of a beneficial bacterial system for wine.

4. “Immortal youths will circulate among them, with cups and pitchers...” Al-Waqi’ah: 17-18 / Al-Insan: 15-16

○ :The presence of servants circling around with the drink wrapped around them is an explanation for circling.

5. “On couches, observing.” Al-Mutaffifin: 23 and other verses

○ :Description of the people of Paradise sitting in luxury on couches.

6. Its fruits are within easy reach. Al-Haqqah: 23 / Its fruits are made accessible. Al-Insan: 14

○ Description of the ease of picking the fruits of Paradise because of their proximity and accessibility.

7. “Those who inherit Paradise will abide therein eternally.” (Al-Mu’minun: 11)

○ :Partial citation of the phrase "heirs of Paradise" to indicate ownership of vast areas. With reference to Paradise as the highest of heavens.

8. “And when you look there, you will see pleasure and great dominion.” Al-Insan: 20

- :The description of the great bliss and kingdom in heaven supports the idea of vast kingship.”

9. **“...and they will be given it in a form similar to it...” Al-Baqarah: 25**

- Description of the fruits of paradise that look similar but taste different, to indicate diversity and renewal.

10. **“And their clothing therein will be silk.” Al-Hajj: 23**

- :Identify the type of underwear that is close to the skin as silk.

11. **“And they will wear green garments of fine silk and heavy brocade.” Al-Kahf: 31**

- Description of outer clothing, including its types of silk and brocade, and its green colour.

12. **“They will not suffer headaches from it, nor will they be exhausted.” Al-Waqi’ah: 19**

- :Headaches and bleeding will be denied to the people of Paradise.

13. **Indeed, the companions of Paradise, that Day, will be enjoying themselves in occupation. Ya-Sin: 55**

- :The people of Paradise are described as being always busy and enjoying themselves.

14. **“And raised couches” / “And raised thrones” Al-Waqi’ah: 34**

- :“Evidence of the difference between the laws of physics and gravity. Objects lifted without support.”

15. **“On thrones, facing each other.” (As-Saffat: 44 / Al-Hijr: 47)**

- :Description of the people of Paradise sitting facing each other on their couches.

16. **“Reclining on lined couches.” At-Tur: 20**

- :Describe them sitting in a row.

17. **“On couches arranged in rows.” Al-Waqi’ah: 15 / At-Tur: 20**

- :Describe the nature of the beds and relate it to the principle of vortex motion.

18. **“There will be no fear concerning them, nor will they grieve.” Al-Baqarah: 277 and other verses**

- Description of the state of psychological and spiritual security of the people of Paradise.

19. **“...and therein is whatever the souls desire and the eyes delight in...” Az-Zukhruf: 71**

- :Evidence of the satisfaction of all sensual and psychological desires in Paradise.

20. **And they will have therein purified spouses. Al-Baqarah: 25**

- The description of the spouses of Paradise as pure and clean.

21. **“No man or jinn has touched them before them.” Ar-Rahman: 56 and 74 / Al-Waqi’ah: 36**

- The description of the women of Paradise, the Houris, or the women of this world, as virgins.

22. **“Pure mates of equal age” (Al-Waqi’ah: 37)**

- He described them as loving their husbands and equal in age.

23. **“Limiting their glances” (As-Saffat: 48 / Sad: 52 / Ar-Rahman: 56)**

- **General comment + Amin Sabry:**They lower their gaze on their husbands, which Sabry interprets as meaning intense admiration.

24. **“And fair women with large, beautiful eyes, like hidden pearls.” Al-Waqi’ah: 22-23**

- :The comparison of the houris to pearls supports his interpretation of them as crystal balls.

25. **“As if they were rubies and coral.” Ar-Rahman: 58**

- :The likening of the houris to rubies and coral supports his interpretation of them as crystalline beings.

26. **And We will marry them to fair women with large, beautiful eyes. (Ad-Dukhan: 54 / At-Tur: 52)**

- :The letter Baa is interpreted as meaning coupling or providing an interactive tool.

27. **“And they will have their provision therein, morning and evening.” Maryam: 62**

- :Evidence of the existence of a sense of time, morning and evening, in heaven.

Second: Verses related to the description of Hell and torment:

1. **The Fire of Allah, kindled, which ascends over the hearts. Al-Humazah: 6-7**

- :Evidence of the existence of the brains of the hearts in the afterlife body that is affected by fire.

2. **“And they will be given to drink scalding water, which will tear apart their intestines.” Muhammad: 15**

- :Evidence of the existence of intestines in the afterlife, and a description of one of the types of torment: scalding water.

3. **Every time their skins are roasted through, We will replace them with other skins so they may taste the punishment. An-Nisa: 56**

- :Evidence of the process of physical regeneration in the afterlife for the continuation of torment.

4. **“And the companions of the Fire will call out to the companions of Paradise, ‘Pour upon us some water or from whatever Allah has provided you.’” (Al-A’raf: 50)**

- :Evidence of the possibility of communication between the people of the two worlds, and the deprivation of the people of Hell from water and sustenance.

Third: Verses related to general concepts used in different contexts:

1. **“There is no creature on earth but that upon Allah is its provision.” Hud: 6**

- :Humans are classified as "animals" and this "land movement" characteristic may persist.

2. **“The Day you see the believing men and believing women, their light proceeding before them and on their right.” At-Tahrim: 8**

- :Maintaining gender identity as male and female with clear physical appearances.

3. **“Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask about one another.” (Al-Mu’minun: 101)**

- :The end of worldly lineages in the afterlife.

4. **“And that He created the two mates, the male and the female.” An-Najm: 45 + The concept of the afterlife**

- :The new creation in the afterlife takes place in a non-genetic, creative manner.

5. **To Him ascends good words, and righteous deeds raise them. Fatir: 10**

- :Linking words and deeds to build paradise. Deeds are for the earth and words are for the trees.

6. **“...a good word is like a good tree...” Ibrahim: 24**

- Support the idea that kind words plant trees.

7. **“And when the angels said, ‘O Mary, indeed Allah has chosen you...’” (Al Imran: 42) / “Indeed, Allah chose Adam and Noah and the family of Abraham and the family of Imran...” (Al Imran: 33)**

- Citing the selection of Mary and the family of Imran.

8. **He says, “Oh, I wish I had sent forth for my life.” Al-Fajr: 24**

- To indicate the remorse of the unbeliever and the importance of preparing for the true afterlife.

This list illustrates the extensive use of Qur'anic verses, whether to directly describe Heaven and Hell or to infer concepts and characteristics related to the life in the afterlife, the design of the new human being, and the laws of those worlds, with varying degrees of directness of inference between literal interpretation and allusive or "scientific" interpretation.

2.19 Intertwined Worlds: Angels, Jinn, and God's All-Encompassing Inclusiveness

Our journey to understand existence is not limited to our tangible material world or even the afterlife, such as Heaven and Hell. The Holy Quran opens windows onto other worlds and unseen forces that interact with and influence our world, such as angels and jinn. It emphasizes the essential truth of God Almighty's comprehensive knowledge of all things and all beings.

1. Angels: Messengers and Enforcers:

- The Qur'an describes angels as luminous beings obedient to God, with multiple functions: bearing the Throne, conveying the revelation through Gabriel, recording the deeds of humans as "honored scribes," taking souls through the Angel of Death and his helpers, and carrying out God's commands in the universe, such as inflicting punishment on people or supporting believers.
- Their role in our journey: They are with us, recording our deeds. Upon death, they take our souls. In the intermediate realm, they may question us. On the Day of Judgment, they will testify against us or give us good news. They are an integral part of the cosmic and divine order within which we live.

2. Jinn and Devils: The World of Seduction and Temptation:

- The Qur'an confirms the existence of the world of jinn, who are creatures with will and choice like humans, and among them are believers, unbelievers, devils, and their helpers.
- Their role: Satan and his soldiers seek to seduce the children of Adam and lead them astray from the path of truth through various means: temptation, embellishment, and casting doubts.
- The Challenge: Part of man's trials in this world is to resist these temptations and temptations by seeking refuge in God and adhering to the truth.

3. God's comprehensive knowledge: knowledge, power, and dominance:

- One of the central Qur'anic concepts that is emphasized, especially in the analysis of the phrase "And God encompasses the disbelievers," is that God Almighty encompasses everything in knowledge, power, and dominance.
- **Scientific briefing:** Nothing is hidden from God in the heavens or on the earth. He knows the secret and what is even more hidden, and He knows what souls whisper to Him and what hearts conceal.
- **Predestination:** God is omnipotent; nothing is beyond His power, and His will is binding. Disbelievers and hypocrites, no matter how cunning they may be, are in God's grasp and under His control.
- **Spatial enclosure in the figurative sense:** God is far removed from place, but He is with His creation with His knowledge, power, and care: "And He is with you wherever you are."
- **Significance:** This comprehensive overview is a source of reassurance for the believer, for God is with him, knows his condition, and is able to grant him victory. It is a source of threat and warning for the unbeliever, for there is no escape from God's knowledge, power, and punishment.

a summary: We are not alone in this existence. There are other worlds interacting with us, forces of good (angels) and forces of evil (devils), all of which operate under God's all-encompassing knowledge, all-encompassing power, and absolute dominance. Realizing these truths broadens our view of the universe, deepens our sense of responsibility, increases our connection to and trust in God, and makes us more wary of Satan's plots and temptations.

2.20 Al-Fajr: The Revelation of Truth and the Rise of Awareness: A New Reading of the Verse of the "Fajr Quran"

introduction:

In Surah Al-Isra, the noble verse, "Indeed, the recitation of the Qur'an at dawn is ever witnessed" (Al-Isra: 78), carries a profound call to contemplate a pivotal moment that goes beyond the mere appearance of the first rays of the sun, but extends beyond that to broader spiritual and intellectual dimensions. In this context, dawn is not merely a time

period; it symbolizes the unfolding of truths, the dawning of awareness, and humanity's transition from the darkness of ignorance to the light of knowledge.

Dawn: Beyond the Traditional Meaning

"The Fajr Quran" is often interpreted as referring to the dawn prayer, or reading the Quran during this blessed time. This interpretation is undoubtedly correct and important, but it does not fully encompass the verse's full scope. Like a deep sea, the words of the Quran hold endless pearls, and the more we delve into their depths, the more we discover new meanings that enrich our understanding and broaden our horizons.

Dawn: a symbol of revelation and clarity

In Arabic, the root word "fajr" carries the meaning of cleft, opening, and explosion. Dawn is the moment when darkness splits, light bursts forth, and the veil dissipates. This linguistic meaning is closely linked to the spiritual and intellectual significance of the verse.

Dawn, in this context, is a symbol of revelation and clarity. It is the moment when the darkness of ignorance and illusion is dispelled, and divine truths are revealed clearly and distinctly. It is the time when the heart and mind awaken, fully prepared to receive the light of guidance and knowledge.

Fajr Quran: A Recitation That Shakes the Heart and Awakens the Soul

The "Fajr Quran" is not merely a verbal recitation, but rather a conscious, contemplative reading that stirs the heart and awakens the soul. It is a reading that transcends letters and words, reaching the profound meanings contained within the verses. It is a reading that transforms into a light that illuminates the path and guides to the straight path.

Dawn: The stage of exploding facts

Dawn is the stage of "exploding truths." It is the time when darkness begins to recede, and the truths hidden deep within the soul and the horizons of the universe are revealed. It is the time when a person frees himself from illusions and assumptions and realizes the truth of his existence and his role in life.

Spiritual Purification and Ascension: The Key to Understanding

A person cannot attain this profound understanding of the Holy Quran unless he purifies his soul and heart. Purification is a continuous process of cleansing the soul of impurities and filth, enabling one to rise to a higher level of awareness and perception.

When the heart is purified, it becomes like a clear mirror reflecting the light of divine truths. When the veil is removed from the mind, one is able to see the unity underlying diversity and realize that everything in the universe is a sign of God, demonstrating His oneness and greatness.

Divine Breath: Continuity of Guidance

The divine breath into the human soul is what restores it to its luminous origin and reminds it of its original truth. This breath is not a single event, but rather an ongoing process, renewed at every moment. God Almighty recreates the human being spiritually with every breath, granting it the opportunity for renewal and advancement.

This divine breath is also a symbol of the continuity of divine guidance. No matter how much knowledge and wisdom a person attains, they still need God's light to guide them to the straight path.

Awareness of the Systems of the Universe: A Path to the Dawn of Truth

When a person contemplates the marvelous systems of the universe and realizes the precision and perfection of creation, they recognize the divine unity underlying this tremendous diversity. The universe, with all its galaxies, planets, and stars, is an open book in which the believer reads God's verses and learns of His greatness and power.

This awareness of the cosmic order leads to the "dawn of truth" in the human heart. It is the moment when humanity reshapes its understanding of life and existence based on this unified vision.

Return to Unity: The Purpose of Dawn

Man, in his origin, was in the world of light, united with divine truths. But when he forgot these truths, he became divided within himself, entering a world of multiplicity and duality.

Dawn, in this context, is a symbol of a return to unity. It is the moment when a person frees himself from internal contradictions and reconciles with himself, the universe, and God. It is the moment when darkness dissipates and the sun of truth shines in the heart.

conclusion:

The verse of the Quran, "The Dawn," is a call to spiritual awakening and attention to a pivotal moment that carries deep meanings and spiritual and intellectual connotations that transcend conventional understanding. It is a call to purification and elevation, to

contemplate God's signs within the soul and beyond. It is a call to return to unity and to recognize the truth underlying diversity. Dawn is not just a time of day; it is a spiritual state that a person experiences when their heart is illuminated by the light of guidance and knowledge.

2.21 Shadows of Heaven and Hell in this World: The Embodiment of Bliss and Torment in Our Lived Reality

Our understanding of the realities of Heaven and Hell, as presented in this series, is not limited to their being an afterlife. Rather, these realities have profound and direct "shadows" that are reflected in our worldly lives, creating manifestations of bliss and torment in our present-day reality. This worldly projection is not to diminish the importance of the afterlife; rather, it is an affirmation that God's laws of recompense and reward begin their effects in this life, and that our choices here create our worldly Heaven or Hell before the afterlife.

This worldly life may be a "life of torment" for many due to a wrong understanding of religion or distance from the facts, while

Children's fear of the torment of the grave as evidence of the "torment after death before the Day of Resurrection" created by the "human religion" or the "parallel religion."

The Challenge of Common Sense: Deconstructing Parallel Religion and Its Consequences for Islamic Thought

introduction:

The expansiveness of the Holy Quran, which represents the essence of divine teachings, invites us to deep contemplation and sincere commitment. However, disturbing trends are emerging in our contemporary world, creating a "parallel religion" that deviates from the original teachings and fuels contradictions and divisions within the Muslim community. This research explores the roots of this parallel religion and its destructive effects on Islamic thought.

What is parallel religion?

Parallel religion is not an outright form of apostasy or blatant denial of Islam, but rather an undercurrent that seeps into Islamic thought through:

- **False and fabricated narratives:**Spreading hadiths attributed to the Prophet Muhammad, peace and blessings be upon him, which contain ideas that contradict the spirit and teachings of the Qur'an.
- **Arbitrary efforts:**Providing interpretations of the Qur'an based on personal whims or self-interest, and ignoring the rules of the Arabic language and the principles of interpretation.
- **Relying on heritage:**Total reliance on inherited opinions without scrutiny or contemplation, which leads to the sanctification of individuals and sects at the expense of the divine text.
- **Cancel the mind:**Disabling the role of reason in understanding religion, focusing on blind imitation, and ignoring critical and creative thinking.

Roots of parallel religion:

Parallel debt stems from several factors, the most important of which are:

- **Ignorance of the Holy Quran:**Lack of interest in learning the Qur'an and contemplating its meanings, which opens the door to misinterpretations.
- **Sectarian fanaticism:**Fanatical bias towards a particular doctrine and preferring it over others, which leads to narrowing of intellectual horizons.
- **Influenced by other cultures:**Importing ideas and concepts from other cultures without examining them, thus confusing Islam with values that are foreign to it.

Consequences of parallel religion:

Parallel religion has dire consequences for Islamic thought, including:

- **Distorting the image of Islam:**Presenting a negative and backward image of Islam, which damages its reputation in the world.
- **Dispersion of the nation:**Stirring up conflicts and divisions among Muslims due to differences in interpretations and opinions.

- **Intellectual stagnation:**Disabling creativity and innovation in Islamic thought, and simply repeating old sayings without understanding or analysis.

- **Moving away from Islamic values:**Disregarding the highest Islamic values, such as justice, mercy, and tolerance, and focusing on formalities and appearances.

Back to the pure source:

To confront parallel religion, Muslims must:

- **Back to the Holy Quran:**Make it the primary source for understanding religion and contemplating its verses with an open mind and pure intention.

- **Getting rid of dependency:**Freedom from blind adherence to inherited views, and striving to understand religion in a way that is compatible with the times.

- **Be rational:**Using reason and logic to understand Islamic texts and get rid of myths and illusions.

- **Adherence to Islamic values:**Adhering to the highest Islamic values, such as justice, mercy, tolerance, and benevolence, and rejecting fanaticism and hatred.

conclusion:

Combating parallel religion is no easy task. Rather, it requires sustained effort, deep contemplation of the Book of God, enlightened minds, and aware hearts. Let us work together to purify Islamic thought and free it from lies and illusions, so that it may return to what it once was: a light and guidance for all humanity.

1. Embodying the earthly torment of Hell: “renewal of skin” as a symbol of intellectual and spiritual stagnation

When we contemplate the verses of torment, such as the Almighty’s saying:**Every time their skins are roasted through, We will replace them with other skins so they may taste the punishment. (An-Nisa: 56)**The afterlife dimension of physical torment is clear. However, from the perspective of Nasser ibn Dawud, who sees these truths manifested in this world, this verse has a painful worldly meaning.

Here, "skin" can symbolize the intellectual and ideological membrane surrounding a person. A person who turns away from contemplating God's verses, rejects the light of insight and wisdom, and clings to inherited or transmitted ideas without reason and reflection becomes "bound and mummified" by these ideas.

"Skin renewal" in this worldly context means:

- **Stagnation on falsehood:**Whenever he sees a glimmer of truth or an opportunity to contemplate the Holy Quran (which is not touched by light and clarity except by those who are purified in heart and mind), his old "skin" of outdated ideas and false beliefs "ripens" under the glow of truth. But instead of abandoning it, he "replaces it with another skin" – that is, he renews his adherence to his misguidance, builds new intellectual barriers, and covers his heart with coverings that prevent it from understanding ("And We have placed over their hearts coverings, lest they understand it, and in their ears deafness" - Al-An'am: 25).

- "Skin renewal" can also be defined as the insistence on following this "inherited religion" despite evidence that it is incompatible with the Quran or sound reason, thus leaving one "mummified" in one's thoughts.

- **The continuing torment of ignorance and deprivation:**This constant renewal of intellectual skins keeps him in the torment of being deprived of God's light, rendering him "deaf" to hearing the truth, "mute" to speaking it, and "blind" to seeing it. He lives in the prison of his thoughts, worshipping his whims and Satan, and is deprived of the pleasure of divine knowledge and the reassurance of faith. This is the torment of psychological and intellectual "distress," and blindness to truth.

2. General application of the descriptions of Heaven and Hell to worldly reality:

This approach to understanding "skin renewal" applies to all descriptions of Heaven and Hell:

- **Rivers of earthly paradise:**They are not only rivers of water, milk, honey, and wine, but they are also rivers of beneficial knowledge, flowing wisdom, and divine knowledge that quench the thirst of minds and hearts in this world, and make their owner live in a "paradise" of contentment and insight (as we indicated in 1.3).

- **The fruits of earthly paradise:**They are the results of good deeds, the sweetness of faith, and the fruits of certainty and knowledge that the believer reaps in his life, bringing him peace and joy.

- **Earthly Hellfire:**It is not only a fire lit in the afterlife, but also a fire of regret and remorse, a fire of anxiety and turmoil, and a fire of injustice and corruption that suffocates the individual and society in this world. It is the "misery" and "psychological and intellectual distress" experienced by those who turn away from the truth (as we noted in 1.4 and 1.7).

- **The worldly food of the people of Hell:**Zaqqum and Ghaslain are not only food in the afterlife, but they may also symbolize all the evil thoughts, gains, and relationships that feed human misery and unhappiness.

Realizing these worldly dimensions of Heaven and Hell makes us more aware of our responsibility for our choices. Every thought we adopt, every word we utter, and every action we take is either a building block for our "worldly paradise," which is a prelude to the paradise of the Hereafter, or fuel for our "worldly hell," which is the beginning of the torment of the Hereafter. This is a living invitation to contemplate the Holy Quran not merely as a history book or a prophecy of the future, but as a practical guide to a good life here and a dignified destiny thereafter.

This ignorance and deprivation is not only of divine knowledge, but also of understanding the true religion that liberates man instead of terrifying him and shackling him with illusions.

"...The 'skin' here can symbolize the intellectual and ideological membrane surrounding a person. A person who turns away from contemplating God's verses, rejects the light of insight and wisdom, and clings to inherited ideas, or what some call the 'religion of mankind' that has been passed down through the centuries alongside the Qur'an, becomes as if he is 'bound and mummified' by these ideas. As contemporary thinkers such as Dr. Muhammad al-Fayed point out, this 'mummification' with narratives and interpretations may turn 'error into reality' in people's minds, causing them to abandon the pure springs of the Qur'an.

In this worldly context, "renewing one's skin" means insisting on this "mummification." Whenever a glimmer of truth or a call to return to the Quran as the fundamental rule appears, one's old "skin" of outdated ideas "ripens," but instead of abandoning it, one "replaces it with another's skin"—that is, one renews one's adherence to one's heritage, builds new intellectual barriers, and covers one's heart with veils that prevent one from understanding. This keeps one in the torment of being deprived of God's light, rendering one "deaf" to hearing the truth, "mute" to uttering it, and "blind" to seeing it. One may even view those who call for the Quran as "devils" or "outside the folds of the faith," as Al-Fayed describes the state of those who criticize this reality.

Moving on to the finale of the series

2.22 *Shadows and Meanings: Living with the Realities of Existence Between This World and the Hereafter*

At the conclusion of our journey through "Shades of Heaven and Hell," after exploring the sensory, existential, and symbolic dimensions of these great Quranic truths, tracing the path of the soul through the stages of Barzakh and the Hereafter, and contemplating the unseen worlds surrounding us, we arrive at the core of the message: How can this knowledge change our lives today?

Talk of heaven and hell is no longer merely a description of a distant destiny; it has become a reality whose shadows are evident in our reality. "Earthly heaven" is not an illusion; it is a state of tranquility, closeness, and knowledge that can be achieved by adhering to the scales of truth and purifying the soul. "Earthly hell" is not merely a metaphor; it is the reality of misery, hardship, and the veil experienced by those who turn away from God's guidance.

Contemplating the verses about Heaven and Hell, understanding their multiple types and degrees, understanding the continuity of trials and accountability even after death, and understanding the precision of the Quranic language in describing these worlds, all of this should lead us to:

1. **Magnifying God's power, mercy and justice:**Realizing the vastness of Paradise and the limitedness of Hell, the gradual nature of reward and punishment, and the details of bliss and torment all point to the perfection of God's justice, His great mercy, and His profound wisdom.

2. **Sense of individual responsibility:**Our choices, actions, and words, even in the digital world, shape our current state of being and build our eternal destiny.

3. **The persistent pursuit of purification:**The goal is not merely to avoid punishment, but to elevate oneself and achieve the state of "earthly paradise" through knowledge, good deeds, and closeness to God.

4. **Always preparing for the future:**Death is not the end, but rather a transition to a new phase of awareness and accountability. Understanding the nature of barzakh and the afterlife makes us better prepared for this inevitable journey.

5. **Continuous contemplation:**The Qur'an is an ocean of endless wonders. Every careful reading, every deep contemplation, and every attempt to understand the text in light of the Qur'an's overall meaning and objectives opens up new horizons of knowledge and insight.

The "shadows of Paradise and Hell" extend to cast their light or fire over our lives today. Let us make contemplating these Quranic truths a beacon illuminating our paths and an incentive to strive for Allah's pleasure and Paradise, to purify our souls, and to fill our world with truth and goodness. We may be among those who live in the "shades of Paradise" here and inherit it eternally there.

3 **Section Three: The Soul in the Qur'an - The Journey of Existence, Responsibility, and Destiny**

This series aims to provide a new and comprehensive reading of the human entity as depicted in the Holy Qur'an, through an approach **Symbolic teleological reading**It is an

approach that combines precise linguistic contemplation with a deep understanding of the objectives, without falling into the trap of traditional literal interpretation or scientific experimental interpretation.

Symbolic teleological reading does not seek to interpret the Qur'anic text using the means of natural sciences or modern philosophy, but rather to...**Extracting the objectives of the Qur'anic discourse in revealing the existential structure of man**The Qur'an is not a book of science or physics, but rather a book of guidance and existential knowledge, linking the unseen and visible worlds in a symbolic language that transcends the physical appearance to the spiritual essence.

This approach is based on three main principles:

1. **Quranic symbolism:**Quranic expressions carry multiple layers of meaning, ranging from direct linguistic connotation to esoteric, intentional meaning. For example, "the heart" is not merely a physical organ, but rather the center of insight and understanding of faith.
2. **Existential objectives:**Every human concept in the Quran (such as the soul, spirit, mind, and heart) has an existential purpose that frames its relationship with God, the universe, and others. Understanding this purpose is key to overcoming the contradictions between scientific and spiritual understanding.
3. **Integration between the unseen and the seen:**The human entity can only be understood as a bridge between the worlds of command and creation. The spirit represents divine command, the body represents material creation, and between them, the soul functions as a living field of interaction between the two worlds.

With this approach, the series becomes an exploratory journey into the map of human consciousness as drawn by the Qur'an, redefining man not only as a biological being, but also as a conscious, spiritual being, carrying within him the secrets of creation and the responsibility of existence.

3.1 *The Eternal Destiny of the Soul: Heaven or Hell?*

Introduction: After the reckoning... where do we go?

After the soul stands before its Lord on the Day of Judgment, faces the book of its deeds, its limbs testify against it, and its deeds are weighed on the scales of divine justice, the time for final recompense and eternal destiny arrives. The Holy Quran clearly explains that there are two main fates, with no third option, in the final afterlife: either Paradise of eternal bliss, or the fire of Hell and painful torment. Which of the two fates will the soul end up with? What kind of life awaits it in each?

Paradise: The Destiny of the Faithful and Peaceful Soul

The soul that believed, did righteous deeds, purified itself in this life, adhered to the scale of truth, and whose scale of good deeds was heavy on the Day of Resurrection, its destiny will be eternal Paradise.

The Nature of Bliss: As we discussed in the series “Shades of Heaven and Hell,” Heaven is the abode of complete and comprehensive bliss that satisfies all aspects of the human being:

Sensual bliss: flowing rivers, low-hanging fruits, endless delicious food and drink, pleasant dwellings and lofty palaces, sumptuous clothing and splendid adornments, pure spouses... everything the soul desires and the eyes delight in.

Spiritual and moral bliss: This is the most important and supreme. A state of absolute peace (“Therein they will hear no ill speech or sinful action, but only the word, ‘Peace, peace!’” (Al-Waqi’ah: 25-26), complete security (“No fear will there be concerning them, nor will they grieve”), complete contentment, tranquility of heart, closeness to Allah Almighty, and seeing His noble face for the people of the highest ranks (which is the greatest bliss).

Immortality: The bliss in Paradise is eternal, unending, and never ends. “They will abide therein forever,” “a gift that will never end.” The believing soul attains a state of perfection and absolute, everlasting happiness.

Hellfire: The Fate of the Unbelieving, Unjust Soul

The soul that disbelieved and turned away from the truth, oppressed and spread corruption on earth, followed its desires, and whose good deeds were light and whose bad deeds were overwhelming on the Day of Resurrection, its destiny (mostly and for some groups, eternally) will be the fire of Hell.

The nature of torment: It is also a comprehensive torment that affects the soul in all its aspects:

Physical torment: a burning fire that reaches the hearts, scalding water that cuts the intestines, food from Zaqqum and Ghaslin, chains, shackles and whips, the skin being renewed to continue the pain... intense physical descriptions intended to demonstrate the severity of the punishment and deter people from it.

Spiritual and moral torment: This can be the most painful. Feelings of shame, regret, and constant sorrow; despair and hopelessness; fear and terror; unanswered cries and pleas for help; humiliation and disgrace (“Get out of here, disgraced and despised, and do not speak to Me”) (Al-Mu’minun: 108); and, most importantly, being veiled from God Almighty and cut off from His mercy.

Immortality (for some groups): The verses emphasize the eternity of certain groups (such as polytheists and stubborn disbelievers) in Hell forever: “And they will never emerge from the Fire,” “For them is an enduring punishment.” (Although there are interpretive discussions about the eternity of Hell for all its inhabitants.)

Divine justice in determining destiny:

The Qur'an repeatedly emphasizes that this fate is determined by absolute divine justice. “So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it” (Al-Zalzalah: 7-8).

No one shall be wronged, and no soul shall bear the burden of another. Retribution is a direct and inevitable consequence of man's actions and free choices in this life.

God's mercy is vast, but His justice requires that there be a reward for good and a reward for evil.

Conclusion of the sixth article: The soul at the eternal crossroads

After a long journey through this world, Barzakh, and the Day of Judgment, the soul finally stands before its eternal destiny. It had the freedom to choose in this world, and was shown the path of guidance and the path of misguidance. Now, it reaps the fruits of what it sowed and reaps the results of what it earned. Either it will go to a Paradise as wide as the heavens and the earth, prepared for the righteous, where there will be eternal bliss and closeness to the Lord of the Worlds. Or it will go to a Fire whose fuel is men and stones, prepared for the disbelievers, where there will be painful torment and separation from God's mercy. This is the inevitable fate that we must always remember on our worldly journey, as it motivates us to purify ourselves and walk the path of salvation and success. What is this path? And how can the soul be purified to deserve the Paradise of Bliss? This is what we will discuss in the next article.

3.2 Map of the Human Entity: Distinguishing and Functioning the Spirit, Heart, Soul, and Mind

Introduction: The Importance of Understanding the Components of Man in the Qur'an

When we contemplate the human journey in this existence, their responsibility for their actions, and their ultimate destiny as determined by the Holy Quran, we find that understanding the nature of the human being itself is the fundamental starting point. The Quran, in its clear Arabic, does not offer a superficial description, but rather delves into the depths of this honored being, using precise terms such as spirit, heart, soul, and self. These terms, which may seem synonymous at first glance, carry essential differences and distinct functions, as revealed by deeper contemplation. Understanding this internal map of the human being, as presented by a perspective inspired by the Quranic text (such as that of Amin Sabry), is key to understanding our inner workings and how we interact with the world of command and the world of creation. It is a necessary prelude to exploring the soul's journey toward purification or misery.

Spirit (Ruh): The Order of Life and the Divine Law of Existence

The formation of man begins with a divine breath, which is the "spirit." But what is the nature of this spirit, as indicated by the Quranic context?

Not the conscious "I": It is important to distinguish that the soul here is not the conscious self or the personality being held accountable. It is deeper and more fundamental than that.

The Secret of Life and a Universal Law: The soul is a divine command, and it is the secret of life that is placed in the embryo at an early stage (a 40-day embryo). It is the basic vital force without which no living being can exist.

Commands and Prohibitions in the Rational Human: In the context of a responsible and rational human, the soul takes on an additional and important meaning, as it refers to divine commands and prohibitions, i.e., the revelation and message of the Qur'an itself. ﴿And thus We have revealed to you a spirit of Our command﴾ (Ash-Shura: 52).

Data for the world of creation: A powerful analogy is offered: the soul is like data coming from the divine "world of command," and its effects are implemented and manifested in the "world of creation" (the body, reality). Just as a computer cannot function without data, the body cannot live a purposeful and righteous life without this soul (revelation).

Its destiny: The soul, as a divine command, is not subject to the concept of death and annihilation that befalls the body or the sinful soul. It returns to its Creator or is redirected according to divine will.

Fu'ad: the center of perception and learning (brain)

If the soul is the law and the data, then the heart is the primary processor of this data and the receiver of external stimuli. The "heart" is the human brain.

Practical starting point: It is the first organ that begins to function relatively consciously in humans, like an "On/Off" switch that begins interaction with the world.

Its main functions:

Sensory perception and direct learning: It is responsible for receiving information through the senses (hearing, sight, etc.), storing it in memory, learning languages, and analyzing things in a preliminary manner.

Habits and automatic behavior: Herein lies one of the most important functions of the heart; it is primarily responsible for forming and changing habits. It operates similarly to the principle of "gears" or wheels, whereby the repetition of a small action (small gear) gradually leads to the movement of a larger gear (habit), until the habit becomes firmly established and ingrained (postulate). This includes speaking, walking, balancing, moving, and even standing.

basic vital functions It controls vital bodily functions such as overall health, sleep-wake cycles, and even the dream world.

Initial Assessments and Quick Decisions (Forelock): The forelock (the front or highest area of the brain) is the part of the heart responsible for making quick initial judgments (truth/false, right/wrong), making initial decisions, and directly recording good and bad things.

Connection to tangible reality: The heart is our window to the world of tangible, material reality, and it deals with it directly.

