

# THE UNIVERSE IS A LIVING BOOK

Beings Speak with the Tongue  
of God



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# 1 DEDICATION

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To those who journey inward,  
Not seeking God in the heavens,  
But longing to find Him within their own hearts—  
Where light breathes through the darkness,  
And meaning is born from silence.

To those who are not content with merely reading the Qur'an,  
But yearn to be read *\*by\** it—  
To hear its voice in the flow of water,  
In the stillness of mountains,  
In the movement of letters,  
And in the quiet of the soul.

To those who grew weary of asking,  
And began to listen for the answer that was already within them.

To those who know that the path to God  
Is not an outward journey,  
But a return inward.

To the soul when it remembers its origin,  
To the letter when it discovers it was always spirit,

And to every consciousness that longs to become light—

This book is for you.

For you are not reading it with your mind alone,

But with the spirit that has finally remembered.

## **2 PROJECT INTRODUCTION: FROM LETTER TO CONSCIOUSNESS — FROM THE SELF TO THE UNIVERSE**

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There comes a moment, deep within every person,

When one realizes that a word was never meant to be merely read,

But to be heard from within.

A word then transforms from a sound on the tongue

Into a light within the heart.

In the beginning was the Letter.

And the Letter was neither shape nor sound—

But the first announcement of existence itself.

From the Letter, the Word unfolded.

And through the Word, the human being began to recognize himself

And recover the memory of the origin from which he came.

Our journey with the Qur'an is not one of textual commentary,

Nor a collection of transmitted sayings,

Nor a repetition of what has already been spoken.

It is a journey into the human being:

Into the soul that pulses,

The spirit that shines,

And the universe that speaks with the voice of God.

Thus, this work unfolds in three expanding circles:

### **The Self — From Letter to Consciousness**

Here, we turn inward.

We trace the map of the human being as the Qur'an describes it:

The soul, the heart, the mind, the spirit, the inner self.

We explore the meaning of purification,

The nature of the struggle between desire and light,

And how Paradise and Hell take shape within a person

Long before they are manifested on the Day of Reckoning.

This is not a search for ready-made answers—

But a conscious opening to the Question itself.

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### **The Spirit — From the World of Command to the Illumination of Perception**

When the soul is purified and aligned,

A new doorway opens: the doorway of the Spirit.

The spirit is not matter, nor imagination, nor an obscure mystery—

It is the divine breath within the human essence,

Reviving awareness and reordering perception.

Here, we approach the meaning of inner revelation—

The knowledge received by the heart—

And the ascent from information to tranquility.

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### **The Universe as a Living Book — All Beings Speak with the Voice of God**

When the heart awakens,

The universe is no longer silent.

Every being becomes a sign that speaks.

The star is guidance.

Water is memory.

The mountain is steadfastness.

The animal is a mirror and a lesson.

The universe becomes a book

Where the boundary between inner and outer dissolves.

This work is not a call to a sect,

Nor to an alternative doctrine.

It is a call to the return of consciousness—

So that a person may understand the Qur'an through his own being,

And see the signs of God within himself first,

Before recognizing them in the universe around him.

There is no mediator between the human being and God.

No locked gate stands between the human being and truth.

The path is open.

The text remains.

The heart is the place of meeting.

From the letter to the self,

From the self to the spirit,

From the spirit to the universe—

The circle is complete.

The reader is not a passive recipient—

But a companion on the journey.

### 3 INTRODUCTION TO BOOK THREE

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The universe is a living book—all beings speak with the voice of God.

When the soul is enlightened and the spirit is upright,

The universe is no longer merely external.

No longer silent,

No longer strange to humanity.

The Quran does not present the universe as a mere physical space,

But as an open book:

}\*We will show them Our signs in the horizons and within themselves\*{.

The horizons and the self are two gateways to a single truth.

In this book, we do not study "the world" as a collection of objects,

But as a system of meaning:

- The mountain is not inanimate rock... but steadfastness.
- Water is not a mere liquid... but memory.
- The star is not just light... but guidance.
- The animal is not merely a creature... but a mirror and a lesson.
- The night is not mere darkness... but concealment and contemplation.
- And the entire universe is praise in motion.

This understanding is not a sentimental or symbolic interpretation,  
But a perception of the laws of existence as the Qur'an articulates them.

Humanity is not separate from the universe.

We are part of its very fabric.

We are influenced by it, and we influence it.

Our relationship with it is not that of an observer,

But of a witness and one witnessed.

And so the world becomes a language,

And the human becomes a reader.

Things return to their original meaning, lost in the noise of habit.

The purpose of this section is not to provide scientific evidence,

Nor to engage in linguistic debate,

But to restore terms to their existential origin—

Where inner perception meets the cosmic order in a single unity.

And here the circle is complete:

- The soul is purified,
- The spirit shines,
- And the universe is revealed.

So a person no longer searches for God in the distance.

Instead, they see Him in everything.

## INDEX

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1	DEDICATION .....	2
2	PROJECT INTRODUCTION: FROM LETTER TO CONSCIOUSNESS — FROM THE SELF TO THE UNIVERSE .....	3
3	INTRODUCTION TO BOOK THREE .....	7
	Index.....	9
4	Introduction to Book Three .....	16
1.1	When Beings Speak: The Jurisprudence of Existence .....	17
1.2	The verses in the Qur'an: Manifestations of God's signs in creation and formation 19	
1.3	Humanity and existence... the covenant of stewardship between consciousness and the universe, interaction, and responsibility .....	21
1.4	Stars in the Qur'an: From Cosmic Guidance to Verses of Understanding and Responsibility .....	24
1.5	The elements in the Qur'an: a key to comprehensive contemplation and a renewed understanding of "Qur'anic linguistic jurisprudence" .....	27

1.6	Animals in the Quran: Living beings, speaking signs, and an extension of contemplating the greater realms of existence.....	29
1.7	The wisdom of the parables, not the apparent simile: What lies behind the Quranic parables (donkeys, dogs, and pigs).....	30
1.8	Beyond the Material: A Symbolic Reading of "Eating," "Drinking," and "Hunting" in the Qur'anic Perspective .....	32
1.9	The concept of "the elephant" in the Quran: Confronting outdated ideas with awareness .....	35
1.10	The concept of "horses and mules" in the Quran: between creativity and obstacles	36
1.11	The dog in the Quran: between loyalty, guarding, and the lust of desire .....	37
1.12	Ants in the Quran: From organization and obsessions to a cry of awareness and the logic of contemplation.....	39
1.13	Monkeys and pigs in the Quran: Between outward transformation and inward corruption .....	44
1.14	The concept of "donkeys" in the Quran: between ignorance and humility .....	47
1.15	Reflecting on the verses "like a mosquito" in Surah Al-Baqarah: Between tradition and innovation .....	49
1.16	Beyond "The Cow": Exploring the connotations of "cow" in word structure and story symbolism .....	51
1.17	Livestock in the Qur'an: From Material to Meaning - A New Vision of the Concept of Divine Grace .....	70
1.18	Livestock as signs for reflection: lessons in creation, organization, and subjugation	72
1.19	Livestock in the Quran: From material sustenance to comprehensive intellectual blessings .....	74
1.20	The she-camel: From an apparent miracle to a hidden sign .....	76

1.21	"What the lion ate": From forbidden food to a call for innovation and a rejection of stagnation.....	82
1.22	Bees in the Quran: Divine revelation and healing honey – a symbol of blessed production and inner inspiration.....	85
1.23	Lice and frogs: Signs of humiliation and a test for tyrants .....	88
1.24	The concept of "the startled donkeys" in the Quran: fleeing from the truth.....	91
1.25	Locusts in the Quran: A symbol of "destructive succession" and a sign of the impotence of tyranny .....	93
1.26	Seven and the number seven: Manifestations of power and order in the Qur'anic discourse .....	95
1.27	Camels in the Quran: Signs, not animals – Implications for deep reflection in Surah Al-Ghashiyah .....	97
1.28	The whale in the Quran: a symbol of "encompassing containment" and the transition from darkness to light .....	101
1.29	The raven in the Quran: The silent teacher, between the significance of divine inspiration and the symbolism of addressing wrongdoing. ....	105
1.30	Birds in the Qur'an: From the Ababil glorification to the logic of inner contemplation .....	108
1.31	Flies in the Quran: A symbol of absolute weakness and existential fragility.....	111
1.32	The spider in the Quran: a symbol of "the weakest of houses" and an indication of existential fragility .....	113
1.33	The hoopoe in the Quran: a symbol of knowledge, insight, and independent individual awareness .....	115
1.34	The staff in the Qur'an: From inanimate object to 'the serpent in motion' – a symbol of the living divine message and its transformative power .....	118
1.35	"The Beast" in the Quran: The creeping nature of worldly life and the erosion of "the staff" – A reading of the symbolism of hidden corruption and lessons learned .....	121

1.36	The butterfly in the Quran: a symbol of fragility, dispersion, and aesthetic transformation .....	125
1.37	The dinosaur in the Quran: The absence of the name and the presence of the meaning – from the creeping of the earth to the tales of legends .....	128
1.38	Germes and microorganisms in the Quran: a symbol of "hidden corruption" and the infiltration of falsehood .....	131
1.39	And [He created] horses, mules, and donkeys for you to ride and as adornment: Stages of creativity in the Quran, not merely animals for riding. A reading of the theory of innovation and creation .....	134
1.40	Solomon's Ant: A cry of awareness in the valley of toil before the great powers "A social and intellectual reading" .....	136
1.41	Solomon's ant and "The Logic of the Birds": Confronting lies and the challenge of contemplating the verses "The Shake" "An intellectual and methodological reading using the approach of rational contemplation." .....	138
1.42	The animal as a symbol of challenge and miracle: transcending the supernatural to the underlying laws .....	141
1.43	Animals in the Quran: The return of the being to its cosmic meaning.....	144
2	A new interpretive perspective on the verses about the creation of the heavens and the earth.....	146
2.1	The Quran is a book of "similar verses" - a key to new understanding.....	146
2.2	A critique of the traditional interpretation of the verse "seven heavens and of the earth, their like" .....	147
2.3	Heaven is the Quran, and the earth is contentment: a reading of the inner meaning of creation .....	148
2.4	The Quranic script is a tool for those who reflect upon it, not a distortion. ....	148
2.5	The true proof of God's power and knowledge .....	149
2.6	Heaven and Earth: Beyond the Apparent – Keys to Understanding the Qur'an ...	150

2.7	The difference between "the Throne of the Most Merciful" and "the Throne of your Lord": A comprehensive perspective.....	153
2.8	"Seven heavens" and "and of the earth, their like": a descriptive construction, not an exclusive number.....	156
2.9	The impact of apparent and hidden meanings on understanding the shape of the Earth and the universe system .....	159
2.10	Interpretation of Cosmic Verses: The Dialectic of Subjugation, Interconnection, and Human Influence Between the Ancient and the Modern .....	161
2.11	The journey to the heavens of sustenance: Keys to access and obstacles to advancement.....	166
2.12	The closed gates of heaven: obstacles to denial and arrogance .....	168
2.13	Levels of consciousness: The seven layered heavens .....	168
2.14	The Gates of Heaven: A Quranic Reality, Cosmic Dimensions, and Heartfelt Keys	170
2.15	Series Introduction: The Gates of Heaven: A Quranic Reality, Cosmic Dimensions, and Keys to the Heart .....	170
2.16	Pseudoscience and closed skies: Confronting misinformation with awareness....	175
2.17	"The Seven Oft-Repeated Verses" and the Inner "Lord": The Quran's Code and Compass of Certainty .....	180
2.18	A look at the universe and humankind .....	184
2.19	Heaven and Earth: Beyond the Apparent – Keys to Understanding the Qur'an ...	186
2.20	"The Seven Oft-Repeated Verses" and the Inner "Lord": The Quran's Code and Compass of Certainty .....	192
2.21	Lying and deception: a strategy of protection and prevention.....	195
2.22	Contemplation: The key to lost knowledge - Reading God's verses in the Book and the universe (in search of confirmation) .....	196
2.23	Ascent and Distress: A Critique and Analysis from the Perspective of Flat Earth Supporters of Verse 125 of Surah Al-An'am .....	199

2.24	The Causes of the Heavens: Pharaonic and Cosmic Indications of the Nature of Heaven .....	203
2.25	Expanding the concept of "the causes of the heavens": Gateways to knowledge and advancement in this life .....	205
2.26	The topic of "the gates of heaven" and "the reasons for heaven" in the Holy Quran	209
2.27	Influence and Power: An Analysis of Verse 33 from the Perspective of Flat Earth Theorists.....	212
2.28	The verse of light... the parable that revealed the secret of the heart and the heavens .....	216
2.29	Surah At-Tariq: Two Controversial Approaches - Between the Origin of Life and the Journey of Human Consciousness .....	219
2.30	The Diameters of the Heavens: Linguistic Implications, Cosmic Boundaries, and Challenges of Penetration – Integrating Material and Spiritual Concepts .....	226
2.31	Movement in the heavens: Cosmic encompassing and human movement.....	230
2.32	Mountains in the Quran: A profound symbolism that transcends the literal sense	232
2.33	Mountains in the Quran: Apparent Stability and the Great Cosmic Movement ...	235
2.34	"And you see the mountains, thinking them to be motionless": A Quranic vision of the earth's stability and symbolic interpretations of "mountains" .....	237
2.35	Why does a perfect God allow evil? Unraveling the dilemma and understanding the wisdom (and the role of data tree feeding).....	242
2.36	Stability and movement: How the divine order is manifested in the universe and the Qur'an (as a system of data and integration in verifiability).....	245
2.37	The moon split: a splitting of consciousness, not a splitting of the physical body. "A reading in light of the jurisprudence of Qur'anic language and the context of Surah Al-Qamar" .....	248

2.38	"The Gates of Heaven": The keys to understanding the universe and the Quran through the name and the pen "A reading of the implications of transcendence and perception" .....	250
5	Project Conclusion .....	252
6	Ultimate Conclusion .....	255
7	Thanks, appreciation, and dedication to the readers of Al-Basair .....	259
8	the reviewer .....	262
9	General and book-specific keywords .....	264
10	Conceptual Index (Glossary) of the Book .....	264
11	References and Sources - Threads of Thought that Wove this Work.....	267
11.1	Introduction: Standing at the Threshold of Gratitude .....	267
11.2	About the Author: The Journey in Search of the Code .....	267
11.3	Nasser bin Dawood Library: A Renewing Project from Printed Code to Artificial Intelligence .....	268
11.4	Project Links and Additional Sources .....	270
11.5	Primary References and Sources .....	270

## 4 INTRODUCTION TO BOOK THREE

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### The Universe Is a Living Book — All Beings Speak with the Voice of God

When the self is purified and the spirit becomes upright,  
the universe is no longer *external*, nor silent, nor unfamiliar.  
The Qur'an does not present the universe as a mere physical expanse,  
but as **an open book**:

*"We will show them Our signs in the horizons and within themselves."*

The horizons and the self are two gates to one truth.

In this book, we do not study "the world" as a collection of objects,  
but as a **system of meaning**:

- The mountain is not "stone"—it is **steadfastness**.
- Water is not "liquid"—it is **memory**.
- A star is not "light"—it is **guidance**.
- An animal is not merely "a creature"—it is a **mirror and a lesson**.
- Night is not simply "darkness"—it is **concealment and contemplation**.
- And the entire universe is **praise in motion**.

This is not emotional symbolism.

It is the **Qur'anic law of existence**:

that every being has a meaning, a function, and a role within divine order.

The human being is not separate from the universe.

He is woven into its fabric.

He influences it and is influenced by it.

His relationship with the world is not that of an observer,  
but that of a **witness** and **the witnessed**.

Thus, the world becomes **language**,  
and the human being becomes **the reader**.

Things return to their original meanings,  
which were lost beneath the dust of habit.

The goal of this section is not scientific proof,  
nor linguistic debate,  
but **the restoration of terms to their existential origin**,  
where inner perception meets the cosmic order  
in a single unity.

And the circle becomes complete:

- The **self** is purified.
- The **spirit** shines.
- The **universe** is revealed.

So the human being no longer seeks God in distant places—  
he sees Him **in everything**.

### 1.1 *When Beings Speak: The Jurisprudence of Existence*

When the soul reaches the height of its awareness,  
it no longer asks: *Who am I?*  
It becomes the **answer**.

In the earlier stages, the journey moved inward:  
from letter to word,  
from self to spirit,  
from sensation to awareness.

In this final stage, **insight opens outward**—  
not to escape the self,  
but to discover that the **outer world is the extension of the inner being**.

Everything that exists—  
water, mountain, wind, tree, star, stone, sound, color—

is not decoration.

It is **the language of existence**,  
spoken by God since eternity.

When its code is recognized through awareness,  
its meaning is revealed:

*Every atom prostrates. Every being glorifies.*

And the soul discovers that it is nothing but a **single letter**  
in a great verse called **the universe**.

Existence is not a place in which the soul resides—  
it is a **state of consciousness**  
in which the soul expands to embrace the whole.

In this section, we do not read the Qur'an only in words,  
but in **mountains that do not speak and waters that do not fall silent**,  
in the rotations of the earth,  
in the ebb of the tide,  
in the patience of stone,  
in the breath of time.

This is a new jurisprudence—  
not the jurisprudence of rulings, but the **jurisprudence of breaths**:  
the jurisprudence of existence,  
where God is not known through proof,  
but through **witnessing**.

Here, the barrier between letter and being dissolves,  
for both arise from a single source:

**The Word God spoke — and it became.**

The soul enters the **jurisprudence of existence**  
and stands in a silence that cannot be described—

a silence filled with remembrance of what it was  
before it was given a name:

**Light upon light.**

## 1.2 *The verses in the Qur'an: Manifestations of God's signs in creation and formation*

introduction:

Having established in the previous article the concept of "existence" in the Holy Quran as not merely static titles, but rather functional attributes and connotations that reflect the dynamic meaning of the word and reveal God's hidden signs, we now delve into this article to contemplate how God's power and absolute control over His creation are manifested through examples of existence, focusing on their functional and wondrous significance that transcends superficial material understanding. While the Quran is not a book of detailed science, it is replete with allusions that invite the human mind to reflect upon God's dominion, drawing inspiration from the "dynamic meaning" of each word to perceive dimensions that extend beyond the time of its revelation.

The concept of existing things as "signs" indicating divine power:

Everything in the universe, from the smallest atom to the largest galaxy, is not an isolated entity, but rather a sign of God's power, bearing within it evidence of His existence, His might, His oneness, and His wisdom. These signs are not mere displays, but dynamic indicators that interact, influence, and perform specific functions within a flawless cosmic order, all by the limitless power of God.

Reflections on existence as manifestations of divine power:



1. The sun, moon, and stars: their regular movement and their influence on life and consciousness.
  - The Quran's description of the sun as "a blazing lamp," the moon as "a light," and the stars as "lamps" does not merely describe their luminous or physical nature. Rather, it highlights

their constant and regular movement: "And the sun runs its course to a fixed point. That is the determination of the Exalted in Might, the All-Knowing. And the moon - We have determined for it phases, until it returns [appearing] like the old date stalk."<sup>1</sup>(Ya-Sin: 38-39). The kinetic meaning here is manifested in the precision of the path, the temporal function (knowing the number of years and calculating them), and the cosmic influence that is inseparable from life on Earth. They are not merely celestial bodies, but cosmic clocks, mirrors reflecting the precision of divine organization and its management of the universe, inviting us to contemplate the Creator's magnificence in establishing this system that ensures the continuation of life.

2. Breaths of mercy and trial... God's soldiers in the air... Messengers of transformation and mercy, not mere weather phenomena:
  - The Qur'an describes the winds in multiple ways that reflect their changing functions: "And We send the fertilizing winds" (Al-Hijr: 22), "And among His signs is that He sends the winds as bearers of good tidings" (Ar-Rum: 46), and sometimes it is "a wind in which is a painful punishment" (Al-Ahqaf: 24).
  - Likewise, clouds are not merely water vapor: "It is Allah who sends the winds, and they stir up clouds, and He spreads them in the sky as He wills, and He makes them into fragments, and you see the rain emerge from within them."<sup>2</sup>(Romans: 48).
  - The kinetic meaning here lies in "distribution," "movement," and "transformation." Clouds do not form randomly, nor do winds blow aimlessly. Every movement has a purpose and function, from pollination and heralding the arrival of rain to reviving barren land with water, or even serving as a warning and punishment. These entities are not blind natural phenomena, but rather subservient forces, acting by God's power and will, and in them the magnificence of creation and the precision of divine design are manifested.
3. The flower that recites the Quran with its color... a memory of resurrection in a green garment, from seed to fruit as a renewed sign:
  - The Quran describes the process of plant growth as a renewed sign of resurrection and revival: "And a sign for them is the dead earth. We have

brought it to life and brought forth from it grain from which they eat. And We have placed therein gardens of palm trees and grapevines and caused to gush forth therein springs, that they may eat of its fruit and what their hands have produced. Then will they not be grateful?"<sup>3</sup>(Yasin: 33-35).

