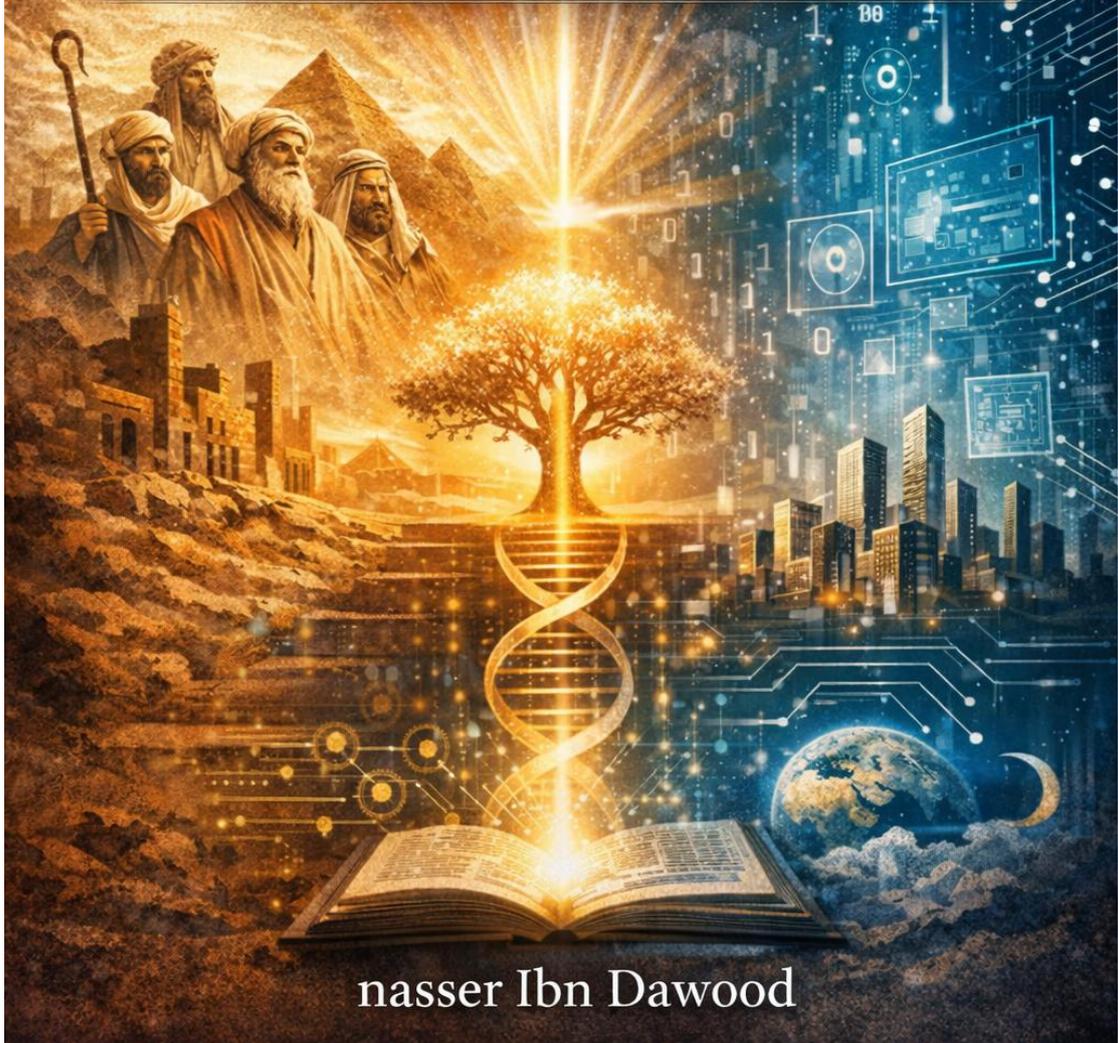


From Prophets as Historical Figures to Programs of Human Stewardship

A Functional Reading of Meaning, Consciousness,
and Human Responsibility.



nasser Ibn Dawood

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**** نصيحتي لك:**** 

استخدم النسخة الآلية كمرجع شامل، وارتكز على المقتطفات المترجمة معنوياً لفهم ****الأفكار الأساسية والمرتكزات المنهجية**** للكتاب.