Heart (Qalb): the vessel of insight, faith, and direction

While the heart primarily processes information and relates to sensory reality, the "heart" represents a deeper and higher level of awareness and perception. Its work begins later than the heart, or in parallel with it but on a different level.

Center of Deep Awareness and Insight: The heart is not just a blood pump; it is a symbol of the center of deep understanding, contemplation, and insight that transcends superficial phenomena. It is the center that derives "rightness" from events and experiences.

The home of faith and dealing with the unseen: The heart is the place where true faith resides, and it is the tool through which a person deals with the unseen world. It is the heart that receives direct revelation or inspiration (the Faithful Spirit).

Seat of Will and Intention (the Face): While the forelock in the heart issues initial decisions, the heart is responsible for the true will and sincere intention (the face and

purpose) that guide human behavior in general. Fateful decisions require a heartfelt "direction."

Repository of higher emotions: The heart is the seat of refined emotions and profound moral evaluations, such as confusion and hesitation in matters of fate (which require insight), and fear of and hope in God.

The vital mediating role: The heart plays the role of mediator between the fu'ad (the source of primary information and habits) and the nafs (the site of the final manifestation of behavior). It takes from the fu'ad what has been processed sensually, adds to it the spiritual, moral, and faith dimensions, and then "gives" or directs the nafs.

Chambered Mechanism: The heart operates with a "chambered" or priority system, processing and organizing matters based on their importance and spiritual and moral value.

Susceptibility to influence and guidance: The heart is not fixed in one state, but is susceptible to illness (doubt and hypocrisy) or deviation, but it is also susceptible to purification, healing and guidance.

Further evidence that the "heart" is the center of consciousness

- **First evidence (heart transplant):** People who undergo heart transplants do not have altered personalities, consciousness, or memories. This proves that consciousness (the spiritual soul/heart) is not in the physical organ.
- **The second evidence (the movement of the heart in the Qur'an):** The verse: "And the hearts reach the throats." The physical heart does not move from its place, but rather it is the "soul" (which resides in the chest and heart) that moves towards the "exit path" (the throat) when one is extremely afraid.
- These two pieces of evidence conclusively reinforce the distinction between the "heart" as the center of consciousness and the physical organ, and support the idea that the "soul" is the real entity that feels and reacts.

The Soul (Nafs): The entity of manifested consciousness and the seat of responsibility and destiny

The “soul” in this model appears as a distinct entity, albeit one closely linked to the body, heart, and mind.

An entity created outside the physical body: The conception of the soul as a created entity that exists outside the immediate physical body of the human being, and its existence is likened to a buoy, jellyfish, or lifebuoy that is "in front of the chest." It has various names (flashlight, raft, bumper) to reflect its various functions.

Manifestation of the higher functions: The soul is where the highest functions of the human being are manifested:

Bearer of Light (in front of the believers): She is the one who carries the light of faith and insight and illuminates the path of her owner.

The shield of protection, piety and security (security): It provides spiritual and moral protection, and achieves piety and internal security.

Window of expansion and future (tomorrow): It is the window that looks to the future, and expands its horizons with knowledge and faith.

Home of high values: It is the place of pride, empowerment, honorable competitiveness, speed in doing good, benevolence, kindness, moderation and balance.

Interaction with the heart and mind: The heart is the vital intermediary between the soul and the mind. The soul receives spiritual and moral guidance from the heart and is influenced by its state.

The place of control and prohibition of desires: It is possible to “prohibit the soul from desires” and control its desires and lusts. This requires integrated and coordinated work from the heart (by changing the programming of habits) and the mind (by directing the will and strengthening the faith-based insight).

Conclusion of the first article: The importance of this map for the soul’s journey

This subtle distinction between the spirit, the heart, the soul, and the self, and defining the functions of each, is not merely an intellectual luxury. Rather, it is a necessary foundation for understanding how human behavior is shaped, how decisions are made, and how one can strive for purification and reform. This internal map will guide us in future articles as we explore the soul's journey between obligation and choice, its reality after its separation from the body, its questioning in the intermediate realm, its ultimate destiny in Paradise or Hell, and, finally, the path to salvation and success through its purification.

3.3 The map of the human entity in the Qur'an: the spirit, the heart, the soul, and the chest

When we contemplate the human journey in this existence and its responsibilities, we find that understanding the nature of the human entity itself is the fundamental starting point. The Holy Qur'an, in its clear Arabic language, does not offer a superficial description, but rather delves into the depths of this honored being, using precise terms such as **the spirit**, **The heart**, **the heart**, **self**, and **chest**. These terms, which may seem synonymous at first glance, carry essential differences and distinct functions.

Spirit (Ruh): The Order of Life and the Divine Law of Existence

The formation of man begins with a breath of divine command, which is "**the spirit**". It is important to distinguish that the soul here is not the conscious self or the personality that is being held accountable. It is deeper and more fundamental than that; it is **The secret of life that is placed in the fetus**. In the early stage (40-day embryo), it is the basic vital force without which no living being exists. In the context of a responsible and rational human being, the soul takes on an additional and important meaning, as it refers to **Divine commands and prohibitions, i.e. the revelation and the Qur'anic message itself**. The soul can be likened to the data that comes from the divine "world of command," and whose effects are implemented and manifested in the "world of creation" (the body, reality). The soul, as a divine command, is not subject to the concept of death and annihilation that befalls the body or the sinful soul.

Fu'ad - Brain: The center of perception, learning, and habit formation

If the spirit is law and data, then **The heart** It is the primary processor of this data and the receiver of external influences. The "heart" here is **human brain** It is the first organ to begin functioning relatively consciously, acting as a human "on button."

- **Its main functions:** Responsible for receiving information through the senses, storing it in memory, learning languages, and analyzing matters in a preliminary manner.
- **Habits and automatic behavior:** The heart is primarily responsible for forming and changing habits. It works similarly to the "gear" principle, whereby the repetition of a small action (small gear) gradually leads to the movement of a larger gear (habit), until the habit becomes firmly established and ingrained (axiom).
- **Vital functions:** It controls vital bodily functions such as overall health, sleep-wake cycles, and even the dream world.
- **Initial decisions and evaluation:** The forelock (the front or highest part of the brain) is the part of the heart responsible for making quick, initial judgments (truth/false, right/wrong), making initial decisions, and directly recording good and bad deeds.

Heart (Qalb): Laboratory of Deep Consciousness, Insight, and Faith

While the heart processes information primarily and relates to sensory reality, it comes **the heart** To represent a deeper and higher level of awareness and perception. Its work begins later than the heart, or in parallel with it but on a different level. The heart is not just a blood pump, but rather:

- **Center for Deep Awareness and Insight:** A symbol of the center of deep understanding, contemplation, and insight that transcends superficial phenomena. It is the one who derives "rightness" from events and experiences.
- **Home of faith and dealing with the unseen:** The heart is the seat of true faith and the instrument through which a person engages with the unseen world. It is the recipient of direct revelation or inspiration (the Faithful Spirit).

- **Seat of will and intention (face):** If the forelock in the heart issues initial decisions, then the heart is responsible for the true will and honest intention (face and purpose) that guide human behavior in general.
- **Repository of higher emotions:** The heart is the seat of refined emotions and profound moral evaluations, such as confusion and hesitation in matters of fate, and fear of and hope in God.
- **Vital mediating role:** The heart plays the role of mediator between the fu'ad (the source of primary information and habits) and the nafs (the final manifestation of behavior). It takes from the fu'ad what has been processed sensually, adds to it the spiritual, moral, and faith dimensions, and then "gives" or directs the nafs.
- **Mechanism of operation of the organization (chambers):** The heart operates in a system of "chambers" or priorities, processing and organizing matters based on their importance and spiritual and moral value.

Al-Sadr: The Source of Leading Ideas

"**chest** In the Qur'an, it does not necessarily mean the physical chest, but rather refers to **The source of ideas and beliefs that come to the forefront, shaping behavior and thinking.** When we say "the order was issued" or "the decision was issued," we mean that the order or decision has emanated and emerged from a specific source. In this sense, "the chest" is the place from which a person's basic ideas, fundamental concepts, and deeply held convictions emerge and emerge, guiding their behavior and determining their path. In the context of the verse, "For indeed, it is not the eyes that are blind, but blind are the hearts which are within the breasts" (Al-Hajj: 46), "the hearts within the breasts" indicates that the hearts (in their broadest sense as the center of consciousness and understanding) reside within **The source of these leading ideas.**

The Soul (Nafs): The entity of manifested consciousness and the seat of responsibility and destiny

self In this model, it is a distinct entity, albeit one closely linked to the body, heart, and mind. The conception is presented that the soul is **A created entity that exists outside the immediate physical body of a human being.** Its presence is likened to a buoy,

jellyfish, or lifebuoy "in front of the chest." It has many names (flashlight, raft, bumper) to reflect its various functions.

- **Manifestation of higher functions:**It is the one in which the highest functions of the human entity are manifested: the bearer of light, the shield of protection, piety, and security, the window to expansion and the future, and the home of lofty values.
- **Control and prohibition of desires:**It is possible to “prevent the soul from desires” and control its desires and lusts. This requires integrated and coordinated work from the heart (by changing the programming of habits) and the mind (by directing the will and strengthening the faith-based insight).

The mechanism of purification and reform: the integration of the heart and mind to refine the soul

Understanding the human entity map is not an intellectual luxury, but rather a necessary foundation for understanding how human behavior is shaped, how decisions are made, and how one can strive for purification and reform. The process of reform and change begins with this functional integration among the components of the human being.

Functional sequence of formation of consciousness and behavior

- **Heart (brain):**It first begins as a “switch,” responsible for initial perception, learning, and basic habits.
- **the heart:**It comes next (with maturity and awareness), processes information more deeply, and is responsible for moral and spiritual understanding and faith.
- **self:**It finally manifests and is affected, takes from the heart, and is responsible for broader aspects of the self and its interaction with the future and protection.

The mechanism of habit formation and the role of the heart

The main person responsible for forming habits is **heart (brain)** It works on the "gears/wheels" principle:

- **Minor (commitment):** small repeated action
 - **Average (usually):** An action becomes established through repetition.
 - **Major (Muslim):** Habit becomes an essential, ingrained part that is difficult to change.
- The psychological roots of habits (the brain's clay-like nature) are explained by three root habits: the habit of deficiency (leading to attachment), the habit of inactivity (leading to procrastination), and the habit of emotion (leading to emotional attachment and anger). Understanding these roots is essential to the change process.

The role of the heart and mind in purifying the soul.

The process of purifying the soul is an integrated effort between the heart and the mind:

- **The role of the heart (brain):** It contributes to purification through its executive function (controlling habits and shifting gears), its conscious function (recognizing negative habits and weaknesses), and its supervisory role (contributing to restraining the soul from desires).
- **The role of the heart:** It contributes to purification through its guiding and moral role (providing insight and deep understanding), the motivation of faith (fear and hope in God as the strongest motivation), its supervisory role (supporting the heart in restraining the soul from desires from a spiritual and moral perspective), in addition to receiving divine guidance and directing emotions.

Conclusion:

A human being is made up of interconnected components (heart, mind, soul, and spirit), and the process of reform and purification requires an understanding of how these components work. Understanding this internal map and how they interact **the heart** As a center of awareness and insight, with **The heart** As a center of habits, and how both

processes manifest through **chest** In the forefront ideas that guides **self** It is a fundamental key to understanding human behavior and guiding it towards goodness and perfection.

3.4 Communication Mechanism (Soul > Spinal Cord > Brain): The Bridge Between the Unseen and the Seen

The hypothesis proposed regarding the mechanism of communication between the soul and the body provides a comprehensive model to explain how abstract will is transformed into concrete physical action. This model aims to bridge the gap between the world of command (intention and consciousness) and the world of creation (matter and vital functions) through three sequential, functionally defined stages:

1. Source of the command (the soul and the heart): Generator of the “unseen frequency”

It is considered **self and the heart** (In their Quranic concept as a center of intention and insight) The starting point and true leadership of the human being. This center is located in the periphery of the chest, and is the place where free will is formed and final decisions (intention and purpose) are made.

- **Psychological matter:** It is the initial order issued by the soul, and it is in a non-material form, and it is called the hypothesis. **Unseen frequency** This frequency is an abstract conscious signal that carries within it the intention of the action to be carried out, without yet being an electrochemical signal amenable to conventional physical measurement.

2. Bridge crossing and recording (spinal cord): First physical reception

It forms **neck** and what it contains **spinal cord** The critical crossing bridge between the center of intention (the chest) and the center of translation and processing (the head/brain). This crossing is not merely an anatomical pathway, but a functional turning point:

- **Physical reception:** It is considered **spinal cord** The first physical part to receive this is **Unseen frequency** "It comes from the soul. It is like an antenna that picks up the non-material signal and prepares it for the next stage.

- **bottleneck:**The neck is described as the “bottleneck” that separates the world from the **The Unseen** (The place of abstract intention) and the world **Certificate** (The place of the physical nervous order).
- **Divine Recording:**The moment this command passes through the neck/spinal cord, the “divine recording device” (the bird/book) records the psychological command, confirming and recording the human intention before it turns into physical action.

3. Processor and translator (heart/brain): converting the command into a nerve signal

The final destination of the unseen frequency is **The heart**, which is interpreted here as **brain** Human. Its primary function is to translate the command, with the brain acting as the processor:

- **Translation process:**The heart/brain converts the command from its “**Unseen traffic**” to a tangible, material sign, which is “**electrochemical nerve signal**”.
- **Issuing physical commands:**After translation, the brain issues the necessary sensory and motor commands to the rest of the body (extremities, internal organs) to carry out the original intention issued by the psyche.

Summary: The Complete Leadership Cycle

This mechanism forms an integrated leadership loop that begins with: **abstract will (soul)** ← Transferred via **Primary physical receptor (spinal cord)** ← Translates to **sensory command (brain)** ← To be embodied in **physical act** It is a clarification of the journey that a matter takes from being “unseen” to becoming “testimony” in the world of actions.

3.5 *The Heart in the Qur’an: The Center of Comprehensive Awareness and the Engine of Contemplation and Thought-Processing*

The term “heart” in the Holy Qur’an is a rich semantic treasure, which goes beyond the superficial understanding of a pulsating bodily organ, to refer to... **Center for awareness, perception, and deep understanding** For man, it is not just a blood pump, but rather an abstract concept that refers to the spiritual and moral aspect. It is the “compass of the soul” that is guided by revelation, and the “eye of the mind” that perceives truths.

This concept sparks extensive debate about its nature, especially when attempting to link religious texts with scientific understanding. While it is traditionally understood as a muscle in the chest associated with sensory emotions, a deeper functional view suggests that the "heart" in the Qur'an may refer to a center in the brain (the cerebrum), specifically what scientifically corresponds to **Limbic System**...is responsible for emotions, memory, and behavioral analysis. This argument is supported by verses such as {hearts they reason with}, where reason is considered a brain function, and by the linguistic root (q-l-b), which means to turn over and transform.

Heart: The engine of analysis, choice, and deliberation

Whether taken in its abstract or functional sense, the pivotal role of the heart is that it is "**Consciousness Laboratory**" The axis of complex mental processes.

1. Dynamics of "Thinking" (mechanism):

The relationship between the heart and contemplation is organic and vital. The heart is not a passive repository, but rather an active engine that breathes life into the process of understanding. This is manifested in its being the center of "thought-processing"; these are not random thoughts, but rather a process of reviewing, comparing, and evaluating available options. Here, the heart becomes a cognitive engine that weighs alternatives, analyzes consequences, and ultimately arrives at a "choice" of behavior or attitude.

2. The heart as the center of behavioral decision-making and faith:

Human behavior is not merely an external response; it is the result of this internal "turning over." When it is said, "And faith has not yet entered your hearts," it is not merely an emotional belief, but rather the penetration of trust and security into the core of the heart's analysis and reflection process. This entrenchment becomes a deep, unshakable "conviction," and outward behavior becomes a natural reflection of these internal convictions.

3. "Contemplation" as an application of "turning over thoughts" (the goal):

The process of "contemplation" is the ultimate application of the heart's mechanism of "turning over thoughts." Contemplation is not a superficial reading, but rather a profound

intellectual journey guided by the heart, where it "interrogates the verses" to extract their treasures. This function is manifested in numerous verses:

- **Do they not then consider the Qur'an carefully, or are there locks upon their hearts?**This verse contrasts contemplation (the function of a sound, open heart) with "locks" that prevent hearts from understanding.
- **Indeed in that is a reminder for whoever has a heart.**The living, conscious heart is the one that receives the memory, interacts with it, and draws lessons.
- **And their hearts are sealed, so they do not understand.**Understanding (deep comprehension) comes from a sound heart, and a sealed heart is unable to comprehend.
- **The Trustworthy Spirit has brought it down upon your heart.**The heart is the first vessel for receiving and absorbing revelation.

The mechanism of turning during contemplation:

The process of turning over thoughts in the heart during contemplation takes place through:

1. **Analysis of possible meanings:**Explore different meanings and do not settle for the superficial.
2. **Evidence and evidence:**Linking the verse to other verses, the Sunnah, and the context.
3. **Asking questions and problems:**Critically engage with the text in search of answers.
4. **Linking the verse to reality:**Applying meanings to extract practical lessons.
5. **Deep meditation:**Allowing the heart to interact freely to receive inspirations.

The goal of all this is to reach the "heart of the table" (a metaphorical expression), that is, to seek to reach the essence of the meanings and the core of the overall objectives that abound in the Qur'an.

Comprehensive summary: The heart as the core of consciousness

The concept of “heart” in the Qur’an is a rich and profound concept that represents **Center for Comprehensive Awareness and Cognition** For man, combining reason, emotion and spiritual insight.

The heart occupies a pivotal position as a "vital mediator" within the human entity (which includes the spirit, the heart, the soul, and the chest). It requires not only a reflective mind, but also a "sound heart" and a pure soul ({None shall touch it except the purified}), and freedom from preconceived notions.

While the link to the brain (the limbic system) offers an exciting scientific perspective, while the possibility of “metaphorical language” remains, and while modern science emphasizes the “heart-brain axis,” indicating the integration of functions rather than their separation, the most comprehensive understanding of the Qur’anic heart remains that it is the inner core in which the processes of deep understanding (fiqh), contemplation, and “dissolving” between truth and falsehood take place, and in which faith is rooted, transforming from a mere feeling into a firm conviction that guides behavior.

3.6 Manifestations of the Divine Order: A Reading into the Concepts of Water, the Throne, the Most Merciful, and the Ascension

The verses of the Holy Quran are replete with profoundly meaningful vocabulary, whose meanings transcend the immediate, apparent meanings to broader horizons of understanding and contemplation. Among these central concepts, which open a window into the divine order and its relationship to creation, are "water," "the throne," "the Most Gracious," and the verb "to ascend." Approaching these concepts from an integrated linguistic and contextual perspective reveals a close connection and a coherent cosmic vision.

Water: the source of life and a symbol of spiritual purity

The concept of "water" in the Quran is not limited to the well-known physical element, the basis of biological life, but rather extends to encompass profound spiritual and cognitive connotations. If physical water is the "origin of all living things," then there is "spiritual water" that represents the essence of beneficial knowledge, divine wisdom, and divine

guidance. This spiritual water is what quenches the soul's thirst for knowledge, purifies the heart from the filth of ignorance and misguidance, and prepares it to receive divine light.

When the Qur'an states that God "sends down upon you water from the sky to purify you thereby," it may mean more than just physical purification, but rather an inner cleansing that removes the filth of Satan and strengthens hearts. This "spiritual water" is the medium for spiritual purification and cleansing, and it is what the soul needs to live a true life, just as the body needs physical water.

"The Throne": A Symbol of Sovereignty and Cosmic Order

As for the "throne," it is often misunderstood as a physical chair. However, upon linguistic and contextual analysis, we find that the throne symbolizes absolute sovereignty, divine dominance, and the precise cosmic order established by God. It is not merely a place; it is the embodiment of divine authority and the governing laws (Sunnah Allah) that regulate the movement of the universe, from its smallest atoms to its greatest galaxies.

In the verse, "And His Throne was upon the water," we are not talking about a physical throne resting on physical water. Rather, God's sovereignty and comprehensive cosmic order (the Throne) were established and founded on the principle of "spiritual water"—that is, on a foundation of eternal knowledge, absolute wisdom, and infinite cosmic potential—even before the heavens and earth were manifested in their physical form. This means that divine order and law precede and encompass material creation.

"Ar-Rahman": The manifestation of order and law in the world of creation

The name "Ar-Rahman" is not limited to emotional mercy; rather, it is more specifically manifested in the material world of creation. If the name "Allah" is associated with the world of command, the unseen, and legislation, then "Ar-Rahman" is the name through which God's vast mercy is manifested in creating and maintaining this visible universe. This mercy is not merely an emotion; rather, it is a precise system and fixed laws that God has instilled in creation to ensure its continuity and balance.

The natural laws that govern the universe—the laws of physics, chemistry, astronomy, and biology—are essentially the "laws of the Most Gracious," or His unchanging laws. "The Most Gracious," in this sense, is the guarantor of order, harmony, and consistency in the world of

creation. He is the source of the web of connections and causal relationships that maintains the balance of the universe and prevents its chaos.

"Istawa": the system is established and stable

The verb "istawa" (to ascend) in the verse, "The Most Gracious established Himself firmly on the Throne," does not mean a physical ascension or a sitting position befitting created beings. Rather, it is an ascension befitting God's majesty and greatness, indicating the perfection of His kingdom, authority, and dominance, and the realization and stability of the divine order. It means that the divine order of creation and formation, manifested through the name "the Most Gracious," has been established, firm, and realized on this "Throne"—that is, on this comprehensive cosmic order. This stability is necessary for humanity to understand and learn from the laws of the universe, as indicated by the purpose of "that you may know the number of years and the account."

Comprehensive summary:

The concepts of water, the throne, the Most Gracious, and istiwa' together paint a comprehensive picture of the divine order. Spiritual water (knowledge, wisdom, and possibility) is the foundation upon which the throne (cosmic sovereignty and order) is established. The Most Gracious is the manifestation of this sovereignty and order in the world of material creation through fixed laws. Istiwa' is the realization, stability, and constancy of this order.

Understanding these concepts in such depth opens up horizons for us to view the universe as an open book, demonstrating the greatness, mercy, and order of its Creator. It invites us to harmonize with this divine order, to seek the "spiritual water" that purifies and guides us, and to realize that we live under the protection of a "Merciful One" who established His universe on solid foundations of truth and order. This requires us to worship God alone, acknowledging His absolute Lordship, which is manifest in every atom of this orderly existence.

3.7 *Heaven's Messages in Your Day: Understanding Direct Divine Intervention as "Data" Received by the Heart*

introduction:

In our journey to explore a deeper understanding of God, we have emphasized the importance of perceiving His providence through His fixed cosmic laws, which are a manifestation of the “data” of the world of command. But is God’s relationship with His creation limited to these general laws? Or is there a deeper interaction and direct, personal divine communication that touches our daily lives and guides our steps? The sources we have reviewed clearly indicate that God Almighty, in addition to His general laws, sends us **Direct and personal "data"** From the world of command to the world of creation, to guide us, alert us and purify us, through specific and precise mechanisms, that is **"the heart"** It is the center of its reception and primary interaction.

First mechanism: Transmitters (shells as transmitted "data")

We may experience everyday events that we consider to be passing “coincidences,” but a deeper understanding reveals that they are **"sent data"** From the world of command. They are not random events, but rather, as sources describe them, “a command paid and separated from another system to hunt you down” with a message (data) directed specifically to you. These transmitters come to “receive you a reminder” (reminder data), and this reminder has two functions and no third: either it is **"Sorry"** (data that justifies or opens a way) or **"a vow"** (Cautionary statements).

The ultimate goal of these transmitted data is to purify and advance humanity, correct our mistakes, and alert us to correct behavior. They may also be the mechanism by which we receive information about sustenance or "what we are promised." These transmitted data take various forms in the world of creation: observations, events, encounters, physical pain, psychological feelings... all of them are "data" carrying a message.

- **How to deal (the role of the heart):** The key is **Attention and alertness of the heart** The heart is **Filter and converter** The one who picks up on this scattered data in the world of creation. We must not dismiss it as mere "coincidences." The role of the heart is to attempt to recall the context of this data (Why now? Why me?), reflect on

its underlying message, and discern its source (Is it from a good or bad source?). A healthy heart responds to beneficial data and rejects harmful data.

- **Consequences of ignoring:** Ignoring this sent data (denying the messengers) leads to a cessation of its flow, and then the "billing" phase begins, where the consequences of uncorrected wrong behavior become apparent. The suffering itself may be "purifying data," and it may even reach the earthly "Day of Judgment."

The second mechanism: visions and dreams (data in the world of sleep):

The sleep and vision system is another important mechanism for receiving "**Data**" **directly from the world of command**. During sleep, when the senses are calmed and the control of the world of creation is reduced, the human soul becomes more capable of connecting with the world of command and receiving its data through the "heart." A true vision is divine data bearing a future roadmap, a warning, or good news.

- **Distinguishing between nightmares and dreams (the heart's role again):** It is the heart that distinguishes between true visions (divine revelations) and false dreams (confused revelations from Satan or the subconscious mind). The conditions of true visions we have mentioned (clarity, coherence, relative independence, and repetition) are signs that help the heart discern the source and purity of the revelations.
- **How to deal:** Pay close attention to authentic visions, record them, monitor behavior in the world of creation, and attempt to correlate it with the data contained in the vision. A conscious heart uses these data as signals to correct course. Disturbing visions are warnings, and responding to them by changing behavior may prevent a bad outcome.
- **Interpretation (Fate) as Future Data:** The story of Joseph shows how a vision can carry "data" about a future outcome (interpretation) many years in advance, and how this entire process was data of purification and cleansing for Jacob as well.

Mechanism 3: Mental Lightbulb Moments (Inspirational Statements):

They are sudden flashes of understanding or inspiration, a 'click in the head', that seem to come out of the ordinary context. They can also be understood as **Focused and direct "data"** Coming from the world of command, they penetrate the veils of the world of creation, reaching directly into the heart at a moment of clarity or need. These inspirational statements work in conjunction with the messages and visions.

Conclusion:

Direct divine intervention in our lives is done through sending **Data** From the world of command, it takes various forms in the world of creation, such as messages (coincidences), visions, and mental moments. **the heart** It is the primary tool, the "filter," the "converter," and the center for receiving, distinguishing, and interacting with this data. The heart's alertness, clarity, and ability to distinguish the source of the data and interact with it are key to benefiting from this ongoing divine communication. Responding to these heavenly messages with attention, reflection, and behavioral review is the essence of purification, salvation, and advancement in our relationship with God and in our journey as a living being.

3.8 "The Dead" and "The Dead": A Logical Analysis and Qur'anic Evidence for Understanding "Spiritual Death"

introduction:

The distinction between the terms "al-mawwat" (the dead) and "al-amoot" (the dead) in the Qur'an raises an important debate about the nature of death and life, not only in their biological sense, but also in their spiritual and moral sense. A previous discussion presented a logical analysis, supported by Qur'anic evidence, suggesting that the word "al-mawwat" has a metaphorical connotation referring to "spiritual death." This article aims to evaluate this logical analysis and Qur'anic evidence, and to offer an opinion on the validity of this interpretation.

Logical analysis of the concept of "spiritual death":

Logical analysis is based on the idea that language, especially the language of the Qur'an, carries multiple levels of meaning, going beyond the literal to the symbolic and metaphorical. Therefore, the use of words such as "death" and "life" should not be limited to a biological meaning, but can extend to include moral and spiritual states.

Logically, the concept of “spiritual death” is consistent with the Islamic idea of **The heart as the center of consciousness and faith**. If the heart is the seat of faith and spirituality, then it is logical that there would be a state of “death” of the heart, represented by the absence of faith and spirituality, just as there is a “death” of the body, represented by the cessation of its vital functions.

This logical analysis finds support in **The nature of the Qur’anic message itself**, which focuses heavily on **Spiritual and moral guidance and reform**. If the Qur’an seeks to revive hearts and enlighten minds, it is logical for it to speak of a state of “spiritual death” that requires such revival.

Supporting Quranic evidence:

The analysis is based on several Quranic evidences, most notably:

1. **The story of Abraham, peace be upon him, and “raising the dead” (Al-Baqarah: 260)**: As detailed in the previous dialogue, this analysis suggests that Abraham's question, "Show me how You give life to the dead," is not related to direct biological revival, but rather to **“Reviving dead hearts with faith”**. The general context of the story, and Abraham's dialogue with his polytheist people, indicates that his concern was focused on guiding them and bringing them out of the "death" of polytheism and into the "life" of faith. The birds that Abraham was ordered to be cut up, scattered, and then called back to life could symbolize **Dismantling false (dead) ideas and beliefs and reconstructing them with a new and revitalizing (living) understanding.**
2. **Verses describing the infidels as “dead,” “deaf,” and “blind”**: Quranic verses describe the unbelievers and the misguided with attributes such as “dead,” “deaf,” and “blind” (e.g., Ar-Rum: 52, An-Naml: 80, Fatir: 22). These descriptions cannot be understood literally in a biological sense, because the unbelievers are physically alive and can hear and see. Rather, they are descriptions **metaphorical**. It refers to **Their hearts are dead to the truth, their ears are deaf to hearing guidance, and their eyes are blind to seeing the signs of God.** This metaphorical use of “death” to describe the living supports the idea of “spiritual death.”

3. **Verses of "revival" after "death":** Other verses speak of people being "resurrected" after "death" (e.g., Al-An'am: 122). In many of these verses, the context is related to guidance and faith. "Death" here can be interpreted as **Misguidance and disbelief** and "revival" by **Guidance and faith**. This reinforces the idea that "death" and "life" can have spiritual and moral connotations.

Evaluation of logical analysis and Quranic evidence:

In my opinion, a logical analysis of the concept of "spiritual death" **Valid and convincing** and Quranic evidence **Support him strongly**. Interpreting "the dead" in some contexts as a metaphor for "dead hearts, dead faith" opens up broader horizons for understanding the Qur'an and makes it more consistent with its aims of guidance and spiritual reform.

Strengths of analysis:

- **Harmony with the objectives of the Qur'an:** The metaphorical interpretation is in line with the Qur'anic emphasis on guidance and spiritual reform.
- **Consistency with linguistic understanding:** The Arabic language is rich in metaphors and similes, and the use of "death" in a figurative sense is not unfamiliar to the language.
- **Consistent interpretation of the verses:** It provides a consistent interpretation of a number of verses that speak of "death," "life," and "resurrection," and resolves problems that may arise when adhering to a solely literal interpretation.

Points worth further consideration:

- **Contextual discrimination:** The challenge remains in **Defining contexts** in which "the dead" is used metaphorically, and in which it is used literally, this requires careful study of each verse and its context.
- **Avoid over-metaphorical interpretation:** Care must be taken not to over-interpret the metaphor so that the original literal meaning is neglected when necessary. A balance between literal and metaphorical meaning is the basis of proper understanding.

My final opinion:

I see that logical analysis and Quranic evidence provide **strong argument** in favor of a metaphorical connotation for the word "the dead," referring to "spiritual death." This interpretation does not negate the literal meaning of the word, but rather adds a deeper and richer dimension, enabling a more comprehensive understanding of the Quranic message about life and death, spirit and body, and guidance and misguidance. Adopting this interpretation contributes to renewing our understanding of religion and making it more vital and influential in our contemporary lives.

a summary:

Understanding the "dead" and "dead people" in the Holy Quran goes beyond a superficial linguistic distinction. Logical analysis and Quranic evidence invite us to explore the metaphorical and symbolic dimensions of the Quranic language and understand "spiritual death" as a true spiritual state that needs to be "revived" through guidance and faith. This deeper understanding enriches our contemplation of the Quran and makes its message more relevant and effective in our lives.

3.9 The Soul Between Duty and Choice: Man's Responsibility for His Actions

Introduction: Who is in Control? The Journey of Decision-Making Within the Human Being

Having mapped the human entity with its four components in the previous article: spirit, soul, heart, and soul, we now move on to explore the complex dynamics that govern human actions and decisions. Who is truly responsible for our choices? And how do these internal components interact to shape our behavior, for which we will be held accountable? Understanding this internal mechanism is key to realizing the extent of our responsibility and identifying points of influence in the journey of change and purification.

The heart (brain): the primary processor and habit factory

The human action journey often begins with the heart (brain), this biological supercomputer that receives and processes data from the outside world.

Primary information gateway: The heart is the primary receptor for sensory information (what we see, hear, taste, smell, and touch). It performs initial processing of this information, stores it in memory, and uses it in learning (such as language and skills).

The "Gears" Principle and Habit Formation: One of the most important and dangerous functions of the heart is its ability to form habits. As we explained, the heart operates on the "gears" principle: Repeating a small action (moving a small gear) gradually leads to the establishment of that action as a habit (moving a larger gear), until it becomes a semi-automatic behavior that requires little conscious thought. This includes our habits of speech, walking, thinking, and even our initial emotional reactions.

The forelock and quick assessments: The forelock (the front of the brain) makes quick judgments and assessments based on stored experiences and pre-programming. These initial assessments can be right or wrong and directly influence our momentary decisions.