- The kinetic meaning here is not limited to the biological process of growth, but extends to the connotation of "bringing forth from nothingness into existence," "reviving the dead," and "continuous renewal" as a microcosm of resurrection after death. Plants, as living signs, demonstrate God's power of repeated creation and invite humankind to reflect on the source of their sustenance and the Creator's ability to resurrect them.

Creation: All that exists is a testament to divine power.

Understanding these entities from the perspective of "Quranic linguistic jurisprudence," which focuses on the dynamic and functional meaning of attributes rather than mere titles, unveils deeper meanings within the verses describing the universe. Every sun, every cloud, and every plant is a living testament to God's power and absolute control over His creation. These entities are not silent inanimate objects, but rather eloquent signs that remind us of the Creator's magnificence and invite us to contemplate His laws, thus transcending purely material understanding to grasp the profound divine truths He instills in the hearts of those endowed with understanding.

### ***1.3 Humanity and existence... the covenant of stewardship between consciousness and the universe, interaction, and responsibility***

introduction:

Having explored the concepts of "existence in the Qur'an" in the previous two sections, examining them as dynamic attributes and functions, and manifestations of God's signs in creation and formation, we now turn to the most crucial aspect: humanity's relationship with these entities. The Holy Qur'an presents a unique vision of humanity's relationship with the universe. It is not a relationship of domination or absolute ownership, but rather one of utilization, interaction, and responsibility. At the heart of this relationship, the human body emerges as a physical vessel, the stars as cosmic symbols, and the verse of light as a mirror

reflecting divine light within the heart and the fabric of the universe. All of these affirm that humanity is an integral part of this existence, tasked with understanding its significance and interacting with it consciously and responsibly.

1. The body... a vessel of dust that yearns for the light and returns to it - an invitation to reflect on origin and destiny:

The human body, this complex physical vessel, is the first of all things that humankind is called to contemplate: {And Allah caused you to grow from the earth a [progressive] growth}. According to the concept of "kinetic meaning," the word "body (جسم)" refers to "a collection of something unknown and inert," a vessel subject to the laws of matter, growing, weakening, and dying, only to return to its origin. Even more astonishing is that modern science tells us that the elements comprising our bodies were forged in the furnaces of the first stars, thus connecting our individual existence to the vast cosmic fabric. This contemplation of the body's origin and destiny is not merely information; it is an invitation to transcend the purely material concept of the body as a vessel, to recognize its function as an instrument of consciousness and interaction, and a catalyst for humility and acknowledgment of the Creator's power to resurrect and bring back to life: {Indeed, He is able to return him.}

2. Every atom prostrates: Reflect on the language of the living verses

The Holy Quran directs man to look at the cosmic entities as "signs" and "signs" that point to the Creator and guide man:

- The stars: guidance in the darkness and light for the truth.
  - The stars, as in the verse: "And landmarks, and by the stars they are guided" (An-Nahl: 16), are not merely celestial bodies adorning the sky. The kinetic meaning of the root "n-j-m" indicates appearance, prominence, and elevation. Stars emerge in the darkness of night to guide travelers, just as truth emerges to guide those lost in the darkness of ignorance. This connection not only reinforces belief in the physical aspect of the universe but also broadens the horizons of knowledge and opens the door to a deeper understanding of the spiritual and religious truths to which these cosmic phenomena point.

3. Light... the parable that revealed the secret of the heart and the heavens – a balanced approach:

The “Verse of Light” (An-Nur: 35) is a powerful example of the multiple layers of meaning in the Quran, and how things can have both spiritual and cosmic significance simultaneously.

The verse, “Allah is the Light of the heavens and the earth. The example of His light...” invites us to a balanced approach:

- **The Light of Guidance in the Believer's Heart (Symbolic/Spiritual Interpretation):**  
Here, the elements of the parable (the niche, the lamp, the glass, the tree, and the oil) are seen as symbols of the believer's state and heart. The niche represents his chest, the lamp the light of faith, the glass his pure heart, and the blessed tree (the olive tree) revelation or pure nature. This approach affirms that God is the source of all light, both physical and spiritual, and that the purpose of parables is to encourage reflection and spiritual contemplation.
- **AThe cosmic tree... a root in the unseen and a branch in the heart(The Deep Cosmic/Linguistic Interpretation):** This approach, based on the "jurisprudence of the Qur'anic language," sees in the verse allusions to deeper cosmic truths. The sky is understood as a "celestial sea," and the cosmic tree is a vast entity to which stars cling like burning branches, its oil being its self-illuminating fuel. The phrase "neither of the east nor of the west" signifies transcending earthly limitations. This understanding invites the mind to contemplate the enigmatic structure of the universe and opens the door to exploring secrets yet to be discovered.

The convergence of these interpretations is not a contradiction, but rather evidence of the richness of the Quran, which addresses humanity on multiple levels: it speaks to the heart and conscience, and may also allude to the secrets of the universe and its structure. The ultimate goal is to strengthen faith, broaden the horizons of knowledge, guide behavior, and connect humanity to the Creator who fashioned all of this universe.

Conclusion: Human responsibility in the world of existence:

The relationship between humanity and creation in the Quran is one of trust and responsibility. God's entrustment of humanity on Earth is not a license for excessive exploitation, but rather a trust that necessitates contemplation, respectful and appreciative

treatment, environmental preservation, and the safeguarding of its resources.

Understanding creation as signs pointing to the Creator, and as integral functions within the fabric of the universe, connects humanity to its Creator and offers a comprehensive understanding of Islam as a religion encompassing all aspects of life, from spirituality to scientific and material matters. Reflecting upon creation in its dynamic and functional dimensions is the path to a deeper understanding of the Quran and the fulfillment of humanity's stewardship of this vast universe.

#### ***1.4 Stars in the Qur'an: From Cosmic Guidance to Verses of Understanding and Responsibility***

introduction:

In the realm of the Quranic universe, existence is not limited to mere fixed physical facts, but extends to encompass profound symbolic and functional meanings that contribute to shaping human consciousness and guiding its course. The stars in the Holy Quran serve as a powerful example of these multiple layers of meaning. They are not simply celestial bodies illuminating the darkness, but rather cosmic and linguistic signs that embody guidance, invite deep contemplation, and reveal aspects of how humanity receives and understands divine revelation. This article will explore the concept of stars from the perspective of "Quranic linguistic jurisprudence," examining their diverse dimensions in guidance, knowledge, and even warning against superficial understanding.

1. Stars as guiding signs: The darkness of despair and the light of insight:

- **Sensory Guidance (Divinity):** The Quran mentions the stars and their essential function in providing physical guidance, as in the verse: "And it is He who has placed for you the stars that you may be guided by them through the darkness of the land and sea" (Al-An'am: 97). This guidance is a manifestation of God's Lordship and His subjugation of the universe. It is a blessing available to all humankind, regardless of their beliefs, enabling them to navigate and determine directions in the darkness of night.

- Spiritual guidance (voluntary divinity): The meaning of "stars" transcends the physical sense to encompass the signs and proofs by which a person, through their awareness and choice, finds guidance in the darkness of ignorance, misguidance, and heedlessness. These spiritual "stars" may be:
  - The verses of revelation: These are the words and teachings of God that illuminate the paths of life and define the course of divine guidance. Being guided by them is a voluntary act that affirms the "divinity" of man in his orientation towards the truth.
  - Signs of the universe: The evidence scattered throughout the worlds of creation that points to the greatness of the Creator and His perfect system. Reflecting upon them and deducing their laws is also a voluntary divine orientation towards science, knowledge, and faith.
  - The essence of "voluntary divinity" lies in the act of guidance itself; the existence of "stars" (whether physical or spiritual) is not enough, but requires man to choose to raise his sight and insight to be guided by them towards his correct destination.

## 2. "The Positions of the Stars": The Meanings of the Verses and the Insights of Understanding (Surah Al-Waqi'ah: 75-80):

The verses of Surah Al-Waqi'ah (75-80) provide a deeper understanding of "the stars" and their role in receiving the Qur'an: "So I swear by the positions of the stars. And indeed, it is a great oath, if you only knew. Indeed, it is a noble Qur'an. In a protected book. None touch it except the purified. A revelation from the Lord of the worlds."<sup>1</sup>

- "So I do not swear by the positions of the stars": a negation of superficial division.
  - By understanding "I divide" from the root "qasama" meaning "to divide" or "to classify", and the negative "la", the verse becomes a divine declaration that the Qur'an should not be divided and classified based solely on appearances.
  - The phrase "positions of the stars" here could refer to "the apparent positions of the verses in the chapters" or to "the interpretations and opinions of superficial commentators (metaphorically speaking, astrologers)" who are

content with the surface meaning of the words without delving into their deeper significance. God Almighty here refutes the superficial division of the Quran that overlooks its internal coherence and depth. (It can also be noted that some human linguistic modifications throughout history, such as the addition of the dagger alif, have distanced it from its original understanding.)

- "And indeed, it is a mighty oath, if you only knew": The Quran is a great system of division.
  - The pronoun "it" refers to the Quran, and "oath" here is understood as "division" or "classification." The Quran, by its very nature, is a system with a great division, indicating layers of understanding: the apparent and the hidden, the clear and the ambiguous, and multiple levels of understanding that deepen with increased contemplation.
- "It is a noble Quran in a protected book": the connection between the apparent and the hidden, preserved meaning.
  - The word "Quran" here comes from "qarn," meaning "joining" or "connecting," referring to a noble connection between its outward form (the visible verses/stars) and its inner meaning (the hidden meanings). This inner meaning is contained in a "hidden book," meaning a book that is preserved, protected, and concealed, not easily revealed.
- "None may touch it except the purified": The key to accessing hidden treasures:
  - Access to these hidden meanings (or rather, their profound insights) is only granted to the "purified." Here, purity transcends physical cleanliness, encompassing the purity of the heart from desires, prejudice, and blind imitation; the purity of the mind from superstitions and preconceived notions; and the purity of intention through sincerely seeking the truth. This intellectual and spiritual purity is the essential condition for grasping the depths of the Quran.
- "A revelation from the Lord of the Worlds": The true source:
  - This verse confirms that this Qur'an, with all its layers, meanings, and great divisions, is a revelation sent down from God, the Lord of the Worlds, the

Creator and Controller of all things, which establishes its absolute authority and warns against interpreting it according to whims.

Conclusion: The stars as an invitation to elevate the understanding of the Quran:

The concept of "stars" in the Quran, from its sensory function of guidance to its symbolic significance as "signs" for contemplation and profound understanding, is a renewed call for humanity to elevate its consciousness. Just as stars illuminate the paths of travelers on land and sea, the verses of the Quran are "stars" that light the way for minds and hearts.

However, touching these stars and delving into the depths of their meanings requires intellectual and spiritual purity, and a free pursuit, far removed from superficial imitation or personal biases. It is a call to be among the "purified" who touch the essence of the Quran, not contenting themselves with the superficial appearances of the words, thus realizing the magnificence of this "great oath" that God has placed in His Book.

***1.5 The elements in the Qur'an: a key to comprehensive contemplation and a renewed understanding of "Qur'anic linguistic jurisprudence".***

introduction:

In the previous four articles, we embarked on a profound contemplative journey into "the elements of existence in the Qur'an," transcending superficial meanings to reach the horizons of "Qur'anic linguistic jurisprudence," which views Qur'anic words as possessing "dynamic" connotations and functional attributes, not merely as static labels. We began by establishing this methodology, then explored manifestations of God's power in creation through water, mountains, the sky, and the earth. We contemplated humanity's relationship with these elements from the perspective of subjugation and responsibility, and dedicated an entire article to "the stars" as guiding signs and indicators of the layers of Qur'anic understanding itself. In this concluding article for the first part, we summarize our most important findings and reaffirm the value of the proposed methodology, paving the way for continuing this journey into other sections of the Qur'anic realm.

Entities: From Titles to Living Attributes

Our journey has demonstrated that the Holy Quran uses terms for existing things—from water and mountains to the sky, the earth, and the stars—not merely to name them, but to describe them with living attributes that reveal their functions, their impact, and their place within the comprehensive cosmic order and the laws of God. This is the essence of the "kinetic meaning" of the Quranic word, which distinguishes the Quranic entity as an active and meaningful being, inviting contemplation and profound reflection.

Water, mountains, sky, and earth: signs of divine creation and action.

We have seen how water transcends its status as a physical liquid to become the principle of life, possibility, knowledge, and divine wisdom, and how the throne of sovereignty and cosmic order rests upon it. We have also explored the mountains, not merely as physical anchors to the earth, but as symbols of steadfastness and stability, and perhaps also as intellectual barriers of rigid patriarchal ideas that hinder understanding and prevent renewal. Furthermore, the heavens and the earth are not simply flat, open spaces, but rather functions governed by a precise divine law, demonstrating the magnificence of divine providence. All these beings are eloquent witnesses to God's infinite power and absolute control over His creation.

The stars: Multiple meanings, from guiding paths to keys for understanding the Qur'an:

The profound significance of the stars is evident, extending beyond their sensory function of guiding travelers through the darkness of land and sea to their symbolic meaning as signs of divine revelation and the universe, illuminating the paths of understanding through ignorance and heedlessness. More importantly, we have uncovered a unique significance of the "positions of the stars" in Surah Al-Waqi'ah, where God does not swear by their physical locations, but rather denies that He divides the Quran (divides or categorizes it) based on a superficial understanding of the apparent "positions" of its verses, or on the interpretations of astrologers (superficial commentators). This powerful oath affirms that the Quran itself is a comprehensive, layered system, whose hidden treasures can only be accessed by those purified in heart, mind, and intention.

Beings and humans: a relationship of awareness and responsibility.

Understanding existence in this way places a great responsibility on humankind. The human body, this vessel made of "stardust," is a trust and a means of consciousness and interaction, inviting reflection on its origin and destiny. Humanity's relationship with the universe is one of stewardship, requiring contemplation, not exploitation, and respectful interaction, not transgression. Existence is not merely a backdrop to human life; it speaks of truth, stimulates thought, and guides behavior.

Towards a renewed "jurisprudence of Qur'anic language":

This short series has underscored the importance of the approach we seek to establish: "The Jurisprudence of the Qur'anic Language." It is not merely linguistic contemplation, but rather an invitation to transcend static, traditional concepts and explore the "dynamic meanings" that imbue the Qur'anic word with its profound functional and symbolic dimensions. This jurisprudence opens new horizons for understanding God's intent through His unique language, and invites us to be among the "purified" ones who touch the essence of the Qur'an, discovering its hidden treasures that still await those who delve into them with pure hearts and minds.

Introduction to what's to come: "Animals in the Qur'an":

Having explored inanimate objects and their cosmic and methodological significance, we now turn in the second part of this series – "Animals in the Qur'an" – to contemplate living beings and their implications for consciousness, choice, and responsibility. Animals, in their various forms, species, and behaviors, are also living signs through which the Qur'an offers profound lessons on God's laws, the nature of life, humanity's relationship with other creatures, and the exercise of humankind's "voluntary divinity." Stay tuned for a fresh perspective on the Qur'anic animal world, revealing its secrets and meanings.

### ***1.6 Animals in the Quran: Living beings, speaking signs, and an extension of contemplating the greater realms of existence.***

Introduction to Part Two:

Praise be to God, Lord of the Worlds, and peace and blessings be upon the noblest of prophets and messengers, our master Muhammad, and upon his family and all his companions.

Having concluded in the first part of this series our contemplation of “the things in the Qur’an” (from water and mountains to the sky, earth and stars), exploring their cosmic significance, their dynamic functions and their position as signs pointing to the Creator and His relationship with man, we now move to “the second part” to delve into the world of “animals in the Qur’an.”

Animals, as living beings, represent another dimension of God's great signs, revealing divine laws in a different and more interactive way with human consciousness and behavior. While inanimate objects and cosmic phenomena invite us to reflect on the magnificence of creation and its subjugation, living beings, especially animals, carry profound implications related to consciousness, choice, and responsibility. They offer parables and wisdom that reflect the essence of the struggle between right and wrong, and between guidance and misguidance, in humanity's journey.

In this section, we will apply the same methodology of "Quranic linguistic jurisprudence" and "kinetic meaning" to various examples of animals mentioned in the Quran, to uncover layers of meaning that transcend the apparent to the hidden symbols and connotations that form the basis of our understanding of life and humanity. And God is the source of all success.

### ***1.7 The wisdom of the parables, not the apparent simile: What lies behind the Quranic parables (donkeys, dogs, and pigs)***

**Methodological Introduction:** The problem of superficial or literal understanding is not limited to verses of rulings or stories, but extends to Quranic parables that use animal names. Understanding that stops at the apparent meaning of the simile in verses such as "like" is problematic. "**The donkey carries books.**" (Friday: 5) or similar "**The panting dog**" (Al-A'raf: 176), or referring to those upon whom God was angry, so He made some of them "**Monkeys and Pigs**" (Al-Ma'idah: 60) might mistakenly suggest that the Quran adopts a language of abuse and insult or likens humans to animals in a derogatory manner. However, deeper reflection, using the implications of linguistic roots (as we saw in the root) "**K L B**" (The meanings of severity, greed, enmity, and other roots) and the general context of the verses

reveal that these are not insults in the common sense, but rather eloquent and powerful parables that aim to establish profound meanings and wisdom.

The objectives of the Quranic parables using animals:

The Quranic parables that use animals aim to achieve profound educational and intellectual goals, including:

- **To embody a moral or behavioral state:** These proverbs do not compare humans to animals in and of themselves, but rather accurately describe a specific moral or behavioral state. They are an accurate description of the condition of someone who has been given knowledge but has not benefited from it. **donkey** (He who carries books but does not understand what is in them), or he who has abandoned guidance and become preoccupied with worldly matters and desires. **panting dog** (He who is never satisfied or quenched), or those whose hearts and deeds God has distorted because of their rebellion and disobedience. **Monkeys and pigs as symbols of moral and spiritual depravity** And the loss of sublime human qualities.
- **Distraction and warning:** Using vivid and vivid imagery, these proverbs strongly discourage negative behaviors and deviant conduct, warning against falling into them or identifying with them. They create a vivid mental image to avoid paths of error and depravity.
- **To highlight God's power and the eloquence of His words:** These parables demonstrate the eloquence of the Holy Qur'an in choosing precise and expressive examples, and God Almighty's ability to harness the simplest of creatures to illustrate the greatest truths and warnings.

The fallacies of interpretation versus the wisdom of contemplation:

The so-called "interpretive fallacies" that cling to the literal, superficial meaning of these parables are what distort the Quranic text and lead to a misunderstanding of the divine intent. These "fallacies" can rob the Quranic text of its depth and educational beauty, presenting it in an inappropriate light. In contrast, deep contemplation, employing sound methodologies such as "Quranic linguistic jurisprudence" and contextual understanding, reveals the wisdom, eloquence, and educational purpose behind these parables, demonstrating that the Quran is a refined discourse that addresses both the mind and the heart.

conclusion:

The responsibility of understanding and reflecting upon the Quran rests upon each and every one of us. We must equip ourselves with the tools of understanding, free ourselves from the shackles of blind imitation that might confine the text to narrow frameworks, and read the Quran with conscious hearts and open minds, seeking truth, justice, and mercy. We should not fear re-examining prevailing concepts if they appear to contradict the higher objectives of the Quran, for Quranic truth is far too sublime and profound to be confined by limited human understanding or influenced by temporal or spatial circumstances. Responsible individual and collective reflection is the path to rediscovering the light of the Quran, activating it in our lives, and understanding the wisdom inherent in every parable and verse.

### **1.8 *Beyond the Material: A Symbolic Reading of "Eating," "Drinking," and "Hunting" in the Qur'anic Perspective***

Introduction: The Profound Language of the Qur'an

In our ongoing journey of contemplating the Holy Quran, we have not stopped at re-examining concepts related to human relationships and social roles. Rather, our approach to seeking inner and symbolic meaning has extended to include concepts that, on the surface,

appear directly linked to the tangible, material world. The belief that the Quran is a comprehensive book of guidance, and that its "clear Arabic language" carries multiple layers of meaning, leads us to ask: Are the physical actions mentioned in the Quran, such as eating, drinking, and hunting, always limited to their literal meaning, or might they, in certain contexts, carry deeper symbolic and conceptual implications related to humanity's spiritual and intellectual journey?