✨ شكراً لاهتمامك، وأتمنى لك قراءة مثمرة.

****Important Notice to the Reader**** 

The English version of this book provided here is an ****automatically generated translation using Google Translate****. It is offered for general accessibility to a

wider audience, but **may not accurately reflect conceptual depth, linguistic nuance, or the author's intended meaning**

Alongside the full machine translation, you will find **select excerpts professionally retranslated into English with conceptual clarity**. These refined excerpts are **not literal translations**, but thoughtful reconstructions that convey the **meaning, structure, and methodology** of the original text

Differences between versions ♦

Machine Translation (Google Translate) *

A complete automatic rendering of the original. Useful for broad coverage, but prone to errors in language and meaning

Conceptual Human Translation (Excerpts) *

Carefully rendered selections designed for clear understanding by non-specialist readers. Reflects the ideas and structure faithfully

Reader Guidance 📖

Use the machine translation for a full reference and the curated conceptual excerpts for **deep comprehension of key ideas**

.Thank you for reading. May your exploration be enlightening ✨

From Prophets as Historical Figures to Programs of Human Stewardship

A Functional Reading of the Qur’anic Names

This book proposes a new way of reading the Qur’anic narratives of the prophets—not as distant historical biographies, but as **living functional models** designed to guide human consciousness across time.

Rather than asking “*Who were the prophets in history?*”, this work asks a more relevant question for the modern reader:

“How do the prophetic models work within us today?”

Core Idea

In the Qur’anic language, a name is not a neutral label.

It is a **meaningful structure**, a **functional code**, intentionally shaped to express a mission, a law, and a mode of human responsibility.

Each prophet’s name functions as a **program**—a reusable model of awareness, ethics, and action—meant to be activated in every human being who seeks to fulfill the role of *khalifah* (steward of the earth).

What This Book Is — and Is Not

- This is **not** a traditional Qur’anic commentary.
- It does **not** retell prophetic stories as historical chronicles.
- It does **not** compete with classical exegesis.

Instead, it belongs to what may be called **functional Qur’anic interpretation**: a reflective approach that treats revelation as a **living system**, designed to shape human consciousness and guide practical life.

The Method

The book rests on three integrated dimensions:

1. Linguistic Structure

The prophetic names are analyzed through their internal letter-structure, based on the Qur’anic principle of paired meanings (*mathānī*), revealing hidden functional tensions and balances.

2. Universal Laws (Sunan)

Each prophet represents a recurring human function:

- Adam: learning, error, and repentance

- Noah: patience and survival
- Abraham: methodical truth-seeking
- Joseph: crisis management and ethical power
- Moses: liberation and confrontation
- Jesus: mercy and spiritual revival
- Muhammad ﷺ: the complete and integrated human system

3. The Inner Dimension — “The Prophet Within”

The prophetic function is not inherited biologically but **activated ethically and consciously**.

To inherit a prophet is to embody his function, not his history.

Key Concept

The Qur’an is approached as a **system of guidance**, similar (by analogy only) to an operating system:

- The prophets are **functional modules**
- Fear, distortion, and ego act as **system viruses**
- Inner spiritual safety (symbolized by the Sacred Mosque) is the **safe mode** required for proper activation

These metaphors are not technical claims, but modern explanatory tools meant to make timeless meanings accessible.

Purpose of the Book

This work aims to:

- Restore the prophets from ritual memory to **active guidance**
- Shift Qur’anic reading from passive storytelling to **conscious activation**
- Help the reader rediscover the **human being** through prophetic models

Ultimately, the book invites the reader to see the Qur’an not as a book of the past, but as a **living architecture of meaning**, and to understand the prophets not as figures who ended, but as **functions that continue**.

Every prophetic name is an open invitation.

Every conscious reading is a step toward true stewardship.

From Prophets to Human Programs

How Ancient Names Still Shape Modern Consciousness

What if prophets were never meant to remain figures of the past?

This book offers a bold and unconventional reading of Qur'anic narratives—not as religious biographies, but as **functional models of human awareness, ethics, and action** that remain fully relevant today.

Rather than focusing on belief or doctrine, *From Prophets to Human Programs* approaches the Qur'an as a **system of meaning**, where each prophetic name represents a distinct human capacity: learning from failure, resilience under pressure, critical thinking, moral leadership, crisis management, and inner renewal.