Heart: Center of insight, conscious will, and moral direction

If the heart is the primary processor and habit maker, then the mind represents the deepest, most conscious level of decision-making.

Deep Processing and Insight: The heart receives the "outputs" of the mind (initial information, motivations for habits), but it isn't satisfied with them. Rather, it processes them more deeply, drawing on insight and moral and spiritual understanding. It contemplates the consequences of things and seeks to discern the wisdom behind events.

The seat of true will and intention (the face): The heart is responsible for the conscious will and intention (niyyah) that guide major actions and fateful choices. While the heart may sometimes operate almost automatically, it is the heart that gives an action its value and meaning through sincere or corrupt intention.

Interaction with the Unseen and Faith: The heart is a person's window to the unseen world and the seat of true faith. It is the heart that receives and interacts with divine

guidance (the Spirit/revelation), and it is the heart that feels fear of God and hope in Him. This relationship of faith decisively influences one's decisions.

The soul: the vessel of manifestation, the place of obligation, and the interface of behavior

In this model, the soul appears as a vessel in which the fruit of the interaction of the heart and mind is manifested. It is the interface through which the human being appears before the world and through which he is addressed with commands and prohibitions.

The abode of "light" or "darkness": The soul is the one that ultimately carries either the "light" of faith, insight, and good deeds (if the heart and mind are directed toward goodness), or the "darkness" of disbelief, ignorance, and disobedience.

Subject of accountability: Since the soul is the ultimate interface of action and perception, the legal obligations (commands and prohibitions) are primarily directed at it. It is the soul that will be questioned about its choices and behaviors. "Every soul is a pledge for what it has earned."

"Refraining from Desires": A shared internal battle: Desires and lusts (desires) may stem from the programming of the heart or from instinctive impulses. "Refraining from desires" and controlling these impulses is not the task of a single component; rather, it requires the combined efforts of the heart and the mind. The heart works to reprogram negative habits and replace them with positive ones (shifting gears). The heart works to direct the will toward goodness, strengthen faith-based insight, and seek God's help to resist temptations. Based on this internal struggle, the soul either responds to the call of truth or follows its desires.

The mechanism of choice and responsibility: an integrated journey

Therefore, the human choice process is not just a momentary decision, but rather the product of an integrated journey within the human being:

It begins with the heart receiving initial information and the influence of programmed habits.

The heart intervenes with insight, will, faith and moral orientation.

The psyche is influenced by this interaction and chooses its final behavior.

Responsibility falls on the human being as a whole, with all its interacting components.

He is responsible for:

Feeding his heart with useful information and training him in good habits.

Purify his heart and develop it with faith, insight and sincere intention.

Striving to control oneself and directing oneself towards goodness and obeying God's commands.

Conclusion: Freedom of will is the basis of responsibility.

This understanding of the workings of the human inner components emphasizes a fundamental truth: God has granted man freedom of choice and made these components (the heart, the mind, and the soul) instruments of this choice. Based on this freedom, full responsibility for actions arises. Programmed habits in the heart are not an absolute excuse, and fluctuating emotions in the heart are not always justifications. Both can be directed and changed through awareness, will, and the pursuit of purification. In the following article, we will explore the truth about what happens to the soul when it separates from the body, and what it means for the soul to "die."

3.10 "The Bird in the Neck" and the Mechanism for Recording Divine Action

Introduction: The Riddle of the "Neck" in the Book of Accountability

On our journey to explore the "soul" and its responsibility 11, we come across a Quranic verse that describes the mechanism of "accountability" in an amazing way: "And We have fastened every man's fate to his neck, and We will produce for him on the Day of Resurrection a record which he will find wide open." (Al-Isra: 13)

This description raises a fundamental question: Why the "neck" specifically?

Why wasn't this "bird" (work record) assigned to the "heart" (brain), the center of processing and habit formation? Or to the "heart" (soul), the center of true intention and will? Or to the "soul" (nafs), the seat of the assignment itself?

Contemplating the "map of the human entity" that we have reviewed provides us with a profound, reflective understanding of the position of the "neck" as the most precise point for monitoring and recording responsibility.

"The Neck": The Bridge Between Intention and Implementation

As the series explains, the human entity is composed of centers of awareness and centers of implementation:

1. Center of Intention and Will (the Chest): The "heart" is the center of true insight and will (face and purpose), and the "soul" is the manifested entity of consciousness located within the chest. This is where true intentions are formed.
2. Processing and Execution Center (Head): The "heart" is the "brain," the primary processor that translates commands and programs habits.

What connects these two centers? It's the "neck."

The "neck" is the physical passage and bridge (via the spinal cord) through which every command issued by the "heart and soul" must pass to reach the "heart/brain" for translation into physical action. It is the bottleneck between the world of the "unseen" (the abstract intention in the soul) and the world of the "witnessed" (the electrochemical command in the brain).

"The Bird": Observing the "Order" Before It Becomes an "Action"

And herein lies the miracle. The "bird" (the divine recording device) is not a physical device that records actions after they occur (for the limbs and organs will bear witness to that on the Day of Resurrection 12).

Rather, God knows best, it is an advanced "unseen" recording device, placed in the "neck" for a specific purpose:

It records the "psychological order" or "unseen frequency" emanating from the "soul/heart" as it passes through the "neck" on its way to the "heart/brain" to translate it.

It does not record abstract "intentions" that circulate in the heart and are not resolved (for God does not hold them accountable), but rather records the "order" in which the "soul" has made a final decision and sent it forth for execution. It records the "action" in its initial "psychological" form before it becomes a physical "action."

And We are nearer to him than his jugular vein.

This understanding provides us with an amazing understanding of the meaning of divine closeness in the Almighty's saying: "And We have certainly created man and We know what his soul whispers to him, and We are closer to him than his jugular vein" (Qaf: 16).

The "jugular vein" is a symbol of physical, bodily life, the veins and arteries that flow in the "neck" to nourish the "heart/brain".

But the "bird" (the divine recording mechanism) is even closer. It detects the "psychological command" before the "heart/brain" translates it into a neural signal that flows through the body. God's knowledge and monitoring even precede the workings of your body. He knows the "command" and records it before your neurons comprehend it or it reaches your "jugular vein."

Conclusion: Accuracy of accountability and fairness of scales

The "bird in the neck" is not a random symbol, but rather an accurate description of a scoring mechanism that ensures absolute fairness.

Recording begins with the "sending of the command" from the soul, not merely with the physical "execution of the action." This confirms that the essence of "accountability," which is the focus of the soul's journey, is based on the "conscious will" emanating from the "heart" at the moment it transforms into a "decision" to implement.

It links the "map of the inner being" (the heart, the mind, and the soul) in a close connection with the "scale" and "accounting," to confirm that God does not hold us accountable for the obsessions that linger in our hearts, but rather for what we have "committed" ourselves to and sent down our "necks" to become reality.

3.11 Death of the soul or its passing away? The reality of "tasting death" and the severance of communication

Introduction: The Decisive Moment and Questions of Fate

"The Taste of Death": The Experience of Disconnection, Not the Annihilation of the Soul

The Holy Quran uses the phrase "Every soul will taste death." To understand this verse in depth, we must return to the linguistic origin of the word "death."

Linguistic analysis of the word "death": As you noted, the digraphic root of the word "death" is "mata" (to die), a word used to mean connection with something. Adding the "waw" sound between the "mim" and the "ta" reverses the meaning, making "death" the severance of connection.

The significance of "taste of death": Based on this, the "taste of death" experienced by every soul is not an annihilation or destruction, but rather an experience of the moment of severing its connection with the earthly body and its world. "Taste" is a temporary effect; the soul experiences this severance and then continues its existence in another form.

The soul does not "die" in the sense of nonexistence: This linguistic analysis strongly supports the central idea that the soul does not perish or cease to exist merely by death.

"Death as a transitional event:

Based on the above, "death," as an event, is that decisive moment when the soul's connection to the physical body is severed. It is not the end of existence, but rather a transition from a stage in which there was a connection (with the body and worldly life) to another stage in which there is no such connection. **The earthly body: the inability of the body to face the energy of the soul**

To understand the reality of divine "death" and "passing away," we must first realize the fundamental contradiction between the two ends of the human entity in this worldly life: **physical body and conscious self.**

The body we inhabit is temporary, limited in its capabilities. It is susceptible to fatigue, illness, and old age. As for the "soul" (which contains the heart and soul, as we discussed

earlier), it is an entity with tremendous energy and unlimited ambitions. Its desires are beyond the body's capacity, and its ambitions are beyond its tolerance.

This contradiction creates a state of extreme "exhaustion" for the body. Merely meeting even a small portion of the soul's demands and energies exhausts this physical body to the point that it needs to "rest" from this burdensome soul for several hours each day to regain its health.

This "fulfillment" or "temporary interruption" necessary for the life of the body is what we call "**sleep**".

Hence, the divine "death" mentioned in the Quran is not merely a metaphysical event, but rather a physical and energetic necessity imposed by the nature of earthly existence. The body cannot permanently "connect" with the soul.

This understanding gives us new depth when we read the Almighty's words: "Allah takes the souls at the time of their death, and those that do not die during their sleep." Death during sleep (the lesser death) is a daily necessity for the body to continue functioning, while death at the time of death (the greater death) is the inevitable cessation when the body is completely unable to carry out its mission.

This contradiction also paves the way for understanding the necessity of the existence of the "body of the afterlife" (as will come in the sixth article), which is a body specially designed with abilities that are equal to the full energy of the soul, a body that is not affected by fatigue and does not need sleep.

When the verb "to die" is used in certain contexts (although the Qur'an focuses on the "taste of death" of the soul and "to pass away"), it refers to this transitional event of separation.

"Dead": an adjective for a body that has been cut off from contact (remains as it is)
(This point remains valid and consistent)

"Tofi": Completion and completion after disconnection (remains the same with a slight modification)

The Holy Quran uses another verb to describe what happens to the soul at this decisive moment (the moment of "death" as a severance of connection): it is the verb "to take." "Allah takes the souls at the time of their death..."

Linguistically, "Tawwaf" means completion or taking something completely and completely. After the soul "tastes" death (the experience of disconnection), God "takes" it, that is, He completes its existence with Him or takes it to Himself, complete and complete, with nothing missing from it.

This confirms that the severance of connection with the body does not mean a deficiency or annihilation of the soul, but rather its transition to direct divine care and preservation.

The soul as living electromagnetic waves (remains as one of the proposed explanations for the nature of the soul)

(This point can remain as one of the proposed concepts of the nature of the soul that experiences this interruption and death)

Sleep as a "minor death": a temporary disconnect (remains the same with a slight modification)

Verse 39:42 links the death of souls during their "death" (permanent severance of contact with the body) with their death during their "sleep" (temporary severance of contact). This makes sleep a daily "minor death," an experience of partial and temporary severance of contact.

...(The rest of the point can remain the same).

Conclusion: The soul remains, and the journey continues after the connection is cut off.

This careful linguistic analysis of the word "death" as a "severance of connection," and the understanding of the "taste of death" as an experience of this severance, is fully consistent with the divine concept of "recovery" of the soul. The soul does not perish when its connection to the body is severed, but is fulfilled and preserved by its Creator.

This understanding paves the way for a deeper understanding of what happens to this "deceased" soul after its connection to the lower world is severed, and how it begins its journey into the realm of barzakh, the new world of existence that awaits it. What is the nature of this world? And how does the soul experience its existence in it after having "tasted death"? This is what we will explore in the next article.

Impact on the rest of the series:

This scrutiny of the meaning of "death" as a disconnect will make the rest of the articles more consistent. When discussing:

The Soul in the Barzakh Realm: It will be clear that we are talking about a soul that has severed its connection with the earthly body but continues to exist and be conscious.

The soul on the Day of Resurrection: It will be about the soul that will be reconnected to a new body (resurrection).

The fate of the soul (Heaven or Hell): This discussion will be about the fate of this conscious entity after experiencing the severance of connection with worldly life.

3.12 The Soul in the Barzakh Realm: Awareness, Accountability, and Initial Reward

Introduction: Behind the Veil of "Disconnect"

After the soul has "tasted" death—that is, experienced the moment of severing its connection to the earthly body, and after God has "taken" it to Himself—its journey does not end. Rather, it enters a new existential phase, an intermediate world that separates our earthly life from the Day of Judgment and final resurrection: the world of Barzakh, or what some contemplatives have called "the other existence." What is the nature of this world? How does the soul experience its existence in it? Is it merely a state of slumber and waiting, or is it a world filled with events and experiences?

Barzakh: The world of consciousness, not absence

Contrary to perceptions that might view death as a temporary annihilation or a complete loss of consciousness, in-depth readings of the Qur'anic texts indicate that the soul in Barzakh remains conscious and aware.

The relationship between the world of Barzakh: This world to which a person passes after death is not a world of absolute stillness or absence of consciousness. On the contrary, the person in it is aware of what is happening and speaks and addresses his Lord. He knows that the world of this life is still ongoing, and therefore he may ask to return to it in order to do good deeds.

This is consistent with Firas Munir's vision of the "other world" as a continuous and active reality, in which there is interaction and "gathering with their Lord."

"Unveiling": A First Confrontation with the Facts

The soul's first experience in Barzakh may be the "removal of the veil" that covered its sight in this world. ﴿You were certainly in heedlessness of this, so We have removed your covering from you, and your sight today is sharp.﴾ (Qaf: 22).

At this moment, the soul is confronted with truths that it had been ignoring or turning away from: the truth of God's existence, the truth of its actions and intentions, and the beginning of realizing the consequences of its choices.

This revelation is the beginning of self-questioning, and it may be accompanied by satisfaction and reassurance for the believer, or regret, sorrow, and shame for the one who rejects.

Barzakh: The World of Sociology and Acquaintance

Souls in purgatory do not remain isolated and solitary. Sources indicate that purgatory is a world of social interaction and acquaintance.

All of humanity, from the first to the last, will gather in one place. This gathering will bring together all the dead. The source also confirms that this gathering will take place before the Day of Judgment and will continue until the Day of Judgment. He adds, "Children will gather with their fathers and grandfathers."

This aligns with the idea of "gathering before their Lord" proposed by Firas Munir. This gathering may be part of a trial and accountability, or a prelude to bliss or torment.

Initial Trial and Questioning (Fitna):

Barzakh is not just a passive waiting, but rather a continuation of the initial trial and questioning (fitna), as Firas Munir asserts.

In it, the distinction is made between good and bad (Al-Anfal: 37).

The soul may be asked about its beliefs and actions initially: "Then their only trial was that they said, 'By God, our Lord, we were not polytheists.'" (Al-An'am: 23)

The beginning of the reward: initial bliss and torment in the intermediate realm

The system of reward and punishment begins immediately in Barzakh:

For good believers: The angels say to them upon their death: "Enter Paradise." This Paradise, as the text indicates, is "the same Paradise in which Adam was," and it is "the Paradise defined by the definite article" that encompasses multiple stations and types. This is consistent with the concept of "Paradise of Refuge" (al-Sajdah: 19) as the first home of believers, or the "earthly/primary Paradise" discussed by Amin Sabri and Firas Munir.

For the wrongdoers and criminals: The angels tell them that their punishment will begin "from today." They will be cast into "the gates of Hell immediately." This punishment is described as "an earthly hell" (i.e., intermediate, limited compared to the torment of the Hereafter). This is consistent with the concept of "the lesser torment" (Sajdah: 21).

Barzakh as a barrier between the two worlds:

The Barzakh is a barrier that prevents our earthly world from mingling with the world of the deceased, even though they may be adjacent. This barrier is likened to the Barzakh between the two seas (Al-Furqan: 53 / Ar-Rahman: 20), which meet but do not transgress.

This barrier prevents souls from returning to their previous worldly life, even if they request it (as in the case of criminals).

Conclusion of the fourth article: The soul is on a continuous journey towards destiny

The world of Barzakh, as revealed by the verses and the contemplations of those who reflect, is not merely emptiness or slumber. It is a vital and active stage in the soul's journey after its separation from the earthly body. It is the world of renewed awareness, the first encounter with truths, meeting others, continuing trials and accountability, and the beginning of the initial reward of bliss or torment. It is the barrier separating the world of action from the world of final reward, but it is also the bridge that every soul crosses on its path to its inevitable destiny on the Day of Judgment. So, what will be the state of the soul on that great day? This is what we will explore in the next article.

3.13 The Soul on the Day of Resurrection: Reckoning, Scales, and Witnesses

Introduction: The Day of the Greatest Judgment and the Soul's Standing for Accountability

After the soul's journey through the intermediate world of Barzakh, that intermediate stage filled with awareness, initial questioning, and initial recompense, comes the decisive moment that humanity has always been promised and warned about: the Day of Judgment. It is the Day of the Greatest Separation, the Day of Resurrection and Revival, the day when all creation will stand, each soul for what it has earned, before its Creator for precise accounting and final recompense. So how does the soul experience this great day? What are its most important stations and the horrors it witnesses?

Resurrection and reconnection with the afterlife:

The events of the Day of Judgment begin with the blowing of the trumpet, where bodies are resurrected again, but they are afterlife bodies with a different nature that is compatible with eternity.

At this moment, the soul (which had been "dead" and preserved by God) reconnects with this recreated body. This connection is necessary for the experience of reward to be complete, both its physical and spiritual aspects.

The soul returns to recognize itself and its actions that it performed in this worldly life through this new body.

Gathering and standing for judgment:

All souls will be gathered together, each with the good and evil it carried, to the place of assembly. "And the Day We set the mountains in motion and you see the earth laid bare, and We gather them together and do not leave behind a single one of them." (Al-Kahf: 47)

Standing before God Almighty is awe-inspiring and majestic. "And you will be presented before your Lord in ranks, [saying], 'You have certainly come to Us as We created you the first time.'" (Al-Kahf: 48)

Book of deeds: A record that leaves out nothing small or great:

Every soul is faced with its book of deeds, in which the angels recorded everything it did in this worldly life, good and bad, small and great.

And the record will be placed, and you will see the criminals fearful of what is within it, and they will say, "Oh, woe to us! What is this record that leaves out nothing small or great but that it has enumerated it?" And they will find whatever they did present, and your Lord does not wrong anyone. (Al-Kahf: 49)

This book is an accurate and comprehensive testimony to all that the soul has gained.

Balance: The balance of divine justice:

Scales are set up to weigh the deeds of the servants with absolute precision and justice.

And We will set up the just scales on the Day of Resurrection, so that no soul will be dealt with unjustly at all. And if there be [anything] equal to the weight of a mustard seed, We will bring it forth. And sufficient are We as accountants. (Al-Anbiya: 47)

He whose scales are heavy with good deeds is among the successful, and he whose scales are light is among the losers.

Witnesses: The testimony of the limbs, the earth, and the angels:

The Day of Resurrection is not a day of denial or sterile debate, for the witnesses are many and decisive:

Testimony of the limbs: The skin, hands, feet, ears, and eyes testify to the soul's sins. "This Day We will seal up their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn." (Yasin: 65)

Testimony of the Earth: The land on which the soul lived bears witness to its actions.

Testimony of the Angels: The honorable recording angels present their records.

The testimony of God Almighty: He is the greatest of witnesses and the most knowledgeable of the secret and the most hidden.

The state of the soul on the Day of Resurrection: between fear, hope and terror:

The state of souls on the Day of Resurrection will differ according to their deeds in this world:

The righteous believers: their faces will be radiant, laughing, and cheerful. There will be no fear concerning them, nor will they grieve. They will receive their book in their right hands.

The disbelievers and the criminals: Their faces will be blackened and frowning. They will feel shame, remorse, and extreme fear. They will receive their judgment from their left hands or from behind their backs. "The Day every soul will come disputing for itself," trying to find a way out or an excuse, but the wrongdoers will be of no avail.

Conclusion of the fifth article: The soul faces inevitable fate

The Day of Judgment is the day of absolute truth, the day when secrets are revealed and souls are held accountable for every small and great matter. It is the day of divine justice on which no one is wronged. On this great day, the soul stands to face the record of its deeds, its limbs testify against it, and its good and bad deeds are weighed on an accurate scale. This decisive stage determines the soul's ultimate fate: either to the paradise of bliss, or to the fires of hell. What will this fate be like? And what is the nature of life in each of the two abodes? This is what we will explore in the next article.

3.14 *Self-purification: The path to salvation and success*

Introduction: The ultimate goal of human existence

Having reviewed the eternal destiny awaiting the soul in the afterlife—either Paradise or Hellfire—the most pressing question becomes: How can the soul guarantee its salvation and success and attain its Lord's Paradise? The Holy Quran provides us with a clear and direct answer: The path to this is through purification of the soul. What is soul purification? What are its mechanisms and means, as revealed to us by divine revelation and the perspective of contemplatives?

The concept of self-purification:

Linguistically, purification means purification, growth, increase, and reform.

Purification of the soul in the Qur'anic concept is an ongoing process of cleansing the soul of impurities and filth (such as polytheism, disbelief, hypocrisy, arrogance, envy, miserliness, following whims...), and developing it with goodness and virtues (such as faith, piety, sincerity, patience, gratitude, benevolence...).

The purpose of purification is to bring the soul to a state of purity, clarity, and closeness to God, thus qualifying it to enter Paradise and achieve true success. "He has certainly succeeded who purifies it, and he has certainly failed who instills it with corruption." (Ash-Shams: 9-10)

Why self-purification? It's a necessity, not a luxury:

Human Nature: The human soul was created with an innate predisposition toward good and evil: "And by the soul and He who proportioned it and inspired it with [distinction from] its wickedness and its righteousness" (Ash-Shams: 7-8). Purification is the conscious process of promoting righteousness over evil.

The nature of this world: This worldly life is a place of trial and testing, filled with temptations, doubts, and the whisperings of Satan. Without a continuous process of purification, the soul naturally tends toward ease and following its whims.

The Condition of Success: God Almighty has made success and salvation linked to the purification of the soul. It is not merely an additional virtue, but rather an essential condition for attaining God's pleasure and Paradise.

Mechanisms and means of self-purification:

Purifying the soul is an integrated process that includes all components of the human being (heart, soul, and spirit) and requires conscious and continuous effort. Among its most important means are:

Reforming thought and changing programming (the role of the heart):

Awareness of negative habits: Recognizing bad mental and behavioral habits that are deeply rooted in the heart (the major gears) and that stem from psychological roots (deficiency, stagnation, passion/fire).

Shifting gears: Consciously work to change these habits by repeating small positive actions and thoughts (moving small gears) until they replace the negative habits.

Repentance as a reform of thought: As we saw earlier, true repentance begins with reviewing and correcting the thoughts that led to the error, replacing despair with hope, and doubt with certainty.

Nourishing the heart and directing the will (the role of the heart):

Insight and Deep Understanding: Directing the heart towards contemplation and reflection on God's signs and the consequences of things, to gain insight that illuminates the path.

Strengthening faith: Deepening faith in God, fear of Him, and hope in Him, as this is the strongest motivation for purification and resisting desires.

Directing the intention (face): Focusing the intention and purpose on seeking the face of God and the Hereafter in every action.

Struggle against the self and forbidding it from desires (integration of the heart, mind and soul):

These means and attributes are a path to purification available to all, men and women, and when the Qur'an enumerates these attributes, it is addressing the human "soul" striving for advancement.

Purification requires continuous effort and struggle to "prevent oneself from desires" (And as for he who feared the position of his Lord and prevented the soul from desire, then indeed, Paradise will be the refuge) (An-Nazi'at: 40-41).

This struggle is the fruit of the work of the heart (changing habits) and the mind (strengthening faith and will) together to control and direct the motives of the soul.

Relying on acts of worship: prayer, fasting, remembrance of God, reading the Qur'an, supplication... all are essential means of purifying the heart, strengthening the connection with God, and providing the soul with the spiritual energy needed to continue the journey of purification.

Good deeds and charity: Engaging in charitable works and benefiting others purifies the soul, cleanses it of selfishness and stinginess, and brings it closer to God.

Levels of the Soul: The Journey of Ascension

The Holy Quran refers to different levels of the soul that reflect the extent of its purification and advancement:

The soul that commands evil: is naturally inclined towards evil and following whims.

The blaming soul: blames its owner for doing evil or neglecting good, and it is the beginning of awakening and return.

The tranquil soul: has reached a state of tranquility, contentment, and closeness to God through faith and righteous deeds. It is the soul that will be called on the Day of Resurrection: "O tranquil soul, return to your Lord, well-pleased and pleasing [to Him], and enter among My [righteous] servants and enter My Paradise." (Al-Fajr: 27-30)

Conclusion of the Seventh Article: Purification...the Key to the Eternal Door

Purifying the soul is not just a moral concept; it is a vital and necessary process that determines a person's eternal destiny. It is a journey that begins with reforming thought

in the heart, derives its strength from the heart's faith and insight, and is manifested in the soul's behavior and advancement. It is the path of continuous struggle against whims and Satan, and the path of relentless striving toward spiritual and moral perfection. Through this purification, the soul is transformed from being prone to evil or blaming, to a tranquil, content, and satisfied soul, qualified to enter the Paradise of its Lord and achieve salvation and eternal success. It is the key that opens the doors of bliss for us, and the shield that protects us from the torment of Hell. Will we accept the challenge and embark on the journey of purification with sincerity and determination?

3.15 Degrees of the soul: from the one that commands evil to the one that is at peace

Introduction: The Journey of Inner Ascent

Having explored the components of the human being, the mechanism of choice and responsibility, the reality of the afterlife, eternal destiny, and the path to salvation through self-purification, we conclude this series with a deeper understanding of the various states and levels that the soul can pass through on its journey. The Holy Quran, in its precise description of the human soul, does not present it as a fixed entity with a single state, but rather reveals its fluctuations and internal struggles, indicating varying degrees of ascent or decline. Understanding these levels helps us determine our position on the journey of purification, recognize the challenges we face, and the ultimate goal we strive for.

The soul that commands evil: submitting to desires

This is the lowest state of the soul, where it is subject and surrendered to the impulses of passion, desire, anger, and instinctive drives without the restraint of reason or faith.

The Qur'an refers to this situation through the words of the wife of Al-Aziz (although there are other interpretations): "And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil, except for that upon which my Lord has mercy. Indeed, my Lord is Forgiving and Merciful." (Yusuf: 53)

At this stage, the soul's compass is directed toward the satisfaction of immediate desires, and it may lead its owner to commit sins, injustice, and corruption without strong restraint. It is closer to the animal state than to honored humanity. It is the soul that has not yet embarked on the journey of true purification or has succumbed to temptation.

The Self-Reproaching: Awakening Conscience and the Beginning of Awakening

This is a higher degree than the previous one, and represents the beginning of awakening and the awakening of conscience.

The Qur'an swears by it because of its honor and importance in the human journey: "And I swear by the self-reproaching soul" (Al-Qiyamah: 2).

The blaming soul is the one that blames its owner when they commit a mistake or fall short in doing good. It is the soul that has begun to understand the difference between right and wrong, feels remorse for sin, and yearns for a better state.

The person with this soul lives in an internal struggle between good and evil motives, between the call of reason and faith and the whisperings of desire and Satan. Constant blame is a sign of a living conscience and the beginning of the path toward repentance and reform.

The tranquil soul: the serenity of closeness and the satisfaction of certainty

This is the ultimate goal that every believing soul aspires to, and it is the fruit of a long journey of faith, good deeds, purification, and struggle.

The Qur'an addresses this soul with the most beautiful call at the moment of death or on the Day of Resurrection: "O reassured soul, return to your Lord, well-pleased and pleasing [to Him], and enter among My [righteous] servants and enter My Paradise." (Al-Fajr: 27-30)

The tranquil soul is the one that finds its peace and comfort in the remembrance of God and in closeness to Him. It is reassured by God's oneness, His justice and mercy, and His promise and threat.

She is a soul satisfied with God's will and destiny, pleasing to her Lord with her deeds and faith.

It was characterized by moderation and balance, and was freed from the dominance of whims and desires, and its compass was always directed towards truth and goodness.

This soul is the one who deserves to be called to join the group of God's righteous servants and to enter His Paradise, the abode of eternal bliss.

Series Conclusion: The Soul's Journey... Towards Eternal Tranquility

The soul's journey in this existence, as depicted in the Holy Quran, is a continuous journey of challenge, choice, and striving for advancement. It begins with an innate capacity for both good and evil, and proceeds through internal struggles between the impulses of desire and the call of truth. Ultimately, it reaches either the depths of the evil-commanding soul, which has led its owner to destruction, or the pinnacle of tranquility, attaining the ultimate in happiness and closeness to God.

Our understanding of the components of our inner being (spirit, heart, soul), our awareness of our full responsibility for our choices, our knowledge of the reality of the afterlife and our eternal destiny, and our identification of the different levels of the soul, all of this should motivate us to engage in the "greater jihad": the jihad of purifying the soul.

Let this series be the beginning of a journey of deeper contemplation of the Book of God, a deeper understanding of ourselves, and a relentless pursuit of purifying our souls, cleansing our hearts, and reforming our thoughts and actions, so that we may be among those with tranquil souls, who return to their Lord, content and satisfied, and thus be among His servants and enter His Paradise. We ask God Almighty to guide us to the right path and make us among the people of success and salvation.

3.16 The Soul as Adam's First "Spouse": Reflections on the Qur'anic Discourse on the Beginning of Creation

Introduction: A question that goes beyond appearances

The article begins by posing the question: Did "your spouse" in the address to Adam necessarily refer only to Eve, or is there a deeper symbolic or interpretive dimension that refers to the human "soul" as the first "spouse" that accompanies man and forms an integral part of his being? It emphasizes that this proposition is a reflective reading that does not negate the apparent, common meaning (Eve as Adam's spouse), but rather seeks to explore additional layers of meaning related to man's internal structure and his initial struggle.

References from the Qur'anic discourse to Adam

- **Duality of speech and then its isolation:**

- Explaining the point you raised: The divine command to live in Paradise and eat from it was in the dual form for Adam and his "wife" (Al-Baqarah: 35, Al-A'raf: 19).
- The temptation of Satan also afflicted them both (Al-Baqarah: 36, Al-A'raf: 20-22).
- **Turning point:**When the responsibility for sin is mentioned directly: "And Adam disobeyed his Lord and went astray" (Taha: 121), and when receiving words of repentance: "Then Adam received from his Lord [certain] words, and He pardoned him" (Al-Baqarah: 37), Adam is mentioned alone.
- **Interpretive question:**Does this singling out of the decisive moments (sin and repentance) indicate that the aforementioned "husband" was an internal entity (the soul) subject to the influence of temptation, but that the will, decision, final responsibility, and repentance belonged to Adam (the central conscious entity)?

"And created from it its mate": meanings of proximity and derivation

- Reflect on the words of God Almighty: "He created you from one soul and created from it its mate" (An-Nisa': 1), and "And created from it its mate that he might find tranquility in her" (Al-A'raf: 189).
- **The meaning of the evidence:**The word "minha" may carry the meaning of derivation and partiality. Just as the "soul" is an integral part of the human entity, this "pair" created "from" the single soul (Adam) may symbolize this inherent internal entity, which is the "soul."

- **Housing it:** “So that he may find peace with her” – Is the first and deepest peace of mind for a person with himself and towards himself before being with an external spouse?

The concept of “spouse” of “souls” in other verses

- Reference to the verse: “And among His signs is that He created for you mates from among yourselves, that you may find tranquility in them, and He has put love and mercy between your hearts.” (Ar-Rum: 21)

- **The meaning of the evidence:** The phrase "from yourselves" indicates the depth of the connection and the shared nature. If the human spouse (woman to man or vice versa) is "from ourselves," what about the "soul" itself, which is closer to us than any other spouse? Could it be that it is the first "spouse" with whom we must achieve tranquility, affection, and compassion before seeking them from outside?

- If Adam was the first model, was his “self” his first “husband” in heaven who had to manage his relationship with him and protect him from Satan’s temptation?

The soul as a partner in the first human experience

- If the “soul” is this inner pair, then the story of Adam becomes a model of the eternal human conflict between consciousness (Adam) and the soul (which may be inclined to passion or influenced by obsessions).

- Paradise as a place of testing: It was not a test for Adam alone as an isolated individual, but for Adam and his “self” (his inner spouse) in the face of divine command and satanic temptation.

- The descent from heaven: It was not only a descent of Adam’s body, but a descent of the complex human entity (Adam and himself) to the arena of earthly accountability.

Challenges and importance of this interpretation

- Acknowledging that this interpretation does not negate the apparent meaning (Eve), but rather adds a symbolic dimension.

- Its importance lies in a deeper understanding of individual responsibility, and that the struggle with Satan begins from within, through the “soul,” which is the closest “companion” and first “spouse” of man.
- How “reforming and purifying one’s relationship with oneself” becomes the basis for reforming all other relationships, including the relationship with one’s human spouse.

Conclusion: An invitation to reflect on this reading as an introduction to a deeper understanding.

An invitation to reflect on this reading as an introduction to a deeper understanding of the nature of the human psyche and its responsibility from the first moment of conscious existence, and that managing this "inner couple" is the key to success or failure in life's journey.