#### Methodology of Inner Contemplation: Tools of Understanding

Before delving into the examples, it is important to recall the foundations of the methodology adopted to reach this deeper understanding:

- **Beyond the surface:**Not being satisfied with the direct literal meaning, especially if it seems illogical or contradicts the higher purposes of the Qur'an in justice and wisdom.
- **Overall context:**The verse should be viewed within the context of the surah and the Qur'an as a whole, and within the framework of "intellectual combat" or the general objective that the text addresses.
- **The meanings of roots and letters:**Searching for the original meanings of word roots, and even the symbolic connotations of the letters themselves, within the Qur'anic "Arabic tongue".
- **Meanings of pairs:**Understanding words and concepts in relation to their opposites or complements (such as night and day, the apparent and the hidden, men and women in a symbolic sense).
- **Rejecting "delusions of interpretation":**Conscious criticism of traditional interpretations that may be superficial or influenced by whims or customs, and the search for a more authentic and consistent understanding.

"Eating and drinking": nourishment for the soul and knowledge, not just the body.

When we consider the Qur'an's use of the words "eating" and "drinking," we find that the context may guide us to a meaning that goes beyond physical food and drink:

- **The Heavenly Table (Al-Ma'idah: 112-115):**As we have seen, the disciples' request for the table was not merely to satisfy their hunger, but to attain "peace of mind,"

certain knowledge, and witness. Jesus's prayer that it be "a feast for the first and the last of us, and a sign from You," and the stern divine warning to those who disbelieve thereafter, all provide strong evidence supporting the interpretation of "the table" and "eating from it" in the sense of...**Receiving divine revelation, and nourishing oneself with remembrance and divine knowledge that brings peace to the hearts.**The Qur'an is the greatest table.

- **"They were eating food" (Al-Ma'idah: 75):**In the context of denying the divinity of Christ and his mother, this phrase can be understood in two complementary meanings: the material meaning (evidence of their humanity and need), and the symbolic meaning (they were receiving knowledge, guidance, and revelation – spiritual food), which confirms their humanity as recipients, not as creators, especially with the mention of "the statement of the signs" after it.
- **"Eat and drink" in the verse about fasting (Al-Baqarah: 187):**Within the framework of understanding fasting as contemplation, this phrase is interpreted to mean **Continue to receive knowledge and delve into meanings**So that the truth may be distinguished from falsehood (the white thread from the black) and the light of understanding may burst forth (dawn).
- **Consuming money unjustly:**This is a clear metaphorical use meaning the unjust seizure and consumption of rights.

"Hunting": A symbol of acquiring knowledge and comprehensive livelihood

Similarly, the concept of "hunting" can be read symbolically in a way that goes beyond its literal meaning:

- **Sea fishing:**The sea, with its vastness and depth, symbolizes God's boundless knowledge and inexhaustible words. Its catch represents **Receiving direct divine knowledge**Spiritual and intellectual sustenance comes as a gift from God. It is always permissible because God's grace and knowledge are always available.
- **Wild hunting:**The land represents the limited world, requiring human effort, endeavor, and expertise to capture. The act of capturing it symbolizes...**acquired human knowledge**Through learning, experience, skill, and striving. Its prohibition for the pilgrim may symbolize the necessity of ceasing preoccupation with acquired

worldly knowledge and devoting oneself to spiritual detachment and direct connection with divine knowledge during the state of ihram.

- **Comprehensive sustenance:** Hunting (in both its meanings) is linked to the concept of “sustenance,” which includes material, moral, and spiritual provision. It emphasizes that striving is required, but the true provider is God, and that piety and reliance are the key to the comprehensive divine bounty.

Conclusion: Reading the Quran with the eyes of insight

These examples demonstrate how an approach to esoteric contemplation, which focuses on deeper symbols and meanings and transcends superficial literal interpretation, can reveal a richer and more coherent understanding of the Quranic text. It is an invitation to read the Quran not only with our eyes, but also with the insights of our hearts and minds, to see beyond the words, and to draw lessons from the acts of "eating," "drinking," and "hunting" in the pursuit of knowledge, spiritual purification, and conscious and responsible living, recognizing that every word in God's Book holds dimensions of wisdom and light awaiting contemplation.

### ***1.9 The concept of "the elephant" in the Quran: Confronting outdated ideas with awareness***

The elephant in the Holy Quran symbolizes the enormity of outdated ideas and rigid beliefs that prevent man from evolving.

The traditional (literal) meaning: refers to the well-known historical story of Abraha's army, who tried to destroy the Kaaba with elephants, and how God destroyed them.

The new (symbolic) meaning:

- The elephant symbolizes outdated ideas and rigid beliefs: it represents the enormity of unfounded traditional ideas that prevent humans from evolving and progressing spiritually, and are inherited without critical thinking.

- The people of the elephant: These are the people who cling to these ideas and refuse to give them up, and may try to impose them on others by force.
- The plot is misleading: it represents the failure of the people of the elephant to achieve their goal, because outdated ideas cannot triumph over the truth.
- The birds of Ababil: They symbolize the power of contemplation and critical thinking, and people who seek knowledge and wisdom, and carry "stones" of awareness and knowledge to destroy outdated ideas.
- The Kaaba: It symbolizes the sound and pure nature of man, which ignorance (the People of the Elephant) seeks to destroy.
- Examples: Harmful customs and traditions such as revenge and female genital mutilation, religious or intellectual intolerance, and fear of change.

### ***1.10 The concept of "horses and mules" in the Quran: between creativity and obstacles***

Horses, mules, and donkeys are mentioned in the Quran as a blessing from God, but they carry deep symbolic connotations related to choice and responsibility in human life.

The Quranic verse: "And [He created] the horses, mules and donkeys for you to ride and [as] adornment. And He creates that which you do not know." (An-Nahl: 8).

Traditional interpretation: These animals are remembered as a blessing for riding and decoration, and they point to the greatness of God's creation.

The new symbolic interpretation:

- Horses: They symbolize imagination, creativity, dynamism, ambition, and creative ideas that propel a person forward and enable them to achieve great accomplishments.

- Mules: They symbolize heavy thoughts, negative beliefs, bad habits, hesitation, fear, and everything that hinders human progress and prevents him from moving forward and becoming free.
- The key: Choice and responsibility: The phrase "to ride them" is the key, for man chooses what he rides:
- Horse riding: choosing imagination and creativity, embracing positive ideas, and striving for development and growth.
- Riding mules: Giving in to negative thoughts, clinging to limiting beliefs, and being afraid of change.
- A person is responsible for choosing which "vehicle" he will use on his life's journey.
- The connection to the concept of "hunting": "Hunting" positive and creative ideas (like horses) is what helps a person achieve their goals. "Hunting" negative and hindering ideas (like mules) is what leads to stagnation and backwardness.

### ***1.11 The dog in the Quran: between loyalty, guarding, and the lust of desire***

introduction:

The dog is mentioned in the Quran in two main contexts: one highlighting its positive aspects related to loyalty and guarding, and the other presenting it as a negative example of those who follow their desires. These contrasting Quranic references to the dog open up broad horizons for contemplating its symbolism, and how a single creature can embody contradictory meanings reflecting different human conditions, from steadfastness and righteous obedience to deviation and the pursuit of worldly gains.

The dog in the story of the Companions of the Cave: a symbol of loyalty and guardianship

In Surah Al-Kahf, the dog of the People of the Cave, which stayed with them during their long sleep, is mentioned: "And their dog was stretching out his forelegs at the entrance. If

you had looked at them, you would have turned away from them in flight and would have been filled with terror of them."<sup>1</sup>(Al-Kahf: 18).

- Loyalty and devotion: The dog's presence with the Companions of the Cave, guarding them in their deep sleep, symbolizes the qualities of loyalty and devotion this animal possesses. The dog asks for no reward and does not leave its master in times of hardship, remaining steadfast at the cave's entrance, reflecting unwavering obedience and loyalty.
- The symbol of protection: Here, the dog acts as a loyal guardian. Its presence lends an air of authority to the place and deters intruders; even its mere sight is enough to intimidate those who look upon them. This symbolizes the protection that even a seemingly insignificant creature can offer to those who are in the right.
- God's unexpected care: In the story, the presence of the dog is one of the signs of God's care for the people of the cave, as He made them a fearsome sight despite their sleep, and it highlights that God Almighty may use the simplest of creatures to protect and preserve His allies.

The dog is like one who follows his desires: a symbol of lust and greed.

In another context, the dog is used as a negative example in Surah Al-A'raf for those to whom God gave His signs, but they turned away from them and followed their desires: "And if We had willed, We could have elevated him thereby, but he clung to the earth and followed his own desires. So his example is like that of a dog: if you chase it, it pants, or if you leave it, it [still] pants. That is the example of the dog."<sup>2</sup>The example of the people who denied Our signs. So relate the stories that perhaps they will reflect.<sup>3</sup>(Al-A'raf: 176).

- Constant panting: a symbol of greed and insatiability. A dog is known for its constant panting, whether thirsty or not, or active or inactive. This perpetual panting symbolizes human greed, the insatiable pursuit of worldly pleasures, without contentment or rest, whether granted or denied.
- Following one's desires and abandoning the signs: The panting here is like the state of one who was given knowledge and understanding (the signs) but preferred to cling to the world and rely on it ("He clung to the earth") and followed his desires ("And

followed his whims"). This parable shows how indulging in desires makes a person lose his insight and puts him in a state of constant anxiety and inner instability, no matter what he gains in this world.

- Loss of inner balance: The panting dog symbolizes the loss of inner balance, where a person becomes a slave to their desires, finding no rest or peace, and remaining in a state of relentless pursuit that does not lead to true satisfaction.

conclusion:

The mention of the dog in the Holy Quran, with its contradictory attributes, is a profoundly symbolic and meaningful sign. On the one hand, the dog in the story of the Companions of the Cave exemplifies the most magnificent qualities of loyalty, devotion, and protection that a creature can possess, demonstrating how God may utilize His creatures to safeguard His chosen ones. On the other hand, the dog is used as an example of perpetual panting, greed, and insatiability, likening it to the state of humankind who follows their desires and abandons God's signs, remaining in a state of constant anxiety and relentless striving. This contrast invites the thoughtful observer to reflect on the nature of the human soul, and how it can rise to the pinnacle of loyalty or descend to the trap of greed and the pursuit of fleeting pleasures.

### ***1.12 Ants in the Quran: From organization and obsessions to a cry of awareness and the logic of contemplation***

introduction:

The story of Solomon's ant in Surah An-Naml (verses 18-19) is a Quranic gem that illuminates the paths of contemplation. Is it merely a tale of an insect's intelligence and a prophet's understanding of its language? Or, as the "Quranic linguistic jurisprudence" reveals with its profound implications, is it a mirror reflecting a recurring social and intellectual reality, carrying a warning and a powerful lesson for small communities in the face of larger powers, and an intellectual struggle concerning contemplation and confronting falsehoods and intellectual gossip? Moving beyond a literal understanding, which may seem closer to

superstition and contradict established norms, opens the door to symbolic readings that see in "the ant," "the valley," and "Solomon" symbols of deeper truths, contributing to understanding "the language of birds" as a methodology of contemplation.

Traditional interpretation: Ants as a symbol of organization and teamwork

The traditional interpretation of the verse about ants in the Holy Quran focuses on the ants' ability to organize, cooperate, and demonstrate a sense of responsibility, as in the verse: "Until, when they came upon the valley of the ants, an ant said, 'O ants, enter your dwellings so that you are not crushed by Solomon and his soldiers while they perceive not'" (An-Naml: 18). This understanding highlights the ants as a model of an organized society, whose members work diligently to protect its existence.

The new symbolic interpretation: Multiple dimensions of the concept of "ants"

Through the methodology of "Quranic linguistic jurisprudence" and rational contemplation, the meanings of "ants" expand to include deeper aspects:

- Ants as a symbol of negative thoughts and obsessions:

Ants are not merely insect symbols; they represent negative thoughts or people who attempt to hinder human development, whether spiritual or material. They can also symbolize internal anxieties that try to destroy a person's inner peace, self-confidence, and ability to achieve their goals, or negative external influences that try to discourage and demoralize them. Here, ants symbolize the seemingly insignificant negative thoughts that may initially appear harmless, but which multiply and spread rapidly, forming a "valley" that impedes human progress.

- "Valley of the Ants": The stage of confrontation and challenges:

It is a stage of confrontation with these obstacles and challenges, and it may be a period of testing faith or patience, or an environment in which these challenges are abundant, or a stage that requires making difficult decisions and confronting these "obsessions" or negative influences.

- The ant's warning ("Enter your dwellings"): Awareness and caution:

This warning represents an awareness of the existence of these forces and the need to protect oneself from them or deal with them cautiously. It means being wary of these negative thoughts and not allowing them to influence the mind and heart.

- Ants as a symbol of weakness and abundance:

Even in their vast numbers, ants are vulnerable. This vulnerability reminds us of human vulnerability in the face of significant challenges or overwhelming anxieties. These anxieties or challenges may seem "small" in themselves, but their accumulation and multiplicity can have a profound and destructive impact.

- Linking "ants" to the story of the owners of the garden:

As mentioned in Surah Al-Qalam, the "ants" can be linked to the owners of the garden who swore to harvest its fruit in the morning without exception. Their evil intention and selfish decision can be seen as metaphorical "ants" invading their hearts and destroying the blessings of their garden. The owners of the garden represent those who were consumed by negative thoughts (metaphorical ants) such as greed, avarice, and stinginess. These thoughts "invaded" their hearts and "destroyed" their garden. The "invasion" represents the devastating result of the "ants' invasion" of the heart, a result that came while they were asleep (heedless of reflection).

Solomon's Ant: A Social and Intellectual Reading – A Cry of Consciousness in the Valley of Toil

- "The ants" and "their valley": a symbol of hard work and productive gathering:

According to the methodology of "Quranic linguistic jurisprudence," the word "ant" (root "n-m-l") is not limited to the insect, but its structure indicates the "formation ('n')" that "fills ('ml')" the space with its spread and gathering. Here, "ant" symbolizes hardworking and productive human communities that fill their "valley" (their field of work and endeavor) with their tireless activity. And the "ant" is the voice of proactive individual consciousness within this community, recognizing danger and alerting its people.

- "Solomon and his soldiers": A symbol of organized power and its challenges:

Solomon and his army represent a powerful, organized force (a state, a system, technology, or any significant influence...) that moves forcefully to achieve its goals. This force, despite its supposed wisdom (Solomon), may unintentionally "crush" (lest they crush you) smaller groups in its path without realizing it (and they do not perceive it), due to its size, speed, or lack of attention to detail.

- "Enter your dwellings": A call for protection and fortification.

The ant's call is a plea for the hardworking community to return to its safe havens and bases (its dwellings) and take refuge from the threat of a powerful force that may not intend harm, but whose actions could be destructive. It is a call for caution, preparedness, and internal organization.

- Suleiman smiled: Appreciating awareness and the responsibility of power:

The wise Prophet's smile was not mockery, but rather appreciation and admiration for the "ant's" awareness and diligence, and an indication that true strength must be coupled with attention, mercy and appreciation even for the smallest components of society.

Solomon's Ant: An Intellectual and Methodological Reading – The Challenge of "The Logic of Birds"

- "Ants" and "the female ant": a symbol of intellectual gossip and resistance to reflection:

Beyond the insect, the word "ant" may be linguistically and metaphorically linked to "gossip" and spreading malicious rumors. In this context, "ant" represents individuals or groups that disseminate falsehoods, doubts, and baseless claims against the call for truth and reflection (represented by Solomon). The "ant" is the voice urging these individuals to cling to their false ideas and resist the call for contemplation. (It is important to note that linking "ant" to gossip relies on a common connotation and not necessarily on a precise structural analysis of the root "n-m-l" according to all linguistic methodologies.)

- "Enter your dwellings": Clinging to false beliefs:

The command to enter “the dwellings” does not mean physical houses, but rather it is an invitation to these “gossips” to hold on to their established ideas and beliefs (“their” intellectual dwellings) and not to go out of them towards the spaciousness of contemplation and reflection to which Solomon calls.

- "Lest Solomon and his soldiers crush you": The fear of revealing the truth.

The warning against the “destruction” of Solomon and his soldiers is not a physical destruction, but rather the fear that Solomon’s call and his logic based on contemplation (“his soldiers” as tools for understanding and dissemination) will destroy and expose the falsehood of their beliefs and lies, while they prefer to remain in their ignorance and not feel the pain of facing the truth (﴿And they do not perceive﴾ themselves or the extent of the error of their position).

- "The Logic of Birds": A Methodology for Deciphering the Verses "The Shake":

This story, seemingly illogical (talking ants), is an example of verses that may appear "unreasonable" (uncontrolled or superstitious) and require "the logic of birds" to understand. "The logic of birds" here refers to "a methodology of rational and logical contemplation that makes the verses coherent, reveals their hidden meanings, and removes any suspicion of superstition." It is the science that enables us to understand the profound symbolic messages in the Quran.

Notes and multiple levels:

As we always emphasize, the Quran has multiple levels of understanding. These symbolic readings (social, intellectual, and methodological) do not necessarily negate the existence of a historical narrative, but they offer deeper dimensions that are more relevant to our reality and the challenges of understanding, reflecting upon, and confronting skepticism about the Quran. What is most important is the logical consistency of the context within this level of understanding, and the realization that reaching the deeper meaning also depends on the insight of the recipient and God's guidance.

conclusion:

From this perspective, the story of Solomon's ant becomes a powerful call to engage reason and contemplation ("the language of birds") in understanding the Holy Quran, and not to be content with the superficial, which may seem illogical. It is a warning against clinging to false ideas and rigid traditions ("the ant's dwelling") for fear of confronting the truth revealed through contemplation. It affirms that the Quran is a logical and wise book, and that what appears in it as "shaky" or mythical is in reality an invitation to deeper thinking and the use of the correct tools to understand God's will. It is a call to every conscious "ant" within us, and to every responsible "Solomon" within us, to value awareness, to fortify ourselves, and to face major transformations with consciousness and insight.

### ***1.13 Monkeys and pigs in the Quran: Between outward transformation and inward corruption***

introduction:

Verse 60 of Surah Al-Ma'idah: {Say, "Shall I inform you of something worse than that as a reward with Allah? It is those whom Allah has cursed and with whom He became angry and made some of them apes and pigs and worshippers of false deities. Those are worse in position and further astray from the right path."} (5:1-2) is one of the verses that has sparked the most controversy and differing interpretations throughout Islamic history. The traditional interpretation takes the form of literal metamorphosis, that is, the transformation of some humans into actual animals as punishment. However, with the approach of "the jurisprudence of the Qur'anic language" and deep contemplation, we find an alternative reading that rejects this literal understanding, and offers an interpretation that focuses on spiritual and intellectual corruption, and on "monkeys and pigs" as a symbol of behavioral and spiritual depravity, not as a physical deformity.

A critique of the traditional interpretation of literal metamorphosis

This approach argues that the traditional interpretation based on literal distortion faces several problems:

1. Illogicality and the honoring of man: Turning an honored human being (as in the Almighty's saying: "And We have certainly honored the children of Adam") into an animal contradicts the concept of God's honoring of man and the essence of divine creation.
2. Ownership of the body: The body is God's creation and His property, and changing it in this way seems inconsistent with the laws of creation established by God.
3. Sowing discord: Historically, this interpretation has been used to fuel conflicts between religions and to distort the image of others, far removed from the spiritual and moral message of the Qur'an.
4. Contradiction with "reward": The word "reward" is usually associated with good recompense ("reward"), and linking it to "evil" in the traditional reading seems linguistically and morally contradictory.

Alternative reading: Spiritual corruption, not physical deformity

The new interpretation of the verse is based on several fundamental pillars, relying on linguistic and contextual analysis:

1. The dominance of the singular form: The verbs and pronouns in the verse are in the singular: "whoever He cursed," "whom He was angry with," "who worshipped false deities." This consistency indicates that the context is speaking of an individual or specific type of person, not a collective transformation.
2. Reread the keywords:
  - "A reward worse than that": This is read as "A reward worse than that." Here, "a reward" refers to the Prophet, "that" to the Quran, and "a reward" is derived from the root meaning "to return" or "to come back to the truth." The meaning then becomes: "Say, 'Has a reward worse than that come to you?'"
  - "With God": This is the beginning of a new sentence meaning: "The person who defies God (is the one who will suffer what will be mentioned later)."
  - The phrase "And He made some of them" is not understood as a partial statement (from among them). It is suggested that it was originally a

question, "And He made from whom?" meaning, "And what did He make him from?" or "And what were the troubles (the bad situation) that befell him?" This question follows the mention of God's curse and wrath upon the obstinate individual.