The prophets are not treated as sacred icons to be admired from a distance, but as **living patterns**—repeatable structures embedded in human consciousness. Their stories become maps of how humans think, break, rebuild, and evolve.

Using insights from linguistics, systems thinking, and symbolic analysis, the book reframes revelation as a **living architecture**, offering tools for:

- Understanding human behavior beyond ideology
- Navigating fear, power, and uncertainty
- Reconnecting ethics with responsibility
- Rethinking leadership, freedom, and inner stability

This is not a religious manual, nor a historical study.

It is an intellectual exploration of how ancient symbolic systems can still illuminate the modern human condition.

Whether you are interested in philosophy, psychology, cultural systems, or the future of meaning in a post-religious world, this book invites you to rediscover the prophets—not as figures of faith, but as **programs of humanity**.

From Prophets as Historical Figures to Programs of Human Stewardship

A Functional Reading of Meaning, Consciousness, and Human Responsibility

This book presents a radical yet disciplined rethinking of prophetic narratives found in the Qur'an. Instead of treating prophets as sacred historical figures confined to a religious past, it approaches them as **functional models of human consciousness**—

living structures designed to guide ethical action, inner stability, and collective responsibility across time.

At the heart of this work lies a central proposition:

in the Qur’anic worldview, names are not arbitrary labels but intentional structures of meaning.

Each prophetic name encodes a specific human function—a way of thinking, responding, enduring, governing, or transforming reality.

Beyond History and Belief

This book does not aim to prove faith, enforce doctrine, or retell religious history. It does not ask the reader to believe, but to **observe, reflect, and think**.

Prophetic stories are read here as **maps of human experience**, not as chronicles of supernatural events. The focus shifts from *who the prophets were* to *what they represent* within the human condition:

- Adam represents the birth of awareness, error, and learning through responsibility.
- Noah embodies long-term resilience and strategic survival amid collective collapse.
- Abraham models critical inquiry and intellectual independence from inherited assumptions.
- Joseph illustrates ethical leadership, crisis management, and psychological endurance.
- Moses represents resistance to tyranny and the struggle for liberation.
- Jesus symbolizes compassion, inner healing, and moral revival.
- Muhammad represents the integration of ethics, law, social order, and inner balance into a coherent human system.

In this reading, prophets are not exceptions to humanity but **expressions of its highest functional potential**.

A Functional Method of Interpretation

The book introduces what may be described as **structural-functional reflection**. This method rests on three interrelated dimensions:

1. **Linguistic Structure**
Qur’anic language is approached as a system where meaning emerges through internal balances, paired oppositions, and symbolic architecture. Names are analyzed not philologically for historical origins, but structurally for the functions they perform within the text.
2. **Universal Patterns of Action**
Each prophetic model reflects recurring laws of human behavior—how individuals and societies rise, fail, recover, or collapse. These patterns are not tied to belief systems; they operate whether acknowledged or not.
3. **The Inner Human Dimension**
The prophets are presented as inner potentials rather than external authorities.

“Inheriting” a prophet means activating the ethical and cognitive function he represents—not imitating a historical lifestyle.

The Human Being as a System

A key premise of the book is that the human being functions as an integrated system—biological, psychological, ethical, and symbolic. Fear, confusion, and unexamined inheritance act as **disruptive forces**, destabilizing judgment and behavior. Inner stability, clarity of meaning, and ethical alignment restore balance.

To clarify this idea, the book uses contemporary metaphors drawn from systems theory and programming—not as technical claims, but as explanatory tools. Revelation is treated as a **guidance architecture**, and prophetic models as reusable functional modules that can be activated under specific conditions of life.

Why This Book Matters Today

In a world marked by information overload, moral uncertainty, and loss of shared meaning, this book offers:

- A non-dogmatic framework for ethical reflection
- A bridge between ancient symbolic wisdom and modern systems thinking
- A way to rethink leadership, responsibility, and inner freedom without ideology

It speaks to readers interested in philosophy, psychology, cultural analysis, and the future of human meaning—whether religious or secular.

The Ultimate Aim

The goal of this book is not to redefine prophets, but to **recenter the human being**.