3.17 The Self and the Shock of Truth: Why Do We Resist What Could Liberate Us?

Introduction: Fear of the light that reveals

On our journey toward a deeper understanding of ourselves and the realities around us, we often come across an invisible wall of resistance. We may find ourselves, or others around us, fleeing from new ideas or shocking information, even if they hold within them the seeds of our salvation and liberation. Why is there such a fear of confronting something that might undermine our heritage or shake our deeply held convictions? Why does the human "psyche" sometimes fiercely resist the light that might expose its flaws or delusions? This article seeks to explore the roots of this resistance, drawing on personal and collective experiences in confronting the "shock of truth."

The False Comfort of Familiarity: The Prison of the Golden Habit

The human "psyche," especially the "heart" (the brain), which is the habit factory and primary programming center, as we discussed earlier (in Articles 21.1 and 21.2), is naturally inclined to seek security and stability in the familiar. The beliefs we receive as children and the norms we grow up with are formed in our neurons and over time become something resembling "absolute truths." This inherited intellectual construct,

even if it is fragile or built on an unstable foundation, provides the psyche with an illusory sense of control and knowledge. Therefore, when a new reality looms that threatens this construct, the psyche feels threatened, as if the ground is shaking beneath its feet. It sometimes prefers the familiar "prison of golden habit" to a freedom that may initially seem chaotic or frightening.

The Ego and the Dignity of Illusion: Refusing to Admit Submission to Deception

It's not just a matter of fear of the unknown; it extends to include the pride of the "self" and what we might call the "ego." Discovering that one has lived for a long time clinging to a false idea, or that one has been the victim of a cognitive "deception" or a false cultural heritage, is something that touches one's presumed dignity. It's a bitter feeling of being "laughed at," and the self, by nature, resents this feeling. One finds it resisting strongly, not because the new truth is necessarily illogical, but because accepting it means admitting a previous weakness or naivety. This rejection may manifest itself in many forms: denial, belittling, attacking the bearer of the truth, or even immunizing oneself against any new information. It is a form of arrogance that blocks the light of insight, as God Almighty said about those who dispute about God's verses without authority: "There is in their hearts nothing but arrogance which they will never attain" (Ghafir: 56).

The "agony" of cognitive change: the pain of demolishing the old and building the new

The process of abandoning deeply held beliefs and embracing new ones is not simply a matter of changing a shirt. It is a profound process of cognitive and psychological "destruction" and reconstruction, a process that can be "painful" or "torturous," as some who have experienced it describe it. Imagine building a house stone upon stone for years, only to discover that its foundation was flimsy and that you must demolish it in order to rebuild on a sound basis. This effort, and this sense of loss, is what makes the soul retreat. Changing the "big gears" of the heart—those deeply held intellectual and belief habits—requires effort, patience, and constant confrontation, something the soul may prefer to avoid, content with remaining within the apparent "comfort zone."

Emotional attachment to illusion: invisible shackles

Not all resistance to the truth is based solely on intellectual considerations or self-importance. There are also deep emotional attachments that bind us to our long-held beliefs. Our love for our parents and grandparents may make us cling to what we found them adhering to, even if it contradicts clear reason or scripture. Our fear of social isolation or ostracism from the group to which we belong may make us prefer silence or acquiescence to declaring new convictions. These "emotional shackles" can sometimes be more powerful than any logical argument, because they touch upon the soul's basic need for belonging and acceptance.

The Soul as an Elusive "Husband" Afraid of the Light: The Inner Struggle for Truth

If we view the "self" as an internal "spouse," as we noted in previous reflections (article 21.12 is a future example), this "spouse" can play an evasive role in confronting the truth. It can whisper fear, embellish falsehood, and convince a person that the new light is merely a mirage, and that the familiar darkness is better and more lasting. This is the inner struggle that every seeker of truth undergoes: between the call of the enlightened mind and heart, on the one hand, and the resistance of the self, which fears that the light will expose its flaws or push it outside its comfort zone.

Conclusion: The courage to confront is the path to liberation.

The self's resistance to truth, in all its forms and motives, is a major challenge on the journey of awareness and purification. But recognizing that this resistance is natural and part of our human makeup is the first step toward overcoming it. The courage to face the "shock of truth," to endure the "agony" of cognitive change, and to sever emotional ties to illusions is the price we must pay for freedom of thought and purity of spirit. Truth, though initially shocking, is the only thing that has the power to truly liberate us and lead us to a deeper understanding of ourselves and the purpose of our existence. In this courageous confrontation lies the essence of purification that God has commanded us, which is the path to success in this world and the hereafter.

3.18 Illusions of Atonement: How the Soul Builds False Fortresses to Escape Responsibility?

Introduction: Searching for an easy way out in the labyrinth of guilt

In the human being's relentless pursuit of acceptance and reassurance, especially when burdened with sins and mistakes, the self may resort to constructing complex defensive strategies. Among these strategies is the construction of "illusions of atonement"—comforting, but often false, notions about how to erase sins or get rid of their consequences without requiring a genuine self-confrontation or radical behavioral change. This article explores how the self weaves these imaginary fortresses and how they become a haven for escaping the individual responsibility that is the essence of divine mandates.

The mechanism of building defensive illusions: when the soul decorates falsehood

The "self-commanding to evil," or even the "self-reproaching self," which has not yet acquired sufficient strength to confront the situation (as we discussed in Article 21.8), may find it extremely difficult to admit the error and fully accept its consequences. Instead, it may consciously or unconsciously seek psychological "emergency exits." This is where the "heart" (the brain) comes in, which can be programmed to adopt superficial or selective interpretations of religious texts or cultural traditions. Some aspects are exaggerated and others are marginalized, and based on this, the notion is built that simply performing certain rituals or adhering to specific symbols is sufficient to erase everything, without the need for profound internal reform. It is a process of "decorating" falsehood or easy solutions, until they appear to be the truth or the right path.

Examples of "illusory expiations": masks that conceal the reality of negligence

There are many forms of these "imaginary atonements" that the soul constructs, including what we mentioned in our previous dialogues:

- **Prayer as a "release ritual" rather than a "transformational connection":** When prayer, which is essentially a connection with God and a prohibition against indecency and wrongdoing, turns into mere physical movements performed mechanically to discharge accumulated guilt, the worshipper leaves the prayer as he entered, without the prayer effecting any real change in his behavior or values. It becomes like someone "washing" himself outwardly while remaining impure inwardly, believing this "washing" is sufficient.

- **Attachment to material sanctities as a substitute for piety of the heart:**The belief that visiting certain places, touching sacred stones, or circumambulating a building has a magical power to automatically erase major sins. This attachment may encourage some to persist in injustice or corruption, as long as a future "trip" or "visit" will reset the counter. It is ignored that true piety resides in the heart, and that sacred places and times should be a catalyst for change, not a substitute for it.

- **Relying on intercessions or characters as fictitious intermediaries:**The search for "mediators" or "intercessors" goes beyond the Quranic concept of intercession (which is by God's permission and for whomever He approves), transforming it into a form of divine favoritism that can be attained through loyalty to an individual or group, regardless of individual actions. This weakens the sense of direct accountability to God.

"The soul knows it is doing wrong": The repressed echo of instinct

Ironically, even as people immerse themselves in these illusions, there is often a faint voice deep within them—an echo of common sense or the remnants of a living "heart"—whispering the truth to them. "The soul knows it's doing wrong." This inner awareness, albeit repressed, is what makes clinging to these illusions all the more compelling. The illusion serves not only to evade responsibility but also to silence that pesky inner voice that reminds them of their shortcomings.

Fear of losing the fake "license": grasping at straws

Why do some people so fiercely defend these "illusory atonements" and reject any criticism of them? A large part of the answer lies in the fear of losing the implicit "license" they have granted themselves to continue certain behaviors. If these illusions collapse, there will be no easy excuse for laxity or negligence. They will be forced to face the naked truth: salvation requires real effort, sincere repentance, and behavioral change, which can seem daunting to a soul accustomed to procrastination and shortcuts.

Conclusion: From the fortresses of illusion to the arena of true responsibility

Building "imaginary fortresses of atonement" is a self-defeating ploy to escape the weight of responsibility. However, these fortresses, no matter how impregnable they may appear, are in reality more fragile than a spider's web. True salvation lies not in

hiding behind them, but in courageously stepping out into the arena of responsibility. This begins with a sincere admission of shortcomings, then sincere repentance followed by reform and change, then steadfastness in adhering to God's commands, with trust in His mercy, which embraces the sincerely repentant. God does not want empty rituals from us, but rather pure hearts and virtuous souls that strive to please Him. When the soul realizes this truth, it is freed from its illusions and begins its true journey toward success.

3.19 When the soul shapes religion according to its whims: The impact of inherited distortions on our consciousness

Introduction: The fingerprints of the soul on the wall of religion

Divine religion, in its pure essence, is light, guidance, and mercy. However, its journey through human history, and its transmission from generation to generation, has not been devoid of the interference of the human "self," with its whims, inclinations, and desires. These interferences, which may sometimes begin with good intentions or with misunderstanding, accumulate over time to form "legacies" that may gradually stray from the purity of the original source. This article seeks to explore how the "self" can "shape" religion to suit its whims, how these inherited distortions affect our individual and collective consciousness, and how they sometimes hinder the path to true purification.

The human soul and its innate tendency towards "comfortable religiosity"

The human "soul," by its nature, as indicated in the Qur'an: "By the soul and He who proportioned it and inspired it with [distinctions] of its wickedness and its righteousness" (Ash-Shams: 7-8), carries within it a predisposition for good and evil, for ascension and decline. When it comes to religiosity, the soul may sometimes be inclined to seek "comfortable religiosity" or "religiosity that does not require much effort." This inclination may lead it to:

- **Preferring form over content:** Focusing on the rituals and outward manifestations of religion, while neglecting its spiritual and moral essence and behavioral requirements.

- **Searching for justifications:** Selecting or interpreting texts in a way that justifies wrong behaviors or prevailing social norms, even if they contradict the overall objectives of Sharia.

- **Request for illegal facilities:** The tendency toward interpretations that diminish individual responsibility or offer “shortcuts” to salvation without putting in the effort required to purify the soul and struggle against desires.

The fingerprints of the "soul" in religious heritage: examples and analyses

As we noted in our previous discussions, we can identify some of the influences that the human “psyche” may have had on our understanding and application of religion, some of which were inspired by other cultures or religions and subsequently “Islamized” or justified within our heritage:

- **Excessive ritualism and emphasis on quantity at the expense of quality (possible influences from Zoroastrianism or others):** Has the soul's desire for an "organized framework" and "specific duties" transformed some acts of worship, such as prayer, from a profound spiritual experience into a mere routine of performing movements and numbers? Has the soul found formal reassurance in "completing the required number," even if the heart is heedless and the understanding is superficial?

- **Distorting the concept of guardianship and justifying male dominance (possible influences from Jewish heritage or tribal customs):** How did the male "psyche," which may be inherently inclined toward dominance, distort the Quranic concept of "guardianship" from responsibility, care, protection, and provision to domination, control, and the belittling of women? Did this psyche find in certain narratives or interpretations support for this distorted understanding, ignoring explicit Quranic texts that affirm human equality and shared dignity?

- **Focus on the emotional side and exaggerated sanctification of characters (possible influences from Christian heritage):** Did the "soul" seek intense emotional gratification through reciting the Quran with musical tones that might overpower contemplation? Or through excessive sanctification of historical figures, to the point of elevating them to near-infallibility, or adopting their sayings as a legislative source that paralleled or

sometimes surpassed the Quran? Was this a form of evasion of individual responsibility for understanding and applying religion, by placing the burden on "sacred symbols"?

"Laughing at Oneself" Collectively: The Power of Tradition and the Influence of Custom

When these distorted or self-influenced concepts become entrenched in the collective consciousness and become part of the "sacred heritage," it becomes extremely difficult for the individual to criticize or challenge them. The "individual self" here finds itself confronting the "collective self," fearing accusations of heresy or deviance from the group. This fear of isolation or ostracism causes many to choose safety and go along with the familiar, even if they sense deep down that something is amiss. It's a vicious cycle where the false heritage reinforces what's already ingrained in the psyche, and the psyche defends it because it provides a comfort zone or justifies its reality.

The impact of these distortions on the true "purification of the soul"

The most dangerous aspect of these inherited distortions is that they may hinder the true process of "self-purification," which is the goal of religion. When the self becomes preoccupied with:

- Formal rituals instead of reforming the heart and behavior.
- Justifying injustice or discrimination rather than achieving justice and benevolence.
- Superficial emotional attachment instead of deep understanding and hard work.

...it deviates from the true purposes of the divine message. The purification process becomes directed toward secondary or even illusory goals, while the essence remains neglected.

Conclusion: Return to the norm to liberate the soul and renew consciousness

The path to liberating the "soul" and renewing our religious awareness lies in a courageous return to the first and original standard: the Book of God, the Holy Quran. By contemplating its verses, understanding its comprehensive objectives, and examining every heritage against it, we can distinguish the chaff from the wheat, and what is essential to religion from what is added by the human "soul" over the ages. This return

requires effort, awareness, and the courage to go against convention if necessary. However, it is the only way to purify our understanding of religion and enable the "soul" to walk the path of true purification toward success and contentment. It is a call for the "soul" to be a tool for understanding and applying religion, not for religion to be a tool to justify the whims and desires of the soul.

3.20 And your wife is Paradise”: Did Adam have another wife besides Eve? An interpretive reading of the concept of “the soul” as an internal wife

Introduction: Beyond the literal meaning of the text...the search for deeper meaning

When we read in the Holy Quran the story of our father Adam, peace be upon him, and God's command to him: "Dwell, you and your wife, in Paradise" (Al-Baqarah: 35), the immediate thought that "his wife" refers to our mother Eve. This is the apparent and well-known understanding passed down through generations, and it is supported by the context of the story and the beginning of human creation. However, could this divine discourse carry deeper layers of meaning that do not necessarily negate the apparent meaning, but rather add a symbolic dimension related to the inner structure of the first human being and his eternal struggle? This article proposes an interpretive reading that sees "Adam's wife" as a possible reference to the human "soul," as the first "spouse" to accompany man and share his initial existential experience.

Signs from the Qur’anic Discourse: Dual and Singular Language in the Story of Adam

What is striking in the Qur’anic context of the story of Adam is the shift in the wording of the address directed at him:

- **The double discourse in the command and the initial assignment:** The divine command to inhabit Paradise, eat of its fruits, and avoid the forbidden tree was directed to Adam and his wife in the dual form: “And eat from it freely as you wish, but do not approach this tree, lest you be among the wrongdoers” (Al-Baqarah 2:35). Similarly, the satanic temptation afflicted them both: “Then Satan caused them to slip from it” (Al-Baqarah 2:36), “Then Satan whispered to them” (Al-A’raf 7:20).

- **Single speech at a moment of decision and responsibility:**When direct disobedience is mentioned, we find the address addressed to Adam alone: “And Adam disobeyed his Lord and went astray” (Ta-Ha: 121). When he receives words of repentance, Adam is also mentioned alone: “Then Adam received from his Lord [certain] words, and He pardoned him” (Al-Baqarah: 37), and also: “Then his Lord chose him and pardoned him and guided him” (Ta-Ha: 122).

- **Deep interpretive questioning:**This shift in discourse opens the door to reflection: Was the "spouse" initially mentioned an internal entity, the "soul," which constituted an integral part of Adam and was a partner in receiving commands and being tempted? And when the moment came to make the decision and assume responsibility, did this responsibility fall primarily on "Adam" as the central conscious entity, the one who possessed the ultimate will and who repented and turned back? If the "soul" was this "spouse," then sin was the product of an interaction between consciousness (Adam) and the soul (which might be inclined to desire or respond to temptation), and repentance was a decision of consciousness followed by the soul's submission.

“And created from it its mate”: the soul as an integral part of the first entity

The Qur’an tells us that God created us “from one soul and created from it its mate” (An-Nisa’: 1), and in another verse: “It is He who created you from one soul and created from it its mate that he might dwell in tranquility with her” (Al-A’raf: 189).

- **Meaning of "from it":**The phrase "from it" carries the meaning of derivation, partiality, and integration. Just as the "soul" is an integral part of the human being, inseparable from it, this "pair" created "from" the single soul (Adam) may symbolize this inherent inner being.

- **The first residence to the soul:**The purpose of creating this pair is “that he may find tranquility with her.” Before a person finds tranquility with an external human partner, isn’t the first and deepest tranquility a person finds tranquility with himself, his harmony with it, and his understanding of it? If the “self” is this first pair, then God’s command to Adam to dwell with his “spouse” in Paradise may carry the meaning of managing this internal relationship and achieving harmony with it in the initial testing environment.

The concept of "pair of souls": a closeness that exceeds closeness

A noble verse comes to illuminate this concept more broadly: "And among His signs is that He created for you mates from among yourselves, that you may find tranquility in them, and He has put love and mercy between your hearts" (Ar-Rum: 21).

- **"From yourselves":**This phrase indicates the depth of connection and similarity in nature and essence. If the human spouse (woman to man or vice versa) is so closely "ourselves," what about the "soul" that is closer to us than our jugular vein, which is us in essence? Could it be that it is the first and most closely connected "spouse," with whom we must achieve tranquility, affection, and compassion before seeking them from any external being?
- **Adam as a model:**If Adam was the first human model, was his "self" his first "wife" in Paradise, with whom he had to manage the relationship, protect her from Satan's temptation, and lead her toward obedience to God?

The Soul as a Partner in the First Human Experience: An Inner Conflict in Heaven

If we adopt this symbolic interpretation, the story of Adam in Paradise becomes a miniature model of the eternal human struggle between:

- **Consciousness and Will (Adam):**One who receives divine command and has the ability to choose.
- **The soul (inner pair):**Which carries tendencies and desires, and may be affected by obsessions and temptations.

Paradise, in this context, was not merely a place of enjoyment, but rather a testing ground for this internal dual relationship. The descent from it was not merely a spatial transfer, but rather a transition of the complex human entity (Adam and himself) to a broader and more complex earthly arena of responsibility.

The importance of this interpretation and its challenges:

It is important to emphasize that this interpretation does not aim to negate the common, apparent meaning that Adam's wife was Eve, as both meanings may be intended on different levels (apparent and symbolic). Rather, it aims to:

- **Deepening understanding of individual responsibility:** That the struggle with Satan and the struggle against desires begins from within, through managing the “soul,” which is the closest “companion” and first “spouse” of man.

- **Highlighting the importance of self-purification:** If the “self” is this permanent partner, then “repairing the relationship with it” and “purifying it” becomes the basis for reforming all aspects of life and achieving success in the mission of succession. The challenge lies in not slipping into interpretations that are far from the spirit and intent of the text, and in maintaining a balance between the apparent meaning and the possible symbolic meanings.

Conclusion: Managing the “Inner Spouse” is Key to the Journey

Reading "Adam's spouse" as a symbol of the "soul" offers us a rich perspective for a deeper understanding of human nature and responsibility from the first moment of conscious existence. It is an invitation to reflect on this "inner spouse" that accompanies us at every moment, and upon whose proper management and purification our happiness in this world and our salvation in the afterlife depend. Managing this "spouse" is the key to our journey toward God and the essence of the challenge we face as charged human beings.

3.21 The Soul and the Bad Companion: Managing the Inner Conflict Towards Righteousness

Introduction: The Companion and the Challenge of the Destination

During man's journey on this earth, he is not only left alone to struggle with his inner desires, but is also accompanied by a "qareen," a constant companion with his own influence. This "qareen," as the Truthful and Trusted One (peace and blessings be upon him) informed us, is from the jinn, and his primary mission is to tempt man and lead him astray from the path of truth. Understanding the nature of this "qareen," how it influences the human "soul," and the mechanisms for managing this internal conflict is crucial for anyone striving toward righteousness and self-purification.

Verses containing the word Qareen

- Until, when he comes to Us, he says, "Oh, would that between me and you were the distance of the two Easts!" What an evil companion![38 Az-Zukhruf](#)
- And those who spend their wealth to be seen by people and do not believe in Allah or the Last Day. And he to whom Satan is a companion - then evil is he as a companion.[\(38 An-Nisa\)](#)
- One of them said, "I had a companion."[51 As-Saffat](#)
- And We assigned to them companions who made attractive to them what was before them and what was behind them, and the word came into effect against them among nations that had passed on before them of jinn and mankind. Indeed, they were losers.[25 Fussilat](#)
- And whoever turns away from the remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion.[36 Az-Zukhruf](#)
- And his companion said, "This is what I have prepared."[23 AH](#)
- His companion said, "Our Lord, I did not make him transgress, but he was in extreme error."[27 AH](#)

The Truth About the Qareen: A Devil with a Mission to Mislead

It has been proven in Islamic law that every human being has a companion from among the devils. The Messenger of Allah (peace and blessings be upon him) said: "There is not one of you but has a companion from among the jinn assigned to him" (narrated by Muslim). This companion is not just an idea or an illusion; rather, it is a real being striving to "lead you astray from the straight path." It is part of the trial that Allah has placed upon the servant to test the sincerity of his faith and the strength of his resolve.

- **The companion and the "evil-commanding soul":** This companion often works in harmony with the "soul that incites evil" (as we discussed in Article 21.8). It beautifies desires for it, instills in it temptations, and encourages it to rebel and disobey. The "soul" by nature may be inclined toward ease and following its whims, and the "companion"

comes to reinforce this inclination and distract it from the remembrance of God and from doing good.

- **Verses of the Qur'an are evidence:** Numerous verses refer to this "companion" who is a partner in misguidance and loss. Such as the Almighty's statement: "And whoever turns away from the remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion" (Az-Zukhruf: 36), and His statement: "His companion will say, 'Our Lord, I did not make him transgress, but he was in error far astray'" (Qaf: 27). These verses confirm that turning away from God's guidance opens the door wide to the influence of this companion.

Conflict Management: Can the Doppelganger Be "Islamized" or Tamed?

One of the most interesting points in the Hadith about the companion is the Prophet's (peace and blessings be upon him) statement about his companion: "Except that Allah helped me against him, so he submitted to Islam. He only commands me to do good." Scholars have differed over the meaning of "submit to Islam." Does it mean entering Islam out of faith (some have ruled this out because Satan's nature is rebellious), or does it mean surrender and obedience such that he no longer has a negative influence on the Prophet (peace and blessings be upon him).

- **Surrender and obedience as a result of struggle and purification:** Regardless of the exact interpretation, this particular case of the Prophet (peace and blessings be upon him) indicates that the threat of the qareen can be largely "neutralized" or "tamed" through the power of faith, seeking help from God, and self-discipline.

- **The role of "self-purification":** Here, the role of "self-purification" (detailed in Article 21.7) emerges as a fundamental tool in this struggle. The more a person ascends in the degrees of self-purification, purifies his "heart" from the diseases of doubt and hypocrisy, and programs his "mind" toward goodness and positive thinking, the weaker the influence of this companion. The "reassured soul" (21.8) is more capable of resisting the temptations of the evil companion, and may even reach a stage where this companion "surrenders" to its inability to seduce it.

- **Not complete control, but constant defense:**It is important to realize that it is not a matter of complete "control" over the jinn, such that it transforms into an angel. Rather, it is a matter of constant "defense" and constant struggle. Muslims are required to defend against this devil, and this is something they can achieve, God willing.

Strategies for managing conflict with a bad companion:

Based on the guidance of the Prophet (peace and blessings be upon him) and Islamic guidelines, several strategies can be deduced for managing this internal conflict:

1. **Seeking help from God and resorting to Him (seeking refuge):**This is the first and most powerful weapon: admitting your weakness before this hidden enemy and seeking help from the Almighty, the Mighty. "But if an evil suggestion comes to you from Satan, then seek refuge in Allah. Indeed, it is He who is the Hearing, the Knowing." (Fussilat: 36)
2. **Strengthening your connection with God (remembrance, prayer, reading the Qur'an):**The stronger the connection between the "soul" and its Creator, the more fortified it becomes against the whisperings of the jinn. Remembrance of God drives away Satan, prayer forbids indecency and wrongdoing, and the Quran is light and guidance.
3. **Striving against one's soul and forbidding it from desires:**The "Qarien" exploits the "self's" weaknesses and its tendency toward desires. Combating these tendencies and reprogramming the "heart" toward good habits blocks the path of the "Qarien."
4. **Awareness of the entrances of Satan (the companion):**Knowing the ways in which the jinn infiltrates the "soul" (anger, lust, arrogance, despair, haste) helps close these gaps.
5. **Good company and faith-based environment:**The soul is influenced by those around it. Good company helps one do good and reminds one of God, while bad company can be a source of reassurance to the other.
6. **Do not despair of God's mercy when you fall into error:**The "Qarien" seeks to drive a person into despair after committing a sin, preventing them from repenting. The strength

of the "believing soul" lies in its ability to rise after a fall, sincerely repent, and not surrender to the qirin's discouragement.

Conclusion: Towards an internal rectitude that reflects external rectitude

The presence of the "evil companion" is part of God's wisdom in testing His servants. It is a constant incentive for the believing "soul" to be vigilant, strive, and purify itself. Managing this internal struggle is not an easy task, but it is possible with God's help and the adoption of the means to strengthen one's faith and behavior. The goal is not to completely eliminate this companion in this world, but rather to elevate the "soul" to a level of righteousness and strength such that its influence becomes weak or nonexistent, and the desire for good in the heart of the believer always prevails. Achieving this "inner righteousness" in the face of the evil companion is a prerequisite for achieving righteousness in external behavior and is the path to attaining God's pleasure and Paradise.

3.22 The Soul Between the Revelation of the Most Gracious and the Whispers of Satan: Understanding the Mechanisms of Internal and External Influence

Introduction: The arena of permanent conflict in the human being

The human "soul," this wondrous entity honored and favored by God, is not an isolated island. Rather, it is an arena of constant conflict, pulled by the forces of good and evil, and receiving signals and influences from multiple sources. On the one hand, there is the "revelation of the Most Gracious" and His guidance, which comes through His messengers and scriptures and inspires prepared hearts. On the other hand, there is the "whispers of Satan," whether from the hidden jinn or the apparent devils among mankind, in addition to the constant "qareen," which seeks to seduce. This article seeks to understand the mechanisms of this dual influence, internal and external, and how the "soul," with its various components, receives these influences and interacts with them, either ascending toward righteousness or descending toward temptation.

Sources of influence on the "soul": the intertwined threads of good and evil

The main sources of influence on the "psyche" can be classified into:

1. Divine revelation and divine guidance:

- **The Holy Quran and the authentic Sunnah of the Prophet:**The primary source of truth and light, which charts for the "soul" the path to success and salvation.
- **Divine inspiration and common sense:**{And by the soul and He who proportioned it, and inspired it with [what is] wrongful and righteous.} (Ash-Shams: 7-8). The healthy "soul" carries within it an innate inclination toward goodness, and God may inspire it directly toward the truth.
- **Enlightened mind and heart insight:**The "heart" (as in 21.1) when healthy, and the "mind" (brain) when nourished with correct knowledge, become powerful tools for distinguishing truth from falsehood.

2. Satan's whispers and evil influences:

- **The companion of the jinn:**This constant companion assigned to every human being (as in 21.X - the article on the companion), whose primary mission is to tempt people to sin and to make disobedience seem attractive.
- **The whispering devil (of the jinn):**Those negative and discouraging thoughts that are thrown into people's hearts.
- **Human devils:**They are the people who rebelled against the truth and became advocates of falsehood and corruption. They work through:
 - **Spreading destructive ideas and doubts:**To make people doubt their religion and values.
 - **Embellishing desires and temptations:**To keep the "self" away from the path of righteousness.
 - **Social and cultural pressure:**To impose customs and traditions that are contrary to God's guidance.
 - **Exploitation of media and technology:**To spread their poison widely.

- **Desire and the soul that commands evil:**The internal tendencies in the “soul” that are inclined towards evil and lusts, and which may easily respond to the external temptations of Satan.

Mechanisms of the “soul” receiving and interacting with these influences:

The “soul” with its various components (the heart, the mind) is not merely a passive receiver, but rather an interactive entity, which is affected and is affected:

- **The "heart" (brain) as a gateway to information and beliefs:**

- **Receiving obsessions as thoughts:**The "heart" is what receives incoming thoughts, whether they are from positive internal inspiration or negative external whispers.

- **Programming and habits:**If the “heart” succumbs to certain obsessions and they become recurring, they may turn into “thought habits” or “programmed convictions” (the big gears we discussed), which are difficult to change later.

- **Information filtering:**A heart pre-programmed toward goodness (through purification and learning) may filter out and reject obsessive thoughts, while a heart that is heedless or pre-programmed toward evil may readily accept them.

- **The "heart" as the center of faith, insight, and will:**

- **The heart is affected by revelation or whispering:**The "heart" is the seat of stability for faith or unbelief, tranquility or anxiety. Divine revelation reassures and enlightens the heart, while satanic temptations disturb and darken it.

- **Insight in distinguishing truth from falsehood:**A healthy heart has the insight to detect false whispers and distinguish them from divine inspirations.

- **Will to make a decision:**The "heart" is the seat of true will (face and purpose). Based on the faith or doubt within it, and what it receives from the "heart," the "heart" makes the decision to respond to the revelation of the Most Merciful or submit to the whisperings of Satan.

- **The "soul" as a vessel for manifestation and behavior:**

- **Behavior as a result of internal interaction:**The outward behavior of the “soul” (its actions and words) is ultimately the fruit of this struggle and interaction between the revelation of the Most Gracious and the whisperings of Satan within the “heart” and “mind.”
- **Ascent or descent:**If the "soul" responds to the revelation of the Most Merciful and purifies itself, it ascends to the level of the "peaceful soul." If it succumbs to the whispers of Satan and follows its desires, it descends to the level of the "soul commanding evil."

Strategies of the faithful "soul" in this conflict:

The “soul” that seeks righteousness and salvation must have conscious strategies to confront this dual challenge:

1. **Strengthening the connection with the source of revelation:**By contemplating the Qur’an, acting in accordance with the Sunnah, and performing acts of worship with humility and presence.
2. **Developing heart insight:**By contemplating the cosmic and legal verses of God, and by striving for beneficial knowledge.
3. **Fortifying the heart:**By feeding him positive thoughts, training him in good habits, and ignoring negative obsessions.
4. **Constantly seeking refuge in God:**From the whispers of the devils (jinn and humans) and from the evil of the companion.
5. **Struggle against desires and the soul that commands evil:**It is the gate through which Satan enters.
6. **Awareness of the plots of the devils of mankind and jinn:**And expose their methods of seduction and misguidance.
7. **Good company and faith-based environment:**Which helps to be steadfast and reminds of the truth.

Conclusion: The responsibility of choice in the battle for existence

The human "soul" stands at the heart of an ongoing existential battle between the call of truth and the call of falsehood. God has equipped it with the tools of understanding, perception, and choice (the heart and the intellect), and has sent down His revelation to it to provide it with light and guidance. Conversely, there are the forces of evil, both internal and external, striving to mislead it. The "soul" bears the responsibility of consciously choosing between these two calls. Either it responds to the revelation of the Most Gracious, and thus prospers, succeeds, and is happy. Or it succumbs to the whisperings of Satan, and thus suffers, loses, and perishes. Understanding the mechanisms of this dual influence is the first step toward making the right decision and successfully waging this fateful battle.

3.23 The Soul in the Face of the Evil Whisperer: Quranic Strategies to Protect the Heart and Mind

Introduction: The hidden enemy that lurks in the chests

On the "soul's" journey toward spiritual purity and connection with God, a hidden, cunning enemy emerges, lurking at all times, trying to cast doubts, embellish falsehood, and arouse fears. It is the "slinking whisperer," the one who "whispers into the breasts of mankind, from among jinn and mankind" (An-Nas: 5-6). These whispers, whether they come from jinn or human devils, target the "chests" of mankind—their centers of perception, feeling, and decision-making—the "heart" and "soul." So how does the "soul" confront this constant challenge? What are the Quranic and Prophetic strategies that help it protect its "heart" and "soul" from these hidden attacks?

The Nature of the Evil Whisperer: Evil Whispers in the Recesses of Perception

"Waswas" is the repeated, hidden intrusion of evil or discouraging thoughts. "Al-Khannas" is the one who disappears and lingers when God is mentioned, then returns to whispering when he is not paying attention. This dual nature refers to:

- **Keep trying:** Satan (of both types) never gives up trying to seduce or confuse the "soul."

- **His weakness in front of the strength of the male:**The power of "obsession" lies in the negligence of the "soul" and the distancing of the "heart" from the remembrance of God.

- **Targeting decision-making centers:**"He whispers in people's hearts," meaning that he does not limit himself to influencing the external senses, but rather seeks to penetrate the "heart" (the primary processing center for information and habits) and the "soul" (the center of insight, faith, and will) – as we explained in (Article 21.1).

The effects of obsessions on the "psyche" and its components:

If the "self" surrenders to these obsessions and does not resist them, they may lead to:

- **Heart disturbance:**By instilling negative thoughts, embellishing bad habits, and raising doubts about the truths of faith, the heart may "forget" the remembrance of its Lord (So Satan made him forget the remembrance of his Lord) (Yusuf: 42) because of these whispers.

- **Weakening of the "heart":**By planting fear of other than God: "That is only Satan frightening his allies" (Al Imran: 175), and by stirring up anxiety and despair, and beautifying false promises: "He makes promises to them and arouses in them false hopes. But Satan promises them nothing but delusion" (An-Nisa': 120).