- "The monkey": This word is understood as the singular form (monkey), and it does not refer to the well-known animal. Rather, it is derived from the root "qarada" (the skin became corrupted; the hair became frizzy and its ends curled; the man became silent out of exhaustion and humiliation; his teeth became short due to decay; so-and-so's tongue became stammering). These root meanings indicate that the person has become corrupt in his religion, or suffers from corruption in his essence, or a shrinking and wrinkledness in his insight as a result of his failure to contemplate the truth, which has caused him to lose his noble human essence.
- "And pigs": This is understood as the singular form (pig), and does not refer to the animal itself. Rather, it is derived from the verb "khanazara" (to be thick-headed, to look with the corner of one's eye). This connotation suggests that the person has become thick-headed and narrow-minded, oblivious to the truth, and a traitor to spiritual and intellectual trust because he has not pondered the Quran as commanded, and has come to see things superficially and closed-mindedly, which leads to corruption in his behavior.

Pork: Visible spoilage resulting from changes in internal properties

Extending this structural understanding, the expression "pork" can be analyzed as follows:

- Flesh ("flesh"): represents the complete, visible entity, or the apparent form of a thing. It is the result of the fusion and growth of living components to achieve a specific purpose.
- Khnz ("kh n z"): refers to a change in internal characteristics and parameters as a result of a certain association or intervention that alters the original configuration.
- The word "yr (ي ر)" indicates the continuity and repetition of this change.

Therefore, "pork" is not merely the animal itself, but a symbol for any entity or product that clearly exhibits a continuous alteration of its inherent characteristics and internal standards from its natural state and origin, inevitably leading to the corruption of its content. This may include harmfully genetically modified products, ideas that corrupt nature and continuously alter values, or any system that loses its essential characteristics and becomes corrupt both outwardly and inwardly. It is a symbol of ongoing structural corruption.

In conclusion: The verse serves as a warning against spiritual and intellectual decline.

According to this alternative interpretation, the verse does not speak of a mass physical transformation, but rather describes the state of the individual who defies God and refuses to heed His message (the Quran). As a result of this defiance and rejection, God inflicts upon him His curse and wrath, and his condition becomes:

- Religious and spiritual corruption (the corruption referred to as "monkeys").
- Coarseness of thought and spiritual betrayal (the condition referred to as "the pig").
- The worship of false gods in all their forms, whether they are alleged deities or personal whims.

The central meaning of the verse becomes a stark warning against the consequences of turning away from reflecting upon the Quran and stubbornly rejecting the truth, and how this leads to the spiritual, intellectual, and moral decline of the individual, making them "in a worse state and further astray from the right path." This interpretation emphasizes the importance of reflection and deep understanding of the religion, rather than relying on distorted narratives that can be misused and misleading, and it aligns with your overall approach in the series.

#### ***1.14 The concept of "donkeys" in the Quran: between ignorance and humility***

Donkeys are mentioned in the Qur'an in different contexts, carrying symbolic connotations that go beyond their literal meaning.

Quranic verses:

- "And [He created] the horses, mules and donkeys for you to ride and [as] adornment. And He creates that which you do not know." (An-Nahl: 8)
- "Indeed, the most disagreeable of sounds is the voice of donkeys." (Luqman: 19).
- "The example of those who were entrusted with the Torah and then did not carry it is like that of donkeys carrying books. Wretched is the example of the people who deny the signs of Allah. And Allah does not guide the wrongdoing people." (Al-Jumu'ah: 5)

Traditional (literal) interpretation:

- Donkeys as riding and carrying animals: a blessing from God for riding and carrying heavy loads.
- The sound of donkeys as a symbol of aversion: The braying of donkeys is a repulsive and disturbing sound, in the context of the prohibition against raising one's voice and being arrogant.
- The donkey as a symbol of ignorance: for one who is given knowledge but does not benefit from it, like a donkey carrying books without understanding them.  
[cite: 74]

Figurative and symbolic interpretations:

- Donkeys as a symbol of stagnation and blind imitation: for people who follow traditions and customs without thinking or understanding, or who possess knowledge without acting upon it.
- The donkey as a symbol of ignorance and stupidity: It symbolizes a person who does not use his mind and does not try to understand things deeply, but is content with appearances.
- Donkeys as a symbol of humility: In the context of the verse of Luqman, the prohibition against raising one's voice can be understood as an invitation to humility and to stay away from arrogance.

Linking to the concept of "hunting":

- "Hunting" useful knowledge: benefiting from knowledge and applying it, not just possessing it.
- Avoid "hunting" ignorance and imitation: A person should avoid the negative qualities that donkeys symbolize (such as ignorance and blind imitation).

### ***1.15 Reflecting on the verses "like a mosquito" in Surah Al-Baqarah: Between tradition and innovation***

The parables of the Holy Quran are divine tools for conveying profound meanings and testing faith. Among the most prominent of these parables is that of the mosquito in Surah Al-Baqarah.

The prevailing interpretation of the parable of "the mosquito" (Al-Baqarah: 26):

- The verse: "Indeed, Allah is not ashamed to present an example—that of a mosquito or what is smaller than it. And as for those who have believed, they know that it is the truth from their Lord. But as for those who disbelieve, they say, 'What did Allah intend by this example?' He misleads many thereby and guides many thereby. And He misleads not except the defiantly disobedient."
- The essence: God does not refrain from using any creature, no matter how small, as an example. The wisdom lies not in the size of the example but in its meaning. "A mosquito or something smaller" refers to the familiar insect and what is larger or smaller than it. [Believers increase in faith, while disbelievers mock and become more misguided. The example becomes a cause of guidance or misguidance, depending on how a person receives it.]
- The implications: The immensity of God's power in His smallest creations, a challenge to deniers, a test of faith, and humanity's responsibility for

understanding it. This interpretation is characterized by its clarity and consistency with the apparent meaning of the words.

The transgressors and the breaking of the covenant (Al-Baqarah: 27):

- The verse: “Those who break the covenant of Allah after it has been established and sever what Allah has ordered to be joined and spread corruption on earth - it is they who are the losers.”
- The connection: It describes the transgressors mentioned in the previous verse.
- Their characteristics: breaking God’s covenant (faith and covenants), severing what God commanded to be joined (kinship ties, maintaining the truth), and spreading corruption on earth (material and moral).
- Implications: The link between one's stance towards God's verses and moral conduct; immorality as a way of life, and its consequence is loss.

Signs of divine power and an invitation to reflect (Al-Baqarah: 28-29):

- The two verses: “How can you disbelieve in Allah when you were lifeless and He gave you life; then He will cause you to die, then He will give you life again; then to Him you will be returned. (28) It is He who created for you all that is on the earth. Then He turned to the heaven and made them seven heavens. And He is Knowing of all things. (29)”
- Connection: After mentioning the state of the wicked, a reminder of the signs of power that necessitate faith.
- The implications: Revival from nothingness, then death and revival for resurrection, and the creation of the earth and the leveling of the heavens as evidence of power and all-encompassing knowledge.

New interpretive attempts at the proverb "the mosquito":

- The "ba`ousa" hypothesis (with a "sad") claims that the origin of the word is "ba`ousa" (with a "sad") meaning confusion in understanding the verses, and interprets "la yastahyi" as "yuhyi" (he revives) the truth. It links immorality to a lack of proper contemplation.

- A balanced hermeneutical interpretation ("mosquito" with a "ḍād" from the root "baḍa") sees the "mosquito" as symbolizing "some" or a small part that has a significant impact, or a subtle yet continuous action. This resonates with the context of broken promises and the effect of a small act (like a glance or a word) on fundamental issues. This interpretation does not deny the linguistic origin, but rather extracts deeper meanings and connects the parable to key themes in the surah.

### ***1.16 Beyond "The Cow": Exploring the connotations of "cow" in word structure and story symbolism***

"Baqara" – Beyond the apparent split: An introduction to the root of the word and its foundational meaning

In the realm of the Holy Quran, words sparkle like jewels, each word carrying within it worlds of meaning and dimensions of significance. Among these words are some that may seem familiar on the surface, yet conceal within their depths secrets that invite contemplation and reflection. The word "baqara" and its derivatives, which resonate in our ears, especially when mentioning Surah Al-Baqarah and its famous story, is one such word that deserves deeper consideration. Is the meaning of "baqara" limited to the mere physical splitting of an object or the earth? Or does the eloquent language of the Quran employ this root to refer to deeper processes that touch upon thought, consciousness, and truth itself?

Our journey in this series of articles aims to delve into the root of the verb "baqara" (to rip or cut), attempting to uncover its layers of meaning, not only through dictionaries but also through two analytical approaches that seek to reveal the word's internal structure and how its components contribute to shaping its overall meaning. Together, we will explore how individual letters can carry nuances of meaning, and how letter pairs or syllables within a word integrate to produce a dynamic meaning that transcends the surface.

"Baqara" in dictionaries: a starting point, not an end point.

When we open Arabic language dictionaries, we find that the root (ب ق ر) revolves around several similar basic meanings:

- **Splitting and opening:**It is said, "He ripped open the sheep's belly," meaning he cut it open. This is the most direct and common meaning. From it comes "cow" (the generic name for the well-known animal) because it cuts the earth when plowing, or because its belly is ripped open (cut open) when slaughtering.
- **Research and expansion in science and uncovering secrets:**It is said that "the scholar dissected the issue," meaning he expanded upon it and delved deeply into its study until he uncovered its mysteries and hidden aspects. From this meaning came the title of Imam Muhammad ibn Ali ibn al-Husayn (peace be upon them) as "al-Baqir," because he dissected knowledge, meaning he split it open and revealed its subtleties and secrets.

These foundational meanings provided by dictionaries are our essential starting point. They outline the general framework within which the meaning of a word operates. "Cleaving" is not merely a mechanical act, but an act aimed at revealing what was hidden. And "deep research" is a kind of "intellectual cleaving" to dispel ignorance or ambiguity and arrive at the light of truth.

Towards a deeper understanding: What lies within the structure of "baqara"?

But can we go further than that? Does the structure of the word itself, its phonetic composition of letters (B, Q, R), play a role in enriching these meanings and giving them additional dimensions?

This is the question that will guide us in the following articles. We assume that the Quranic wording, in its miraculous nature, has imbued its letters and their structure with meanings that resonate with its significance. We will attempt to explore how the meanings of a letter can...**B**(Perhaps as a symbol of initiation, or the inner self, or the statement), and the letter**Qaf**(Perhaps as a symbol of power, or cutting, or penetrating to the center), and the letter**R**(Perhaps as a symbol of vision, or settling on a truth, or final revelation) that they interact and integrate to produce this rich meaning of the verb "to rip".

Then we will move to another level of analysis, in which we look at the "literal pairs" or "pairs" within the word – how the pair "baq" can carry a certain meaning, and the pair "qar" can carry another meaning, and how these two "pairs" are integrated in the structure of the

word to form the meaning of “baqara” as a complex process that begins with a revealing intrusion and ends with a stable vision.

An invitation to a journey of discovery:

This is an invitation to the reader to join us on this journey of "unraveling" the very word "unraveling," in a humble attempt to draw closer to understanding the profound depths of the eloquent language of the Quran. For contemplation is not the preserve of any one group, and every sincere attempt to delve into the ocean of God's words is a step towards enlightenment.

In our next article, we will begin to decipher the individual letters (ب، ق، ر) and their role in constructing the meaning of "بَقَّرَ". Until then, we leave you in God's care and guidance.

The manifestations of "B," "Q," and "R" in "BAQAR" – literal analysis and its role in understanding the verb

In our previous section, we opened a window onto the root (بَقَّرَ) "baqara), exploring its foundational meanings in the language and wondering whether the word's structure itself holds additional secrets that enrich this meaning. Today, we begin our journey to decipher this structure, considering each letter of the root (ب، ق، ر) as a unit that may carry nuances of meaning, contributing to the formation of the semantic fabric of the verb."بَقَّرَ"

The idea that individual letters possess inherent meanings is not foreign to the Arabic and Islamic linguistic and intellectual heritage. Letters are the building blocks of words, and just as each building block has its own characteristics, so too can each letter have its own unique "flavor" that it imparts to the words it forms. Let us consider how the meanings of these three letters might manifest themselves in the context of the verb "baqara" (to devour).

1. The letter B (ب) The gateway to action and the starting point for discovery

The letter "B," with which the Basmala begins, and which is the second letter in the Arabic alphabet, carries multiple connotations related to beginnings, emergence, and depth. In the context of the verb "baqara" (to cut open), we can discern the role of "B" through the following meanings:

- **Start and gateway:**The letter "baa" often indicates the starting point or beginning of an action. For example, the word "baqara" begins with "baa," indicating...**Starting the splitting or searching processor****Opening the gate**Towards the unknown or the hidden.
- **Unveiling the inner self (the inner self):**The letter "ba" is linguistically linked to the concepts of "belly" and "well," meaning something internal and deep. The verb "baqara" often refers to...**Revealing what is hidden**Whether it be the interior of the earth, the interior of an animal, or the interior of an intellectual matter, the preposition "bi" here directs the action towards depth.
- **Statement and demonstration:**Another meaning of the letter "ba" is "clarification." The process of "baqr" ultimately aims to...**Statement of the truth and revelation of what was hidden.**

Therefore, the letter “ba” in “baqara” places us in front of a verb that begins and moves towards revealing the inner meaning of things in order to explain them.

## 2. The letter Qaf : (ق) Penetrating power and cutting depth

The letter Qaf, a strong, uvular consonant, suggests depth, intensity, and power. Its presence in the middle of the root "baqara" gives the verb momentum and executive force. Among its connotations that aid our understanding are:

- **Strength and ability:**The act of "cutting open" is not easy; it often requires strength and penetration, whether physical strength for the cut or intellectual strength for deep analysis. The letter Qaf (ق) adds this meaning.**The force required to complete the act.**
- **Cutting and separating:**This is one of the most prominent meanings of the letter Qaf that directly serves the root "baqara". "Baqr" is essentially**Cutting and separating process**Whether it is cutting through layers of earth, splitting a body, or separating tangled ideas to reach the truth.
- **Access to the center or heart:**The letter Qaf is associated with "the heart" as the center or essence of something. It's as if "the cow" aims to...**Getting to the heart of the matter or the center of truth**Not just the surface.

- **Conducting research (investigation):**The letter Qaf also has meanings related to undertaking and persevering in something. The process of "Baqr" (especially in its intellectual sense) requires **Continuous effort and research**.

The letter Qaf in "baqara" represents the heart of the verb, pulsating with strength, directed towards decisive cutting and reaching the depth.

### 3. The letter R : (ر) Seeing the truth and establishing knowledge

The letter R, with its repetitive nature and melodious sound, is often associated with results, emergence, and stability. At the end of the root "baqara" (to cow), it seems to indicate the purpose and outcome of the action. Related connotations include:

- **Vision and perception:**The act of "cowing" ultimately aims to **Enable Vision** Because it was hidden, or **Showing the truth** For others.
- **Decision and stability (in reality):**After the process of cutting and searching, the researcher or examiner arrives at **cognitive decision or stability** Regarding what has been revealed, the letter "R" here may refer to this result of clarity and certainty.
- **Final disclosure:**The letter "ra" concludes the verb, as if it represents **Final disclosure** Which culminates in the "cow" process.
- **Repetition (in research):**The repetitive nature of the "r" sound may sometimes suggest that the process of "pecking" may require **Try again and look** Until the truth becomes fully clear.

The letter R in "baqara" is the culmination of the action, where the vision is revealed, the knowledge is established, and the final revelation takes place.

The arrangement of the letters in "baqara": a harmonious melody of meaning

When we look at these literal meanings together, we find that they do not operate separately, but rather interact and integrate to form the profound meaning of "baqara":

- The verb begins with the letter B: to begin to uncover or enter the inner self with the aim of revealing.
- This is initiated by the letter Qaf : (ق) with a decisive force penetrating to the center, and a thorough search.

- It ends with the letter R (ر) to reach a clear vision of the truth, to establish knowledge of it, and to reveal it definitively.

Therefore, “to cut” according to this literal analysis is not just a random split, but rather a “systematic process that begins with moving towards uncovering the hidden, using force and deep examination, to end with vision, statement and the establishment of truth.”

Initial applications: How does this analysis illuminate our understanding?

- **"He cut open the belly":** he **Starting (B)**In the abdominal incision, with **Force (Q)**The tool, for **Vision (R)**What's inside.
- **"He dissected the issue":** he **Starting (B)**In examining the issue, by **Force (Q)**Analysis, criticism, and investigation, to arrive at **Vision (R)**Its truth and solution are clear.

In both cases, we find that the literal meanings add depth to our understanding of the act, and show that it goes beyond a simple physical or intellectual act to a process with stages and a purpose.

Conclusion and introduction:

The literal analysis has given us a first layer of insight into the meaning of "baqara." We saw how each letter contributes its own unique "color" to painting the overall picture of meaning. But are there deeper layers? Can the successive letter pairs within the word (the pairs) reveal another dynamic in the formation of this meaning? This is what we will explore in our next article, God willing, where we will examine the pairs "baq" and "qar" and their complementary roles in the structure of "baqara." So stay with us.

"Baq" and "Qar" – complementary pairs in the structure of "Baqara" and the harmony of meanings

In our ongoing quest to unravel the mysteries of the word "baqara" (to cow), we moved in our previous article from its foundational lexical meaning to analyzing the connotations of the individual letters (ba, qaf, ra). We saw how each letter, with its own unique "flavor," contributes to shaping the overall meaning of the verb. Today, we delve deeper into the word's structure, attempting to understand how the "successive letter pairs," or what we

termed "integrated pairs," within the root "b-q-r" interact to produce the meaning of "baqara" with a unique dynamic.

The premise we begin with here is that a word is not merely a random collection of letters, but rather that the sequence of these letters forms "syllables" or "pairs," each of which may carry a sub-semantic unit. These sub-units, or "pairs," integrate and combine with one another to produce the overall meaning of the word. Thus, the word, in its internal structure, is essentially a dialogue or interaction between these pairs.

Identifying the bladder in the root: "بَقَرٌ"

When we look at the trilateral root , "ب ق ر" we can divide it phonetically and structurally into two consecutive or dual pairs:

1. The first pair (first dual): Baq (B Q) - combines the first and second letters.
2. The second pair (second dual): QAR (Q R) - combines the second and third letters.

Note that the middle letter (Qaf) is common to both pairs, making it a pivotal element that connects them and ensures their smooth transition and integration. Let us now attempt to deduce the meanings of each pair individually, drawing upon our previous analysis of the meanings of the individual letters.

1. The meaning of the first pair "Baq (Baq)": the act of forcefully revealing intrusion

This pair combines suggestions **The letter B(ب)** And signs **The letter Qaf(ق)** .

- From the letter B, we evoke the meaning of beginning, gateway, turning towards the inner self, statement.
- From the letter Qaf, we evoke the meaning of strength, cutting, penetrating to the center, conducting research.

When these two letters "pair up" in the dual form "baq", this pair can refer to:

- **"Starting with decisive force"**: To embark on an action that requires strength and decisiveness to enter or cut off.
- **"Show center/heart"**: The action that begins with the aim of revealing the essence or inner nature of something.

- **"To make a decisive statement"**:To embark on an action aimed at decisively uncovering the truth.
- **"Penetrating the inner self with force"**:Breaking through barriers to reach the depths.

The semantic summary of the pair “baq” is that it represents the first stage of the verb “baqara”, which is the stage of “the initial act of penetration, or opening, or revelation, which is done forcefully and decisively, and aims to reach the inside of the thing or its essence.” It represents the initial driving force, and the process of intrusion that breaks the veils.

2. The significance of the second pair "QAR (Q R): the result of the revelation and the stability of the vision

This pair combines suggestions **The letter Qaf (ق)** And signs **The letter R (ر)** .

- From the letter Qaf, we evoke (once again for its pivotal role) the meaning of power, cutting, reaching the center, conducting research.
- From the letter Ra, we evoke the meaning of vision, showing, settling on a truth, final revelation.

When these two letters "pair up" in the dual form , "قَرَّ" this pair can refer to:

- **"A power that leads to vision and revelation"**:The decisive action (which began with "baq") that results in clarity of vision and knowledge of the truth.
- **"Settling on the result of the cut/search"**:Reaching a definitive conclusion or established fact after the process of research and investigation.
- **"Showing what is in the center/heart"**:What was essentially revealed to be clearly visible.
- **"Uncovering the facts until they come to light"**:The action continues until the vision becomes clear and the truth emerges.