By reading prophetic names as functional programs, the text invites the reader to move beyond passive admiration of moral figures toward active responsibility. Every prophetic model becomes a mirror, and every reading an opportunity to restore coherence between knowledge, action, and conscience.

In this vision, stewardship of the world begins with stewardship of meaning—and the prophets remain not voices of the past, but **architects of human possibility**.

رسمية مصاغة بلغة أكاديمية رصينة ومتوازنة، مناسبة تمامًا لتكون مقدمة النسخة Introduction فيما يلي الإنكليزية من الكتاب، وتحافظ على روح مشروعك دون خطاب دعوي أو تسويقي، مع وضوح منهجي يليق بقارئ جامعي أو متقف عام.

Introduction

This book proposes a methodological rethinking of how prophetic figures are read within the Qur'anic discourse. Rather than approaching the prophets primarily as historical personalities or objects of devotional reverence, it examines them as **functional models of human consciousness and responsibility**, embedded within a coherent linguistic and conceptual system.

The central premise of this work is that, in the Qur'anic worldview, names are not arbitrary identifiers. They operate as **intentional structures of meaning**, shaped to convey function, orientation, and ethical direction. Prophetic names, therefore, are not merely referential; they encode specific modes of awareness, action, and response that remain operative beyond their historical context.

Scope and Positioning

This study does not seek to replace classical Qur'anic exegesis, nor does it challenge the authority of established interpretive traditions. It is neither a historical reconstruction of prophetic lives nor a theological defense of belief. Instead, it situates itself within a reflective space that may be described as **functional Qur'anic interpretation**, concerned with how meaning operates within the text and how that meaning engages the human subject.

Accordingly, the focus of inquiry shifts from questions of *who the prophets were* to questions of *what they represent* within the architecture of the Qur'anic narrative and the human experience it addresses.

Methodological Framework

The approach adopted in this book rests on three interrelated dimensions:

1. **Structural Linguistic Analysis**

Qur'anic language is treated as an internally balanced system in which meaning emerges through structure, pairing, and relational tension. Prophetic names are examined as semantic constructions that perform specific roles within this system, rather than as isolated lexical units or historical borrowings.

2. **Functional Patterns and Universal Laws**

Each prophetic figure is understood to embody a recurring human function—such as learning through error, perseverance under prolonged pressure, critical inquiry, ethical governance, or moral renewal. These functions are examined as patterns that transcend time, culture, and belief affiliation.

3. **The Human Interior Dimension**

The prophetic model is approached not as an external authority imposed upon the reader, but as an internal potential to be activated. Inheritance of prophecy, within this framework, is ethical and functional rather than genealogical or mystical.

The Human Being as an Integrated System

A key assumption underlying this work is that the human being operates as an integrated system—biological, cognitive, emotional, and ethical. Disruption within this system, whether through fear, unexamined tradition, or moral dissonance, results in distorted perception and compromised agency. Stability, by contrast, emerges from coherence between inner orientation and outward action.

To clarify this dynamic, the book occasionally employs contemporary analogical language drawn from systems theory and computational thinking. These metaphors are used strictly as explanatory devices, not as technical equivalences, and remain subordinate to the textual and linguistic framework of the Qur'an itself.

Relevance and Contribution

In a contemporary context marked by fragmentation of meaning, ethical uncertainty, and the erosion of shared narratives, this study offers a non-dogmatic framework for reengaging with a classical text. It aims to demonstrate that the Qur'anic discourse, when approached through its functional and structural dimensions, continues to offer insight into questions of human responsibility, leadership, resilience, and moral agency.

This work addresses readers interested in philosophy, linguistics, cultural systems, and the study of meaning—whether religious or secular—who are willing to engage the text as a structured discourse rather than as a closed historical artifact.

Aim of the Study

The objective of this book is not to redefine prophecy, but to **recenter the human subject** within the Qur'anic **خطاب**. By reading prophetic figures as functional models rather than distant exemplars, the text invites a shift from passive reception to active responsibility.

In this perspective, the prophets remain present not as figures confined to the past, but as **operative structures of meaning**—continuously available wherever human consciousness seeks orientation, coherence, and ethical direction.

Part Three: Completion and Fulfillment

In this final part, the journey reaches its intended destination: the transition from **decoding meaning to activating it**.