- **The deviation of the "soul" from the path of purification:**Instead of striving for goodness and peace, the "soul" may find itself captive to anxiety, driven by desires, or hesitant to do good.

Quranic and Prophetic Strategies to Protect the Heart and Mind:

The Qur'an and Sunnah provide us with a comprehensive approach to confronting the "insinuating whisperer" and fortifying the "soul" with its various components:

1. Seeking refuge in God: the first shield and the impregnable fortress:

- **Direct divine command:**"And say, 'My Lord, I seek refuge in You from the incitements of the devils. And I seek refuge in You, my Lord, lest they be present with me.'" (Al-Mu'minun: 97-98) Seeking refuge is a declaration of resort to absolute power and an acknowledgment by the "soul" of its need for divine protection.

- **Its effect on the "heart":**Sincere seeking of refuge fills the heart with trust in God and drives away the fear of Satan.

2. **Constant remembrance: The weapon that silences Satan:**

- **The light that drives away darkness:**Remembrance of God in all its forms (glorification, praise, magnification, seeking forgiveness, and recitation of the Qur'an) is a light that illuminates the "heart" and the "mind," and Satan "hides" and hides before this light.

- **Fortification with the authentic supplications:**Morning and evening remembrances, remembrances for entering and leaving the house, and others, are like fortresses that protect the "soul" from the evils of the devils and their temptations throughout the day.

3. **Reverent Prayer: The Ascension of the Soul and a Prohibition of Indecency**

- **Direct connection to God:**Prayer is the pillar of religion and the strongest connection between the servant and his Lord. The "soul" that maintains its prayer with humility and presence of heart is farthest from the influence of obsessive thoughts.

- **Its practical impact:**Indeed, prayer prohibits immorality and wrongdoing. (Al-Ankabut: 45) Immorality and wrongdoing often begin with satanic whispers.

4. **Contemplating the Qur'an: Food for the "Heart" and Light for the "Insight"**

- **Healing for what is in the chests:**The Quran is a cure for heart ailments, including obsessive thoughts and doubt. Contemplating its verses deepens faith and strengthens certainty.

- **Distinguishing right from wrong:**The light of the Qur'an reveals to the "soul" the falsehood of Satan's whispers and false promises.

5. **Ignore obsessions and do not indulge in them:**

- **Cut the chain of negative thoughts:**Scholars advise against discussing or engaging in obsessive thoughts, especially compulsive ones. Instead, they are interrupted by remembrance of God or engaging in beneficial activities. This prevents the heart from becoming preoccupied with them.

- **Focus on positive and constructive thoughts:** Directing the “heart” towards what is useful and beneficial, and filling the “mind” (heart) with goodness.

6. **Good company and faith-based environment:**

- **Advice and reminders:** The soul is influenced by those around it. Good company reminds one of God and helps one resist temptations, while a corrupt environment can be a breeding ground for demons and their temptations.

7. **Seeking Islamic knowledge: a weapon against ignorance and doubts:**

- **The light that dispels darkness:** Many obsessive thoughts arise from ignorance or misunderstanding of religion. Seeking sound religious knowledge protects the heart and mind from the doubts that Satan may cast.

8. **Supplication and supplication to God:**

- **The believer's weapon:** Praying that God protects the soul from the evil of obsessive thoughts and strengthens the heart in faith is one of the most powerful weapons.

Conclusion: Constant vigilance and continuous immunization are the path to salvation.

Confronting the "insinuating whisperer" is a continuous battle that will not cease as long as a person is alive. The faithful "soul" is the one that understands the nature of this enemy and arms itself with Quranic and prophetic strategies to fortify its "heart" and "mind." This requires constant vigilance, ongoing struggle, and uninterrupted fortification through remembrance of God, supplication, and righteous deeds. Whoever sincerely seeks help from God and adopts these measures, God will protect and safeguard him, making the devil's plot weak before him. "Indeed, the plot of Satan has ever been weak." (An-Nisa: 76)

3.24 *"The Self-Spouse": Towards a Functional Partnership in Harmony with the Self to Achieve Succession*

Introduction: The first and closest partner in life's journey

In our relentless pursuit of building successful relationships and achieving meaningful accomplishments in life, we often focus on external partners: our spouse in family life,

our colleagues at work, and our friends in the community. But have we ever considered our first and closest partner, the one who accompanies us in every breath and every step, and on whom the quality of all our other partnerships depends? It is the human "soul," this inner entity that we can view as a "spouse" or work partner. A relationship with it requires understanding, management, and harmony, just as any other partnership requires to achieve its noble goals, foremost among which is the fulfillment of the mission of "regentship" with which humanity is entrusted.

"The Self" as a "Functional Couple": Beyond Biological Significance

As we discussed in previous reflections, the concept of "spouse" in the clear language of the Quran goes beyond mere biological coupling to encompass the meaning of "functional partnership" and a union to achieve a goal and purpose. If the "wives of the Prophet," peace and blessings be upon him, were his partners in a missionary and social mission, and if Adam's first "spouse" in Paradise may carry the symbolism of the "soul" that shared his experience of the ordeal, then this calls us to consider the "soul" within us as our first functional "spouse."

- **Permanent conjunction and common destiny:**The "soul" is the only entity that is associated with us from birth to death, and its influence extends beyond that. Our destiny is linked to its destiny, and our happiness and misery are dependent on its condition.

- **Functional integration within the human entity:**The "soul," with its inclinations and emotions, interacts with the "heart," with its cognitive and storage capabilities, and with the "soul," with its awareness, insight, and will. This interaction is an internal, functional partnership, the success of which depends on the harmony of these components and their direction toward a single goal.

Conditions for a successful partnership with the "spouse self": recommendation and leadership

For this "inner partnership" with the "spouse self" to be fruitful and successful, two basic conditions must be met:

1. Purification of the "soul":

- **Purification from impurities:**Just as partners in any relationship strive to remove anything that clouds their relationship, a person must strive to purify his “self” from the filth of polytheism, arrogance, envy, miserliness, following whims, and everything that would make him a bad “spouse” or an obstructive partner (as we explained in Article 21.7 on Purification).
- **Develop it with virtues:**In return, the “soul” must be developed through faith, piety, sincerity, patience, gratitude, and benevolence, so that it becomes a good “spouse” who helps and leads to goodness.
- **Access to the "peaceful soul":**The ultimate goal is to elevate the “soul” from the level of “evil-commanding” or “reproaching” to the “tranquil soul” (21.8), which finds its tranquility in the remembrance of God and is content and pleasing. This soul is the best “spouse” a person can have.

2. Leading and directing the “soul” (the role of consciousness and will):

- **Not blind obedience:**Partnership does not mean blind obedience to one's own desires and whims. Rather, it requires wise leadership from the "conscious," represented by the enlightened "heart" and the educated "mind."
- **"Preventing the soul from desires":**This leadership is manifested in the ability to “prevent the soul from desire” (21.2 and 21.7), and to direct its energies toward what is beneficial and constructive.
- **Gear control:**Managing the “heart” (brain) by changing negative “gears” or software and replacing them with positive ones is an essential part of this leadership.

The impact of harmony with the “spouse self” on external partnerships and the task of succession:

Achieving this inner harmony and concord with the “spouse self” has direct and profound effects on all aspects of a person’s life:

- **Success of external partnerships (marital, social, business):**
 - A person who lives in peace and harmony with himself is better able to build healthy and balanced relationships with others. One who lacks something cannot give it.

Someone who cannot achieve peace, affection, and compassion with himself, how will he achieve this with a human spouse?

- A "peaceful soul" reflects positively, balancedly, and wisely in the behavior of its owner, making him a desirable and reliable partner.

- **The ability to perform the role of "vicegerency" on Earth:**

- The mission of "succession" requires a strong, balanced person, capable of assuming responsibility and making sound decisions. This can only be achieved if the "self" is purified and the internal leadership is aware and wise.

- A person who succeeds in "leading himself" toward goodness is more capable of "leading" his surroundings or contributing to their reform. Reform begins from within.

- The "soul" that has overcome its selfishness and desires is more willing to give, sacrifice, and offer for the public good, which are essential values for achieving righteous succession.

Conclusion: Invest in your first partner... and your whole life will be straightened out.

The concept of the "soul-spouse" invites us to reconsider our priorities. Before seeking success in our external relationships or material achievements, we must invest in our relationship with our "first inner partner." Purifying the "soul" and guiding it toward harmony and concord with God's commands and prohibitions is not merely a spiritual virtue; it is a prerequisite for achieving any true and lasting success in this life, and for fulfilling the greatest trust with which man is entrusted: the trust of succession. Whoever reforms what is between himself and his "soul," God will reform what is between him and people, and will open for him the doors of goodness and success in this world and the hereafter.

Yes, absolutely. These new texts represent a tremendous enrichment and exceptional deepening of the previous article. They shift the discussion from the level of "anatomy of the human entity" to the level of "the dynamics of its functioning." You have now added the mechanism of "choice and responsibility," the reality of "death and passing away,"

and the details of the "soul's" journey in other worlds, all the way to the path of "purification" and the degrees of the "soul."

3.25 A throne in the soul, and a throne in the head: A journey into the depths of the Qur'anic self

“And in yourselves. Then will you not see?” (Adh-Dhariyat: 21)

In the midst of a world striving to reduce humanity to numbers, data, and dull material, the Holy Quran comes to restore our lost insight, inviting us on an unparalleled journey of discovery—a journey into the depths of the self. Inspired by contemporary contemplations of God's verses, it reveals two revolutionary concepts that completely change our view of ourselves: the concept of "emotions as an essential throne," and the concept of "the brain as an executive throne." This article attempts to weave these two threads into a single, integrated cloak for understanding the "Quranic human."

The First Throne: The Essential Throne - The Kingdom of Feeling

Our starting point was the astonishing proposal presented by Amin Sabry, who argues that emotions are not merely fleeting psychological states, but rather an integrated "system," the deepest point of our being. This system is not something ordinary, but is linked to the divine "throne" system.

- **felt and throne**The key lies in the astonishing linguistic harmony between the letters of the verb (sha'ara) and the noun ('arash). This is no coincidence in a book whose verses are so perfect. Rather, it is an indication that our emotional system is like a miniature version, or a flash, of the throne, placed within us so that we may "feel" what lies beyond the bounds of logic and matter—that is, so that we may sense the Creator, glory be to Him.
- **sacred function**:If the mind asks the question "How?", the emotional system answers the question "Why?" It is the center of love, awe, tranquility, and connection to the unseen. Without it, we are mere calculators without meaning or purpose.

- **Protection system:** This precious throne cannot be left unprotected. We have been given the "intellectual apparatus" as our first line of defense, which filters external events and prevents them from defiling the purity of our feelings. The greatest protection is following "**Sharia**", which in harmony with the system **The throne** The cosmic, ensures the safety and stability of our inner throne (consciousness).

The Second Throne: The Executive Throne - The Human Brain

Our conversation then moved to another level of contemplation, where the "Throne of your Lord" is not a distant entity, but rather closer to us than our jugular vein: it is the human brain. This throne is the executive center that governs the kingdom of the body in the material world.

- **The Eight Throne Bearers:** The holy verse, "And above them, that Day, eight will bear the Throne of your Lord," finds a surprising manifestation in the functions of the brain. The right and left lobes together carry eight major functions that are the foundation of our perception and existence in the world (logic, language, numbers, and analysis in the left lobe | rhythm, imagination, colors, and spatial perception in the right lobe). These are the "bearers of the throne" who carry out the king's commands.
- **The throne of inspiration and the throne of logic:** The right hemisphere is the seat of inspiration, intuition, and holistic vision, and the gateway to communication with non-material worlds. The left hemisphere, the seat of logic, analysis, and sequencing, is the tool by which we interact with the material world of causes.

The Great Point of Manifestation: How Do the Two Thrones Harmonize?

Herein lies the magnificence of creation and the miraculous nature of formation. These two thrones are not two separate entities in conflict (as in the duality of "the heart and the mind"), but rather a single, integrated system operating in exquisite divine harmony:

1. **Feeling is king:** It starts from **The essential throne (the emotional apparatus)** The desire for love, the longing for tranquility, the fear of God... all are royal commands issued from this deep throne.

2. **The limbic system is the translator:**The brain's "limbic system" (the chemical brain) translates these abstract emotional commands into a language the body understands: the language of hormones and neurotransmitters.
3. **The bearers of the throne are the executors:**The cerebral cortex (the brain's brain) receives these signals. This is where the role of the brain begins. **"Throne Campaign"**(The lobes). The right lobe visualizes the goal (a mental image of success or tranquility), and the left lobe develops the logical plan and practical steps to achieve it.

People of the rightThey are those who live in perfect harmony between their essential throne and their executive throne. Inspiration comes to them from their feelings, and they implement it with wisdom and logic.**People of the left**They are the ones who separated from their essential throne, and their executive throne (especially its material left lobe) became the master and commander, so they lost meaning and lived in misery despite their material success.

My opinion and personal analysis: Towards a complete human being

What is astonishing about this approach is not only its scientific and linguistic depth, but also its ability to resolve the greatest dilemma facing human thought: the schism between spirit and body, between heart and mind. This Qur'anic perspective does not see a conflict, but rather sees **Developmentally, hierarchically.**

- **From fragmentation to integration:**Instead of viewing ourselves as a battleground between our desires and our minds, we can now view ourselves as a complete kingdom, with a king (the senses), an executive throne (the brain), and soldiers (the senses and organs). Our mission is not to suppress one party at the expense of the other, but rather to achieve harmony and accord among all the components of this kingdom.
- **Unparalleled empowerment:**This understanding gives us tremendous power. When we feel anxious or sad, we are no longer victims of unknown emotions. Rather, we understand that the "king" in our essential throne is sending a distress signal. Our

task is to use our executive throne (the brain) to understand the message and develop an action plan to restore peace, drawing on greater support: **Tranquility** Which comes down from the Lord of the Mighty Throne.

- **The Qur'an as a User Manual:** Ultimately, the Holy Quran becomes not just a book to be read for blessing, but rather it is **User's Guide** For this miraculous entity called man, he teaches us how to protect our emotional throne with the law, how to use our cerebral throne with wisdom, and how to seek support from the Creator of all thrones.

It is an open invitation to rediscover ourselves, not just as biological beings, but as amazing divine worlds, in each of which God has placed a throne worthy of Himself. **“We have certainly created man in the best stature.”**

3.26 The Map of the Soul and Its Thrones: The Man's Journey from Duty to Destiny

“And by the soul and He who proportioned it, and inspired it with discernment of its wickedness and its righteousness. He has certainly succeeded who purifies it, and he has certainly failed who instills it with corruption.” (Ash-Shams: 7-10)

In the midst of a world that seeks to reduce humanity to inanimate matter, the Holy Quran comes to restore our lost insight, inviting us on an unparalleled journey of discovery—a journey into the depths of the self. This article attempts to weave the threads of Quranic knowledge into a single, integrated cloak, presenting a comprehensive map of the human "soul," tracing its journey from the moment of creation, through the dynamics of choice and responsibility in this worldly life, and arriving at the reality of death and eternal destiny.

Part One: Anatomy of the Inner Being - Kingdoms and Thrones

To understand the journey of the soul, one must first understand the components of the inner kingdom in which it lives and interacts:

- **the spirit:**It is a "command" from God, the secret of life, and the source code that descends from the "world of command." It is the divine law and revelation by which all other components will operate.
- **The heart (executive throne - brain):**It is the "start button" and primary processor of sensory information. It is the throne of habits, operating on the principle of "gears," where repeated action becomes automatic behavior. Its "forelock" is the center of quick judgments. The bearers of this throne are the eight brain functions that govern being in the physical world.
- **Heart (the essential throne - the center of consciousness):**It is a higher level of consciousness. It is the laboratory that "turns over" ideas and meanings, adds the dimension of faith and the unseen, and deduces "right guidance" and "insight." It is the center of true will (intention), and is directly connected to the system of the cosmic divine throne, from which true "feelings" spring.
- **Chest:**It is not the rib cage, but rather the "source" of ideas and beliefs that come to the forefront, forming the human intellectual facade.
- **self:**It is the entity of manifested consciousness, the "screen" that displays the product of the work of all the inner kingdoms. It is the place of assignment, the site of human experience, and the interface through which humanity is addressed.

Part Two: The Dynamics of Choice – Who is in Control?

The human selection process is not a momentary decision, but rather the result of a comprehensive journey within this kingdom:

1. **The journey begins in the heart:**It receives initial information and is influenced by programmed habits.
2. **The heart intervenes:**He performs deep healing, using insight, will, and faith and moral orientation.
3. **The result is evident in the soul:**The soul is affected by this interaction and chooses its final behavior, which will be recorded for or against it.

Located **Responsibility** It is up to the human being as a whole to nourish his heart with beneficial things, purify his soul with faith, and strive to direct his soul toward goodness. Programmed habits are no excuse, and fluctuating emotions are no justification. Both can be controlled through awareness and will.

Part Three: The Decisive Moment - Death of the Soul or Its Departure?

When the journey of this world comes to an end, a moment arrives that raises awe and questions. The Qur'an provides us with a precise understanding:

- **Taste death, not the annihilation of the soul:** Every soul will taste death. "Death," in its linguistic origin, means... "**disconnection**" The soul does not perish, but rather "taste" the experience of being cut off from the earthly body.
- **Death, not nothingness:** "God takes the souls at the time of their death." After experiencing "death" (cutting off), God "takes" them, that is, He takes them to Himself, complete and whole, with nothing missing. This confirms that the soul is an everlasting entity, transitioning into immediate divine care.
- **Sleep as a minor death:** The Qur'an explains that sleep is a temporary "death," a partial disconnection from which we return to life, making it a daily rehearsal for the greater experience of death.

Part Four: The Journey Beyond the Interruption - Barzakh and Resurrection

- **In the world of Barzakh:** The deceased soul does not enter a state of hibernation, but rather enters a world of consciousness and awareness. This is the world of the "other world," in which the veil is lifted, the souls are reunited, and the initial questioning and initial recompense (initial bliss or torment) begin.
- **doomsday:** It is the Day of the Greatest Judgment. The soul is reunited with an afterlife body and gathered for judgment. Its books of deeds are presented to it, scales are set up to weigh every atom's weight, and the limbs and the earth bear

witness. On this day, the soul stands to face its inevitable fate based on God's absolute justice.

Part Five: Eternal Destiny and the Path of Salvation

After the reckoning, the soul heads to its eternal destiny:

- **Paradise of Bliss:**For the faithful and content soul, where there is complete sensual and spiritual bliss and eternal immortality.
- **Hellfire:**For the unbelieving, unjust soul, where there is severe physical and moral torment and eternity (for some categories).

The only way to salvation and win paradise is **Self-purification**It is an ongoing process of purifying the soul from impurities (polytheism, arrogance, desires), and developing it with virtues (faith, piety, benevolence).

Part Six: The Degrees of the Soul in the Journey of Purification

The journey of purification is a journey of ascension in which the soul passes through different levels:

1. **The soul that commands evil:**The lowest state, where the soul is led by whims and desires without restraint.
2. **The blaming soul:**The beginning of awakening and a reawakening of conscience. You blame your loved one for their mistake, feel remorse, and experience an internal struggle for betterment.
3. **The tranquil soul:**The highest goal. She is the one who finds her tranquility in remembering God and being close to Him, and becomes content and pleasing, and qualified to enter her Lord's Paradise. "O reassured soul... Enter among My servants and enter My Paradise."

Conclusion: The responsibility of managing the Kingdom's internal affairs

This comprehensive Quranic map of the human entity, from creation to destiny, confronts us with our greatest responsibility. We are kings of our inner kingdoms, not victims of circumstances or emotions. Our journey in life is one of managing this kingdom by understanding its components, directing its will, and purifying its "self." It is a call to wage the "greater jihad" against the whims of the self and the temptations of Satan, armed with awareness and faith, striving to elevate ourselves from the level of "commanding evil" to the honor of the "tranquil soul," which finds its eternal salvation in closeness to its Creator.

3.27 Map of the Soul: The Journey of Consciousness from Formation to Eternity

In man's eternal quest to understand his existence, the deepest question arises: Who am I, what is my journey, and where is my destiny? Through in-depth readings and contemplations, the Qur'anic texts offer a comprehensive map of this human entity, not reducing it to a solid substance, but rather revealing its inner worlds and its transformational journey through life, death, and resurrection. This article is an integrated weaving of these visions, offering a comprehensive guide to the journey of consciousness from the moment of formation to eternity.

First Stop: The Inner Kingdom - Who Are We Really?

Before embarking on the journey, it's essential to know the "traveler." The human being is not simple, but rather an integrated kingdom of inner worlds that interact to shape our consciousness and decisions:

- **the spirit:** It is the divine "command," the eternal secret of life, and the source law that descends from the "world of command" to occupy the whole being.
- **The heart (brain):** It is the executive throne, the primary processor of information and senses, and the seat of habits and automatic programming that operate automatically.

- **the heart:**It is the essential throne and the highest level of consciousness. It is the laboratory where meanings are "turned over," insight is derived, and true will (intention) is formed. It is the center of faith and connection to the unseen.
- **self:**It is the entity of manifested consciousness, the "screen" that reflects the product of the work of all these kingdoms. It is the locus of duty and responsibility, the interface through which you are addressed and experience life.

Understanding this kingdom is the first step to realizing our responsibility to govern and direct it.

The Second Station: The Journey of Life - Between Ascension and Tribulation

This worldly life is not just a waiting room, but rather a dynamic stage with two complementary goals: advancement and testing.

1. **Ascension through spiritual births:**Life is not a single line, but rather a series of "spiritual births." Every major existential transformation (such as marriage, learning new knowledge, migration, or even a profound crisis) is a rebirth that elevates our consciousness and refines our spirits. The goal of these cycles is continuous ascent; stagnation and inertia are sins that contradict the ever-renewing nature of creation (every day He is occupied with a matter).
2. **The goal is to test:**This ascent is not in vain, but rather part of a larger framework: divine testing. "He who created death and life to test you." Spiritual births are the steps of the "inner ladder" we ascend, and each step is a test of our sincerity and will, preparing us for the next stage of the cosmic journey.

The Third Station: The Decisive Moment - The Reality of Death and Departure

Death comes not as a terrifying end, but as a decisive moment of transition that is deeply understood through the precise language of the Qur'an:

- **Taste of death:**The soul does not perish or cease to exist. The verse, “Every soul will taste death,” indicates that the soul “taste” the experience. **"disconnection"**With the earthly body. “Death” here is the event, the moment of separation, not annihilation.
- **Toffee:**After the "taste of death," comes the divine act of "taking" (tawaffa al-anfus at the time of their death). Linguistically, taking something is the receipt of something in its entirety and completeness. God receives the soul in its entirety, with nothing missing from it, confirming that it is an enduring and preserved entity that transitions directly into divine care. Sleep is a "minor death" and a daily rehearsal for this transition.

The Fourth Station: Barzakh - Birth into the World of Consciousness

After "death," the soul does not enter a state of hibernation or emptiness, but rather begins a new stage and "first birth" in the world of spirits: the intermediate realm. This world is not merely a waiting area; it is a vital and active station:

- **Unveiling:**It is the world of renewed awareness, where the veil is removed from the soul’s sight: “So We have removed your veil from you, and your sight today is sharp.” So you realize the truths of which you were unaware.
- **Initial accountability and punishment:**It is a world where souls come together, where the initial questioning begins, where the good is distinguished from the bad, and where the initial reward begins with initial bliss or lesser torment, in preparation for the greater reckoning.

The Fifth Station: The Greatest Resurrection and the Final Goal

This station represents the culmination of the journey and the grand birth into the world of eternity.

- **Baath as a new construction:**Resurrection is not a repetition of earthly life, but rather a "reconstruction" and a new creation (as We began the first creation, We will

repeat it). In this final birth, the soul is reunited with an immortal afterlife body to face its ultimate destiny.

- **The ultimate goal: purification of the soul:**The ultimate goal of this whole journey, with all its cycles, births and exams, is to "**Purification of the soul**" ...that is, its purification and development. This purification is a process of the soul's ascension through its levels:
 1. **The soul that commands evil:**The lowest state, where you are driven by whims.
 2. **The blaming soul:**The beginning of awakening, regret, and the struggle for the better.
 3. **The tranquil soul:**The highest goal is the one who finds tranquility in being close to God and deserves the call of her Lord: "O reassured soul, return to your Lord, well-pleased and pleasing [to Him], and enter among My [righteous] servants and enter My Paradise."

conclusion

This comprehensive Quranic map confronts us with our greatest responsibility. We are kings of our inner kingdoms, on a purposeful existential journey. Our lives are a journey of managing this kingdom, and the goal is to purify and cleanse the "soul" to reach a state of tranquility that qualifies it to return to its Lord in peace and enter the eternal paradise. It is not a journey of fear of the unknown, but rather a journey of awareness, hope, and responsibility toward an eternal destiny that we are shaping today.

3.28 The Soul's Journey: Between the Cycle of Return, the Transformation of Consciousness, and the Final Promise

Introduction: The Great Questions of Existence

Since the dawn of human consciousness, man has viewed death with wonder and dread: Is it the ultimate end, or merely a gateway? From this fundamental question, answers have branched out, forming major doctrines and philosophies throughout

history. Three main visions have presented themselves as a map for the fate of the soul after the departure of the body: the doctrine of "reincarnation," based on repeated return; the concept of "spiritual births," based on inner transformation; and the doctrine of "the Last Day," which promises a single resurrection and a final judgment. This article reviews these visions in their global history and reveals their precise position within Islamic thought, with its various currents.

1. The doctrine of reincarnation: the endless cycle of return

Reincarnation, or transmigration of souls, is the belief that the essence of a living being (spirit or soul) begins a new life in another physical body after biological death.

A) Reincarnation in history and world religions:

- **In Eastern religions:** Reincarnation reached its peak in the Indian subcontinent. In **Hinduism** The idea of reincarnation is linked to the law of **Karma** (Reward), where a person's actions in his current life determine the nature of his next birth. The soul remains stuck in a cycle **Samsara** (The cycle of birth, death and resurrection) until it is achieved **Moksha** (Liberation) and unites with the cosmic consciousness (Brahman). And in **Buddhism** The idea has been modified to focus on the continuity of consciousness rather than the fixed soul, and the goal is to break the cycle of suffering and reach **Nirvana**.
- **In Greek philosophy:** Great philosophers such as **Pythagoras and Plato** The idea of transmigration. Plato believed that the soul is immortal and inhabits different bodies to be purified and remember the world of ideas from which it came.
- **In other civilizations:** Various forms of this belief were found in some ancient Egyptian traditions, Gnostic religions, and esoteric schools.

b) Reincarnation in the Islamic context:

- **The prevailing Islamic position (Sunnis and Imami Shiites):** Official Islamic thought categorically rejects the doctrine of reincarnation, considering it to be contrary to the

fundamentals of the faith. This rejection is based on explicit Quranic evidence that confirms **The sinfulness of life and the individuality of experience:**

- **One life, one exam:**The Qur'an confirms that this worldly life is a single opportunity for testing: "He who created death and life to test you."
- **Impossibility of returning to the world:**Verses describing the infidels' request to return after death are met with absolute rejection, denying the possibility of reincarnation. God Almighty says: "Until, when death comes to one of them, he says, 'My Lord, send me back so that I may do righteousness in that which I left behind.' No! It is only a word he says."
- **Resurrection and Final Judgment:**The Islamic faith is based on one final resurrection of all human beings for judgment, not on recurring cycles.
- **According to some sects and schools of thought:**The idea of reincarnation appeared among some groups that were described as "extremists" or that were influenced by Gnosticism and ancient philosophies, such as:**Druze monotheists**and**Nusayris (Alawites)**, and some historical Ismaili factions. However, these views remain confined to these groups and do not represent the mainstream of Islam.

2. Spiritual Births: Transformation of Consciousness in One Life

This concept is radically different from reincarnation. It does not speak of a new physical birth after death, but rather of a radical transformation.**And deep in human consciousness and awareness during his current life.**

A) Spiritual births in history and philosophy:

This concept is universal in nature. It is the moment of "awakening" or "enlightenment" that an individual experiences. It can be the result of a psychological crisis, a profound religious experience, or the acquisition of knowledge that changes their outlook on existence. It is the birth of a new "self" from the womb of the old "self." We find echoes of this idea in philosophical schools that speak of the awakening of the soul, and in modern psychology, which describes major existential transformations.

b) Spiritual births in the Islamic context:

This concept is **Perfectly compatible with the essence of Islamic spirituality**, especially in the field of **Sufism**:

- **Sincere repentance:** True repentance, which completely changes the course of a person's life, is considered a spiritual rebirth. The repentant person is reborn into a world of obedience after having been dead in a world of heedlessness.
- **Purification and vigilance:** The journey of "soul purification" is a series of transformations and awakenings. Each stage the seeker passes on their path to God is a new birth into a higher spiritual station.
- **Annihilation and survival:** Sufis describe the highest levels of spiritual transformation as "annihilation of the self and residency in God," an experience in which the illusory ego dies and the soul lives in pure divine consciousness. It is the highest form of spiritual birth.
- **Symbolism of Hajj:** The saying of the Prophet Muhammad, peace and blessings be upon him: "Whoever performs Hajj and does not utter obscenities or commit sins will return as on the day his mother bore him," is a powerful embodiment of the concept of spiritual birth as the goal of a major religious ritual.

Spiritual birth in Islam is **Inner transformation in this life**, and not a physical return after death.

3. The Last Day: The Straight Path to the Final Destiny

This is the eschatological vision that forms the cornerstone of the Abrahamic religions and reaches its most complete form in Islam.

a) The last day in history:

This vision is based on the perception of **My timeline** it has a definite beginning and end, unlike the circular conception in Eastern religions. Features of this belief appeared in

Zoroastrianism and are clearly evident in Judaism and Christianity, but it crystallizes in Islam as one of the six pillars of faith.

b) The Last Day in Islamic belief:

It is the official map of a person's destiny after death, and it structurally conflicts with reincarnation. Its stages are clear and specific:

1. **worldly life:**The only testing and working house.
2. **death:**End of probation period and beginning of initial penalty phase.
3. **The world of Barzakh:**An intermediate life between death and resurrection, in which there is initial bliss or torment.
4. **Resurrection and resurrection:**Reviving all creatures, from the first to the last, with body and soul, on one day.
5. **Gathering and Reckoning:**Gathering people in the place of resurrection, and holding them accountable for their deeds.
6. **Eternal destiny:**Eternal immortality is either in**heaven**(Eternal Bliss) or in**fire**(painful torment).

This doctrine is characterized by**Finally, decisively and decisively**There is no second chance or way back to correct mistakes.

Conclusion: Integration and Contradiction

Ultimately, we can draw a clear map of these concepts and their relationship to Islam:

- **Reincarnation:**Doctrine**conflict**With the origins of Islam, it is based on repeated physical return to the world, and is found only among some marginal sects.
- **The other day:** he **The basis of faith**Islamic, based on a linear and final path of the soul's journey towards a final reckoning and eternal destiny.
- **Spiritual births:** he **An accepted and celebrated spiritual concept**In Islam, it describes the inner transformation and renewal of man in his worldly life, and is considered a means of advancement and preparation for the Day of Judgment.

Thus, while a Muslim rejects the idea of returning to this world after death, he is strongly called upon to experience multiple “spiritual births” in his lifetime, through repentance, awakening, and purification, in order to be prepared to stand on the Day of Judgment after which there is no return.

3.29 *Map of the Human Entity in the Qur’an (Theoretical Basis)*

Your current stage is excellent, we add comparative and analytical depth to it.

1. Introduction to the series (keep it as is)

- **the topic:**The Journey of Existence, Responsibility and Destiny
- **Suggested addition:**A graphic introduction showing that the project is based on an approach *Symbolic teleological reading*, not the traditional or purely scientific explanation.

2. Map of consciousness: spirit, heart, soul, and self

(Maintain your existing rich content while expanding the comparison angle)

Suggested additions:

- A comparative table of the uses of these concepts in the Qur’an.
- A brief comparison with Islamic philosophy (Ibn Sina, Al-Ghazali, Ibn Arabi).
- A diagram showing the sequence of effects:
Soul → Heart → Mind → Soul → Body

3.30 *Decision Mechanism: From Intention to Action*

In this section the idea is expanded. **The bird in the neck** To become an integrated cognitive-neural model that explains how intention moves from the unseen world to the visible world, from the inner decision in the soul to the physical action in the body.

The proposed model shows that human decision-making goes through three interconnected stages:

1. **Spiritual intention (in the soul and heart):**Where free will and moral purpose are born. The heart here is not just an organ, but the center of will and insight that directs intention.
2. **Neuroprocessing (in the heart/brain):**In this process, emotional signals are converted into electrochemical neural commands. Here, the brain intervenes to translate the decision into physical action.
3. **Physical execution (through the neck and body):**The moment the intention crosses from the world of the unseen to the world of action, as indicated by the verse: “And We have fastened every man’s fate to his neck.”

In this understanding, the “neck” becomes a symbol of the conscious energy passage between inner will and outer implementation, where Quranic science meets modern neurological perception.

Compared to modern neuropsychology

Contemporary neuroscientific research indicates that human decision-making does not originate solely from the brain, but is the product of an interaction between **nervous heart** (neurocardiac network) and **central brain**:

- The heart has an independent neural network that interacts with emotions and intuition and influences decisions before we are fully aware of them.
- The brain translates these signals into motor and behavioral commands.