The semantic conclusion of the pair “QAR” is that it represents the second stage or the result resulting from the act of “BAQAR”, which is the stage of “clarity, vision, revelation, settling on the truth, and showing what was hidden as a result of the decisive act or deep research.” It represents the manifestation of the truth and the settling of knowledge after the effort.

The integration of the connotations of the two letters "baq" and "qar" in "baqara": a dynamic, integrated meaning

Now, how does the meaning of "baq" integrate with the meaning of "qar" to produce the overall and dynamic meaning of the verb "baqara"?

"Baqara" is not merely "baq" (intrusion and initial exposure) alone, nor is it merely "qar" (vision and stability) alone. Rather, it is **The necessary interaction and integration between them:**

- "Baq" (the initial act of penetrating/opening/exploring forcefully to reach the hidden) paves the way and creates the necessary conditions for "Qar." There can be no vision or stability regarding the truth unless the veils are first breached and the hidden is revealed.
- "Clarity/Vision/Revelation/Settlement on the Truth" is the goal and natural outcome of a successful "Baq" operation. A revealing intrusion is meaningless if it does not lead to clarity and vision.

Therefore, the act of "pecking" according to this dual analysis is an integrated process with two stages or two interrelated aspects: it begins with the revealing and powerful intrusion (pecking) which aims to penetrate the inner and break the veils, ending with reaching a clear vision and the establishment of knowledge of the discovered truth (pecking).

It is not just a superficial crack, but it is **A path leading to knowledge, and a search leading to explanation.** It is an act that combines the power of the means (invasion and cutting) with the clarity of the goal (vision and stability on the truth).

Conclusion and introduction to Quranic contemplation:

This internal structural perspective on the word "baqara," through an analysis of its complementary forms "baq" and "qar," opens new horizons for understanding the associations of this verb in the Holy Quran. Understanding this internal dynamic of the verb will enable us to see how this "revelatory intrusion leading to vision" manifests itself in various Quranic contexts, most notably in the story of "the cow" and its profound symbolism.

In the next section, God willing, we will move from this structural linguistic analysis to applying this profound understanding of "baqara" to contemplating the symbolism of "the cow" in the Quran, and how the verb "baqara" can be a key to uncovering inherited beliefs and "slaughtering" stagnant ideas. Until then, we hope that this analysis has added another brick to the edifice of our understanding of the words of our Lord.

### 1.1.1 "Baqara" and the symbolism of "the cow" in the Qur'an – Unveiling the legacy by slaughtering stagnant ideas

In previous articles, we embarked on an in-depth linguistic journey into the root "baqara," exploring the connotations of its individual letters (ba, qaf, ra), and then delving into the structure of its integrated pairs ("baq" and "qar"). We concluded that "baqara" is not merely a superficial split, but a dynamic process that begins with a "revealing and powerful intrusion (baq) aimed at penetrating the inner depths and breaking down veils, culminating in a clear vision and the establishment of knowledge of the discovered truth (qar)." Today, we move this profound understanding from the field of structural linguistic analysis to the realm of Qur'anic contemplation, to see how this meaning manifests in one of the most prominent contexts of this root's occurrence: the story of "the cow" in the surah named after it, and the profound symbolism this story carries that transcends its literal meaning.

The Holy Quran, as we know, is not a book of stories for mere entertainment. Rather, every story within it carries a lesson, and every symbol within it holds a meaning that invites reflection. Some contemporary scholars, including Professor Ahmed Yasser in his methodology "The Jurisprudence of the Quranic Language," have pointed out that the word "cow" in Surah Al-Baqarah may not only symbolize the physical animal, but its meaning may extend to symbolize the "reactionary, rigid, patriarchal ideas" that people cling to without awareness or critique—those outdated intellectual and doctrinal legacies that are "milked" without providing genuine nourishment for the soul or the mind.

If we take this symbolic interpretation (or any similar interpretation that sees the cow as a symbol of what is rigid, traditional and in need of being transcended), then our deep understanding of the verb "to cow" becomes a key to understanding the call to "slaughter the cow" and what it represents.

## 1. The symbolic "cow" as the subject of "cows":

If the "cow" symbolizes stagnant ideas, sterile legacies, and outdated traditions that hinder intellectual and spiritual development, then this symbolic "cow" is exactly what needs a comprehensive "cowing" process:

- **You need to "bug" (detective intrusion):** These ideas are often shrouded in an aura of reverence or familiarity, making them difficult to penetrate and examine. It takes intellectual courage to "peel" through this shell and begin to question and explore their depths.
- **You need to "settle down" (reach vision and settle on the truth):** After the process of examination and criticism, we must arrive at a clear vision about the truth of these ideas: are they beneficial or harmful? Are they light or darkness? Are they nourishment or merely sterile rumination? This settling on the truth of these ideas is the result of the process of "examination".

Rigid ideas, like anything closed or hidden, can only be known by "cutting them open" – that is, by dissecting, examining, and analyzing them to reach their essence and see what they contain clearly.

## 2. The attributes of "the cow" in the Qur'an and their indication of the need for "cows":

The qualities requested in the story of the cow, which the Israelites emphasized to themselves, can also be interpreted symbolically in the context of inherited ideas, and how their appearance may deceive and evoke a deeper "cow":

- **"Neither too old nor too young, but in between" (Al-Baqarah: 68):** It may refer to ideas that are neither completely outdated nor completely new and innovative, but are in an intermediate stage. They may seem familiar and acceptable, but they need to be "excavated" to distinguish how vital or stagnant they are.
- **"Its color is bright yellow, pleasing to the beholders" (Al-Baqarah: 69):** It may symbolize ideas that possess an appealing outward allure, adorned with eloquent speeches or deceptive appearances, but whose inner reality may be quite different. This "superficial pleasure" needs to be "penetrated" (carefully examined) to reveal whether it conceals a useful essence or is merely empty.

- “Neither a docile animal that plows the land nor waters the fields, sound and without blemish” (Al-Baqarah: 71): These attributes may directly refer to sterile, rigid ideas.
  - **"Neither a docile animal plows the land nor waters the crops"**: These are ideas that do not produce fruitful work; they do not contribute to "cultivating" reality and changing it for the better, nor do they "nourish" minds and souls with true knowledge or wisdom. This sterility only becomes apparent through a critical examination of their true role.
  - **"A Muslim woman without blemish"**: It may suggest apparent perfection, or claim to be the absolute truth, free from flaws or contradictions. This claim of perfection needs to be "dismantled" (critically analyzed and scrutinized) to uncover any potential deficiencies or misrepresentations.

### 3. "Slaughtering the cow" as a radical "cattle-cutting" of the heritage:

In this symbolic context, the divine command to slaughter the cow becomes not merely a ritual, but a powerful and decisive call to "slaughter" those inherited ideas and rigid beliefs. This symbolic "slaughter" cannot be carried out consciously and with conviction unless it is preceded by a successful act of "catching":

- The stages of "cowing" leading to symbolic slaughter:
  1. **Starting (B)**: Start questioning these ideas and not accepting them.
  2. **Strength and cutting (Qaf)**: Applying a rigorous critical approach, deep analysis, and the courage to confront what may be considered sacred or familiar—this is how you "tear" through the veil of blind reverence.
  3. **Vision and Stability (R)**: Reaching a clear conviction and certainty that these ideas are no longer valid, or that they were false from the beginning, and that abandoning them (killing them) is the path towards enlightenment and development.
- The role of "the bladder" (baq + qar) in understanding the symbolic slaughter process:
  - **"Baq"**: It represents **Intellectual and critical incursion** For these traditions, and **Revealing its inner workings** And what it conceals of stagnation, sterility, or darkness.

- **"Qar"**: It represents **Reaching a decisive and clear decision** The need to abandon these traditions, and **Vision stability** About the new path that must be taken after the old one has been "slaughtered".

An idea or tradition cannot be truly and consciously "slaughtered" unless it has first been "examined" (examined, dismantled, and its inner workings revealed), and unless the conviction (QAR) of the necessity of this slaughter is established as a result of this revelation (BAQ).

Conclusion: "Baqara" as a liberating act towards enlightenment

Our deep understanding of the verb "to rip open" (baqara) with its multiple connotations (splitting, revealing, searching, penetrating to the point of vision) transforms the story of the cow from a mere historical event into a living symbol of intellectual and spiritual liberation. "To rip open" becomes here **cognitive and methodological action** Which enables man and society to confront their heritage, examine it with a critical eye, reveal its truth, and then make the courageous decision to "slaughter" what hinders its progress towards enlightenment and development.

In our next article, we will explore how the verb "baqara" (to split open) can influence other symbolic Qur'anic concepts related to the development of human consciousness, such as "the Mount," "the calf," and "the daughters of thought." Stay tuned for another journey of reflection.

"Baqara" and its effect on "Al-Tur," "Al-Ajal," and "Banat Al-Afkar" – Manifestations of revelation in the journey of consciousness

Having explored in our previous articles the linguistic depths of the root "baqara" and seen how this understanding manifests itself in contemplating the symbolism of "the cow" and "slaughtering it" as an invitation to get rid of rigid inherited ideas, today we continue our journey to see how this pivotal verb – "baqara" (in its revealing, searching, and critical sense) – can cast its shadow on other symbolic Qur'anic concepts closely related to the course of

human consciousness and its struggle between the old and the new, between stagnation and development.

The Holy Quran, in its ever-evolving symbolic discourse, presents us with models and stories that not only recount past events but also aim to extract principles and laws governing the human soul and societies in their pursuit of truth and advancement. In this context, the act of "penetrating"—that is, the capacity for deep examination and insightful critique—becomes an indispensable tool for understanding these models and engaging with them consciously.

1. "Baqara" and its relation to "al-Tur" (the symbol of evolution and advancement):

As some scholars have pointed out, the term "al-Tur" in the Quran may not refer solely to the physical mountain, but rather symbolizes an "evolutionary state," a stage of advancement and growth in consciousness, knowledge, and spirit. This ascent to "al-Tur" is not an easy or automatic journey; it requires effort, transformation, and overcoming obstacles.

This is where "baqara" comes in:

- **"Breaking down" the obstacles in front of "Al-Tur":** Neither individuals nor societies can progress to a new stage of consciousness unless they first dissect (examine, uncover, and critique) what hinders them in their current stage. These obstacles may themselves be the symbolic "cow" (rigid ideas and outdated traditions).
- **"Slaughtering the cow" as a condition for ascending "Mount Sinai":** The process of "slaughtering the cow" (abandoning the old, restrictive ideas), which is the result of successful "cowing," becomes a prerequisite for liberation and advancement to a higher "stage." Those who cling to their "cow" (their rigid ideas) refuse to ascend to a higher "stage" and remain trapped at their lower level.
- **"Baqara" as a method for continuous development:** Evolution is not a state we reach and then stop, but rather an ongoing process. This requires a constant "breaking" approach – that is, continuous self-criticism, constant examination of ideas and beliefs, and a constant readiness to uncover and overcome any emerging obstacles or stagnation.

The verb “baqara” is the engine that propels us towards “al-Tour”, and it is the tool that removes obstacles from the path of advancement.

2. “Baqara” and its relation to “the calf” (a symbol of attachment to the old and resistance to development):

If “the mountain” represents the desired development, then “the calf” in the story of the Children of Israel, according to symbolic interpretation, may represent the opposite: an intense attachment to the old, a haste in clinging to the heritage, and resistance to the renewal and development brought by the prophets.

The role of "Baqara" here becomes crucial in understanding and confronting this phenomenon:

- **The absence of "cows" leads to the worship of "calf":**When a society lacks critical thinking, and when people fear examining, deconstructing, and revealing the truth about their heritage, they become susceptible to blind attachment to it, and thus "the calf is made to drink into their hearts." Here, "the calf" is not merely a physical idol, but a state of intellectual and psychological stagnation and unconscious veneration of the old.
- **The inherited "cow" is the way to transcend the "calf":**The only way to overcome "the worship of the golden calf" (clinging to reactionary thinking) is to boldly and courageously apply the "dissection" method. That is, to "split open" this intellectual "calf," "expose" its components, and "examine" its origins, in order to "see" its validity or corruption.
- **The story of the Samaritan and the "calf":**It may symbolize how some forces (the Samaritan) can exploit the lack of critical awareness (the absence of the cow) among people to present them with a “calf” (a false idea or a distorted heritage) that dazzles them on the surface but distances them from the truth.

“Baqara” is the intellectual weapon that protects against falling into the trap of “the calf,” and it is the light that reveals its falsehood.

3. “Baqara” and its relation to “the daughters of Lot” (a symbol of new creative ideas):

In a remarkable interpretation of the story of Lot, peace be upon him, and his offering of his “daughters” to his people, some thinkers believe that “the daughters of Lot” may not necessarily mean his biological daughters, but may symbolize “the daughters of ideas” – that is, new, creative, pure ideas and sound approaches that he offered as an alternative to the deviations of his people.

Here too, "cows" play an important role:

- **The old, corrupt "cow" opens the door to "daughters of ideas":**Societies that reject "daughters of thought" (new and innovative ideas) are often the same societies that have not sufficiently "examined" their corrupt or rigid traditions. Clinging to the old and unhealthy blinds people to the beauty and health of the new and pure.
- **"Daughters of ideas" need "insight" resulting from "excavation":**To appreciate and accept the value of "intellectual creations," one needs insight and understanding. This insight is often the result of a process of "examination" (criticism and scrutiny) of existing reality and prevailing ideas, and an awareness of their shortcomings and need for renewal.
- **The fear of "daughters of ideas" is a fear of "cows":**The people's fear of "the daughters of Lot" (new ideas) is essentially a fear of change, and a fear that accepting these new ideas will lead to the "splitting up" (uncovering and dismantling) of their corrupt intellectual and behavioral system that they have become accustomed to.

“Baqara” is the one who prepares the mental and psychological ground for accepting enlightened “daughters of ideas,” and he is the one who gives courage to overcome the fear of the new.

Conclusion: "Baqara" as a fundamental cognitive and methodological act in the journey of consciousness

Through these manifestations, we see that the verb "to dissect" (in its deep sense of uncovering, critiquing, and searching) is not merely a linguistic tool, but rather...**Basic cognitive and methodological act**In the journey of humanity and society towards awareness, development, and liberation, it is the tool that enables us to:

- Go beyond "the cow" (rigid ideas).

- Ascent of "the stage" (evolution and development).
- Avoid falling into "haste" (reactionary and rigid).
- And welcoming "daughters of ideas" (new and creative ideas).

In our final article in this series, we will gather the threads of this understanding to see how the methodology of "Mathani" (literal pairs) can become a broader tool for reflecting on the unity of the Qur'anic text, drawing inspiration from our journey with "Baqara" as an applied model. Until then, may God protect you.

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I hope this draft of the fifth article has clarified how "cows" can be linked to these symbolic concepts. We are now approaching the final article that will bring the threads together. Are you ready for it?

That's fantastic! I'm glad you find this work so appealing. Here's a draft of the sixth and final article in this series, which aims to summarize the ideas and offer a broader perspective on the "Mathani" methodology as a tool for reflection:

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The Mathani as a tool for understanding the unity of the Qur'anic text – from "Baqara" to the network of major meanings

Here we reach the conclusion of our journey exploring the depths of the word "baqara" and its manifestations in the Quranic language. We began with its apparent lexical meaning, then delved into the connotations of its individual letters (ba, qaf, ra), and then moved on to analyzing its complementary forms ("baq" and "qar"), to see how these structural components interact to produce a dynamic and profound meaning that transcends mere superficial division. We then attempted to apply this multi-layered understanding to contemplating some Quranic symbols and concepts such as "al-baqara" (the cow), "al-tur" (the Mount), "al-'ijl" (the calf), and "banat al-afkar" (daughters of thought), and we saw how the verb "baqara," with its revealing and critical meaning, can be a key to understanding the course of human consciousness.

Today, we would like to gather the threads of this journey, not to close the door to contemplation, but to open a wider window on a methodology that may be a valuable tool in the hands of every contemplator of the Book of God: **The methodology of considering “Mathani” (successive letter pairs) as a possible basis for understanding the unity of the Qur’anic text and the coherence of its major meanings.**

From "Baqara" to the curriculum: lessons learned

Our experience in analyzing "cows" has given us some important observations that can be generalized:

1. **Letters are not just silent sounds:** Literal analysis has shown how each letter can carry "shades" of meaning that contribute to guiding the overall meaning of the word.
2. **The word as an integrated structure of "the two":** Analysis of “baq” and “qar” indicated that the word may contain within it a “pairing” or integration of smaller phonetic-semantic units (the syllables), giving the verb an internal dynamic.
3. **Structural understanding deepens symbolic understanding:** Our vision of the profound meaning of “baqara” (the revealing intrusion leading to vision) has influenced our understanding of the symbolism of “slaughtering the cow” and made it a process of intellectual liberation based on criticism and revelation.

These observations suggest that looking at “the double” is not just a linguistic exercise, but may have interpretive and reflective dimensions.

"The Mathani" as a basis for the unity of the Qur'anic text: a hypothesis worthy of consideration

The Holy Qur’an itself describes itself as “a Book consistent in its themes, oft-repeated, at which shiver the skins of those who fear their Lord” (Az-Zumar: 23). While “oft-repeated” here is often understood to mean verses or stories that are repeated and repeated, we suggest – based on our experience with “baqara” – that we also look at “oft-repeated” on a more precise level: the level of successive letter pairs that are repeated in different words throughout the Qur’anic text.

- **Repetition of the same word = connection of hidden meanings:** If we assume that the dual form (the literal pair) has a specific semantic imprint or connotative flavor, then the repetition of the same dual form in different words across multiple verses and chapters may not be a mere linguistic coincidence. Rather, it may indicate a profound semantic and thematic link between these instances, a subtle thread weaving the unity of the text.
- **Uncovering the network of relationships between concepts:** By tracing these recurring "repetitions," we can attempt to uncover a network of hidden relationships linking different concepts and themes in the Qur'an, relationships that may not be apparent in a superficial reading. This is akin to constructing a "semantic map" of the Qur'anic text based on these primary structural units.
- Practical example (for reflection):
  - In our analysis of "baqara", we found the dual form "**bug**" (It carries the meaning of an intrusion that reveals the hidden) and the dual "**Q R**" (It carries the meaning of reaching the vision and settling on the truth).
  - Can we track the dual form? "**bug**" In other words such as "remained," "spot," "lightning"? Is there some connection related to the detection of something constant, a sudden appearance, or a breakthrough?
  - And can we trace the dual form? "**Q R**" In words like "qarra", "qarar", "qur'an", "qarya", "iqra", "qarib", "qurban", is there a connection related to stability, gathering, statement, or proximity?
  - These are merely questions that require further research and reflection, but they open the door to the possibility of seeing semantic "echoes" of the dual forms throughout the Qur'an. (And as you pointed out earlier, other dual forms such as "Q L" can be traced in "Qawl" (saying), "Qalb" (heart), "Khalq" (creation), etc.).

An invitation to systematic and conscious reflection:

The aim of this series and the presentation of these methodologies is not to offer definitive or conclusive interpretations, for the Quran is an inexhaustible ocean of wonders. Rather, the aim is:

1. **Stimulating deep contemplation:** Encouraging the reader not to be satisfied with the apparent meanings, and to strive towards a deeper understanding of the structure of the Qur'anic word.
2. **Providing helpful tools:** Suggesting analytical tools (such as literal analysis and bladder analysis) can help with this reflection, with the awareness that they are interpretive tools.
3. **Emphasizing the importance of context:** This structural analysis must always be carried out within the general Qur'anic context, and must be integrated with our understanding of the overall purposes of the surahs and verses, and must not conflict with linguistic or legal constants.
4. **Integration with heritage:** These attempts do not negate the importance of the established interpretations and the sayings of scholars, but rather seek to add another layer of understanding that may enrich what they have presented.

Final Conclusion: A Continuous Journey in the Sea of the Quran

Our journey with the word "Baqarah" was a humble attempt to apply analytical methodologies that might contribute to revealing some of the secrets of the Quranic wording. The Holy Quran is the miraculous word of God, and every word in it, indeed every letter, carries lights and meanings that surpass our ability to fully comprehend.

We pray that this series will be beneficial and useful, that He will open for us and for you the doors of understanding His Book, and that He will make us among those who ponder His verses and act upon them as He should. It is a continuous invitation to delve into this vast ocean, seeking God's help and asking Him alone for guidance, success, and sound judgment.

Praise be to God, Lord of the Worlds.

### ***1.17 Livestock in the Qur'an: From Material to Meaning - A New Vision of the Concept of Divine Grace***

introduction:

In the realm of Quranic contemplation, words emerge that may appear on the surface to be merely physical, yet they carry profound intellectual and spiritual dimensions. "Al-An'am" (livestock) is one such word, commonly understood to refer to familiar domestic animals.