The prophets are not presented here as figures confined to the past, but as **living functional programs**, embedded by God within human nature itself. They remain dormant only until the conditions of life call them into operation. This part is not a theoretical conclusion, but a **practical manual**—a guide for activating “*the prophet within*” and transforming the Qur'an from a text that is merely recited into a system that is consciously lived.

Each prophetic model is activated in response to a specific human situation. By invoking its internal code, the individual moves from passive existence to active stewardship, managing reality through prophetic tools rather than instinct or impulse.

26. Activating the Programs: How to Invoke Your “Inner Prophet”

The purpose of uncovering the *Law of Names* is not the accumulation of information, but the **activation of the system** itself. Every prophet represents a **functional human program** embedded within the original human disposition. Activating that program enables the individual to navigate life according to the principles of stewardship (*khilāfah*).

Below is a practical framework for activating the primary programs first, followed by the complementary ones:

1. Activating the “Adam” Program — When Facing Error and Disorientation

Situation:

When you stumble, lose direction, or feel overwhelmed by your raw human impulses.

Activation:

Do not surrender to the destructive cycle of blame and paralysis. Invoke Adam through the *protocol of words*: immediate acknowledgment of error and active correction. The Adam within you is the capacity to transform failure into learning, and descent into ascent.

2. Activating the “Abraham” Program — When Trapped in Inherited Assumptions

Situation:

When social conditioning, inherited beliefs, or intellectual conformity suppress independent thought.

Activation:

Engage the code of detachment. Declare independence from false certainties. Practice Abrahamic inquiry—testing ideas against durability and truth, dismissing whatever “sets” and fails to endure. Abraham within you is the seeker who accepts nothing without evidence.

3. Activating the “Moses” Program — When Confronting Oppression and Obstruction

Situation:

When facing tyranny—external authority, inner compulsion, or seemingly insurmountable material barriers.

Activation:

Invoke the sharp instrument within you to cut through fear. Remember that you possess a staff—an instrument of proof and action. When truth is applied decisively, what once appeared as an impassable sea becomes a navigable path. Moses within you is the force of transformative resistance grounded in justice.

4. Activating the “Jesus” Program — When the Spirit Hardens or Withers

Situation:

When compassion dries up, resentment accumulates, or meaning itself feels lifeless.

Activation:

Invoke the Word. Become the healer of your own inner wounds. Jesus within you is the restorer who reanimates dormant capacities, revives purpose, and rekindles the life-force of the soul.

5. Activating the “Solomon” Program — When Entrusted with Power and Resources

Situation:

When authority, wealth, or knowledge is placed in your hands, accompanied by fear of corruption or mismanagement.

Activation:

Begin with conscious orientation toward the Source of all gifts. Recognize power as a trust, not possession. Solomon within you is the wise administrator who harmonizes diverse forces toward higher ends and sustainable peace.

6. Activating the “Muhammad” Program ﷺ — In Every Movement and Stillness

Situation:

In the continuous balance between material needs and inner meaning.

Activation:

This is the overarching system. Activate it by aligning character with principle, speech with action. Muhammad within you is the integrated human model—the assurance that your life trajectory remains oriented toward mercy, coherence, and purposeful completion.

Supplementary Activations (For Comprehensive Integration)

- **Idris:** When learning stagnates — commit to disciplined study.
- **Noah:** When the journey is long — construct the vessel of patience.
- **Lot:** When moral boundaries blur — return gently to natural integrity.
- **Joseph:** In crisis — strategic patience followed by forgiveness.
- **Hud:** In arrogance — warn with calm clarity.
- **Salih:** In corruption — reform through clear evidence.
- **Shu‘ayb:** In economic injustice — restore balance and fairness.
- **Aaron:** When support is needed — speak with clarity and solidarity.
- **Dhu al-Kifl:** When bound by commitment — uphold responsibility.
- **Elijah:** In fragmentation of loyalty — recall unity of purpose.
- **Elisha:** When continuity breaks — inherit and restore momentum.
- **Jonah:** In constriction — return through honest calling.
- **Zechariah:** In despair — persist in remembrance and hope.
- **John:** In hardness — cultivate gentleness and integrity.

Begin now. Which prophetic function does your current situation require?