This is consistent with the Qur’anic vision that makes it **the heart** a center of insight and **The heart** a processing center. Modern science is discovering today what the Qur'an indicated centuries ago: that man is an interactive entity that cannot be reduced to the brain alone.

3.31 The soul between obligation and choice

After determining the decision-making mechanism, comes the stage of moral action and free choice. In the Qur'an, the soul is the entity that is charged with responsibility and accountability because it combines knowledge, freedom, and will.

God Almighty says: “Every soul is a pledge for what it has earned,” meaning that choice is the essence of responsibility.

Practical examples from Quranic characters:

1. **The soul of Joseph, peace be upon him-** Model of purification, chastity and will:
 - He faced the call of lust with the strength of faith and reason, and said: “God forbid! He is my Lord, who has made my stay good.”
 - He embodied the soul that was purified by the light of insight until it became reassured and obedient to God.

2. **Pharaoh's Breath**The model of passion, arrogance and blindness:
 - He said: “I am your most high Lord,” ignoring the signs of the heart and soul.
 - The soul here is dominated by the heart programmed with habit and authority, so the heart has become obliterated and cannot see the truth.

3. **The soul of Abraham, peace be upon him–** Delivery and reassurance model:
 - When God commanded him to slaughter his son, he did not hesitate, but submitted with pure intentions, thus becoming a model of a tranquil soul.
 - When his Lord said to him, “Submit,” he said, “I have submitted to the Lord of the worlds.”

3.32 Taste of Death and Toffee (Preserves the current excellent version)

- Adding a philosophical dimension: Comparing the concept of *interruption* in the Qur’an and the concept of *separation* in Eastern philosophies.

6. The soul in the intermediate realm

- Expanding the idea by evoking the verses on “recovery” and “purgatory” and linking them to the concept of continuous awareness.

- An existential map showing the “three ranks”:
World → Barzakh → Hereafter

7. The Day of Resurrection: Self-awareness at the time of judgment

- Using the science of “near-death experiences” (NDE) as an introduction to contemplating the consciousness of the soul beyond the body (without claiming to be scientific, but rather symbolic).
- Highlighting God's justice in accountability through "The Bird in the Neck" as a comprehensive recording system.

3.33 *Paradise and Hell*

Heaven and Hell are usually interpreted as otherworldly places, but the symbolic, purposive reading sees them as **My state of consciousness**. Humans experience them before they reach them physically. Heaven is a state of harmony between the spirit, soul, and heart, while Hell is a state of separation and fragmentation between these components.

In the light of my two surahs **Breakthrough** and **schism**, Heaven and Hell can be understood as symbols of inner revelation: when the soul is presented as it truly is, it either opens up to the light or is consumed by its own darkness. Every action, intention, and decision in this world creates within the human being an energetic and conscious state that manifests itself in its physical form in the afterlife.

Paradise = awareness of light / reassurance / harmony with the truth

Fire = separation awareness / tension / resistance to light

Thus, the account is a manifestation of the state of consciousness that the soul has chosen in its life, not an imposed external judgment.

3.34 *Self-purification: The path to success*

Purifying the soul is the practical project upon which the Quranic human being is built. God Almighty says:

“He has succeeded who purifies it,” meaning he cleanses it from the filth of desires and diseases of the heart.

For purification to be fully implemented, three basic dimensions must interact:

1. Intellectual aspect (heart reform):

- Correcting mental perceptions about the self, the universe, and God.
- Freeing consciousness from inherited and distorted ideas.

2. The faith aspect (nourishing the heart):

- Developing faith insight through remembrance, contemplation, and sincerity in approach.
- Softening the heart through self-examination, supplication, and connection to the Qur’an.

3. Behavioral aspect (self-struggle):

- Practicing inner discipline in the face of desires and emotions.
- Balancing desire and duty, passion and conscience.

Practical Exercise: Daily Recommendation Map

At the end of the day, a person stands before the mirror of consciousness and asks:

- Was today closer to the reassured soul or the commanding soul?
- What emotions dominated? What intention prevailed?
- What decision came from the heart, and what decision was imposed by passion?

The answers can be recorded in a weekly schedule that serves as a self-monitoring tool that links thought, belief, and behavior, turning reflection into a life practice.

3.35 *Degrees of the soul*

The Qur'an reveals that the soul possesses levels of moral and spiritual awareness. These levels reflect the soul's movement from agitation to balance, from heedlessness to enlightenment.

| Quranic degree | Spiritual description | The equivalent in modern psychology |
|----------------------------------|--|--|
| The one who commands evil | Driven by lust and impulsiveness, seeking immediate pleasure | Impulsive Self |
| The blamer | Aware of guilt and wrongdoing, she begins to review and reflect. | Reflective Self |
| The inspiration | You receive inspirational signals, you live in a state of intuitive awareness between conflict and serenity. | Intuitive Self |
| The reassured | Balanced, unified, subject to the truth and with inner peace | Integrated Self |

It is considered **The inspired soul** A transitional stage between self-reproach and self-assuredness; it receives the inner calling but has not yet reached the pure state of tranquility. Therefore, the Quran constantly calls for the pursuit of purification, because the soul is in constant motion between these levels according to its awareness and sincerity of intention.

Purification is not just an afterlife goal, but a daily project to restore balance between the spirit, the heart, and the soul.

3.36 Adam and the Soul: The Beginning of the Conflict Between Consciousness and Passion

This section presents an in-depth symbolic reading of the relationship between Adam and the first self, as the founding scene of the human consciousness journey. When God Almighty says: "O mankind, fear your Lord, who created you from one soul and created from it its mate," the text is not merely speaking of a first physical event, but rather of a universal symbol that embodies the duality of consciousness and desire within every human being.

Linguistic analysis of the words "your husband" and "one soul"

- The one soul refers to the existential origin from which the human powers branch out: spiritual, mental, and emotional.
- In language, a spouse is that which complements and contrasts the other, not merely a physical counterpart. "Your spouse," in God's words to Adam, symbolizes the emotional side of the human being—the soul that yearns, desires, and experiences.

Thus, the relationship between Adam and his wife is not simply a male-female relationship, but rather a relationship between consciousness (Adam) and the soul (the husband), where the struggle between perception and desire, between insight and desire, begins. Adam's fall from Paradise becomes a symbol of the fall of consciousness when it succumbs to desire, and his departure from it represents the beginning of a journey of purification to restore harmony between mind, heart, and soul.

Link to the purification journey

Purification of the soul, in this context, is the process of repairing the relationship between the inner Adam and his soul mate. It is a return to the inner paradise, that is, the state of purity and unity between the spirit, mind, and conscience. Every human being carries within them an Adam and his soul mate, and every moral decision is a symbolic repetition of that initial dialogue between obedience and temptation.

The more the soul is purified, the closer the inner Adam gets to his luminous origin, and the more he surrenders to desires, the greater the separation between them until the person becomes estranged from himself.

3.37 Resistance to the Light: Why Does the Soul Fear the Truth?

The truth, in essence, is not so much mysterious as it is burdensome. A soul accustomed to shadows fears the light, because light exposes what is hidden and reveals falsehood.

Hence, psychological and cognitive defense mechanisms arise that make a person reject change even when they know it is true.

resistance to cognitive change

In the light of contemporary psychology, this behavior is known as *ascognitive dissonance* (Cognitive dissonance), the state of tension experienced by the mind when old beliefs collide with new information. The Qur'an refers to this state when it says: "Rather, what they had concealed before has become apparent to them," meaning the truth is revealed after a long period of denial.

Denial as a defense mechanism

Psychological denial is not just a rejection of an idea, but rather a fear of the pain resulting from confronting oneself. Therefore, God Almighty said: "And they denied it, although their souls were convinced thereof." This is an accurate description of the state of repressed perception: awareness of the truth, coupled with an emotional rejection of it.

The spiritual dimension of resistance to light

On the spiritual level, man fears truth because it requires transformation, and transformation requires the symbolic death of the old self. Purification, then, is an encounter with the light, and each stage of consciousness requires the soul to shed one of its limitations.

The soul does not hate the light because it is evil, but because it fears the pain of change. That is why God Almighty said: "He has succeeded who purifies it," meaning he who faces the light and is transformed by it.

Thus, understanding the resistance to light becomes an educational key to understanding the self in a time of cognitive congestion, where light is feared more than darkness, because light compels, while darkness absolves.

3.38 Section Six: The Soul in the Light of Modern Knowledge

3.39 Between the Qur'an and modern psychology

The Qur'anic view of the soul meets with modern psychological research at a pivotal point, namely self-awareness, but they differ in their starting point and purpose.

In modern psychology, self-awareness is viewed as a product of neurological development in the brain, enabling humans to monitor their thoughts and emotions and make conscious decisions. This awareness is often understood within a limited physical framework—that is, as a measurable neuro-electrical function.

In the Holy Quran, the soul is not merely a mental consciousness, but rather an entity encompassing the spirit, mind, and heart, transcending matter to reach the world of command. The Quranic soul is a complete spiritual consciousness, carrying within it a moral and teleological dimension; it knows, wills, chooses, and is held accountable.

Essential comparison:

| Dimension | The soul in the Qur'an | The soul in modern psychology |
|------------------|---|--|
| origin | By the command of God (the spirit that He breathed into man) | developmental neural product in the brain |
| Job | Spiritual-moral-purposeful awareness | cognitive-behavioral-neural awareness |
| The goal | Achieving purification and returning to God | Adapting to the environment and achieving psychological balance |

| | | |
|------------------|---|--|
| Dimension | The soul in the Qur'an | The soul in modern psychology |
| structure | Intertwined: soul - heart - mind - soul - body | Monotheism: mind - feeling - behavior |

Hence, it can be said that the Quranic soul is a reconciling model of comprehensive consciousness; it combines neural structure and spiritual purposes, material experience and moral message. It is not confined to the brain, but rather extends into every atom of the human being as a conscious energy connected to the Absolute.

Awareness in the Qur'an is not just perception, but rather remembrance and a revival of the connection between the creature and the Creator.

Towards a compromise model

An integrated vision of the self can be drawn that combines the two approaches:

- **Physical self:** represents limited neural consciousness (mental processes, behavior, emotions).
- **The Qur'anic soul:** represents the comprehensive spiritual consciousness that contains and directs materiality.

In this way, the soul becomes a bridge between science and faith, between observation and revelation, between nerve and spirit.

3.40 Towards a "Quranic Anthropology of the Soul"

This concluding chapter aims to establish a comprehensive Qur'anic vision of man that can form the nucleus of a new science, which can be called *Quranic Anthropology of the Soul*. That is, the study of man as a spiritual-mental-physical being who lives in a network of meaning, not in a material vacuum.

The foundations of this proposed science:

1. **The unity of the human entity: Man is not a composite of separate elements, but rather an integrated system in which the spirit, mind, soul, and body interact within a single divine law.**
2. **Knowledge as worship: Scientific research in man becomes a form of worship when it is intended to understand the wisdom of creation and not merely to control nature.**
3. **Spiritual energy as a scientific force: the realization that the spirit has laws that operate as much as the laws of physics, but they relate to the world of command, not the world of creation.**
4. **Consciousness as the Horizon of Creation: Consciousness is not the result of creation, but rather its means. Man was created to be aware, and consciousness is the most complete image of human existence.**

The purpose of this concept

Establishing a Quranic science of psychology does not mean rejecting empirical science, but rather transcending it to a broader dimension where psychological and social phenomena are understood within the network of divine purposes. The Quran presents an anthropological vision that views man as an energetic, rational, and moral being, combining within himself the elements of creation, clay, and light.

With this understanding, from the Qur'anic perspective, man becomes not only an interpreter of the universe, but also a witness to it, reflecting within himself the image of existence between earth and heaven.

that *Anthropology of the Quranic Psychology* It is a call to rebuild human knowledge on the foundations of monotheism, so that knowledge becomes a path to knowledge, knowledge a means of purification, and purification a path to returning to God.

3.41 *Integrating the Qur'anic Vision of the Self with the Contemporary Marriage Crisis*

Introduction: The Existential Crisis at the Root of Existence

Amidst the vast social and economic transformations of the modern world, one of humanity's most complex issues has surfaced: **the marriage crisis**. This is not merely a superficial social or economic problem; at its core, it is an **existential crisis** that reflects a deep imbalance in humanity's understanding of the self, the purpose of existence, and the nature of the relationships intended by God. The skyrocketing divorce rates, the increasing aversion to marriage, and the prevalence of "toxic" relationships are all symptoms of a single, ailing psyche—one that has become detached from its innate nature (*Fitrah*) and the existential map laid out by its Creator. This detachment is what the methodology of "**Symbolic Teleological Reading**" of the Qur'an reveals, linking the soundness of humanity's inner structure (the *Nafs* (Self), *Qalb* (Heart), *Fu'ad* (Intellect/Mind)) to the success of its most intimate external relationship: marriage.

Chapter One: Marriage Failure - A Mirror of the Failure to Understand the Self

A successful marriage is built on mutual understanding between the two parties. But the fundamental question remains: How can one understand another when they do not understand themselves?

- **Marriage and the "Map of the Human Being":** Applying the Qur'anic map of the human entity to the marriage crisis, we find that:
 - **The *Fu'ad* (Mind/Intellect) Programmed for Failure:** If the *Fu'ad* is programmed—through TV series, films, and prevailing cultural discourse—to view marriage as a struggle, a restriction on freedom, or a mere contract of interest, it will form "**thought habits**" (the major cogs) that automatically drive its owner towards rebelling against the relationship or fleeing it at the first crisis.
 - **The Darkened *Qalb* (Heart) and the Absence of Insight (*Baseerah*):** The *Qalb* is the center of insight and faith. If the heart is diseased with doubt, selfishness, and a lack of trust in God and His Decree (*Qadar*), it becomes incapable of "**seeing**" the good in the partner and extracting "**wisdom**" (*Rushd*) from difficult situations. Crises are not solved by the logic of the *Fu'ad* alone, but by the **insight of the *Qalb*** that sees beyond the present moment.
 - ***An-Nafs al-Ammarah bis-Su'* (The Soul that Commands Evil) versus *An-Nafs al-Mutma'innah* (The Tranquil Soul):** The *Nafs al-Ammarah* seeks only the immediate fulfillment of its desires (*Hawa*) in marriage. If it

doesn't instantly achieve pleasure and comfort, it pushes its owner to flee or seek an alternative. Conversely, the **Tranquil Soul**, which first found its serenity in God, is capable of patience, giving, and striving to achieve mutual "**Dwelling**" (*Sakan*), which is a process of building, not a fleeting moment.

- **"He created for you mates from yourselves..."** (Qur'an): The noble verse lays the foundation. If the spouse is "from our own selves," then the failure to understand the "**Self**" inevitably leads to the failure to understand the "**Spouse**." The person who doesn't know the components of their self (Spirit, Mind, Heart, Soul), their strengths and weaknesses, or how to "**purify**" it (*Tazkiyah*), will be unable to build a successful relationship with their life partner.

Chapter Two: Emotional Poverty - The Most Dangerous Type of Poverty

The Prophetic saying warns that "Satan threatens you with poverty." This poverty is not only material; as the bitter reality indicates, it is an **existential emotional poverty**.

- **The Nature of "Emotional Poverty"**: It is a severance in the human being's inner "**connection**" to their true emotions, stemming from the heart's severance from the source of primal security and love: God. This poverty makes a person:
 - Live in misery despite material abundance.
 - Feel an emotional void they try to fill with fleeting relationships or various addictions.
 - Incapable of giving to their partner, because they are fundamentally "**empty**" inside.
- **Marriage as "Emotional Enrichment"**: A healthy, innate marriage is the strongest source of emotional richness. It is the only relationship that combines "**Dwelling**" (*Sakan*), "**Affection**" (*Mawaddah*), and "**Mercy**" (*Rahmah*). When spouses live by these meanings, their "**Hearts**" are enriched, their "**Souls**" are tranquil, and they feel an emotional fulfillment that shields them from the clutches of emotional poverty and external temptations.

Chapter Three: "As-Salah" (Prayer)... Its Broader Concept and the Crisis of Disconnection

When God Almighty says: "**But there came after them a succession who neglected the Prayer and followed their desires...**" (Qur'an), *As-Salah* here has a wider meaning than mere bowing and prostration.

- **Prayer as "Connection" (*Wasl*)**: *As-Salah* is the connection of the servant to their Lord, and it is also the connection of the human to their innate nature

(*Fitrah*), the universe around them, and their life partner. A successful marriage is a form of continuous **"Prayer"** between spouses: a mutual connection built on *Dhikr* (kind words), listening (*Insat*), and *Khushū'* (reverence, respect, and appreciation).

- **Neglecting Prayer and Following Desires:** When this connection is **"neglected"**—the heart's connection to God, and the husband's connection to his wife—a void spreads. This void does not remain empty; Satan fills it with **"desires"** (*Shahawat*). Illicit relationships, betrayals, and focusing on the body instead of the spirit are all illusory substitutes through which a person tries to compensate for the **"poverty"** of a true connection.

Chapter Four: Practical Purification (*Tazkiyah*)... Marriage as a School for Reform

The Qur'an does not offer a mere abstract theory of the self; it provides a practical methodology for its purification. Marriage is one of the greatest arenas for this practical purification.

- **Marriage as a Field for the Greater Struggle (*Jihad*): "Striving against the self" and "restraining it from desire"** are practically manifested in married life. Patience with bad character, suppressing anger, and dealing with kindness (*Ma'ruf*) in moments of distress are all practical exercises for taming the **"Soul that Commands Evil"** and elevating it to the **"Self-Reproaching Soul"** and then the **"Tranquil Soul."**
- **"And We rectified for him his wife..."** (Qur'an): Rectification (*Islah*) is not just a prerequisite for marriage; it is a continuous process after it. God's saying about His Prophet Ayyūb, **"And We rectified for him his wife,"** indicates that reform is part of the Divine Mercy that descends upon spouses striving for good. Marriage is a continuous workshop for reforming the **Self first**, which automatically leads to the rectification of the relationship.

Chapter Five: The Strategy of Satan - Deconstructing the Existential Unity

The marriage crisis cannot be understood in isolation from the cosmic struggle between truth and falsehood.

- **The Enemy Who "Threatens You With Poverty":** Satan's strategy is two-fold:
 1. **Threatens you with poverty:** He portrays marriage to young people as a financial and emotional burden, and that freedom and financial independence are the path to happiness.
 2. **And enjoins you to immorality (*Fahshā'*):** He beautifies forbidden relationships as an **"easier"** and less costly alternative.

- **Targeting the "First Existential Unity":** Adam's relationship with Eve was humanity's first relationship in existence. Corrupting this relationship means corrupting the fundamental building block of human society. Therefore, the worst type of corrupter is those who **"destroy the crops and the progeny"** (Qur'an), because they demolish the "crops" (goodness) and the "progeny" (the continuation of virtuous life).

Conclusion: Towards Restoring "Dwelling" (*Sakan*) in the Journey of Existence

The contemporary marriage crisis is, at its core, a crisis of a **Soul** detached from its innate nature, a **Heart** severed from its source of light, and a **Mind** programmed with concepts that contradict God's laws of creation. The cure is not merely in reforming laws or material facilities, but in **reforming humanity's inner map**.

The path to a successful marriage begins with:

- **Self-Understanding:** Through contemplating the map of the human entity (Spirit, Mind, Heart, Soul) as depicted in the Qur'an.
- **Self-Purification (*Tazkiyah*):** By striving to elevate the soul from the **"Commander of Evil"** to the **"Tranquil,"** through worship and struggling against desires.
- **Redefining Marriage:** From being an **"economic project"** or a **"fleeting relationship"** to being a **"Dwelling" (*Sakan*), a "Prayer," and a "Mercy"** that is one of God's signs.
- **Awareness of the Enemy's Strategy:** And fortifying against it through remembrance of God, seeking refuge in Him, and adhering to His law.

Only then will marriage be transformed from a source of misery and conflict—as many view it today—into a vital station in the **"Journey of Existence, Responsibility, and Destiny"** for which God created us, and a practical school for realizing His saying: **"O tranquil Soul! Return to your Lord, well-pleased and pleasing [to Him]"** (Qur'an).

3.42 *Soul and Immortality: The Return of Light to Its Source*

At the conclusion of this series, the journey reaches a moment of ultimate clarity: the return of the soul to its Creator. This return is not a biological death, but rather the completion of the existential cycle, the return of consciousness to its luminous origin after having traversed material experience with all its contradictions.

From command to creation, and from creation to command...this is the cycle of the soul in its eternal journey towards perfection.

The soul, breathed into by God's Spirit, begins its journey by descending into the world of density, where it learns through pain, desire, and choice how to return to its original purity. Every degree of awareness, every refinement, is a step on the path to return.

In this state, the soul no longer seeks reward or fears punishment, but longs for the encounter. Death is no longer annihilation, but a transformation from form to meaning, from density to light, from alienation to return.

O reassured soul, return to your Lord, well-pleased and pleasing.

In this verse, the cosmic scene is complete: the soul, once the battlefield between light and passion, between reason and desire, has now become an entity in harmony with its source. It is the moment when the spark returns to the original fire, the moment when the partial merges into the whole, the drop into the ocean.

A poetic-philosophical concluding reflection

I have returned to you, O source of light, after a long wandering in the shadows of the body,

I came back to you without fear or passion, and all sounds were extinguished except your voice,

I came back to discover that I never left you, and that the whole separation was an illusion.

So here I am returning from creation to command,

From time to eternity,

From myself to you.

This return is not an end, but the beginning of full awareness. Each existential cycle opens a door to a deeper understanding of life, death, and immortality. When the soul is fully purified, it does not perish, but rather settles into a state of perpetual presence in God, where there is neither death nor life, but pure existence in the presence of light.

Thus the chain closes on an eternal promise:

That every soul is a flame of light, and that its inevitable destiny is to return to the origin,
For the first word to be fulfilled: I breathed into him of My spirit.

3.43 The seriousness of the afterlife and the misuse of "Allah is Forgiving and Merciful"

- **Warning against leniency**The speaker emphasizes that the afterlife (heaven and hell) is a serious and difficult matter, and that entering it is not an easy matter.
- **The fallacy of forgiveness and mercy**The speaker criticizes the use by some of the phrase "God is Forgiving and Merciful" to belittle, trivialize, and diminish the significance of divine accountability. He believes that this statement could lead its speaker to Hell if it is intended to belittle.
- **The meaning of the beautiful name**He explains that forgiveness is for those who seek forgiveness, and mercy is for the righteous, citing a verse: **My mercy encompasses all things, so I will prescribe it for those who fear Me. .**

3.44 Moments approaching death

- **Warning to the Believers**The people of the Hereafter (believers) are informed of their approaching death months or a year before death through visions and notifications, allowing them to prepare and adjust their actions.
- **The heedlessness of unbelievers**The people of this world (non-believers) are taken unawares and without warning, and so they cry out when they see death, saying: **(O my Lord, send me back so that I may do righteousness in that which I left behind.)** .

3.45 The pangs of death and the beginning of the reckoning

- **uncover**The moment of death throes is the moment when the cover is removed, as the person begins to see and hear what he does not see or hear around him, as God

Almighty says: **And the intoxication of death will come in truth. That is what you were avoiding. So your sight today is sharp. .**

- **The descent of angels** The angels who are responsible for taking the soul descend, which comes out of the human being connected to the heart via a vein-like cord.
 - **For the believers (the good ones)** Angels welcome them with peace and reassurance. **The angels take their souls while they are good, saying, "Peace be upon you."** .
 - **For the unbelievers (the wrongdoers)** The angels take their souls while they are wronging themselves. They try to resist and cling to the world, so the angels strike them on their faces and backsides to expel their souls.
 - **The beginning of torment** Torment and burning begin from the moment of death for whoever resists his soul's exit, as God Almighty says: **Taste the punishment of the burning fire. .**

3.46 *Barzakh stage (guest house)*

- **Term correction** The speaker asserts that the correct expression for what comes after death is "the torment/bliss of the intermediate realm," not "the torment of the grave," because the grave is the destiny of the body, while the intermediate realm is another world specific to consciousness and the soul.
- **Barzakh is a continuation of consciousness** With the exception of nations that were destroyed by a collective cry (such as the people of Aad and Thamud) and are in a state of sleep, the individual human being's consciousness continues after his death.
- **Types of Barzakh (according to Surat Al-Waqi'ah)** Barzakh is a temporary period of hospitality until the Day of Resurrection, and its nature varies according to the fate of the person.
 - **close ones** Their hospitality "**Farouh and Rayhan**" (Perfect rest and smell good).
 - **People of the right** Their hospitality **Peace be upon you from the companions of the right hand.** (Peace and tranquility).

- **The deceitful liars** Their hospitality "Then he will be given a drink of scalding water." (A drink of boiling water and temporary torment).

3.47 The blowing of the trumpet and the stages of the Resurrection

- **Pictures and blowing** The image is the cosmic picture tablet for all creatures (from the word image), and blowing into it is a divine command with a great sound (shout) that affects this tablet.
- **The first blast (the blast of demolition)** It is the blast of total annihilation, where everyone in the heavens and the earth (the living and those in the intermediate realm) will be shocked and terrified, as God Almighty says: **And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will fall unconscious.** Except for whom God wills, and they are the righteous who are protected from this terror.
- **The second blast (the blast of resurrection)** It is the breath of revival and gathering, when souls and hearts return to a new creation, and all people rise to the land of gathering. **Then He will blow into it again, and at once they will be standing, looking on. .**

Immortality and continuity.

- **The soul and the heart are eternal** The speaker asserts that the soul and heart are the eternal part of the human being that does not perish or decompose, and that awareness of them remains constant from this world to the intermediate realm and to the afterlife, which ensures that the human being is the same person with his memories and knowledge.

3.48 The concept of "soul" in the context of death and barzakh has several details, summarized as follows:

1. **The eternal essence of man:**

- The speaker believes that **Soul and heart** They are the eternal essence of man that does not fade, perish, or decompose, and awareness of them remains constant from this world to the intermediate realm and then to the afterlife.

2. The moment of exhalation:

- The process of capturing the soul is described as being carried out by assigned messengers (angels). The soul is connected to the heart via a vein-like cord.
- At the moment of death, the eye follows the soul, as the physical eye looks in the direction from which the soul left (even if it does not see anything physical), and for this reason the eye of the dead remains open in many cases.

3. The unjust and the believing soul:

- **The unjust (non-believing) soul:** It resists exiting and clings to the body, which requires the angels to “stretch out their hands” and sometimes “strike the faces and backs” to force the soul out, and this soul begins to taste "**The torment of burning**" From the moment of death.
- **The good soul (the believer):** The angels receive her with peace and reassurance, and address her saying: **Peace be upon you, enter Paradise.**

4. The soul in Barzakh (guest house):

- The soul continues in a state of full awareness in the world of Barzakh (temporary hospitality before the Resurrection), and the nature of this hospitality varies:
 - **Same relatives:** Her hospitality "**Soul and Spirit**" (A complete and fragrant rest), where the soul finds comfort and relaxation.
 - **The same people on the right:** Her hospitality "**Hello**".
 - **The same lying, misguided ones:** Her hospitality "**A lodge of hot water**".

3.49 *"Death" as a forced journey and a serious reality*

There are differences in how people receive it, and its stages that begin before actual death and end with resurrection, as follows:

1. Realizing death and preparing for it

- **An indisputable fact:**Death is a reality that everyone knows, believer and unbeliever, but only a few prepare for its moment.
- **Sign of serious people:**The afterlife and death reveal how serious a person is about his life. Whoever is serious about his relationship with God prepares, while whoever neglects it will be exposed at the moment of death.

2. Stages of approaching death (the approach of death)

- **Warning to the believers (the people of the Hereafter):**Righteous believers are informed of their approaching death months or even a year before death through visions and notifications, enabling them to settle their affairs and organize their files in preparation for the next stage.
- **The negligence of non-believers (people of this world):**Unbelievers are taken unawares and without warning, having spent their lives arguing and being preoccupied with the world. So when they see death, they cry out, asking to return:**Until, when death comes to one of them, he says, "My Lord, send me back, that I may do righteousness in that which I left behind."**٤.

3. The moment of death and its agonies

- **Deathstroke and unveiling:**It is a forced moment called "al-Ghamrah" or "al-Sakrah," in which God removes the veil from man, and he sees and hears what the living around him cannot see:**And the intoxication of death will come in truth. That is what you were avoiding. So your sight today is sharp.**٥.
- **Arrest by peace or force:**

- **Believers (Peace be upon you):**Surrender your soul in peace to the angels, and receive them with greetings and reassurance:**The angels take their souls while they are good, saying, “Peace be upon you.”**.
- **Non-believers (those who cast their hands in peace):**They resist death and cling to the body, so the angels forcefully take the soul, strike their faces and backsides, and begin to taste**"The torment of burning"**From that moment on.
- **No way out:**No force on earth can prevent angels from completing their mission, and no human being can escape or turn away from the inevitable sight of death.
- **Continuing awareness:**Human consciousness remains continuous and uninterrupted, meaning that it does not enter a state of “sleep” (except for the class of nations that perish with a cry), but rather moves directly from the consciousness of this world to the consciousness of the intermediate realm.
- **Martyrs and the living:**Martyrs in the way of God do not lose consciousness or sustenance, but they are...**Rather, they are alive with their Lord, receiving provision..**

4. Death as a dividing line in the faith

- **Multiple Lives Refutation:**The Qur’anic verses establish that a person only tastes death once (the first death), which invalidates the belief in multiple lives (or reincarnation) promoted by some people influenced by other philosophies.

4 Section Four: Spirit and Data - A Journey into the World of Command

4.1 *Episode 1: The Spirit from God's Command – and Data from the World of Command*

.1 The Spirit in the Qur'an: A Secret of God's Command

The Qur'an lays down a pivotal foundation for understanding the soul:

They ask you about the spirit. Say, "The spirit is of the command of my Lord, and you have not been given of knowledge except a little."(Al-Isra:).

- The soul is not a substance that can be weighed or measured.
- It is from "God's command," that is, from a level other than the level of material creation.
- Human knowledge of the soul is very limited, "And of knowledge you have been given only a little," but it is open to contemplation and heart-searching. Here the Qur'an distinguishes between **The world of creation**(matter, body, phenomena) and **The world of command**(Laws, commands, supernatural powers.) The soul belongs to this second world.

2. The soul and its role in humans:

- **Blowing into the human:**The soul is what is breathed into the human body to give it life and make it a conscious soul. “Then He proportioned him and breathed into him of His [created] spirit,” and then He commanded the angels to prostrate themselves.
- **The soul as an image of the spirit:**The soul within us that reason and perceive is an image of the spirit, entrusted and confined to a physical body. The body cannot live without the spirit (soul), and the soul cannot function without a body.
- **Soul and spirit are not exactly the same:**Just as the body is made of clay but is radically different from it, so the soul is different from the original spirit, but its origin is from it.

3. Different types and levels of the soul:

- **Diversity of the Spirit World:**The spiritual world is not monolithic, but rather has different levels and types, just like the vast diversity of material creation. "And of knowledge you have been given only a little" applies here as well.
- **The Holy Spirit (especially for prophets and some miracles):**
 - **With Jesus, peace be upon him:**God supported Jesus with the Holy Spirit, giving him special powers such as speaking in the cradle, creating birds from clay with God's permission, healing the blind and the leper, and raising the dead. This Spirit taught Jesus the Book, wisdom, the Torah, and the Gospel.
 - **Messenger of Mary:**The spirit that God sent to Mary (in the form of a normal human being) is the one who gave her a son without a father. This demonstrates the spirit's ability to change natural laws and regulations.
- **The Faithful Spirit (Gabriel, peace be upon him):**
 - **With the Prophet Muhammad, may God bless him and grant him peace:**Gabriel is the faithful spirit who brought down the Qur'an to the heart of the Prophet and taught him the Book. He is a spirit from God's command.
 - **The apostles receive revelation through the Spirit:**Prophets and messengers need a spirit to descend upon them to help them receive divine revelation, because the human soul alone may not be prepared for that.

- **The souls of the faithful (spirit from Him):**

- **Confirmation of the believers:**“Those are the ones in whose hearts He has inscribed faith and strengthened with a spirit from Him.” This is a spirit that descends upon the hearts of believers to strengthen them.
- **Miracles for believers:**The spirit may descend upon any believer to grant him insight, wisdom, sound judgment, intuition, or great patience. Al-Khidr, for example, possessed innate knowledge due to the mercy and spirit God bestowed upon him.

4. Laylat al-Qadr: The night when the souls descend:

- **The angels and the Spirit descend therein by permission of their Lord for every matter.**Laylat al-Qadr is a blessed night in which angels and the Spirit descend in abundance, and the wise commands of God are distributed.
- **Mercy and supplication:**The descent of the soul on the Night of Decree is a mercy from God to people, especially righteous believers. It is an opportunity to pray for healing, children, or any success in life, because the soul has the power to change divine laws.