However, a careful examination of Quranic linguistic jurisprudence, particularly concerning original Quranic manuscripts, reveals a different perspective. This perspective elevates the concept of "blessing" (ni'mah) within the meanings of "al-an'am," making it an embodiment of God's spiritual blessings before their material ones. The Quran does not mention animals simply for their biological classification, but rather to connect them to the divine meaning of blessing and bounty.

#### 1. "Al-An'am" and "Al-Ni'am": The precision of the Quranic script and its impact on meaning:

The subtle linguistic observation that the word "al-an'am" (livestock) in its common form (with a long alif) may not be the original spelling in all instances, and that words like "al-ni'am" (with a dagger alif, the plural of "ni'mah") and "al-an'am" (also with a dagger alif, which may indicate a superlative or another plural form of "ni'mah") are more frequently used, opens a wide door to reinterpretation. If "al-ni'am" is indeed the form used, it immediately redirects the mind to the concept of "ni'mah" in its broader sense.

- "And leave Me with the deniers, those of ease and luxury, and give them respite for a little while" (Al-Muzzammil: 11): Here, "ease" does not refer to animals, but to the vast worldly blessings (wealth, status, health) that were bestowed upon the deniers, yet they still acted arrogantly. This confirms that "ease" in the Quran carries a fundamental moral dimension.
- "Like what he killed of the livestock" (Al-Ma'idah: 95): In the context of the penalty for hunting, if the animal is "livestock" (plural of "blessing"), then the penalty is not seen as merely paying an animal, but rather as compensation for the violation of one of God's blessings, which is the game itself, a blessing that was wasted. The animals paid as penalty are a physical embodiment of that spiritual blessing offered as a sacrifice to God.

#### 2. "Al-An'am" (with a dagger-like alif): signifying divine blessing and favor:

The frequent occurrence of the word "al-An'am" (with a dagger alif) (according to your research) instead of the more common "al-an'am" reinforces this semantic direction. "Al-An'am" may refer to:

- The superlative form of “blessing”: as if it were “the most blessed of things,” or “the best of blessings” that God has bestowed upon His creation.
- The plural of "blessing" or "blessings": meaning prosperity and a good life. This leads us to understand that everything mentioned in the context of "blessings" is not merely animals for meat or riding, but rather living manifestations of God's all-encompassing blessings, which include grace, prosperity, and ease.

conclusion:

Examining the spelling of words like "al-an'am" and "al-ni'am" instead of the more common "al-an'am" brings us back to the fundamental Quranic purpose: that these creatures are signs that call for contemplation and gratitude, and that they are an integral part of the great divine blessing which is "the Quran, a guidance, a healing, a provision, and a light for the believers," and the completion of the religion: "This day I have perfected for you your religion and completed My favor upon you." Thus, livestock, in this understanding, is part of a comprehensive system of blessings, whose material and spiritual aspects are interconnected.

### ***1.18 Livestock as signs for reflection: lessons in creation, organization, and subjugation***

introduction:

Having established that the term "livestock" in the Quran transcends its mere physical meaning to encompass the comprehensive concept of "blessing," we now turn to exploring how the Quran presents these "blessings" as cosmic signs that invite deep contemplation and reveal divine laws governing creation, subjugation, and bestowal. Each of these animals carries within it a specific significance that enriches our understanding of the divine revelation's objectives.

1. Divine blessings and subjugation: The blessing of giving and benefit:

The Quran mentions livestock in contexts that highlight their immense benefit to humankind: “And He created livestock for you; in them is warmth and [other] benefits, and

from them you eat” (An-Nahl 16:5). This divine provision is not only evidence of God’s power, but also one of the greatest blessings that calls for gratitude and reflection.

- Warmth and benefits: These refer to the direct benefits (wool, fur, milk, meat), which are a fundamental pillar for the continuation of life and well-being.
- Subjugation: This reflects how these enormous creatures are made subservient to humankind by God's permission, and this in itself is a great sign that invites reflection on the wisdom and power of the Creator, who has placed this subjugation of the great for the small. It is a "blessing" of subjugated power operating according to a higher will.

## 2. Livestock as a model of order and regularity in creation:

The existence of these animals, their reproduction, and their way of life reflect a precise cosmic order. Each species was created with a specific purpose and function that complements the environment and humankind, thus forming part of the cosmic ecological balance.

- “Do they not look at the camels, how they were created?” (Al-Ghashiyah 88:17): This direct question about camels (even if we interpret it in its Quranic context in Al-Ghashiyah as a verse of the Quran, as animals also represent a sign from God) is an invitation to reflect on the intricacies of their creation, from their unique ability to endure thirst and hunger for weeks, to their physical structure perfectly adapted to the harsh desert environments. Every detail of their creation is evidence of divine perfection, setting the most magnificent example of meticulous design.

## 3. “Eating and drinking” from livestock: A symbolic reading of what lies beyond the material:

As we mentioned in our analysis of “Beyond Matter: A Symbolic Reading of ‘Eating,’ ‘Drinking,’ and ‘Hunting’ in the Qur’anic Balance,” consuming meat and milk from livestock is not limited to material benefit alone, but extends to deeper dimensions.

- Nourishing the soul and mind: Just as livestock nourishes our bodies with energy and vital components, contemplating their creation and benefit nourishes our souls and minds with insights and knowledge, and deepens our sense of gratitude to the Creator.

- The blessing of lawful and wholesome sustenance: The Quranic directives regarding ritual slaughter, the prohibition of carrion, and what has been eaten by wild animals are not merely dry legal rulings, but rather a call to purify the sources of livelihood and to avoid all that is corrupted by injustice and aggression (as in "what has been eaten by wild animals," which symbolizes the oppressive power that corrupts). True blessings and abundance are only attained through pure and blessed means, untainted by corruption or injustice.

conclusion:

The "blessings" mentioned in the Holy Quran are gateways to contemplation, leading us to a deeper understanding of God's all-encompassing grace. They are not merely animals, but rather eloquent signs of God's power, wisdom, and profound care for His servants.

Reflecting upon them opens new horizons for contemplating the wondrous order of the universe and the relationship between matter and spirit. It affirms that everything in existence, even the simplest of creatures, is a "blessing" that warrants gratitude and reflection, and reveals the magnificent divine creativity in its design and order.

### ***1.19 Livestock in the Quran: From material sustenance to comprehensive intellectual blessings***

The Holy Quran mentions "livestock" in multiple contexts, often linking it to material sustenance, food, clothing, transportation, and adornment. However, the approach of introspective contemplation, which seeks to decipher the symbols of the Quranic discourse and delve into its deeper layers of meaning, opens new horizons for understanding "livestock" beyond its literal meaning, encompassing broader connotations related to intellectual and scientific blessings, and indeed, everything that humankind has mastered and harnessed for its benefit.

The traditional and apparent meaning:

The term "livestock" in its apparent meaning refers to the well-known livestock such as camels, cattle, sheep, and goats. It has been mentioned in numerous verses that show their benefits to humans, such as the Almighty's saying: "And the livestock He created for you; in them is warmth and [other] benefits, and from them you eat" (An-Nahl: 5), and His saying:

“And indeed, in livestock is a lesson for you. We give you to drink from that which is in their bellies, between excretion and blood, pure milk, palatable to drinkers” (An-Nahl: 66).<sup>1</sup> These verses emphasize the aspect of divine subjugation of these creatures to serve man and meet his basic needs.

Esoteric interpretation: The dominance of thought and science:

In light of the esoteric approach to contemplation, the concept of "livestock" expands to encompass a deeper and more comprehensive meaning, connected to human intellectual and scientific dominance. "Livestock" is not limited to domesticated animals; rather, it symbolizes "everything over which you have intellectually and scientifically dominated." It includes all knowledge, sciences, discoveries, and resources that God has made subservient to humankind, enabling them to understand, control, and harness them for their benefit.

These "blessings," in their broadest sense, are in reality "new blessings" from God, revealed to humankind the more they seek, reflect, and contemplate the signs in the universe and within themselves. They are not merely material, sensory blessings, but we must "seek more of them" so that they may become:

- Spiritual nourishment: This consists of faith-based knowledge that nourishes the soul, a deep understanding of the purposes of Islamic law, and contemplation of God’s cosmic and Quranic verses, which yields tranquility, peace, and certainty.
- Scientific foods: These include all fields of exact and human sciences, such as discoveries in physics and chemistry, advances in medicine, the development of astronomy, as well as a deep understanding of the history of nations and the customs of societies.
- Industrial and agricultural foods: These are the result of harnessing universal and natural laws to achieve material prosperity, such as advanced industries that facilitate human life, and modern agricultural technologies that ensure food security and make optimal use of the land.
- Political and international cuisine: It relates to understanding the mechanisms of good governance, building just systems, and managing international relations on the basis of cooperation and justice, in order to achieve peace and prosperity for all humanity.

The call to "expand upon it" is a call for the continuous pursuit of knowledge, innovation, and the development of oneself and one's communities. It is humanity's responsibility to harness all these "blessings of knowledge" not only for individual benefit, but also to serve humanity and achieve prosperity on Earth according to God's will.

conclusion:

The expansive understanding of "livestock" in the Holy Quran opens wide horizons for contemplation, reminding us that God's bounty to humankind is not limited to material things, but encompasses everything that humanity can master with its intellect and knowledge, harnessing it to achieve spiritual, intellectual, and material advancement. It is an invitation to reflect upon all that has been made subservient to us, and to continue to consciously and thoughtfully utilize these blessings, nourishing ourselves intellectually and spiritually, and building a civilization founded on the continuous utilization of God's grace and knowledge.

### ***1.20 The she-camel: From an apparent miracle to a hidden sign***

introduction:

The story of the she-camel of Salih is one of the most famous stories in the Holy Quran, associated in people's minds with a supernatural miracle: a she-camel emerged from the rock as a sign for the people of Thamud. But is this the only possible interpretation? This section calls for a re-reading of the story in light of a deeper understanding of the language and objectives of the Quran, based on clear verses and precise linguistic analysis, moving beyond literal and direct readings towards a deeper understanding that aligns with the spirit of the text and its higher purposes.

1. Traditional interpretation and proposed interpretation:

- The traditional interpretation: It presents the she-camel of Saleh as a real animal that emerged from the rock as a miracle, and that the people of Thamud hamstringed the she-camel and thus deserved punishment.

- Proposed interpretation: The research suggests an alternative interpretation, which sees that “God’s she-camel” is not an animal, but rather a miraculous textual verse, similar to the verses of the Qur’an in that they are similar and dual, carrying apparent and hidden meanings that require contemplation and reflection.

## 2. Evidence from the Quran:

- And We gave Thamud the she-camel as a clear sign, but they wronged her. And We do not send the signs except as a warning. (Al-Isra: 59): The word “clear sign” refers to insight and understanding, not physical sight.
- ﴿And do not touch her with harm, lest a near punishment seize you.﴾ (Hud: 64): The use of “touch her” instead of “touch her” indicates a metaphorical touch (denial).
- “Then the Messenger of God said to them, ‘The she-camel of God and her drink’” (Ash-Shams: 13): Attributing the she-camel as an animal to God is not appropriate to His majesty.
- ﴿Allah has sent down the best of narratives: a Book consistent in its themes and oft-repeated verses...﴾ (Az-Zumar: 23): The Qur’an describes itself as consistent and oft-repeated.

## 3. Linguistic analysis:

Words such as "camel", "drink", "hammer", "rumbling", "trembling", "jasmine" are analyzed to show their figurative meanings related to understanding and perception.

- "Planting and palm trees": {In gardens and springs (26) And crops and palm trees with softened fruit (27)} (Ash-Shu'ara). It is linked to sifting (purifying thoughts) and planting (sowing the seeds of understanding).

## 4. Punishment and reward:

The emphasis is on the fact that the real punishment is in the afterlife, and that what happened to Thamud was intimidation and prevention from correct understanding, and not necessarily physical punishment.

- ﴿So the earthquake seized them, and they lay lifeless in their homes﴾ (Al-A'raf: 78): This is interpreted as psychological and physical states.

- (So they hamstrung her, and he said, “Enjoy yourselves in your homes for three days. That is a promise not to be denied.”) (Hud: 65): The time is for reflection, and the promise is their safety.

#### 5. The purpose of the story:

The story is intended to frighten and encourage reflection, not just to provide a historical narrative.

- And We do not send the signs except as a warning. (Al-Isra: 59)

#### 6. The camel was slaughtered - was the camel killed or was the camel slaughtered?

- Introduction: What Lies Beyond the Apparent Action:
  - Our journey in this series continues, exploring the central concepts of the Holy Quran, moving beyond literal and straightforward readings toward a deeper understanding that aligns with the spirit of the text and its higher purposes. Having examined the multifaceted dimensions of killing, coercion, and tyranny, we now turn to a well-known Quranic story often associated with a violent and direct act: the story of "the hamstringing of the she-camel of Salih."
  - "So they hamstrung her"... a powerful and pivotal word in the Quranic narrative of the story of the people of Thamud and their defiance of their prophet, Salih (peace be upon him). In the collective consciousness and traditional interpretations, this word has become unequivocally associated with a bloody image: the slaughter of the miraculous she-camel that God sent as a sign to them. But is this the only possible meaning of "hamstrung"? And does a literal understanding of physical killing align with the context of the story and its consequences as portrayed in the Quran? This article invites us to pause and reconsider, employing linguistic and contextual analysis to propose an alternative understanding: Was "hamstrung" a killing of the body, or a killing of understanding and an inability to grasp the message?
- 1. Common meaning and the questions it raises:
  - The prevailing understanding is simple and straightforward: the people of Thamud, in defiance of their prophet Salih, killed the she-camel (animal) that

was a sign from God to them. However, this understanding raises questions when placed in the context of the verses:

- After they had slaughtered her, Salih told them: “Enjoy yourselves in your homes for three days. That is a promise not to be denied” (Hud 65). If the act was the actual killing of the miraculous sign, what was the meaning of granting them three more days to enjoy themselves before the punishment came? Doesn't this delay seem strange in the context of such a direct and blatant challenge?
- The torment that befell them is described as: “So the earthquake seized them, and they lay lifeless in their homes” (Al-A'raf 78, Hud 67 - The Cry). The words “earthquake” and “fallen lifeless” (as well as “the cry”) strongly suggest a state of extreme panic, terror, and psychological and physical paralysis, more so than simply describing physical destruction like an earthquake or lightning strike (though these may accompany it). Is this type of psychological torment directly related to the killing of an animal?
- 2. Linguistic analysis of the root "ع ق ر": Beyond slaughter:
  - Returning to Arabic language dictionaries, we find that the root "ع ق ر" carries a range of meanings that go beyond mere killing or slaughter:
    - **عَقَرَ**: He wounded (which is a similar meaning, but not necessarily killing).
    - The woman (or the land) became barren: she did not give birth or produce crops. This indicates a state of aridity, sterility, and inability to produce.
    - The matter was barren (or sterile): it had no desired result or consequence, or it was not understood and no benefit was derived from it.
    - The root and foundation of something.
    - Real estate: Fixed property (land and house).
  - These multiple meanings open the door to a non-material understanding of the act of "barking".

- 3. Proposed interpretation: "The crippling of understanding" and not "The crippling of the body":
  - Based on the Qur'anic context and linguistic analysis, an alternative and metaphorical interpretation of "the hamstringing of the she-camel" can be proposed:
    - The she-camel as a sign that carries meaning: The she-camel was not just an animal, but was a "clear sign" (Al-Isra: 59), that is, a clear sign that carries a message and meaning that requires understanding and deduction.
    - The phrase "they hamstrung the she-camel" as a failure to understand: "They hamstrung her" may not mean that they physically killed her, but rather that they were unable to grasp the meaning and benefit of this verse, rendering its message barren for them. They rejected the possibility of a new understanding or firm faith emerging from this verse, so it became like a barren woman or land that produces nothing.
    - Their actions were without consequence: "The barrenness" can also be understood to mean that their actions (denial, rejection, and arrogance) had no positive outcome or beneficial result for them (their affair was barren). They missed the opportunity presented by the verse.
    - "Enjoyment" as a psychological warning: Granting them three days' respite after their "rejection" (their refusal and failure to understand) becomes more logical. It is a warning that leaves them in a state of anticipation, anxiety, and psychological trembling before the arrival of the final torment that has left them "stuck" in shock and despair.
    - The connection to "covered hearts": This understanding intersects with other Quranic concepts that describe the state of the obstinate disbelievers as having hearts that do not understand ("They have hearts with which they do not understand" - Al-A'raf: 179) or as if their hearts are covered or veiled, preventing understanding ("And they

said, 'Our hearts are covered' - Al-Baqarah: 88). Their rejection of the verse is a result of this intellectual and spiritual sterility.

- Conclusion: From physical killing to moral death:
  - Understanding “hamstringing the she-camel” as a failure to understand and deduce meaning, or as an act that had no beneficial consequence due to disbelief, rather than direct physical killing, offers a reading more consistent with the general Qur’anic context, and opens the door to a deeper understanding of the purposes of Qur’anic stories.
  - This interpretation, consistent with the series' methodology of moving beyond a literal understanding of violence, emphasizes that "killing" in the Quranic perspective can extend beyond the physical taking of life to encompass "killing meaning," "killing understanding," "killing potential," and "killing guidance." It is a reminder that God is not only concerned with preserving bodies, but also with protecting minds and hearts from spiritual sterility and barrenness, and that rejecting and denying the signs is a kind of "sterility" that leads to spiritual destruction before physical destruction. It is an invitation to approach God's signs not merely as historical events, but as living messages that demand our understanding, contemplation, and the continuous rebirth of meaning in our lives.

conclusion:

This section calls for a re-examination of the traditional interpretation of the story of Salih's she-camel and encourages a deeper understanding of the Holy Quran, one that focuses on contemplation and reflection upon its clear verses, rather than being limited to their literal meanings. Understanding the story of Salih's she-camel as a miraculous textual verse opens new horizons for understanding the Quran's intentions and invites us to further research and reflection upon its words.

### 1.21 *"What the lion ate": From forbidden food to a call for innovation and a rejection of stagnation*

introduction:

In the realm of profound Qur'anic interpretation, words transcend mere literal meanings or direct rulings; their scope expands to encompass symbolic meanings and philosophies of life. The phrase "that which the beast has eaten," mentioned in Surah Al-Ma'idah as one of the forbidden foods, is a prime example. It carries dimensions far deeper than its literal meaning, transforming into an invitation to innovation, critical thinking, purifying endeavors from the impurities of blind imitation, and establishing ethical conduct in transactions.

#### 1. Apparent and literal meaning:

To begin with, the term "what a predator has eaten" is traditionally understood in Islamic jurisprudence as the remains of prey that was killed by a predatory animal (such as a lion or wolf) and was not slaughtered according to Islamic law before its death. Its ruling is that it is forbidden, just like carrion, based on the explicit Quranic text in the words of God Almighty: {Forbidden to you are carrion, blood, the flesh of swine, and that which has been dedicated to other than God, and [those animals] strangled, beaten to death, fallen from a height, gored to death, and that which has been [partly] eaten by a predator, unless you [are able to] slaughter it [before its death], and that which is sacrificed on stone altars.} (Al-Ma'idah: 3).

#### 2. Diving into the Depths: Metaphorical and Philosophical Interpretation:

However, reflecting on the jurisprudence of the Qur'anic language offers a broader and deeper view of this phrase:

- "Eating" as assimilation and integration: The word "eating" here is not viewed in its narrow sense (consuming food), but rather linked to its linguistic root and the concept of "wholeness" and "perfection," to signify complete assimilation, totality, and integration, and the consumption of all available means. To "eat" something means to exhaust it or blend with it completely, and to consume all its aspects.
- The lion as a symbol of the pioneering intruder and the consumer: The lion here does not refer solely to the predatory animal, but rather to the initiator, the pioneer who

ventures into a field (whether scientific, commercial, intellectual, or even social), takes risks, and exhausts all known methods and means in their "battle" or pursuit of a specific goal. This lion may also symbolize the model that tried and reached its limit in using its methods, but ultimately failed.

- "What the lion ate": The remnants of failure and a worn-out approach: Based on the above, "what the lion ate" becomes a metaphor for the failed outcome, dead end, or sterile result left by that pioneering attempt ("the lion") after it exhausted all its means in a particular way and failed. It represents a methodology that proved ineffective, or an idea that was completely consumed and is no longer capable of producing or offering anything new.
- The prohibition here, as a warning against repeating failure and stagnation, extends beyond food to include a prohibition against blind imitation and repeating the same failed experiment with the same tools and methods used by the "lion" that proved ineffective. It is a warning against falling into the trap of intellectual and practical stagnation, wasting time and effort on fruitless paths, and expecting different results from the same premises (which is close to the definition of insanity attributed to Einstein). The prohibition here is an invitation to renewal, thinking outside the box, and seeking new avenues to success.