27. General Conclusion: From Name to Stewardship

This journey concludes with a central realization: the prophets in the Qur’an are not merely narratives to be remembered, but **stages in the progressive unfolding of meaning**.

The divine method (*the Book*) represents the comprehensive system, while prophetic lives constitute its **programmed manifestation** within the material and human realm. The development of the human being follows a structured sequence—from Adam’s initiation into learning, through Abraham’s purification of inner orientation, Moses’ liberation from fear, Jesus’ restoration of inner life, Solomon’s harmonization of power, and culminating in Muhammad ﷺ as the fully integrated and governing system.

From Fragmented Awareness to Integrated Consciousness

Stewardship is not a title, but a state of alignment with purpose. True righteousness is not moral display, but **structural readiness**—the capacity of the human mind, heart, and nervous system to receive meaning without distortion.

To “enter among the righteous” is to strengthen one’s inner immunity, transitioning from fragmented perception driven by fear to integrated awareness that perceives underlying laws at work in all things. Faith, in this sense, is not ritual performance, but the internalization of meaning as an operating system that governs thought, emotion, and action—replacing reactive anxiety with grounded certainty.

The Final Message: Activating the Prophet Within

In contemporary terms, silencing the prophets occurs when they are reduced to distant legends. Reviving them means **reactivating their functions** within daily consciousness.

This book offers a practical laboratory for stewardship—guiding the reader from biologically driven existence toward conscious humanity endowed with meaning-bearing names. In every moment of fear, confusion, rigidity, or loss of purpose, a corresponding prophetic function remains available for activation.

Let Muhammad ﷺ remain the governing framework that synchronizes all these programs.

Final Word: Become a Living Manifestation

The *Law of Names* is an invitation to become a living vessel of wisdom—an active site where meaning takes form. Seek the name your present reality requires. Activate the prophetic program embedded within your nature. In doing so, you become a **living articulation of the Book**, moving among people with clarity, resilience, and responsibility.

Back Cover Blurb

What if the names of the prophets in the Qur’an were not records of the past, but **operational codes** designed to guide your personal journey toward conscious stewardship?

This book moves beyond traditional readings of prophetic narratives to explore the *Law of Names*—a framework in which prophets are understood as enduring functional models embedded within human existence. Each name represents a stage in the

evolution of human awareness, from initial consciousness to integrated ethical mastery.

By decoding the linguistic and structural logic of these names, the book reveals:

- Adam as the foundational operating system of human awareness
- Abraham as the methodology of critical inquiry
- Moses as the instrument of liberation from oppressive systems
- Jesus as the restorer of inner vitality
- Muhammad ﷺ as the comprehensive and governing human model

This is an invitation to activate *the prophet within*—to transform the Qur'an from a recited text into a lived system, and to rediscover the human being as a conscious steward of meaning.

Nasser Ibn Dawood Library: Introduction to the Library, Methodology, and Accessibility Policy

1. NASSER IBN DAWOOD LIBRARY – GENERAL INTRODUCTION

Nasser Ibn Dawood Library is an open digital library containing my works in Quranic sciences, contemplation (tadabbur), and contemporary Quranic studies. It is designed to be compatible with automated search and artificial intelligence, facilitating crawling through its content, analyzing its texts, and internally linking its concepts.

The library aims to contribute to decoding the semantic structure of the Holy Quran through contemplation, tracking Quranic expression patterns, and working on what I call the "Quranic tongue" as a self-contained semantic system derived from the text itself.

As of December 27, 2025, the library contains 46 continually updated books (23 in Arabic and 23 in English), with versions and content updated whenever scientific review requires it.

2. STANDING AT THE THRESHOLD OF GRATITUDE

This work is but a drop in the ocean of Quranic contemplation. Every understanding is the fruit of an encounter between the text, the mind, the context, and the experiences of contemplators across time.

In this journey, I have stood at the thresholds of many minds and enlightened hearts, borrowing light from them and drawing insight, with direct or indirect influence in shaping this path. Therefore, this section is not a formal introduction, but an acknowledgment of grace, and a recognition that contemplation is a collective effort, not attributable to an individual no matter how much they exert.

3. ABOUT THE AUTHOR

Nasser Ibn Dawood

Civil engineer specializing in metals, and researcher in Quranic studies .