5. Comparison between the spirit and other types of heavenly “order”:

- **Ascent speed:**The soul ascends to God in 50,000 years, which is much slower than other types of matter that ascend in 1,000 years.
- **The reason for the slowness:**This is explained by the fact that the soul is linked to the angels (angels descend with the soul, angels and the soul ascend), and it is the angels who carry it and ascend with it. Other heavenly commands (such as the command to subjugate the heavenly bodies or the command to punish) do not require an angelic mediator and ascend more quickly on their own.
- **Descend:**The speed of the descent from heaven to earth is planned by God with “Be and it is,” and it may be instantaneous.

6. The Spirit and Resurrection:

- **doomsday:**“The Day the Spirit and the angels will stand in rows, not speaking.” All the spirits that descended upon mankind will stand before God on the Day of Resurrection.
- **Order of the hour:**The horrors of the Day of Resurrection and the resurrection of all heaven and earth will be by a new divine command, which will change the existing laws and customs.

In short, the soul is a concept much broader than just “soul” or “Gabriel.” It is part of the unseen world of divine command, varying in its forms and levels, and has great influence on human lives. It may even be granted dignity to some believers.

7. Data in *Insights into God* Commands from the world of command

The text explains that the universe is not based on matter alone, but that behind matter lies a network of “divine data”:

- **orders**“Be” the divine who makes the laws.
- **Information:**stored in the Preserved Tablet, the Universal Source.
- **Signs**The “coincidences” we see in our daily lives are not random, but rather messages.
- **Sensation**The fixed laws that govern the universe, the soul, and history.

All of these are not tangible things, but rather metaphysical “data” from the world of command, revealed to us through the laws of nature, through psychological experiences, or through life events.

8. Relationship: Spirit and data from one source

If we combine the two visions, we find a striking similarity:

- **the spirit**A divine command that moves man and gives him life and consciousness.

- **Data** Divine commands and information that move the universe and give it order.

both of them:

- From the world of command, not from the world of creation.
- Non-material but manifested in the material.
- It is impossible for the human mind to fully comprehend it, but its effect is experienced.

8. Meaning: Spirit is energy and data is system.

- Soul: A kind of "mystical energy" that is infused into the body, making it alive and conscious.
- Data: It's like a "metaphysical software system" that keeps matter organized and balanced.

Illustrative example:

- The soul in a human being = the "electricity" that makes the device work.
- Data in the universe = the "programming" that makes it operate according to precise laws.

9. Result: Unity of Source – God’s Command

- Spirit and data both **Manifestations of the Word of God "Be"**.
- Both are means of divine management:
 - Soul = individual management (human).
 - Data = universal measure (matter, societies, history).
- Both meet in the heart: where the soul receives the effect of the spirit (faith, life) and the mind receives the effect of the data (knowledge, understanding).

Summary of the first episode:

Spirit and data are two sides of the same coin:**Divine command.**

- The soul revives the individual.
- Data organizes the universe.
- Their source is one: God, who said to all existence, "Be," and it was.

4.2 Episode 2: The Spirit Gives Life to Man – and Data Organizes the Universe

1- The soul is the secret of life in man

The Qur'an describes the moment of the creation of Adam, peace be upon him:

Then, when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration.(p.).

- The body is made of clay, a raw material.
- But without the soul, the body remains a lifeless "statue."
- The moment of the breath is the moment of "divine programming," when the body becomes a living, conscious human being. "Then He proportioned him and breathed into him of His spirit."

In every human being's life:

- After the embryo is formed in its stages,**The soul is breathed into it**It becomes a living being.

- At death:**The soul is taken**The body becomes a lifeless substance.

So: the soul is **occult energy** Which gives life and awareness to man.

2- Data is the secret of order in the universe

Just as the soul is the secret of human life, data is the secret of the universe's life.

Insights into God It explains that the material world (creation) does not exist alone, but is governed by commands and "laws" from the world of command:

- **Fixed Sunnahs**: such as gravity, the laws of physics, plant growth, and the symmetry of living things.
- **social laws** Like the year of change: **Indeed, Allah will not change the condition of a people until they change what is in themselves.** (Thunder:).
- **Historical laws** The fall of civilizations due to injustice and tyranny, and their rise due to justice and work.

These laws are a manifestation of divine "data": immaterial commands, but reflected in matter as precise, unchanging laws.

So: the data is **organizational energy** Which maintains the balance of the universe and society.

3- The similarity between spirit and data

- Soul: "powers" the body.
- Data: "powers" the universe.
- Soul: makes a person conscious and interactive.
- Data: makes the universe orderly and harmonious.
- Soul: Without it the body is dead.
- Data: Without it the universe is chaos.

Rough example:

- Body = computer.
 - Soul = the electricity that makes it work.
 - Data = the program that organizes its work.
- There is no life without electricity, and no meaning without a program.
-

4- The word "be" is the key to the soul and data

- In the creation of the universe: **When He decrees a matter, He only says to it, "Be," and it is.** (Al-Baqarah:).
- In the creation of man: the blowing of the spirit after the formation.
- "Be" = the divine command that launches data (into the universe) or spirit (into the body).

Spirit and data both **The effect of the word "be"** The first is in man, and the second is in the universe.

5- Common Dimension: Both are from God's command

- Soul: a divine matter concerning human life.
- Data: A divine command concerning the laws of the universe.
- Both are beyond the perception of the senses, but their effect is felt at every moment.

God Almighty said:

Unquestionably, to Him belongs creation and command. (Al-A'raf:).

- Creation = matter.
- Command = the spirit and data that moves and controls matter.

6- The soul in the Qur'an is not one simple thing, but rather a multi-level concept:

- she **The secret of life**In the body
 - she **divine order**From the unseen world.
 - she **Revelation**And the guidance sent down to the prophets.
 - And it is**Special endorsement**Given to prophets and believers.
 - And will be present in**The afterlife scene**The great.
 - The Day of Resurrection: “The Day the Spirit and the angels will stand in rows” (An-Naba’:).
 - All souls return to God and appear in the great scene of judgment.
- 7- the spiritAs a revelation and guidance**
- The Qur'an called it "**A spirit of our command**"(Shura:), meaning the revelation itself.
 - It is what revives the hearts with guidance, just as it revives the body with the first breath.

Episode 2 summary:

- The soul is the "unseen energy" that animates a person.
- Data is the "unseen energy" that organizes the universe.
- Both are from God's command, and both are a manifestation of His word "Be."
- In this, we see harmony: man with the spirit, and the universe with the data, both proceeding in accordance with the guidance of the divine command.

4.3 Episode 3: The Heart - The Kingdom of Consciousness and the Center for Reception of the Soul and Data

Having established in the previous two episodes the idea of “spirit” as a divine command that animates the individual, and “data” as a divine system that organizes the universe, we

now delve into the command center of the human being, the point where the worlds of command and creation meet, and the place where these divine signals are transmitted and translated into awareness, faith, and action. This center is

the heart.

Our understanding of the heart must go beyond its mere function as a blood pump. The Holy Quran presents it as a divinely created entity, a center of higher consciousness and insight that transcends superficial phenomena. It is not merely a passive recipient, but rather the realm of consciousness that governs the entire human journey.

The heart and the mind: the integration of roles between the worlds of creation and command

To understand precisely how the heart works as a receptor, it must be distinguished from

The heart(The brain), which represents the executive throne in our inner kingdom. The relationship between them is not one of conflict, but rather of a beautiful hierarchical integration:

- **The Brain**It is the gateway to the "world of creation" and the center of primary sensory perception. It receives information from the senses (hearing and sight), stores it in memory, and forms "habits" through repetition in a gear-like fashion. It is the primary processor of tangible material data.
- **The Heart (the center of consciousness)**:It is the gateway to the "world of command." Its work begins where the initial processing of the heart ends. The heart takes the heart's outputs, but it is not satisfied with them; rather, it adds to them the dimension of faith, the spirit, and the moral. It is the one that derives "right guidance" from events, and it is the seat of true faith and sincere will (intention).

With this integration, we see that sensory information from outside enters through the heart, but divine messages from the "world of command" have a special and direct reception channel, which is the heart.

The heart as a receiver of the soul and data

The Holy Qur'an directly confirms that the heart is the primary place of reception of the supreme divine message.

1. Receiving the Spirit (Revelation and Faith):

The soul, in its highest sense as "revelation and guidance," does not descend upon the analyzing brain, but rather descends directly upon the center of consciousness and faith.

God Almighty says:

The Trustworthy Spirit has brought it down upon your heart that you may be among the warners.(Ash-Shu'ara: 16-17). The heart is prepared to receive this "weighty word," absorb its light, and transform it into a firm conviction that strengthens the believers.

2. Data reception (signals and inspiration):

Just as the heart receives the greatest revelation, it is also the constant receiver of daily divine data that guides us on our journey. These data are not supernatural, but rather subtle mechanisms at work within the fabric of our lives:

- **Heart inspiration:** That feeling of elation or distress over a decision, not based on logical analysis, is a "data packet" directly from the world of command, picked up by the heart.
- **True visions:** In dreams, where the senses are calmed, the heart connects more deeply with the world of matter to receive data in the form of a future roadmap.
- **Signs and "coincidences":** What we consider "coincidences" may in fact be "data sent" from the world of command to guide or warn us, and it is the alert heart that picks up and decodes these signals.

Receiver Status: Clarity and Noise Switch

The heart's ability to receive the spirit and information with clarity and purity depends entirely on its state. The heart is not merely a static receiving device; it is a living entity affected by our actions and intentions. The Qur'an describes its various states:

- **Healthy heart:** Except he who comes to Allah with a sound heart (Ash-Shu'ara': 16). This is the pure and clean heart, free from polytheism, hypocrisy, and disease. It is the best receiver, capturing divine signals with complete clarity and purity.
- **hard heart:** {Then your hearts hardened} (Al-Baqarah: 2). It is the heart that has hardened due to heedlessness and sins, becoming like stones or even harder. Its receptor system is weak and prevented from sensing subtle messages.
- **The closed and covered heart:** It is the heart that has "locks" upon it (Or are there locks upon their hearts?) (Muhammad: 17) or "covers" (lidden coverings) (And We have placed over their hearts coverings, lest they understand it) (Al-Isra': 17). Its receiving system suffers from severe distortion, so it does not understand the speech nor benefit from the reminder.

Episode 3 Summary:

that

The heart is the central receiving organ. In the human entity, it is the vital link between the unseen "world of command" and the visible "world of creation."

- **the spirit** It penetrates the heart to nourish it with revelation and faith.
- **Data** It reaches the heart through everyday life cues of inspiration, visions, and meaningful "coincidences."

The more a person strives to purify their heart through remembrance, worship, and righteous deeds, the more sensitive and clear their receptor system becomes. At that point, their entire life becomes a journey of living communion with God, receiving spiritual guidance and divine signals, walking in the light of their Lord toward success.

4.4 *Episode 4: The Spirit is a Comprehensive Revelation – and Data is Personal Messages*

Having realized in the last episode that the "heart" is the center for receiving divine signals, we now move on to understanding the nature of these signals themselves. How does the "world of command" communicate with us? Is it a single communication or does it have different levels?

The texts reveal to us two integrated levels of divine communication: a comprehensive and holistic level, which is: **"The Spirit" as a revelation**, and a personal and ongoing level of **"Data" as daily messages**.

The Spirit: The Greatest Revelation That Establishes the Way

When we speak of the "spirit" as a channel for divine communication, we are speaking of the greatest and most comprehensive manifestation: **Revelation**. The Holy Quran itself is called a "spirit," because it revives dead hearts with guidance just as the spirit revives bodies.

- **The faithful spirit in your heart:** Revelation is not a mental or intellectual process, but rather a direct descent from the "world of command" to the center of consciousness. God Almighty says:

The Trustworthy Spirit has brought it down upon your heart (Ash-Shu'ara: 16-17). "The Trustworthy Spirit" (Gabriel, peace be upon him) is the bearer of this great message.

- **A spirit of our command:** God describes the Qur'an as: **And thus We have inspired in you a spirit of Our command.** (Ash-Shura:). This revelation is the "Great Spirit" that revealed the complete method and final law for all of humanity. It is the comprehensive map that establishes principles, laws, and foundations.
- **Support of the prophets:** The prophets themselves needed special support to receive this revelation, so God supported them with special spirits. Jesus was supported by

the "Holy Spirit," which granted him special abilities and taught him the Book and wisdom. Believers are supported by a "spirit from Him" that strengthens them and grants them insight.

The soul is like inspiration **Foundational Divine Communication**, which lays down the comprehensive constitution of life.

Data: Daily messages that light the way.

If revelation is the grand map, then "data" are the daily signs and signals that help us navigate this path. They are personal, ongoing messages, the unending divine support guiding the believer in the details of his life. This data comes through subtle and diverse channels:

- **"Al-Mursalat" (purposeful coincidences):** Daily events may seem random, but they are in fact "sent data" directed specifically to you. They may come to warn you of a mistake (omen) or to open a door to goodness (excuse). The alert heart is the one that realizes that this is not a coincidence, but a message.
 - **Visions in a dream (mini road map):** During sleep, the heart connects more deeply with the world of command, receiving "data" in the form of true visions. These could be good news, a warning, or a roadmap for the next stage of your life.
 - **Lightbulb Moments (Inspiration):** That sudden idea or brilliant solution that pops into your head suddenly is an inspirational "data" sent as divine support to overcome an obstacle or find a way out.
-

Integration between revelation and daily messages

The relationship between "spirit" and "data" is not one of separation, but of deep integration:

| Data (daily messages) | Spirit (revelation) |
|---|--|
| Special and personal: It comes to you every day in the context of your life. | General and comprehensive: It was sent down once for all mankind. |
| Tawjihi: It helps you apply these rules in your reality. | constituent: It lays down the general rules and principles. |
| Continuous road signs and signals. | The grand and final map. |

Life, in this perspective, becomes an arena of constant "communication" with God. The Qur'an (the spirit) provides us with the complete curriculum, and the daily messages (the statements) provide us with personal guidance and ongoing confirmation. Both meet in **the heart**...who receives the light of the greatest revelation, and at the same time picks up the signs of the subtle data, so that the believer may always remain connected to his Lord in every step of his life.

4.5 Episode 5: The Spirit on the Night of Decree - and the Data on the Laws of God

Having explored how "spirit" manifests as universal revelation and "data" as daily messages, we now arrive at a stunning intersection of density and extension, of the particular moment and the perpetual order. How does the direct divine will interact with the immutable cosmic laws? The answer lies in understanding the relationship between the Night of Power and God's laws.

Data: God's laws that do not change.

Divine “data,” as we have established, are the original commands and information in the “command world” that manifest in our physical world as fixed and consistent laws that we call

"God's laws" These laws are not random, but rather a precise system that governs everything from the movement of the heavens to the laws of physics and the growth and fall of societies.

The Qur’an confirms the stability of this system by saying:

You will never find any change in the way of Allah, and you will never find any alteration in the way of Allah.(Fatir:). These laws are the constant and continuous manifestation of divine data, and they represent the system that maintains the stability of the universe.

The Spirit: An intense manifestation of the divine command on the Night of Power.

In contrast to this perpetual order, the Night of Power is an exceptional moment of intense divine manifestation. It is not merely a night of worship, but rather a night of "execution" par excellence, where the divine "command" is directly and effectively revealed.

- **The descent of the spirit and the command:** God Almighty says: **The angels and the Spirit descend therein by permission of their Lord for every matter.**(Al-Qadr:). The “spirit” here, as part of the divine “world of command,” descends accompanied by the angels to implement the wise commands in which every wise command is distinguished for that year.
- **The night of changing the Sunnahs:** And here lies the deeper point. If the “data” manifest as fixed laws, then the “spirit” that descends on the Night of Decree has the ability, God willing, to

Changing these natural laws and customs It is a special night of mercy, where sincere supplication can request a change in the predestined destiny, as the soul has the power to alter divine laws. Praying for healing or provision on this night is a direct request for a special

divine "command" to be transmitted through the soul, altering the course of the existing "data" or "sunnah."

Link: Permanent Order and Special Intervention

If we combine the two visions, we arrive at a comprehensive and profound understanding of divine providence:

| | The soul (on the Night of Decree) | Data (the laws of God) |
|--|---|---|
| Intensive manifestation: It is a special moment in which divine commands are intensified and directly manifested. | Permanent manifestation: It is the continuous and constant system that governs the universe and societies. | |
| | Special order: Special divine intervention that can change the course of these laws represents mercy and response. | Public law: They represent the general laws by which life proceeds steadily. |
| | Dynamic and compassionate. | Stability and consistency. |

Result: One source, multiple manifestations

Both the special moment of Laylat al-Qadr and the ongoing cosmic order (the laws of God) spring from one source:

God's command.

- **God's laws** It is a permanent manifestation of His command in the form of order and law.
- **Laylat al-Qadr** It is an intense and profound manifestation of His command in the form of direct mercy and effective intervention.

With this understanding, we no longer see a contradiction between the stability of cosmic laws and God's ability to change destinies and answer prayers. God governs His universe with a precise system (the statements and laws), and at the same time, He opens the door of His mercy at special moments (the Night of Decree) to reveal new commands through the "spirit" that change this system for whomever He wishes among His servants.

4.6 Episode 6: The Soul in the Afterlife - and Data on Fate and Destiny

Having journeyed through the realm of the spirit and the data, from the moment of creation to its manifestations in revelation and cosmic laws, we now arrive at the final and inevitable station. It is the moment of the grand finale and the beginning of eternity, where the individual path meets the cosmic path, and all truths are revealed. It is the afterlife, where the "spirit" is revealed as a sealed individual record, and the "data" is revealed as a preserved fate and destiny.

Data: The universe's record preserved in fate and destiny.

Divine "data," as we understand it, are the commands, information, and laws emanating from the "world of command" that govern the "world of creation." In the context of ultimate destiny, these data are manifested in their highest and most comprehensive forms:

Fate and destiny.

- **The clear book and the preserved tablet:** Before the universe was created, all of its "data" were recorded and preserved in a "clear book" or "preserved tablet." This book is not just a record; it is the comprehensive cosmic database containing all of God's "laws," all the laws of physics, chemistry, and biology, all the events of history, the destinies of societies, and the fates of individuals. It is the divine blueprint for all of existence.
- **Fate as activated data:** Everything we see in our lives, and everything we experience, is in fact the activation and manifestation of this pre-recorded "data." These are not random events, but rather part of a precise system and cosmic path mapped out by divine wisdom.

Soul: The individual's sealed record in the judgment scene.

In contrast to this comprehensive cosmic record, the human "spirit" (or self-manifested therein) comes in the afterlife to present its own unique record.

- **The soul as a record of an individual's life:** A person's journey through this world, with all their choices, intentions, and actions, is imprinted and recorded in their spiritual being. The soul becomes the bearer of their entire life record, with all its minute details.
- **The day the soul will stand in ranks:** The greatest afterlife scene described in the Qur'an is not merely the resurrection of bodies, but rather the resurrection and presence of all souls before their Creator. God Almighty says:

The Day the Spirit and the angels will stand in rows, none will speak except he whom the Most Merciful permits, and he will say what is right. (An-Naba':). This resurrection is a comprehensive presentation of all the spirits that descended upon mankind, to present their records in the scene of the Great Reckoning.

Result: Doomsday...the moment the two records are integrated

The greatness of the Day of Judgment lies in the fact that it is the moment when the amazing integration between the individual's record and the record of the universe, between the soul and the data, is revealed.

On that day, the universal "data record" (fate and destiny) is opened, the individual "soul record" is presented, and the whole truth is revealed. We then realize how every event in our lives (from the data of destiny) was a test of our soul choices, and how every choice we made (from the soul record) was an interaction with this ordained destiny.

Here, the final meaning we summarized earlier is realized:

The Day of Judgment reveals the integration between the soul (the individual's life) and the data (the path of the universe). There will be no more questions like, "Why did this happen to me?" The wisdom of cosmic data will be revealed. There will be no more room for denial of responsibility, for the soul's record will be a speaking witness.

It is a moment of absolute justice, when the small story of the individual coincides with the greater cosmic story, and God's infinite wisdom is revealed in every atom of His creation and in every choice made by His servants.

4.7 Episode 7: How to Purify the Heart to Receive the Spirit and Data

Obstacles

The file indicates that barriers are not merely superficial concepts, but rather psychological and spiritual barriers that prevent the access of facts and data. These barriers include:

- **Negligence and forgetfulness:** Forgetfulness, especially forgetting God and the covenant He made with humanity, is a primary goal of Satan's attempts to mislead humanity. Forgetfulness leads to a loss of insight and identity, as those who forget their Creator forget the truth about themselves and the purpose of their existence.

- **Passion:**Following whims can blind the heart and insight, preventing a person from seeing or hearing the truth. Hearts polluted by attachment to this world and whims are blocked from sensing profound truths.
- **Hardheartedness:**Unconscious and unprepared hearts cannot benefit from true "remembrance," that is, the reminders and information they receive. Furthermore, fixing one interpretation of the Quranic text without delving into its deeper meanings is a form of superficial thinking.

Purification (process)

Purification is not a single act, but rather a comprehensive and systematic process of opening the internal channels of reception. It includes:

- **Purification by the Qur'an (spirit and revelation):**The Quran is described in the file as "remembrance" itself. Reciting, contemplating, and memorizing it is the most powerful means of activating all levels of memory, especially deep innate memory, and reminding one of one's origin and ultimate purpose. Furthermore, the profound meanings of the Quran can only be truly perceived by those who strive for spiritual purity.
- **Purification by remembrance and supplication (opening the channel):**"Dhikr" is understood as a dynamic process that combines full conscious invocation with purposeful repetition. Prayer is considered the "craft of dhikr," serving as a kind of spiritual exercise that strengthens the "muscle" of consciousness and brings one into a state of constant connection.
- **Purification by good deeds (wave purification):**The file demonstrates that there is a constant interaction between memory (as a repository of information) and the heart (as the center of awareness and faith). Continuous self-purification and righteous deeds cleanse the soul of impurities, such as polytheism, arrogance, and envy. This purification is a prerequisite for thinning the veils and reaching the deep level of "hidden remembrance."

Result

The more the heart is purified and refined, the more its energy and ability to receive “spirit” (divine data) and “data” (cosmic signals) increases, leading to:

- **Penetrating insight:**A deeper understanding of the Qur’an, of oneself, and of life.
 - **Firm certainty:**Unshakable faith, based on an inner examination of the great truths and not merely on tradition.
 - **Deep reassurance:**Inner tranquility comes from connection with the origin and eternal truths.
 - **Spiritual power:**The ability to face challenges with steadfastness and wisdom.
 - **Paradise of knowledge and light:**Reaching a state of tranquility and insight is considered a “paradise” that the believer experiences in his heart in this world, and it is a pledge of the paradises of the hereafter.
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4.8 Episode 8: A Unified Map – Spirit and Data as Divine Resource

Based on the information in the attached file, the relationship between the soul and data can be further understood as “divine support” that together form a unified map of existence:

Soul: The Inner Individual Life

According to the file, the spirit is

divine orderIt is the "essential vital force" that is placed within a living being and makes it alive. In the human context, the soul takes on an additional meaning that refers to divine commands and the Quranic message itself. The book likens it to the "data" that come from the divine "world of command," the effects of which are manifested in the "world of creation." Without this "spirit" (revelation), the body cannot live a purposeful and upright life.

Data: Extraterrestrial Life

Data are considered the fixed laws and systems that God has placed in His creation, in the physical universe, the human soul, the movement of societies, and history. The file calls them "God's laws," which are unchanging and unalterable. This confirms that the universe operates according to a precise and consistent system, and that data is its organizing force.

Both: by God's command and by the same logic

The document emphasizes that the soul is a "divine command," and that "God's commands" are revealed on the Night of Power. It also links the absolute divine will with the word "Be, and it is" to these fixed laws and systems that govern the universe. This suggests that the soul and the data emanate from a single source, the "divine command," and operate according to an identical logic:

Orders are downloaded and executed.In the world of creation.

Both: are received with the heart

The document highlights the pivotal role of the "heart" as a metaphysical entity in receiving these revelations. The heart is described as "the window to the world of command and the recipient of metaphysical revelations." The document asserts that the heart is "the primary receptacle for the supreme divine message," and that a "sound" and "soft" heart is capable of receiving these subtle revelations. A hard or veiled heart, on the other hand, is unable to comprehend these truths.

Ultimate meaning: Man and the universe are both "alive."

This relationship implies that both humankind and the universe cannot exist in fullness without the "supply" of the divine spirit and data. The spirit grants humankind purposeful life and righteousness, while the data (God's laws) organize the universe and make it habitable. Thus, both humankind and the universe become "alive" through the flow of this divine support.

Conclusion:

This series expands the circle of understanding:

- The soul = God's command in man.
- Data = God's command in the universe.
- Heart = the meeting point of the two.

Yes, based exclusively on the attached text, a new episode can be added to the series that delves into the anatomy of the inner human being and explains the journey of the human soul through a Quranic perspective, serving as the practical and applied aspect of understanding the "soul."

4.9 Episode 9: The Inner Kingdom of Man - The Journey of the Spirit, Soul, and Heart

Having explored "spirit" as the divine command that animates humanity and "data" as the divine system that governs the universe, we now delve deeper into the inner kingdom of humanity. The accompanying text reveals an integrated system of components that shape our consciousness, our decisions, and our destiny. These are not mere synonyms, but each has a precise function.

The pillars of the inner kingdom: spirit, heart, soul, and self.

The text distinguishes between four basic components that work in harmony and continuous interaction:

- **The Soul**It is the divine command and the essence of life. It is not the conscious "ego" to which we are held accountable, but rather the initial spark and divine law that grants the body the capacity for life. It is of the "realm of command" and is not subject to the concept of mortality that befalls the body or the sinful soul.
- **The Fuad (brain)**:It is the primary center of perception and learning. The text likens it to the brain, as it is the primary receiver and processor of sensory information. One

of its most dangerous functions is its ability to form "habits" through repetition, resembling the "gear" principle that carves out automatic behavioral paths.

- **The Heart** It is the center of higher consciousness and the home of faith and true will (intention). The heart is not merely a blood pump; it is a subtle, divine entity that serves as a vital intermediary between the heart's primary information and the self, which manifests itself in behavior. It adds the dimension of faith and spirituality to data and is the gateway to direct communication with the world of command.
- **The Nafs (self)**: It is the manifested entity that represents us in the world of experience and choice. It is the vessel of experience and the site of accountability and questioning. The soul is the final outcome of the interaction of spirit, body, mind, and heart. It is the interface to which God addresses commands and prohibitions, and upon it falls the responsibility of choice.

The Journey of Ascension: Levels of the Soul and the Pursuit of Purification

The soul is not a static state, but rather is on a continuous journey of advancement. The text explains that the Qur'an describes levels or degrees of its soul that reflect the extent of its purification:

- **The soul that commands evil**: It is the lowest level, where the soul is naturally led by desires and lusts without any control.
- **The blaming soul**: It is the stage of awakening and awareness. At this stage, the soul begins to blame its owner for mistakes and shortcomings, and experiences an internal struggle between good and evil motives. God swears by it in the Qur'an, indicating its honor and importance in the journey of returning to Him.
- **The tranquil soul**: It is the highest level of spirituality that the soul can attain through faith and righteous deeds. It is the soul that finds tranquility and contentment in being close to God, and it is the soul that will be called on the Day of Resurrection to be among God's servants and enter His Paradise.

Moving through these levels is the essence of what is called

"Purification of the soul" It is an ongoing process of purifying the soul from impurities (such as polytheism, arrogance, and envy) and cultivating it with virtues (such as faith, piety, and sincerity). This purification is not a luxury, but rather a condition for true success.

The first model of internal conflict: Adam and his "wife"

The text offers a profound interpretation of the story of Adam, peace be upon him, making it an archetype of the inner struggle of every human being. The text notes that the Qur'anic discourse in the story shifts strikingly from the dual to the singular:

- **Command and seduction (dual):** The divine command to dwell in Paradise and the prohibition against the tree, as well as the whisperings from Satan, came in the dual form: "And do not approach" and "He whispered to them," which indicates a shared experience.
- **Responsibility and repentance (singular):** At the moment of bearing the consequences, the speech is addressed to "Adam" alone: "And Adam disobeyed his Lord and went astray," "So Adam received from his Lord [some] words."

This linguistic shift opens the door to an interpretation that sees the "husband" in this context, in addition to Eve's physical presence, as having a symbolic dimension that refers to...

"self" Humanity. It's as if the first conflict was between Adam's consciousness (Adam) and his self (his inner spouse), which is his partner in his first existential experience. Thus, the story is no longer merely a historical event, but rather a mirror of the eternal struggle within every human being between their mind and their desires, and an affirmation that reforming and purifying the relationship with oneself is the foundation for reforming every other relationship.

4.10 Episode 10: Heavenly Messages in Your Day - Understanding Direct Divine Intervention as "Data" Received by the Heart

Having established the concept of "spirit" as the thing that animates the individual and "data" as the thing that organizes the universe, we move to a more intimate and influential

level in our daily lives. Is God's relationship with His creation limited to fixed cosmic laws? Or is there a direct and personal divine communication that intervenes in the details of our lives to guide and direct us?

The accompanying text reveals the presence of direct and ongoing divine intervention, coming in the form of "data" from the "command world," received not by the analyzing mind, but by the conscious "heart." These messages are not supernatural, but rather subtle mechanisms at work within the fabric of our daily lives.

Mechanism 1: Direct cardiac inspiration (direct data)

This is the kindest and most common type of message. It represents a deep, internal feeling that isn't based on logical analysis, such as "elation" about a decision, or "constriction" and distaste for another.

- **The heart as a receiving device:**The heart here acts as a sensitive receiver that picks up "data packets" directly from the world of command, which translate into a feeling of comfort or lack thereof.
- **How to deal:**Dealing with this mechanism requires trusting in the "insight of the heart" and developing it through piety and remembrance. When a person is torn between two options, this unjustified inclination of the heart is often the divine message addressed to him.

The second mechanism: True visions in dreams (future data)

During sleep, the senses calm down and the soul connects more deeply with the world of matter, making dreams an important channel for receiving data.

- **Vision as a roadmap:**A true vision is not just a dream, but rather a divine "statement" that carries a roadmap for a future path or a warning of impending danger.
- **The role of the heart in discrimination:**The conscious heart is what distinguishes between a true vision (divine data) and "dreams" (confused data from the subconscious or Satan). A true vision is often characterized by clarity, coherence, and the ability to recall it in detail upon awakening.

- **Interpretation as future statements:**The story of Prophet Joseph, peace be upon him, is the most prominent example of how a vision can carry "data" about a future outcome many years in advance.

Mechanism 3: Lightbulb Moments (Inspirational Statements)

These are sudden ideas and brilliant solutions that pop into your mind suddenly, without being the product of logical, sequential thinking.

- **Inspiration as data for problem solving:**These moments are “inspirational statements” sent as divine support to overcome an obstacle, find a way out, or embark on a project.
- **The role of the heart in capturing it:**The alert heart is the one that captures this spark of inspiration, realizes its value, and rushes to record it or act on it before it fades away in the hustle and bustle of daily thoughts.

Conclusion: Mindfulness is the key to communication.

From this perspective, our entire lives become an arena for continuous communication with God through hidden channels. The key to activating this communication and receiving this heavenly data lies not in complex mental processes, but in

"**cardiac alertness**"; that is, striving to purify the heart through worship, remembrance, and good deeds, so that it is always ready to receive the divine messages that guide us in every step of our journey on this earth.

4.11 Episode Eleven: God's Laws and the Cosmic Order - From "Data" to "The Throne"

Now that we understand that "spirit" and "data" are manifestations of God's command, and that the heart is the center of their reception, we now move on to understand how these "data" operate in our material world. How does the absolute divine will, "Be," manifest itself

in the form of fixed laws that govern the universe from the atom to the galaxy? The answer lies in understanding God's "laws" and the cosmic order He has established.

God's unchanging laws: the manifestation of "data" in the world of creation.

"God's laws" are the fixed laws and systems that God has placed in the universe, in the human soul, and in the course of history. These laws are not random; rather, they are constant and consistent: "You will not find any change in the way of God, and you will not find any alteration in the way of God."

- **Sunnah as a manifestation of data:**The laws we study in physics, chemistry, biology, and sociology are merely the visible, material manifestation of the "data" present in the "world of command." Cosmic laws are the practical translation of the original divine commands and information.
- **"Be and it is" and activating the Sunnah:**The absolute divine command "Be" does not abolish these laws. Rather, it is the spark that activates and harnesses the "data" necessary to achieve the divine will. When God wanted to create the heavens and the earth, His command "Be" released the data related to that, which manifested in the form of physical laws that operated over time. The divine command triggers the work of the data, and the data manifests in the form of laws that take time to achieve the goal.
- **Our responsibility towards the Sunnah:**Realizing this relationship deepens our understanding of our responsibility. We live in a world governed by precise laws that originate from divine revelations. Our understanding of these laws (through knowledge and contemplation) is an attempt to understand the data of the world of command, and our interaction with them is what determines our destinies in accordance with God's immutable law.

Symbols of the divine order: water, the throne, the Most Gracious, and the establishment.

The Holy Qur'an presents central symbols and concepts that outline the features of this cosmic order, which is a manifestation of laws and data. A comprehensive understanding of these concepts reveals a harmonious picture of creation and management.