### 3. The connection to buying and selling: Ethics of dealing and living value:

This deep understanding of the concept of "what the lion ate" is linked to the concepts of buying and selling in economics and in the exchange of ideas:

- Selling (with awareness): It represents transparency and clarity and presenting the product (whether it is a physical commodity, an idea or a project) in all its aspects, positive and negative, so that the buyer is fully aware.
- Purchasing (Evil): It represents a conscious and deliberate choice based on a clear vision and insight, after the thing has been spread, displayed and evaluated.
- The contrast: While "eating the beast" (metaphorically) represents the consumption of failure and stagnation, conscious buying and selling represents an exchange of "living" value based on clarity and integrity, generating new and fruitful results. Integrity in dealings prevents one from being either a "beast" (an exploiter who

consumes what is not rightfully theirs, or promotes failure) or a "prey" (a blind imitator of failure who consumes what is not beneficial to them).

#### 4. Practical application: A call for innovation and liberation:

This interpretation is not merely theoretical speculation, but has clear practical applications in various areas of life:

- In scientific research, this is a clear call to avoid "eating the past"—that is, repeating research that has proven unsuccessful or ineffective. Instead, one should build upon previous studies (a literature review that represents "what the seven have left"), identify gaps and unexplored areas (what the seven haven't eaten yet), and then innovate using new and different tools and methodologies.
- In entrepreneurship and economics: it is a warning against imitating failed business models or entering into ill-considered "predatory" investments, while emphasizing the importance of transparency and innovation in delivering real value to society, not just consuming what remains of other people's failed experiences.
- In religious thought and renewal: it is an encouragement not to be satisfied with imitating ideas that have been "consumed" and are no longer productive, and to search for new horizons for contemplation and diligence in a manner appropriate to each era, without compromising the constants of religion.

#### Summary:

According to this analysis, derived from the jurisprudence of the Qur'anic language, the phrase "what the beast has eaten" transforms from a mere dietary prohibition into a profound philosophy that encourages critical thinking, calls for transcending blind imitation and intellectual stagnation, and stimulates innovation and renewal. It is a reminder that wisdom lies not only in following rules, but in understanding their spirit and purpose and applying them consciously to avoid the pitfalls of unproductive failure and to strive for all that is alive, productive, and blessed.

### ***1.22 Bees in the Quran: Divine revelation and healing honey – a symbol of blessed production and inner inspiration***

introduction:

At the heart of the Holy Quran, God's signs are manifest in all of creation, even in the smallest creatures. Bees, with their precise organization, tireless work, and healing gifts, are not merely insects, but symbols of divine inspiration, fruitful collective action, and blessings that carry within them healing power. Using the methodology of "Quranic Linguistic Understanding," we will delve into the significance of bees, moving beyond the literal meaning of these verses to their deeper wisdom. We will highlight how bees symbolize direct divine inspiration (revelation), blessed productivity, and the power to transform the ordinary into the extraordinary, while also alluding to their "abdomen" as a spiritual or intellectual repository.

The Inspiration of Bees: Divine Inspiration and Amazing Subjugation

The pivotal verse in Surah An-Nahl (16:68-69) describes a unique relationship between God and the bees: "And your Lord inspired the bee: 'Take for yourself among the mountains, houses, and among the trees and [in] that which they construct. Then eat from all the fruits and follow the ways of your Lord laid down [for you].' There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed in that is a sign for a people who give thought."

- "And your Lord inspired the bee" (Quran 2:175): This inspiration is not a legislative revelation like that given to prophets, but rather an innate guidance, an instinct God instilled in bees to show them how to build their hives, gather nectar, and make honey. It is a precise program that bees have followed for millions of years without change. This demonstrates that all creatures, even bees, are subservient and guided by God's command, operating within a perfectly ordered divine system. It is a manifestation of God's absolute power in managing the affairs of His creation and guiding them towards what is good and beneficial.

- A model of obedience and submission: The bees respond to this divine revelation by saying, "Take for yourself houses among the mountains and among the trees and among that which they construct." This highlights the bees' absolute obedience to God's command and presents a model for humankind regarding the importance of submitting to God's will and following His guidance in all aspects of life, so as to be part of the integrated cosmic order.
- "So follow the ways of your Lord, made easy for you." These paths that bees take, traversing thousands of kilometers, are "made easy" for them; that is, they are facilitated and made accessible. Who made them easy for them? And who equipped them with a motor (flight mechanism) that even the most advanced technologies cannot replicate? This points to divine providence and the cosmic facilitation that makes the bees' task easy, and it is evidence of God's magnificent power.

#### Organization and teamwork: an entire nation

Bees are a world unto themselves, similar to the human world in their precise organization and collective work, and they offer a model of a virtuous society:

- "Except as communities like yourselves": This verse in Surah Al-An'am (6:38) indicates that animals, including bees, are "communities"—that is, organized groups, similar in some aspects to human nations. The life of bees is based on absolute cooperation and precise synergy among the members of the hive. Each bee performs its role harmoniously, from collecting nectar to building the hive to protecting the queen, resulting in a complex and efficient system. This highlights the importance of cooperation and synergy in building human societies and achieving great accomplishments.
- Hexagonal cells: The perfectly symmetrical geometric shape of a beehive is not the work of a human engineer, but rather divine inspiration. The hexagon is one of the most robust shapes, and who taught the bees this particular form? This highlights the perfection of divine creation and the precision of design in the smallest of creatures, offering a geometric model of perfection and construction.

- Blessed productivity and transformation: Bees eat from "all fruits" and "follow the ways of their Lord," producing from their bellies "a drink of varying colors, in which there is healing for people." This symbolizes the blessed productivity achieved when a person follows the guidance of their Lord and works diligently. It is the ability to transform the ordinary (nectar) into something great and blessed (honey), beneficial and healing. This indicates that righteous work, inspired by divine guidance, has the power to transform available resources into widespread good for humanity.

Healing and grace: "from their bellies" and a storehouse of benefit

The honey produced by bees is not just food, but a cure, and the phrase "from their bellies" deepens the meaning:

- "In it is healing for mankind": This truth, mentioned in the Quran centuries ago, has been confirmed by modern science. Honey is a cure for many diseases, and its various types have diverse medical uses. This is evidence of the scientific miracle of the Quran, and that goodness and healing lie in what is directed by God.
- The Quranic arrangement: The order in which the Quran mentions the types of bee habitats (mountains, trees, trellises) corresponds to the quality of honey and its medicinal benefits; the best type of honey is mountain honey. This demonstrates the accuracy of the Quranic description and its consideration of natural characteristics.
- "From their bellies": The spiritual and intellectual storehouse: The "bellies" here do not refer only to the bee's physical digestive system, but can also symbolize the inner, spiritual, or intellectual storehouse. Just as bees transform nectar into honey through a complex internal process, so too, when a person receives divine revelation (guidance and inspiration) and reflects upon all the fruits (knowledge and experiences), they transform them into the honey of wisdom, insight, and benefit that "emerges from their bellies"—that is, from the depths of their mind and spirit. Healing here is not limited to physical healing, but extends to spiritual, intellectual, and social healing. Divine guidance and divine knowledge are a cure for ignorance, doubt, corruption, and deviation. They rectify hearts, purify souls, and strengthen society.

Linguistic connotations of the word "bee": giving, effort, and claim

The word "bee" in Arabic carries multiple meanings that enrich the Quranic connotations:

- Bees: A group of bees or honey flies, which is the common name for the creature.
- To give, donate, or bestow something. This meaning perfectly aligns with the abundant gifts of bees to humankind in the form of honey and healing properties.
- Nahal: weakness, emaciation, and thinness. This meaning may refer to the great effort that bees exert in their tireless work to collect nectar and make honey, which gives greater value to their product.
- To claim: to assert or attribute to oneself what does not belong to oneself. This meaning may be a reminder to man not to attribute credit to himself, but to God who inspired the bees to perform this wondrous task, and not to claim qualities that do not belong to him.

conclusion:

Bees in the Quran are not merely insects, but cosmic signs that invite contemplation and reflection. They symbolize divine inspiration guiding all things, precise organization, fruitful teamwork, and a blessing that holds within it all-encompassing healing. They remind humanity of God's power, wisdom, and providence, and invite us to emulate the bee's tireless work and healing gifts, and to seek within its belly the storehouse of wisdom and benefit it can offer to the entire world. Indeed, in this is a sign for those who reflect.

### ***1.23 Lice and frogs: Signs of humiliation and a test for tyrants***

introduction:

In the stories of the Holy Quran, seemingly insignificant creatures and events are not merely historical narratives, but rather carry profound meanings and powerful lessons. The story of

Pharaoh's miracles with Moses, peace be upon him, including the appearance of lice and frogs, presents a unique example of how God uses even His simplest creations to humble tyrants, expose the falseness of their power, and offer opportunities for repentance to those who wish to repent. These are detailed miracles designed to have a profound psychological impact and shake the foundations of arrogance.

#### 1. Lice: A symbol of psychological distress and humiliation of pride:

When God sent lice upon Pharaoh and his people, it was not just a matter of an annoying insect, but it had a profound psychological and moral impact:

- Distress and suffocation: Lice symbolize psychological distress, suffocation, and the feeling that simple, uncontrollable things are piling up and pressing down. Imagine arrogant tyrants, possessing prestige and power, afflicted by tiny, unseen creatures that crawl on them, their belongings, and their food. This shatters their pride and makes them feel helpless in the face of something simple they cannot control or get rid of.
- Shattering the illusion of power: Pharaoh, who claimed divinity and ruled over the people with his might and army, is afflicted by something weaker than himself, revealing the falsity of his claims and the supposed greatness of his power. This affliction is not so much physical as it is psychological, striking at the very heart of the tyrant's false pride.

#### 2. Frogs: a symbol of chaos and disorder:

As for the frogs, they came to complete the scene of humiliation and add another layer of meaning to it:

- Chaos and disorder: The frogs that infest everything—from homes to food to beds—symbolize the overwhelming chaos and disorder that tyrants attempt to impose by force. It represents a loss of control over lived reality and a failure to maintain security and comfort.
- The threat of false stability: Tyrants build their rule on the pillars of artificial order and absolute control. The arrival of the frogs, slinking into every corner, undermines the tyrants' security and exposes the falsity of their sham stability, revealing their

inability to protect themselves and their subjects from even the simplest of creatures.

### 3. Detailed verses: An opportunity for reflection and a punishment for the arrogant:

The Quran describes these events as "detailed signs":

- So We sent upon them the flood, and locusts, and lice, and frogs, and blood as distinct signs, but they were arrogant and were a criminal people.<sup>1</sup>(Al-A'raf: 133).
- "Detailed verses": These are clear and specific proofs, designed specifically to challenge the arrogance of Pharaoh and his people. Each verse came to strike at a weakness in their system or in their souls. These verses were successive opportunities for guidance and repentance for those who wished to do so, and a punishment for those who were arrogant and persisted in their obstinacy.
- Moral punishment: These events were not merely a physical punishment, but were intended to cause psychological and moral paralysis and internal humiliation of the tyrants, making them "tormented" by being prevented from understanding and insight, and deprived of the blessings that delight the hearts of thoughtful believers.

conclusion:

The stories of the lice and the frogs in the Holy Quran offer us a profound lesson in God's greatness and His power to humble the arrogant through His weakest creation. These are not merely historical accounts, but rather symbols of the lesser punishment: the prevention of true understanding, the shattering of false pride, and the exposure of the illusory nature of power compared to God's power. These verses invite us to reflect on how God uses the weak to undermine the foundations of the strong, and they urge us to be humble and accept the truth, regardless of its source, before we suffer the same psychological distress and inner collapse that befell the tyrants.

### 1.24 *The concept of "the startled donkeys" in the Quran: fleeing from the truth*

The eloquence of the Holy Quran and the depth of its meanings are evident in its parables and similes, which it uses not merely for literal description, but to portray abstract truths in the most eloquent and impactful ways. Among these powerful similes found in Surah Al-Muddaththir is the description of those who turn away from the truth as "startled donkeys fleeing from a lion." This Quranic parable carries profound implications that transcend the literal animal comparison, vividly depicting those who choose the path of turning away and fleeing from the light of guidance.

The Holy Verses:

God Almighty says in Surah Al-Muddaththir, describing the state of those who turn away:

"So what is the matter with them that they turn away from the Reminder? (49) As if they were startled donkeys (50) fleeing from a lion. (51)"

Linguistic and traditional interpretation:

- "Terrified donkeys": The plural of donkey, and "terrified" refers to those that are frightened and startled by something that scares them, or those that seek to flee and escape. Here, it refers to wild donkeys, known for their strong tendency to flee and their intense fear.
- "Qaswara": means lion. It is said to be one of the names of the lion.

The traditional interpretation of these verses is that the state of those who turn away from the Quran and the reminder is like that of wild donkeys attacked by a lion, fleeing in every direction in terror and escape, without awareness or consideration of what they are fleeing from or where they are going. They flee from hearing the truth and the Quran just as these donkeys flee from the lion.

Symbolic interpretation in light of the esoteric approach to contemplation:

Given the approach to reflection we follow in this series, which seeks the deeper meanings behind the surface, this proverb can be understood as follows:

- The startled donkey (symbol): This symbol doesn't represent mere animals, but rather a specific mentality or psychological state in humans. It represents people dominated by ignorance, stubbornness, or fear of truth and change. These individuals flee from guidance and enlightenment without reflection, driven by their instincts and outdated customs, or by a profound ignorance that prevents them from appreciating the value of what they are running from. They refuse to understand and reflect, preferring to escape confronting the truth that might shake their inherited beliefs or new responsibilities. They are like the donkey carrying books without understanding their contents, refusing to benefit from the guidance they possess.
- The lion (symbol): Here, "lion" represents truth, awareness, or the Quranic guidance itself. It is that spiritual and intellectual force that comes to awaken hearts and change perceptions. But those who are averse to it see in this "truth" something that frightens them and threatens their comfort, interests, or customs, so they flee from it as the weak flee from a power whose nature they do not understand or fear to confront.
- The analogy is not intended to insult humanity by likening them to animals in a derogatory manner, but rather to accurately depict a state of intense and unjustified aversion to the truth, and an instinctive flight from confronting divine guidance. It clarifies that this aversion stems not from argument or evidence, but from a state of inner panic or blind obstinacy that prevents the acceptance of truth.

Linking to the context of the surah:

These verses appear in Surah Al-Muddaththir, which begins with the Prophet's call to action and warning, and which threatens those who turn away from the truth, describing their condition. This simile serves to emphasize the extent of the misguidance of those who reject the clear light of truth, fleeing from it like a wild animal from a hunter, without considering the consequences of their flight. Furthermore, Surah Al-Muddaththir itself was revealed in the context of calling people to monotheism and the message of Islam, and this rejection described in the verses represents the essence of the polytheists' stance towards the Prophet's message.

Summary:

The parable of the "frightened donkeys" in the Holy Quran is not merely a passing metaphor, but a profound symbolic image depicting the state of those who reject guidance and flee from the light of truth without argument or evidence, driven instead by ignorance, stubbornness, or fear of change. It is a call for us all to reflect upon God's verses, and not to be among those who flee from the truth and turn away from reminders, but rather to be among those who receive awareness and knowledge with open hearts and thoughtful minds.

### ***1.25 Locusts in the Quran: A symbol of "destructive succession" and a sign of the impotence of tyranny***

introduction:

The Holy Quran mentions locusts among the detailed signs that God sent upon Pharaoh's people, not merely as an agricultural insect, but as a symbol of overwhelming, successive, and destructive power, revealing the impotence and weakness of tyranny in the face of God's plan. The mention of locusts in Surah Al-A'raf (verse 133) is an invitation to reflect on how God uses even His weakest creatures to fulfill His signs, and how these signs serve as warnings and proofs of His absolute power and the weakness of those who are arrogant.

1. Locusts as a sign from God to the people of Pharaoh:

The verse mentions locusts among the successive punishments: "So We sent upon them the flood and locusts and lice and frogs and blood as distinct signs, but they were arrogant and were a criminal people." (Al-A'raf: 133).

- A symbol of succession and destructive intensity: Locusts are known as massive swarms that devour everything in their path and spread with astonishing speed. In this context, locusts symbolize a successive, intense, and unstoppable force (representing the succession of God's signs and punishments), one that destroys all manifestations of wealth and material power belonging to Pharaoh's people.

- The destructive power that is not apparent: locusts, as individuals, are small creatures, but as swarms, they become a formidable force. This symbolizes that God's power does not depend on the size or apparent strength of the one sent, but rather on the divine will that harnesses even the weakest of creatures to accomplish its purpose.

## 2. The symbolic meanings of "locusts":

- The exposure of tyranny's weakness: Despite all the power and soldiers at Pharaoh's disposal, he stands utterly helpless before the locust invasion that destroys their economic strength and livelihood. This highlights the absolute weakness of human tyranny and arrogance in the face of God's power, which is manifested in the simplest of creatures.
- A symbol of the deserved punishment for arrogance and wrongdoing: the locusts here are not merely a natural phenomenon, but a divine punishment sent upon them (We sent them) as a consequence of Pharaoh and his people's arrogance and wrongdoing. It is a reminder that arrogance towards the truth leads to dire consequences, and these consequences may be imposed through unexpected means.
- Destroying blessings and destroying production: Locusts are known for their ability to devour crops. In the context of Pharaoh's people, who enjoyed abundant blessings, locusts symbolize the loss of these blessings and the destruction of their sources of production, thus depriving them of the foundation of their material strength and demonstrating to them that their agriculture and wealth are ultimately in God's hands.

## 3. Locusts in other verses: as a symbol of emergence and spread:

Although the most prominent context is Surah Al-A'raf, the word "locusts" is mentioned in Surah Al-Qamar (verse 7) in the context of people emerging from their graves on the Day of Resurrection: "With their eyes downcast, they will emerge from the graves as if they were locusts spreading about."

- The symbol of abundance and rapid spread: This simile emphasizes the abundance of people, their rush and rapid spread from the graves on the Day of Resurrection, just like an army of locusts that spreads across the earth.
- Indicative of helplessness and chaos (in this context): Unlike the locusts that are organized in their destructive movement, here the simile may refer to a state of chaos, bewilderment, and multitude that emerges without a clear purpose, with their inability to determine their fate.

conclusion:

In the Holy Quran, locusts transcend their status as mere insects, becoming a powerful symbol of the devastating succession of God's signs and punishments upon the arrogant. They reveal the fragility of tyranny and the helplessness of humankind before God's subjugation of His weakest creatures. Whether they appear as soldiers of God devouring the material power of tyrants, or as an image of the scattered multitudes of humanity on the Day of Resurrection, locusts serve as a sign that calls for reflection upon God's absolute power, the necessity of humility, and the realization that all power apart from God is fleeting and fragile, unable to withstand His will and decree.

### ***1.26 Seven and the number seven: Manifestations of power and order in the Qur'anic discourse***

introduction:

In the intricate fabric of the Quranic discourse, meanings and words intertwine to reveal profound implications that transcend the literal meaning. The number "seven," with its symbolism of perfection and order, converges with the concept of "the lion" as a symbol of power and dominance, painting a philosophical picture of the manifestations of divine power and its laws in creation and life. This convergence invites us to reflect on the relationship between the dominant power (the lion as a model of the lion) and the precise cosmic order symbolized by the number seven, and how this power does not operate randomly, but rather within a complete divine framework.

1. "The Seven" in its symbolic meaning: power, dominance, and the affliction of injustice:

Although the “seven” in Surat Al-Ma’idah (﴿And what the wild beast has eaten﴾) refers to a predatory animal in the context of a legal ruling concerning forbidden food, we have previously discussed this concept as a symbol of the remnants of failure and intellectual stagnation.

However, the "lion" in its general sense, with the lion at its head, symbolizes in Arabic cultures and rhetoric:

- Power and dominance: The lion is the king of the jungle, the dominant one, who is not easily defeated. This power can be good (in the context of protecting the natural order), or evil (in the context of predation and injustice).
- Invasion and boldness: The lion attacks its prey without hesitation, and this represents the aspect of boldness and initiative.
- Imposing order: Even in the animal kingdom, the lion imposes a certain order (life cycle, territorial determination).

2. The number "seven": a system of perfection and mastery:

We have previously discussed the significance of the number "seven" as a symbol of perfection, completion, and the precise order in creation and legislation:

- Cosmic creation: The seven heavens as an indication of cosmic perfection and order.
- Divine legislation: Circumambulating seven times and performing Sa'i seven times as an indication of the perfection of the rituals.
- Time systems: The seven years in the story of Joseph as an indication of completed time cycles.