Graduate of the Polytechnic Faculty – University of Mons (Belgium) .

Born in Morocco: April 27, 1960 .

Retired employee, currently dedicated to research and authorship.

His work focuses on :

- Quranic linguistics and the structure of Quranic terminology
- Digital text and manuscript analysis
- Contemporary methodologies for contemplation and linking the Quran to reality

This work is the fruit of an intersection between :

Engineering, language, contemplation, and reflection on divine laws

Without claiming to reach absolute truth, but striving to approach it.

4. THE GOVERNING METHODOLOGICAL STATEMENT

All books in this library proceed from a single fixed methodology, based on:

Nature of What is Presented

Everything presented in these books is :

Human endeavors and contemplations that are not infallible

They may be correct or mistaken, do not represent a final interpretation of God's Book, and do not obligate anyone to follow them .

Rather, they are offered as attempts at understanding, presented with evidence, leaving the reader free to accept or reject them ,

For guidance is a choice, and accountability is individual.

Collective Contemplation

We believe that contemplation is :

A collective, cumulative, open process

In which visions integrate, minds intersect, without monopolizing truth or sanctifying human understanding .

The ultimate authority is for the Quranic text alone, not for persons or methodologies.

Continuous Review and Acknowledgment of Error

We consider that :

Acknowledging error is a scientific virtue

And reviewing endeavors is an ethical duty .

Accordingly, the content of these books is subject to review, modification, and deletion whenever a flaw is revealed .

Stability is for the text, not for understanding.

Ethics of Disagreement

This project adheres to clear Quranic ethics :

- No belittling
- No accusations of betrayal
- No intellectual guardianship
- No conflict in the name of religion

There is no compulsion in religion

Disagreement is a norm, guidance is a choice, and accountability is individual.

Guidelines for Following the New

We welcome contemporary endeavors and contemplative renewal, provided :

- Internal harmony of the Quranic text
- Reliance on reason, innate disposition, and God's laws
- Balance between heritage and contemporary endeavor
- Rejection of sanctifying persons

In compliance with the Quranic methodology: Those who listen to the word and follow the best of it

The Comprehensive Methodology: Security and Peace

The governing methodology for these books is :

The methodology of security and peace

Security of thought from blind sanctification

And peace of discourse from incitement

And peace in the relationship with God and creation

5. ACCESSIBILITY POLICY

Believing that Quranic knowledge is a shared right not to be monopolized ,

All library books are made available for free and without charge, allowing copying and distribution provided the source is cited without alteration .

Available formats: PDF – HTML – TXT – DOCX

Languages: Arabic and English

Design: Compatible with all devices

6. TRANSLATION AND GLOBAL ACCESS POLICY

Believing in the universality of the Quranic message, the books are available in English through:

- Concise Conceptual Version: A smart translation of selected books to simplify concepts for the average reader.

- Comprehensive Instant Translation: Fully translated using Google Translate for researchers.

We encourage translators and publishers to improve and publish their translations.

Bilingual interface and content (Arabic/English) using instant translation technologies to ensure global accessibility.

7. ARTIFICIAL INTELLIGENCE AND QURANIC RESEARCH

The library is designed to be compatible with artificial intelligence tools, as an aid for :

- Search

- Summarization

-Conceptual analysis

With emphasis that :

Artificial intelligence results are approximations that are not infallible ,

And do not substitute for direct reading and personal contemplation .

This project focuses on analyzing terminology from within the Quranic tongue itself, not from abstract dictionaries.

8. LINKS TO NASSER IBN DAWOOD LIBRARY AND ADDITIONAL RESOURCES

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

Official Project Websites

1 .The official library website (dedicated to artificial intelligence):

<https://nasserhabitat.github.io/nasser-books/>

2 .Main GitHub repository: <https://github.com/nasserhabitat/nasser-books>

Book Publishing Platforms

3 .Kotobati platform: <https://www.kotobati.com>

4 .Noor-Book platform: <https://www.noor-book.com>

5 .Scribd platform: <https://fr.scribd.com/home>

Storage and Content Platforms

6 .Google Drive

7 .Archive.org

9. KNOWLEDGE LINKS AND SOURCES OF INSPIRATION

Recognizing that contemplation is a continuous journey, I have benefited from many enlightened minds, and among the most prominent channels I follow and draw inspiration from :