- **Water (cognitive basis):**The concept of "water" is not limited to the physical element, but rather extends to include "spiritual water," which is the essence of divine knowledge, wisdom, and guidance. Just as physical water is the origin of biological life, this spiritual water is the origin of cognitive and faith-based life, purifying the heart and preparing it to receive enlightenment.
- **Throne (order and sovereignty):**The throne is not a physical seat, but rather symbolizes absolute divine sovereignty and a comprehensive and precise cosmic order. In the Almighty's statement, "And His throne was over the water," we see a profound indication that God's sovereignty and cosmic order (the throne) were based on eternal knowledge and absolute wisdom (the spiritual water) even before the manifestation of material creation.
- **The Most Gracious (the manifestation of order in creation):**The name "Ar-Rahman" is particularly evident in the world of material creation. The natural laws that ensure the stability and balance of the universe are essentially "the laws of Ar-Rahman." It is the divine name through which God's mercy is manifested as a precise system and immutable laws that preserve the world of creation.
- **Equation (system stability):**The verb "istawa" (to ascend) in the verse, "The Most Gracious established Himself firmly on the Throne," does not mean a physical sitting, but rather indicates the complete realization, stability, and constancy of this divine order. That is, the order of creation, manifested by the name "the Most Gracious," has been established, realized, and firmly established on the "Throne" (the comprehensive cosmic order), allowing us to study and learn its laws.

Comprehensive summary:These concepts paint a unified picture: Spiritual Water (Knowledge) is the foundation upon which the Throne (the cosmic order) is built, the Most Gracious is the manifestation of this order in the world of creation, and Istiwa' (the establishment) is the complete realization and stability of this order. Understanding this system invites us to harmonize with God's laws and strive for the "spiritual water" that purifies us, recognizing that we live within a delicate system emanating from a single, all-knowing, all-wise source.

4.12 *Episode Twelve: The Spirit and the Jinn -- The Jinn Between Text and Interpretation: A Methodological Framework for Understanding*

Introduction: Stepping outside the circle of traditional assumptions

Before delving into the details of the concept of "jinn" as depicted in the Holy Quran, it is necessary to establish a methodological framework for the discussion. As Professor Samer Islambouli explains, ideas related to jinn are not among the fundamental pillars of faith or the core of good deeds that directly regulate human relationships. This means they fall outside the scope of "religion" in its definitive, doctrinal sense, opening the door to multiple visions and differing perspectives on understanding them.

Therefore, the understanding presented here is not 100% definitive, and its proponent does not possess absolute evidence to definitively prove it. Research into these matters relies on available data and indicators. Fixating on a single interpretation of the Quranic text is not proof in and of itself, especially when it concerns concepts with profound linguistic and intellectual dimensions.

Go beyond the superficiality of understanding the word "jinn."

There is no dispute over the occurrence of the word "jinn" and its derivatives (such as "jinn" and "jann") in the Holy Quran. An entire surah (chapter) bears the name "Al-Jinn," and

numerous verses mention "a group of jinn" listening to the Quran. The dispute is not over the word's presence in the text, but rather over its understanding and interpretation. Relying on the common or traditional meaning without delving into the linguistic connotations and the Quran's various contexts is a form of superficiality in study, thought, and discussion.

Methodology for Understanding "Jinn": The Importance of a Holistic Perspective and Recitation of Texts

To understand the concept of "jinn" more deeply and precisely, Professor Islambouli proposes a methodology based on "reciting" everything related to the creation of humans and jinn. This involves collecting all relevant verses and texts and studying them as a single, interconnected unit to arrive at a comprehensive judgment on the partial text. He likens this process to assembling a complex puzzle; the overall picture cannot be understood by examining one piece in isolation. Each piece (partial text) must be placed in its proper place within the overall framework (the overall system of texts) for the picture to emerge clearly. Being carried away by imaginative interpretations or individual perceptions of a single verse without relating it to the overall system is a methodological error.

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

In the context of understanding the "jinn," Professor Islambouli presents a vision that considers humans as creatures with two basic dimensions:

1. The biological (physical) dimension: This is the material aspect created from soil and water (clay), which undergoes organic and cellular development to form the biological body. This aspect is beyond dispute.

2. The psychological (spiritual/energetic) dimension: This is the "soul" that made this human being a hearing, seeing, discerning, and rational being. This soul, according to this approach, is what is meant by the word "jinn" when God Almighty says: "And He created the jinn from a smokeless flame of fire" (Ar-Rahman: 15). "Jinn" here is a necessary description of the soul, as it was created from "a smokeless flame of fire" (an expression of hidden energy, not the known physical fire).

"Jinn" as an acquired characteristic and "jinn" as an intrinsic characteristic of the soul

Professor Islambouli distinguishes between:

- "Genie" as an acquired human trait: A person may develop a "genie" in their everyday life, meaning their lifestyle becomes hidden and concealed from the general public, such as a major businessman, a head of state, or an influential figure who doesn't interact directly with the public. This is an acquired trait that may disappear.

- "Jinn" as an inseparable attribute of the soul: The human soul is by nature a "jinn," meaning it is created from a hidden, truly invisible energy that resides within the human body. This attribute is inherent to the soul and inseparable from it, similar in this respect to angels, who are also "jinn" (hidden) beings according to the Qur'an, created from energy.

Re-understanding Satan's dialogue with God.

Based on this understanding of man as a two-dimensional being (fiery/psychological and earthly/physical), Professor Islambouli presents a scenario of what took place in Iblis's dialogue with God when He commanded him to prostrate to Adam:

- Iblis, in justifying his disobedience, referred to the creation of himself (his psychological/energy side) from fire, and neglected to mention the creation of his earthly body.

- In contrast, when he spoke about Adam, he said, "I created him from clay," ignoring the psychological/fiery side of Adam.

The truth is that both of them (Adam and Iblis) were created from fire (as soul/energy) and from dust (as body).

- Therefore, the discussion ended with the expulsion of Satan, because there was no longer any logic in the dialogue, but rather stubbornness, ignorance, and falsification of facts.

Denying the mythical concept of the "ghostly genie."

Professor Islambouli emphasizes the need to abolish the mythical concept of the "ghostly genie," which many imagine. This concept, he believes, is a product of the social imagination of the entire human race and is embraced by various pagan cultures. Only atheists (who do not believe in the unseen world at all) do not believe in this ghostly genie, as do those who deny the existence of the soul and consider it merely a product of chemical and neural reactions in the brain.

Conclusion and call for research.

This presentation by Professor Samer Islambouli is an attempt to provide a "rationalized" (reason- and data-based) understanding of the concept of jinn, rather than simply repeating popular wisdom. He calls for further research and elaboration, pointing to his lectures and book "A Human Study of the Spirit, Soul, and Thought" (especially the chapter on the study of jinn) and "The Scientificity of the Arabic Language and Its Universality" as important works for those who wish to learn more.

With this understanding, we see that the "spirit" as a divine command, the "soul" as a jinn entity (hidden by nature), and the "data" as divine laws are all elements that complement each other to paint a clearer picture of humanity and the universe, and invite us to deeply contemplate God's signs in the souls and horizons, far from superficiality and superstition.

4.13 Episode Thirteen: Intelligence Agencies and Human Jinn -- Jinn in the Qur'an: Semantic Flexibility and Multiple Contexts

Introduction: From the trap of a single conception to the breadth of the Qur'anic meaning.

On our journey with "Spirit and Data," we reach a new milestone that opens the door to a deeper understanding of the nature of the hidden forces that influence our world. If "spirit" is the unseen energy that animates the individual, and "data" is the divine order that governs the universe, then our understanding of "jinn" gives us a new lens to view the hidden forces within human society itself. The Holy Quran, with its usual semantic flexibility, does not limit the term "jinn" to mythical, supernatural beings, but rather expands its meaning to include any force, entity, or state characterized by concealment and secrecy.

This understanding, as presented by Professor Samer Islambouli, does not negate the unseen world, but rather connects it to the world of testimony through logical and linguistic links, liberating us from the prison of narrow popular perceptions and calling for contemplation of the meanings of the Qur'anic text in its various contexts.

The Jinn in the Qur'an: A Contextual Review

Let us begin our interpretive journey by reviewing how the Qur'an uses the word "jinn" and its derivatives in various contexts, all of which emphasize the meaning of concealment and secrecy:

1. General concealment and invisibility (unknown or socially invisible human groups):

And when We directed to you a company of the jinn, listening to the Qur'an... (Al-Ahqaf: 29)

"Say, 'It has been revealed to me that a group of jinn listened...'" (Al-Jinn: 1).

Interpretation: The "jinn" here may refer to "hidden" human groups—either because they were outside Meccan society (strangers) or because they belonged to hidden circles of influence and power (such as political, economic, or intellectual elites) who listened to the Quran away from public view. They are "jinn" to society, meaning unknown and hidden.

2. The human soul (the hidden and energetic side of man):

"O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass..." (Ar-Rahman: 33).

Interpretation: The address is directed to the perfect human being. "Humans" represent the apparent, material side (the body, social relationships). "Jinn" represents the hidden, inner side: the soul, with its hidden faculties of reason, consciousness, will, and spiritual energy. The challenge is directed at both the apparent and hidden capabilities of man.

3. Angels (hidden, unseen beings):

And they made a kinship between Him and the jinn... (As-Saffat: 158)

Interpretation: "Jinn" here refers to the angels, who are originally beings from the unseen (hidden) world, which the polytheists falsely attributed to God.

4. The intensity of darkness (covers everything):

“And when the night covered him, he saw a star...” (Al-An’am: 76).

"The night covered him": meaning its darkness covered him and concealed him.

5. The fetus in the abdomen (hidden in the uterus):

(...and when you were fetuses in the wombs of your mothers...) (An-Najm: 32).

Embryos: plural of embryo, which is a hidden being.

6. Madness (covers the mind):

“...There is no madness in their companion...” (Al-A’raf: 184).

"Jinnah": meaning madness, which is a state in which the mind is hidden and absent.

7. Hidden or expert power (exceptional hidden abilities):

An Ifrit from among the jinn said, “I will bring it to you before you rise from your place...” (An-Naml: 39).

Interpretation: “A jinn demon” can be understood as a person of exceptional expertise, superior abilities, or belonging to a hidden (“hidden”) network of influence who provides exceptional service to Solomon, peace be upon him.

Intelligence agencies: "Human-like jinn"

Based on this broad understanding, we can interpret the concept of "intelligence agencies," "deep states," or "global elite clubs" as a form of "jinn" in the modern human context. They are "jinn" not because they are supernatural beings, but because they:

- Hidden: They operate in secret, and the true identities of their leaders and full agendas are not known to the public.
- Those with hidden power: They possess enormous influence and hidden authority that influences the destinies of countries and peoples from behind a veil.
- They issue hidden “commands” (declarations): Their decisions and planning are “declarations” or “commands” from their secret world (the human “command world”) that activate and set in motion events in the manifest “world of creation” (society).
- Her powers are believed to be almost mythical: popular discourse bestows upon her an aura of mythical power, similar to popular notions of jinn.

They are therefore “human jinn”: human beings like us, but they use concealment and hidden power as their primary tool in their work.

Conclusion: Conceptualization and Re-employment

The Holy Quran did not come to teach us myths about hidden creatures, but rather to provide us with tools for understanding and analysis. The concept of "jinn" in the Quran is functional before being existential; it describes the quality of concealment and hiding wherever they may be found.

With this vision, we are freed from the sterile debate about the existence of supernatural beings, and we move towards understanding the true hidden forces that shape our world:

- The hidden powers of the human soul (the inner jinn).
- The hidden forces of influence and power in societies (external jinn).

This understanding makes the Qur'anic text lively and contemporary, capable of interacting with the complexities of the modern world, and grants us penetrating insight to see beyond phenomena and events, in perfect harmony with the series' journey of discovering the "world of command" and its manifestations in the "world of creation."

4.14 Episode Fourteen: Remembrance between the Heart and the Mind - The Psychological and Spiritual Dimension of Memory

Introduction: Remembrance: A Bridge Between the Worlds of Command and Creation

Having explored the "spirit" as the unseen energy that gives life, the "data" as the divine order that governs the universe, and the "heart" as the central recipient of these manifestations, we arrive at the mechanism that connects all of these worlds within the human being. This mechanism is "remembrance." If the "data" are the divine commands issued from the "world of command," then "remembrance" is the process of receiving, activating, and consciously recalling this data into the human psychological "world of creation." It is the bridge across which the "spirit" and the "data" pass from the realm of the unseen to the realm of witness in human consciousness.

Memory: The Great Battlefield Between Remembrance and Forgetting

Memory, from this perspective, is not merely a passive repository of information, but rather an active arena for conflict between the forces of remembrance (guidance) and the forces of forgetfulness (negligence). It is influenced by influences that go beyond the purely material:

- Forgetfulness as a Satanic Goal: Heedlessness of God and the greater truths of existence is the gateway to misguidance. God Almighty says: "And incite with your voice whomever you

can among them and assault them with your cavalry and infantry..." (Al-Isra': 64). "The voice" here may represent a whisper that targets memory and perception. The verse: "Then Satan caused him to forget the remembrance of his Lord" (Yusuf: 42) explicitly refers to targeting remembrance.

- Remembrance as an angelic means:** [On the other hand, there are certain forces that work to instill and consolidate the "remembrance." God Almighty says: "Then those who recite the Remembrance" (As-Saffat: 3), which indicates a divine role in consolidating the remembrance.

- Penal forgetfulness: Willful neglect of God leads to the punishment of forgetting oneself: "And do not be like those who forgot God, so He made them forget themselves." (Al-Hashr: 19). Whoever forgets their Creator forgets the truth about themselves and the purpose of their existence.

Levels of memory: from superficial to deep

Human memory is not a single layer, but rather has levels of depth and stability:

- 1.: It deals with the events of the day and its fleeting, ephemeral details.
2. Intermediate memory: retains important patterns and experiences over months or years.
3. Deep/Conventional Memory: This is where basic identity lies: language, core beliefs, upbringing, foundational memories.
4. The Hidden Memory (Al-Dhikr Al-Maknoon): This is the deepest level, which may bear the imprints of the first nature and the eternal covenant. It is the repository of innate "insight" and primal images of truths. This is indicated by the Almighty's saying: "Indeed, it is a noble Qur'an, in a Preserved Book. None shall touch it except the purified." (Al-Waqi'ah: 77-79)

The true process of “remembrance” is the transfer of truths from the superficial levels to these deep and hidden levels, so that they become part of one’s identity and certainty.

The Qur’an and Prayer: Mechanisms for Activating Remembrance

How do we activate these levels of memory and strengthen “remembrance”?

- The Qur'an: The Revealed Remembrance: The Qur'an is the greatest tool for activating remembrance at all levels. Reciting, contemplating, and memorizing it is a process of recalling the original divine "data" and embedding them deep within the soul. It is not just information; it is an energy that descends upon the heart to activate deep memory and remind one of one's origin and destiny.

- Prayer: The Art of Remembrance: Prayer is the repeated practical application of the process of "full conscious awareness." Performing it regularly at its scheduled times is the most powerful exercise for the "muscle" of consciousness and memory, and places one in constant contact with the source of "remembrance," thus protecting one from forgetfulness and heedlessness.

Heart and Soul: The Inner Dialogue of the Male

The process of remembrance is not complete without understanding the mechanism of its operation within the human being, where integration takes place between:

- The heart (primary processing center): It is the first receiver of sensory and cognitive information, and it is the one that forms habits and patterns.

- The heart (the center of invocation and awareness): It receives the thoughts of the mind, but adds a spiritual and faith dimension. It is the conscious mind that translates information into faith and certainty. True remembrance reaches the heart and transforms it into a living, emotional state.

The verse: “Indeed in that is a reminder for whoever has a heart or listens while he is present” (Qaf: 37) requires the presence of a conscious “heart” for the “remembrance” to be realized.

The Hidden Remembrance: Paradise of Knowledge and Light

Accessing the "hidden remembrance"—that deep, innate level of memory—is the fruit of a continuous process of remembrance and purification. It is not merely a matter of gaining information, but rather an existential state in which a person attains:

Penetrating Insight: A deeper understanding of texts, oneself, and life.

- Firm certainty: a belief similar to observation, based on inner perception rather than tradition.

Deep tranquility: a serenity that stems from connection with the absolute and eternal truths.

Spiritual strength: immunity against Satan’s temptations and worldly challenges.

This state is the “paradise of knowledge and light” that the believer lives in this world, and it is the introduction and gateway to the paradises of the hereafter.

Conclusion: Remembrance...the meeting of the soul with the data in the heart

Dhikr, understood in this comprehensive sense, is the dynamic process by which the "spirit" (as the source of life) meets the "data" (as divine information and commands) in the "heart" (as the seat of awareness and reception). It transforms abstract information into living faith and translates divine commands into awareness and behavior. With it, the cycle of communication between man and his Lord is completed, the apparent world becomes a manifestation of the hidden world, and man journeys with the light of his Lord toward salvation.

4.15 Episode 15: The Tree as a Symbol - Anatomy of the Conflict Between Data Sources in the Psyche

Introduction: From Branch to Root – Searching for the Origin

On our journey with "spirit" and "data," we discovered that the divine "world of command" manifests in the "world of creation" through channels and systems. But how is this data received and interpreted within the human psyche? And how does the conflict between the various data sources occur? Here, a great Quranic symbol emerges as a key to understanding this dynamic: the tree.

A tree is not just a plant, but rather a complete model of a branching system of data, with a single origin (the root) and multiple outcomes (the branches and fruits). The Qur'an skillfully uses this symbol to map the conflict within the human psyche between two primary data sources: the data of guidance from God, and the data of misguidance from Satan and the desires of the self.

Linguistic key: The root (sh-j-r) - between branching and entanglement

To understand the symbol, we must go back to the linguistic root. The word "tree" comes from the root (sh-j-r), which carries two main meanings:

1. Branching out from a root: A tree represents any system with a single root from which ideas, decisions, and lifestyles branch out. "Family tree," "decision tree," "knowledge tree."
2. Intertwining and quarreling: From the word "intertwining branches" comes "quarrel," which refers to dispute and entanglement of opinions. God Almighty says: "But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves." (An-Nisa': 65).

These two connotations make the "tree" an ideal symbol for a system of thought or a source of data that may lead to guidance or to conflict and misguidance.

The highest Quranic model: the good tree and the bad tree.

The Qur'an provides the perfect example of these two conflicting sources in Surah Ibrahim:

- The good tree: "A good word is like a good tree, whose root is firm and whose branches reach the sky." (Ibrahim: 24)
- The fixed origin: is the data of revelation and sound nature, whose source is God (the Knower of the matter), so it is fixed and firmly rooted in truth.
- The branch in the sky: its effects are sublime, it elevates man and takes him to the levels of the spirit and meaning.
- It bears fruit all the time: its gifts are continuous, including tranquility, insight, and good deeds.

- The evil tree: “And the parable of an evil word is that of an evil tree uprooted from the surface of the earth, having no stability.” (Ibrahim: 26)
- Uprooted from the face of the earth: These are the statements of whims, obsession, and misleading media. They are superficial in origin, have no roots in reality, and are easy to uproot.
- It has no decision: it produces anxiety, confusion, and misery, and does not prevent certainty or stability.

The Story of Adam: The First Model of the Conflict Between the Two Trees

The story of Adam, peace be upon him, is the practical embodiment of this conflict:

- The Forbidden Tree: It was not just a physical tree, but represented an alternative path to knowledge and immortality that relied on the whisperings of Satan (“the evil word”) rather than submission to God’s command (“the good word”).

Eating from the tree: It wasn't just eating, it was a psychological decision to adopt an unreliable data source (the "bad tree") and break away from the original data source (the "good tree").

- The result of separation: “Then their private parts became apparent to them.” “Privileges” here refer to everything that makes a person feel bad: their weakness, ignorance, and impotence. They are the inevitable result of separation from the source of strength and wisdom.

Heaven and Hell: Final Manifestations of the Fruits of the Two Trees

Based on this understanding, Heaven and Hell can be seen as the final manifestations of the fruits of the "tree" from which man chose to feed in this world:

Paradise: The ultimate manifestation of the fruits of the "good tree." Its bliss is not only sensual but existential: tranquility, knowledge, light, and closeness to God. It is the pinnacle of stability and certainty.

- Fire: It is the ultimate manifestation of the fruits of the "evil tree." Its torment is not only sensual but existential: veiled from God, remorse, confusion, and psychological fragmentation. It is the culmination of anxiety and detachment.

Even in this world, we live in the "shadows" of these two fates. He who plants a "good tree" in his heart through purification and remembrance lives in the paradise of closeness and tranquility. He who plants a "bad tree" through heedlessness and desire lives in the hell of separation and distress.

Barzakh: The stage of uncovering the truth about the tree.

Barzakh is the transitional stage where the soul is revealed the truth about the "tree" that nourished it in this world. It is a shocking moment of confrontation with oneself and one's choices, during which one sees the consequences of the "evil word" they followed, or the fruits of the "good word" they adhered to.

Conclusion: The heart is the garden in which we plant our tree.

The heart is the garden. The human being is the gardener. Every moment we choose a source of information, an idea, or a behavior, we are planting a seed from either the "good tree" or the "bad tree."

This understanding connects all the links in the chain:

- The spirit: is the energy that enables us to plant and grow.

Data: The seeds (good or bad) that we plant.

The heart: is the soil and the garden.

- The male: is the process of watering and caring for the good tree.

This completes the picture: Man's journey in the "world of command" is a constant journey of choosing the source of data with which he will feed the tree of his existence, which will determine his destiny in this world and the hereafter.

Conclusion: From Tree to Destiny

The "tree" symbol is no longer just a narrative symbol; it has become a methodological framework for understanding the eternal struggle within the human soul between truth and falsehood, between connection with God or separation from Him. It reminds us that, at every moment, we are faced with a choice: either to listen to the "good word" of our Lord, or to the "evil word" of the devils among mankind and jinn. This choice shapes our inner world and determines our eternal destiny.

Having explored the "spirit" as the unseen energy that gives life, the "data" as the divine order that governs the universe, and the "heart" as the central recipient of these manifestations, we arrive at the mechanism that connects all of these worlds within the

human being. This mechanism is "remembrance." If the "data" are the divine commands issued from the "world of command," then "remembrance" is the process of receiving, activating, and consciously recalling this data into the human psychological "world of creation." It is the bridge across which the "spirit" and the "data" pass from the realm of the unseen to the realm of witness in human consciousness.

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Certainly, the text presented could constitute a powerful and important conclusion to the series, offering a radical correction to a common misconception and linking it to the series' overall approach based on a rational and linguistic understanding of the Qur'an. Here is the formulation of the article as a concluding episode:

4.16 *Episode 16: The body needs - the soul desires - the spirit wants*

Body, soul, and spirit—these are the three components that make up a human being, each with its own distinct world and function. By understanding these levels, we can realize the path to purification and achieve psychological and physical balance, as emphasized by the Holy Quran in the stages of human creation.

Stages of creation and their repetition in life

The Qur'an indicates that the creation of man went through three main stages:

- **Body stage:**“He created him from clay” (Al-Sajdah: 7). The body is the physical component of the earth’s elements, and it requires basic needs such as eating, drinking, and sleeping to survive.
- **The stage of the soul:**“And by the soul and He who proportioned it” (Ash-Shams: 7). The soul is the seat of desires and lusts. While the body needs it to survive, the soul desires without limit, and if left unchecked, it can lead a person to ruin.
- **Soul stage:**“Then when I have proportioned him and breathed into him of My [created] spirit” (Sad: 72). The soul is a divine secret, and it is the source of free will and the energy that enables man to distinguish and control himself and his body. The soul desires and elevates man above the level of desires.

This progression in creation is not a one-time event, but rather a recurring cycle in every human being’s life:**The body needs. The soul desires, andThe soul wants.**

Three-order reactions

The body is a physical machine made of clay, which needs food, water, and sleep to function. But the body cannot function alone; it depends on the soul, which contains emotions, desires, and sensations.

The soul, which is essentially a divine part, is attached to material and spiritual desires. If these desires are not controlled and purified, they can lead its owner to destruction. For

example, if a person is possessed by the desire for money, he becomes its slave and loses inner peace.

The soul is the higher power that controls the body and soul. It is the soul that enables a person to be volitional and free, and to transcend the desires of the soul. If the soul is strong, it gives a person **Tranquility and reassurance** This positively impacts one's mental and physical health. Conversely, when the self and its desires take control, this causes internal stress that translates into physical illnesses such as high blood pressure, diabetes, or other chronic conditions.

Practical exercise to achieve reassurance (Dr. Hani Al-Wahib)

To achieve balance and self-control, you can practice this practical exercise:

1. **Relaxation and meditation:** Sit in a quiet place, close your eyes, and imagine that the thing you believe is the source of your happiness or comfort has come true. Experience this moment in all its details and with a sense of contentment for five minutes.
2. **Practice separation:** After the five minutes are up, open your eyes and imagine that this thing you achieved has suddenly been taken away from you. In this moment, practice maintaining the same sense of contentment and peace you were feeling, without feeling fear, sadness, or anxiety.
3. **the goal:** The goal of this exercise is to train yourself not to be morbidly attached to desires. If you can feel content whether you have something or not, then you have reached a stage of **reassurance** The real one, which is the stage that leads to liberation from the slavery of desires.

conclusion

The body needs, the soul desires, and the spirit wants. When we are able to let the spirit guide the soul and body, we achieve the Quranic moderation that achieves balance and perfection.

Purifying the soul is not about austerity and deprivation, but rather about directing desires toward what is right and beneficial. When the soul is content and satisfied, it translates this contentment into health, strength, and beauty that are reflected in the body. Thus, a person can flourish physically and psychologically, becoming the best representative on earth.

4.17 Final Episode: Goblins Between Myth and Reality - Correcting the Concept and Liberating the Mind

Introduction: From the world of myth to the space of reality

After a journey in which we explored the “spirit” as divine command, “data” as a cosmic order, the “heart” as a future, and the “tree” as a symbol of conflict, we arrive at a final stop aimed at freeing the mind from one of the most important myths that has distorted religious understanding and hindered progress: the concept of demons.

This episode is not just a discussion about a word, but rather a practical example of how we should read the Qur’an: in a rational language, based on linguistic principles, and separate from the confusing cultural heritage.

Linguistic analysis: Root (‘a f r) – strength, cunning, and land

To understand any Quranic term, one must return to its linguistic root. The word "Ifrit" is derived from the root (‘a f r), which carries multiple connotations:

- Afar: He rubbed his face in the dirt, indicating a connection to the land and field experience.

- Ifr: the cunning, the crafty, the strong and the intense.

- Ifrit Nefrit: It is said of a very cunning and strong person who cannot be defeated.

It is noteworthy that the root does not carry any connotation of a supernatural being, but rather describes human qualities represented by physical or intellectual strength, cunning, and extraordinary skill in a specific field, often associated with the earth and practical experience.

The Qur'anic Model: "Afreet from the Jinn" in the Story of Solomon

The only verse in the Qur'an where the word appears is in Surat An-Naml:

An Ifrit from among the jinn said, "I will bring it to you before you rise from your place, and indeed, I am for this strong and trustworthy." (An-Naml: 39)

A rational and contextual analysis of the verse leads us to a different understanding:

1. Context: Solomon, peace be upon him, addresses the "elders" – that is, the nation's leaders and specialists – asking for a practical solution.
2. Speaker: A man from the audience describes himself as an "ifrit." This is not a gender name, but a description of his competence. He says, "I am a man of great strength, cunning, and experience."
3. Of the jinn**: As previously mentioned in the series, "jinn" can refer to people hidden from the public eye, or with special skills. He falls into this category.
4. His promise: His ability to bring the throne at lightning speed is not magic, but rather evidence of his organizational competence, knowledge of the methods, or the strength of his team.

5. His qualities: Strong (physically or in execution), honest (with professional ethics). These are typical human qualities.

Conclusion: The "goblin" is an expert or project leader.

The "demon" in the story is a man of exceptional abilities, perhaps a foreman, a transportation and control team leader, or a brilliant engineer. He is a model of the human competence employed by Solomon—the just ruler—to cultivate the earth and establish justice.

Misunderstanding: How did the expert turn into a demon?

This positive image of efficiency has turned into a terrifying myth.

1. Israelite stories and folklore: mixing Qur'anic stories with ancient myths.
2. Superficial literal comprehension: reading the text in isolation from the language and context.
3. Popular culture and art: Movies and stories that promote the stereotype.
4. Separating religion from life: not linking the concepts of the Qur'an to practical reality and human achievement.

The devastating effects of misunderstanding

This distortion of the concept of "ifrit" and others (such as jinn) was not innocent, but produced devastating effects:

- The spread of superstitions and sorcery: People's fear of imaginary creatures drove them to charlatans.
- Disabling the mind and wasting energy: focusing on an imaginary, supernatural world at the expense of work and development on Earth.
- Distorting the image of Islam: presenting it as a superstitious religion instead of a religion of civilization and reason.
- Pathological fear and anxiety: Many people live in terror of imaginary demons.

Conclusion: To the Method of the Series - The Qur'an and Reason

This series, since its inception, has called for understanding the Qur'an through two tools:

1. Language: Understanding the meanings of words in their origins.
2. Reason: Linking the text to reality and logic.

The story of "The Ifrit" is a perfect conclusion to this journey. It reminds us that the Quran is a book of guidance for life, addressing real-life issues. The Ifrit is not a demon, but rather a model of human competence that we should strive for. The jinn are not hidden beings; rather, they can be hidden human energies that need to be discovered and harnessed.

Freeing oneself from myth is the first step toward building a civilization. Let us reread our Quran with renewed, rational eyes that look to the future and understand that God revealed the book to be a guide to action in life, not a collection of myths.

Series Conclusion: From Spirit to Mind - A Journey into the World of Command

We have now reached the end of our journey. From the "spirit" that gives life, to the "data" that organizes the universe, to the "heart" that receives, to the "remembrance" that affirms, to the "tree" that represents choice, and finally to the liberation of the "genie" from myth.

The journey was an invitation to a deeper understanding of self and the universe, using the two greatest tools God has given to man: revelation and reason.

Understanding the world of command is not an escape from the world of creation, but rather a key to its development.

{O Allah, show us the truth as truth and enable us to follow it, and show us falsehood as falsehood and enable us to avoid it.}

5 epilog

The Return of Light to its Source

When the reader closes this book, the journey does not end; rather, it truly begins anew— It begins within, where the letters reflect like stars in the heart's firmament, and where the Qur'an transforms into a scripture recited by **consciousness**, not by sound.

The purpose of this intellectual voyage has been to rediscover the human being in the mirror of God's Word; to realize that every verse (*ayah*) is a reflection of our own Self, and that when we contemplate it with sincerity, we behold the image of our souls as God intended: pure, and eloquent with light.

This work is not merely an attempt to persuade the intellect, but a call to **awaken consciousness**. The methodology built upon the concepts of the 'Paired Verses' (*Al-Mathani*), the 'Letters' (*Al-Huruf*), and 'Dynamic Meaning' (*Al-Ma'na Al-Harakiy*), is not a cold linguistic theory; it is a way of life. It teaches us how to hear the letter moving within us, and how to understand that the Divine Utterance (*Al-Bayan*) flows through all creation as blood flows through the veins.

This is a humble effort on a long path—the path of one who seeks to read the Qur'an with fresh eyes, and to look upon his own Self as a sign among its signs. Every word within these pages is not an end in itself, but a **key**, opening a door to deeper understanding, more sincere contemplation, and a calmer encounter with Truth.

Perhaps after this journey, the reader will realize that the return to God is not a transition in location, but a **return in consciousness**. And that Immortality is not a postponed promise in the heavens, but a state of **presence** lived by the heart when it is purified from heedlessness and illuminated by the Divine Utterance.

Thus, the Word returns to its origin: **Light**. And the human being returns to his nature: **A Sign of the All-Merciful**.

"{We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth.}" (Qur'an 41:53)

He who knows his Self, knows his Lord, and returns to his primordial light.

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)

Acknowledgment: To everyone who lit a candle on the path of contemplation

In conclusion, I extend my sincere thanks to everyone who contributed to enriching this work on contemplating the Holy Qur'an, inspired by the noble verse: "Do they not then reflect upon the Qur'an?" (An-Nisa': 82). This is a divine call to contemplation, and it is the motivation for every effort expended in this book.

* 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 Qur'an 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 Qur'an be a book of life, not a shelf-life book.

* 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.

* Special thanks to those who believed that the Qur'an is constantly being renewed through the contemplation of its people, who supported this project with their opinions and time, and reminded us that "the best of people are those who are most beneficial to people."

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 his or her insight.
2. Correcting concepts: Dialogue reveals errors.
3. Encouraging commitment: Group contemplation motivates people to act upon the Qur'an.
4. Community Building: The Qur'an unites hearts.
5. Practical application: transforming understanding into behavior.

{So give good tidings to My servants who listen to speech and follow the best of it.} (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 Salaf, such as the Four Imams, Bukhari, and others, or contemporary and modern scholars, should not turn into a sanctification that elevates them above the level of fallible human beings. They are all human beings who make mistakes and are right. As the saying goes, "Everyone's statement may be accepted or rejected, except for the occupant of this grave" (referring to the Prophet, may God bless him and grant him peace). 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.

Gratitude and gratitude:

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.

the reviewer

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- Academy of Firas Al Moneerrkh Channel @firas-almoneer
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