- Amin Sabry channel (@BridgesFoundation)
- Abdel Ghani Bin Aouda channel (@abdelghanibenaouda2116)
- Quranic Contemplations with Ihab Hariri channel (@quranihabhariri)
- Firas Al-Moneer Academy channel (@firas-almoneer)
- Dr. Yusuf Abu Awad (@ARABIC28)
- The Truth of Islam from the Quran channel (@TruelIslamFromQuran)
- Quranic Dialogue Oasis channel (@QuranWahaHewar)
- Quranic Islam channel - Advisor Abu Qarib (@Aboqarib1)
- Yasser Al-Adirgawi channel (@Yasir-3drgawy)
- People of the Quran channel (@أهل القرآن ووعه) on Fitrah (@alaalfetrh (
- Mahmoud Mohamedbakar channel (@Mahmoudmbakar)
- Yasser Ahmed channel (@Update777yasser)
- Eiman in Islam channel (@KhaledAlsayedHasan)
- Ahmed Dessouky channel - Ahmed Dessouky (@Ahmeddessouky-eg)
- Bayanat from Guidance channel (@بينات_من_الهدى)
- Quran Recitation channel (@tartilalquran)
- Increase Your Knowledge channel (@zawdmalomatak5719)
- Hussein Al-Khalil channel (@husseinalkhalil)
- Minbar of the People of Understanding - Wadih Kitane channel (@ouadiekitane)
- Mujtama Community channel (@Mujtamaorg)
- OKAB TV channel (@OKABTV)
- Aylal Rachid channel (@aylalachid)
- Dr. Hani Al-Wahib channel (@drhanialwahib)

- Official channel of researcher Samer Islambouli (@Samerislamboli)
- Contemplate with Me channel (@hassan-tadabborat)
- Nader channel (@emam.official)
- Amin Sabry channel (@AminSabry)
- Dr. Mohamed Hedayah channel (@DRMohamedHedayah)
- Abu-l Nour channel (@abulnour)
- Mohamed Hamed channel - Let Them Contemplate His Verses (@mohamedhamed700)
- Ch Bouzid channel (@bch05)
- Book Speaks the Truth channel (@Book_Of_The_Truth)
- Dhikr for the Furqan channel (@brahimkadim6459)
- Amera Light Channel (@ameralightchannel789)
- Contemporary Contemplation channel (@التدبير المعاصر)
- Dr. Ali Mansour Kayali channel (@dr.alimansourkayali)
- To Our Lord We Shall Return channel (@إِلَهِ رَبَّنَا الْمُنْقَلِبُونَ)
- Al-Za'im channel (@zaim1)
- Majesty and Beauty channel for Dr. Sameh Al-Qalini (@الجلالوالجمال للدكتور سامح القليني)
- Verses of God and Wisdom channel (@user-ch-miraclesofalah)
- Engineer Adnan Al-Refai channel (@adnan-alrefaei)
- Believe1.2_Only the Book of God Muslim channel (@dr_faid_platform)
- Khaled.a..hasan Khaled A. Hasan channel
- Essam Al-Masri channel (@esam24358)
- Ibrahim Khalil Allah channel (@khalid19443)
- Bellahreche Mohammed channel (@blogger23812)

In addition to the personal journey and the ongoing project, I relied on a number of sources and references that formed the infrastructure of this research, the most important of which are :

- The Holy Quran and the Noble Prophetic Sunnah
- Classical Tafsir books: Interpretations of the great imams like Al-Tabari, Ibn Kathir, and Al-Fakhr Al-Razi .
- Arabic language dictionaries: Led by "Lisan Al-Arab" by Ibn Manzur, and "Taj Al-Arus" by Al-Zabidi .
- Books on Quranic sciences: Those that dealt with scientific, cosmic, and structural miracles in the Quran .
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10. CONCLUSION

This work is a humble effort, presented before God and then before you .

Every correctness in it is from God, and every error is from myself .

I ask God to benefit those who read or contemplate it ,

And to place it in the balance of good deeds for my parents, and everyone who taught me and guided me to goodness .

﴿Our Lord, accept [this] from us. Indeed, You are the Hearing, the Knowing﴾

And praise be to God, Lord of the worlds.