3. The convergence of "the seven" and "the number seven": a force within a divine system:

When we link the qualities of the lion (the seven) with the significance of the number seven, a new understanding emerges:

- The organizing force: The power of "seven" (which may refer to any dominant force in existence, whether natural, human, or even a force of injustice) is not a random or chaotic force. Rather, it operates within a precise and defined cosmic system (the number seven).

- Perfection in control: Even the predatory power of a lion is not absolute, but rather constrained by God's laws in the universe. It is part of an integrated ecosystem, with its specific role within the cycle of life. The perfection of this power is demonstrated in its function within this system.
- The trial of legalized injustice: If the "seven" symbolizes injustice or tyranny that invades and dominates, then this injustice cannot persist outside the divine order. It is measured by "seven"—that is, by the perfection of its justice and its appointed time—and has a predetermined end within this perfect divine system. Injustice has a "punishment" (deprivation) of God's blessings, and a "day" (a specific period of time) that it enjoys before a complete and perfect divine punishment comes upon it.
- An invitation to reflect on God's laws: This connection invites us to consider that even oppressive or dominant powers are part of a larger divine system, unable to escape its precise framework. It is a sign for those who reflect that God is in control, and that no power that spreads corruption can survive outside the bounds of His power and wisdom.

conclusion:

The integration of the concept of "seven" (especially as a symbol of the lion) with the number "seven" in the Quranic discourse reveals a profound philosophy: that power, however great and however dominant and predatory it may appear, is in reality part of a complete and perfect divine system. This power is not chaotic, but rather operates according to divinely ordained laws and regulations, symbolizing the perfection of His plan and the completeness of His justice. This reflection calls us to trust in God's system, and to understand that every oppressor or tyrant, no matter how powerful, is subject to a divine system symbolized by the number seven, ultimately leading to an inevitable fate within this perfect and just order.

### ***1.27 Camels in the Quran: Signs, not animals – Implications for deep reflection in Surah Al-Ghashiyah***

introduction:

Our understanding of some Quranic verses has often been limited to their literal, immediate meanings, which can obscure their deeper dimensions and higher purposes. Among these verses is what is stated in Surah Al-Ghashiyah: “Do they not look at the camels, how they were created? And at the sky, how it was raised? And at the mountains, how they were firmly set? And at the earth, how it was spread out?” (Al-Ghashiyah 88:17-20). Re-examining these verses, as presented by the methodology of “Quranic Linguistic Jurisprudence,” invites us to move beyond a literal understanding of “camels” as animals, and “sky,” “mountains,” and “earth” as physical entities, to a symbolic and spiritual understanding that connects them to the very essence of the Quranic message itself.

#### 1. Rejecting the literal interpretation of "camels": A call for insightful contemplation:

The question this interpretation raises is: why didn't God use more direct words like "camels" or "she-camels" if the intended meaning was familiar animals? This question leads us to believe that the common understanding may be based on superficial appearances and that initial interpretations were perhaps hasty and lacked sufficient reflection. The verses in this context are not speaking about animals, but rather about God's cosmic and Quranic signs as a whole.

#### 2. Linguistic re-examination of key terms:

- “Do they not look?” This phrase is not an invitation to superficial observation. Rather, it is a profound analysis that begins with “A” (a rhetorical question that stimulates the mind), then “Do they not” (from “to examine his head,” meaning to search, scrutinize, and investigate the truth of something), and ends with “do they not look” (meaning to look with insight and contemplation, not just a fleeting glance). It is an invitation to search and scrutinize the truth of what is presented to them.
- ﴿To the camels, how they were created﴾:
  - It is stated that "camels" is a word that is "similar and dual" (has multiple and dual meanings), from the root "camel".
  - Referring to the dictionaries, we find that “Abel” has multiple meanings that go beyond the animal: recovery from illness, fruiting of trees, overcoming a person, flowing water, striving in a matter, testing a person, wearing out a

garment (making it worn out), overcoming worry, showing strength and courage in war.

- The proposed interpretation: "Camels" are the Quranic verses themselves, which bear these profound characteristics:
  - It heals spiritual and intellectual diseases: like a healer from ignorance and misguidance.
  - It yields intellectual fruits (insights): it generates new meanings and deep contemplation.
  - Convincing (overpowers minds): by its strength and compelling argument.
  - It can be misused or misunderstood ("wear out" with prolonged use): it may be misunderstood or neglected in its contemplation.
  - It tests people: in the extent of their faith and their ability to reason.
  - She can defeat those who do not understand her: with her strong, irrefutable argument.
- ﴿How were they created?﴾: Here the question is not about the creation of the animal, but about how these Qur'anic verses were constructed, and how their multi-layered meanings were divinely formed to be so turbulent, profound, and influential.
- And to the sky, how it was raised!
  - "Heaven" here does not refer to the physical sky, but to the sublime, lofty, and true meanings of the Qur'an. "He soared with his thoughts" means he rose and ascended with them.
  - "How were they raised up?": How were these sublime meanings "raised up" or remained unattainable except for the "purified" (those with pure hearts), or those who contemplate sincerely and distance themselves from the impurities of imitation and desires? These are meanings that cannot be attained through superficial observation.
- And to the mountains, how they were firmly set:

- The "mountains" here are not physical mountains. Rather, they refer to the arrogant and influential leaders ("the first layer" that is difficult to move), who are like mountains in their rigidity and stubbornness.
- "They were set up" (from "set up"): It carries several meanings, including "they were appointed or set up" (i.e., they assumed leadership positions), or "they were deceived and a trap was set for them."
- The proposed interpretation: How these "mountain-like" leaders have been (or have appointed themselves) obstacles to a true understanding of the Quran, and how they deceive people (set intellectual traps for them) by promoting superficial or distorted interpretations. They are "our masters and leaders, and they have led us astray."
- And to the earth, how it was spread out:
  - "The land" here is not the physical land. Rather, it is a matter of "satisfaction and contentment".
  - It refers to people who are content with worldly life and the superficial interpretations they inherited from their ancestors, and who do not make an effort to think deeply.
  - "It has been flattened": How their understanding of the true meanings of the Qur'an has been "flattened" (made superficial and narrow-minded) by these "mountains" (leaders). They do not aspire to higher meanings, but are content with what is on the surface.

### 3. Contextual connection to the end of the surah: Remembrance and moral punishment:

These verses then come with guidance to the Prophet, peace and blessings be upon him:

- "So remind, for you are only a reminder. You are not a controller over them." (Quran 88:21) The Prophet's role is to remind people of the Quran and its profound verses and meanings, not to force them to believe or reflect. The word "controller" (with a "ṣād") implies dominance and control, which the Prophet does not possess over people's hearts and minds.
- Except for those who turn away and disbelieve, then Allah will punish them with the greatest punishment.

- "Torment" here, from the root "torment" (to prevent and forbid), is not necessarily just a physical punishment.
- The "lesser torment" in this life is being prevented from understanding the true and deeper meanings of the Qur'an and the cosmic verses, and being deprived of the blessings of insight and contemplation.
- "The greatest punishment" is the eternal ban from entering Paradise in the Hereafter, and the deprivation of God's greatest blessing.
- "Indeed, to Us is their return, then indeed, upon Us is their reckoning." The ultimate responsibility for reward and reckoning rests with God alone, which confirms that the call to contemplation is a call to self-awareness, not to coercion.

a summary:

In this profound reading, Surah Al-Ghashiyah is not merely an invitation to observe the beauty of the physical heavens, mountains, and earth, but a deep prompting to reflect upon the creation and impact of the Quranic verses themselves: how they were constructed and designed, how their sublime meanings have been obscured from some, how arrogant leaders ("mountains") can become obstacles to their understanding, and how those content with superficiality ("earth") have their understanding flattened by their aversion. The ultimate message is a call for deep contemplation of the Quran, with the understanding that those who turn away from this deeper engagement after being reminded will face divine consequences, namely, being deprived of understanding spiritual blessings in this world and the Paradise of the Hereafter.

### ***1.28 The whale in the Quran: a symbol of "encompassing containment" and the transition from darkness to light***

introduction:

The story of Jonah (peace be upon him) and the whale in the Holy Quran is one of the most profoundly significant stories. It is not merely a narration of a miraculous event, but rather a symbol of the stages of trial, repentance, and spiritual transformation. The whale, this magnificent creature, transcends its role as a mere sea animal to embody a deeper meaning,

revealed through the "understanding of the Quranic language" by analyzing its linguistic structure. The whale symbolizes the "encompassing containment" that represents the end of one phase and the beginning of a transformation.

1. Analyzing the word "whale (ح و ت)" using the methodology of Qur'anic linguistics:

To understand the meaning of "whale" in depth, we delve into an analysis of its root "w-t" on two levels:

- The first method: Literal analysis (the meanings of individual letters):
  - The letter) "ح" H) carries connotations of encompassing, containing, life, wisdom, truth, praise, and forbearance. Here, "encompassing, containing, and life" are the most prominent.
  - The letter) "و" waw) indicates connection, gathering, affection, awareness, occurrence, entry, and concealment. "Connection, gathering, or concealment/container" are the most prominent meanings.
  - The letter) "ت" taa) indicates repentance, completion, perfection, continuity, cessation, and conclusion. "Completion, cessation, or conclusion" is the most prominent meaning.

The semantic structure: The word "whale" can be understood as a process combining: encompassing, containing, and life ("whale"), with connection and gathering ("whale"), culminating in completion, cessation, or conclusion ("whale"). Thus, "whale" can signify: the encompassing vessel that represents the end or completion of a phase; or life that has been contained and brought to a point of cessation or fulfillment. In the context of the story of Jonah, the whale is the creature that encompassed Jonah and gathered him in its belly for a specific period, or until the completion of his repentance, thus becoming a symbol of complete containment that represents the end of the "escape" phase and the beginning of a new phase of "repentance."

- The second method: Paired analysis (integrated bladder):

We divide the root into two pairs: "ḥaw" (ḥaw) and "wat" (wat).

- The symbolism of the pair "ḥaw : (ح و)" It represents the interaction of the letters ḥā' (encompassing, containing, life, truth) and wāw (connection,

gathering, affection, awareness). This pair strongly suggests all-encompassing, conscious, or connected life. It represents a state of gathering, joining, and profound containment, as in the words "ḥawwā (حَوَى) "or "iḥṭawā.(احتوى) "

- The symbolism of the pair "wat : (وت) "It represents the interaction of the letters waw (connection, awareness, occurrence, concealment) and ta (completion, repentance, cessation, conclusion). This pair may signify a completed connection, an awareness leading to repentance or cessation, completion and fulfillment, or temporary concealment. It represents the end or completion of a state. (The inverse "t w" may be associated with "al-taw," meaning the moment or instant(.

Combining the connotations of the pair ("whale" + "whale"): We combine the connotations of the pair: "comprehensive containment/conscious encompassing" ("whale") + "completed connection/completion and cessation" ("whale"). The extracted meaning: "whale" is that entity or circumstance that carries out a comprehensive containment and encompassing of something, bringing it to a point of completion, cessation, or the end of a phase.

2. "The Whale" in the context of the story of Jonah: Divine containment and spiritual transformation:

In the context of Jonah's story, these structural implications are clearly evident:

- The symbol of "complete and all-encompassing divine containment": The whale is a symbol of "complete and all-encompassing divine containment" (Haw) that brought Jonah's apparent movement to a halt and led him to a point of pause, repentance, and reflection (Wut). It is not merely a fish, but an embodiment of the profound containment that precedes transformation and repentance.
- Trials and tribulations: The whale represents severe trials and tribulations, a predicament from which there is no escape except by turning to God. The whale's belly symbolizes the deepest levels of psychological and spiritual distress, and successive layers of darkness (the darkness of the night, the darkness of the sea, the darkness of the whale's belly).
- Repentance and acknowledgment of wrongdoing: Jonah's supplication in the belly of the whale, "There is no deity except You; exalted are You. Indeed, I have been of the

wrongdoers," represents the pinnacle of sincere repentance, acknowledgment of shortcomings, and a genuine return to God. This is the true turning point that leads to transformation.

- Emerging from darkness into light after confinement: Jonah's emergence from the belly of the whale symbolizes deliverance from crises, liberation from the darkness of the self and the environment, and a return to light after a period of confinement and forced contemplation. It is the end of one phase and the beginning of a new phase of awareness and enlightenment.
- The Quranic verses confirm the meaning:
  - ﴿Then the whale swallowed him while he was blameworthy﴾: The swallowing is the ultimate containment ("who"), and being blameworthy indicates that he reached the point of the end or blame ("wt").
  - ﴿Had he not been one of those who glorify God, he would have remained in its belly until the Day of Resurrection﴾: Glorification is what ended the state of stagnation ("wat") within containment ("hu"), to confirm that glorification and repentance are the key to getting out of these "darknesses".
- Jonah's prayer in the belly of the whale: Exploiting the supreme law

The idea is incorporated into it: "When Jonah found himself in three layers of darkness, where all biological and physical laws dictated his inevitable demise, his supplication was: 'There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers.' Here, 'exalted are You' was not merely a declaration of God's transcendence, but rather an acknowledgment that God is above the laws of the whale, its stomach, and its juices, and that He is the One who established these laws and is capable of transcending them. This acknowledgment, expressed with 'high authority' (that is, with a firm conviction in God's greatness and absolute power), was one of the reasons for his salvation, as if he had utilized the 'highest law', which is that God is above any law He established and is the Creator of all laws. This moment was an embodiment of absolute reliance and a profound understanding that He who established the laws is capable of breaking or transcending them for a profound wisdom, thereby demonstrating the perfection of His power and greatness."

conclusion:

By analyzing the components of the root "whale" (both the individual letters and the pairs "haw" and "wat"), the whale in its Quranic context can be understood as a symbol of "comprehensive and all-encompassing containment" (haw), representing the end, cessation, or completeness of a phase (wat). It embodies the state in which a person may find themselves surrounded by circumstances or emotions that compel them to pause, reflect, and repent, as a prelude to transitioning to a new phase. The whale is not merely a marine creature, but rather a representation of "spiritual darkness" or "trial" that embraces a person, driving them toward repentance and enlightenment, thus offering a profound lesson in change and transformation.

***1.29 The raven in the Quran: The silent teacher, between the significance of divine inspiration and the symbolism of addressing wrongdoing.***

introduction:

In the story of Adam's sons, Cain and Abel, the raven appears in the Holy Quran not as a mere passing creature, but as a profound symbol of the silent divine teacher, a role model of humility, and a key to insight. This story, with its symbolic details, highlights how God Almighty can utilize even His simplest creatures to teach humanity the greatest lessons, demonstrating that wisdom can come from an unexpected source, and that ignorance can blind a person even to the most basic truths. Here, through the methodology of "Quranic linguistic jurisprudence," we move beyond a literal understanding of the story to delve into its structural and symbolic meanings, which touch upon humanity's intellectual and spiritual struggles.

1. The raven in the story of the two sons of Adam: the apparent scene and the primary symbolism:

The raven is mentioned in the context of teaching Cain how to bury his brother's body, after he committed the first human murder: "Then Allah sent a raven searching in the ground to show him how to bury his brother's body. He said, 'Woe to me! Have I failed to be like this raven and bury my brother's body?' And he became regretful." (Al-Ma'idah: 31).

- The symbol of divine teaching and inspiration: The teaching here did not come from a sage or prophet, but from a raven. This symbolizes that God Almighty is the ultimate teacher, and He may send knowledge and inspiration from any source He wills, even one that appears humble. It is an indication that true inspiration may come from God's cosmic signs, which the arrogant may overlook. The raven, through its direct action, provided a practical lesson, demonstrating that learning is not limited to words, but is manifested in action, experience, and contemplation of the observable laws of the universe.
- A symbol of learning from lesser creatures: A lesson in intellectual humility: The scene in which humankind, whom God has honored and for whom He has made subservient all that is in the heavens and the earth, learns a fundamental lesson from a raven carries profound implications, calling for the rejection of pride and arrogance towards sources of knowledge. It reminds humankind that wisdom is its lost treasure, to be sought wherever it may be found, even from a creature that seems lesser. Furthermore, solving major problems may begin with understanding the simplest solutions, and sometimes the definitive answer lies in fundamentals we overlook.
- A symbol of human imperfection and the necessity of seeking wisdom: Cain's admission, "I am not even able to be like this raven," underscores human fallibility and ignorance. The scene highlights that even with the most intelligent and discerning minds, humans can be ignorant of the simplest things or overlook obvious solutions that were readily available. This imperfection calls for constant humility, a search for wisdom, and a refusal to be deceived by apparent knowledge. The raven here represents the insight that was absent from Cain at the moment of his crime and in its aftermath.

2. Beyond literalism: The raven from the perspective of "Quranic linguistic jurisprudence": symbolism of inspiration and addressing shortcomings:

The interpretation of "the raven" in the story of Adam's two sons goes beyond being merely a bird that teaches burial in the literal sense, to become a deeper symbol connected to the structure of the word itself:

- The raven (from the root "gh-r-b," meaning to banish, reveal, or conceal): The raven becomes a symbol of "every educational influence from heaven that comes to banish (remove and reveal) our dark flaws and restore hope to us." The raven, by its act of "searching the earth" (searching into the inner workings of things), reveals what was hidden or unknown, symbolizing the process of uncovering hidden truths and banishing what is harmful.
- "Shame": The dark side and internal and external corruption: Here, "shame" does not only refer to the physical body of the murdered brother, but represents the dark side, the flaw, the corruption, and the negative consequences of wrongdoing. It encompasses everything that harms the individual and society and constitutes a "shame" that must be concealed and addressed.
- Divine inspiration for addressing flaws: The raven represents heavenly inspiration, revelation, or even common sense and insight, which teaches us how to deal with our flaws, corruption, and the consequences of our mistakes ("our shameful acts"). It teaches us the necessity of "exposing" these shameful acts (instead of trying to hide and superficially bury them as Cain did first, "covering his brother's shameful act"), then addressing them, purifying ourselves from them, and removing them from the path of our lives so that they do not corrupt all that is beautiful.
- The connection to the concept of "killing" as extinguishing falsehood: In the context of this story, Cain's "killing" of his brother Abel can be understood not only as the taking of a life, but also as the "extinguishing" of the truth and righteousness that Abel represented. The raven came to teach Cain how to "scatter" (remove and conceal) this "shame" resulting from the act of "extinguishing the truth," and how to deal with the dire consequences of his dark deeds. This confirms that the Quran uses the term "killing" in broader senses that include extinguishing thought, methodology, or righteousness.

Conclusion: Towards a symbolic activation of the Qur'an:

The raven in the Holy Quran is not merely a fleeting event, but a silent teacher conveying profound messages: a message of divine inspiration that comes from unexpected sources, a message of humility that calls for learning from all creatures and phenomena, and a message of human imperfection that drives the continuous search for wisdom and insight. Just as

Cain learned from a raven, so too can humanity learn from every sign in the universe, if it contemplates with the eye of insight, not merely with the eye of appearances. This symbolic reading, based on the linguistic and structural analysis of Quranic terminology, liberates concepts like murder and the raven from their limited, literal, or sometimes mythical frameworks, and activates the Quran's message as a genuine force for reform and enlightenment, capable of diagnosing our intellectual and spiritual ailments and offering effective remedies for them in every time and place.

### ***1.30 Birds in the Qur'an: From the Ababil glorification to the logic of inner contemplation***

introduction:

Birds are mentioned in the Holy Quran in multiple contexts, going beyond simply referring to a living creature. They carry profound meanings, ranging from signs of the Creator's greatness and symbols of knowledge and divine favor, to the concept of "the birds of Ababil," which embodies the power of truth in refuting falsehood. Furthermore, the "logic of the birds," which was bestowed upon Solomon (peace be upon him), opens a wide door for contemplation in understanding the hidden messages and deciphering the symbols of verses that may seem unsettling to some.

1. Birds as a cosmic sign: glorification, creation, and subjugation:

Birds, by flying in the sky, are a great sign of God's power and perfection:

- A sign of creation and subjugation: "Do they not see the birds, subjugated in the air of the sky? None holds them up except Allah. Indeed in that are signs for a people who believe."<sup>1</sup>(An-Nahl: 79). This verse calls for reflection on how God holds these creatures in the air without visible pillars, which symbolizes His infinite power in managing the universe.
- A verse about glorification and awareness: "Do you not see that God is glorified by whoever is in the heavens and the earth and the birds with wings outspread? Each [of them] has known its [way of] prayer and glorification, and God is Knowing of what they do."<sup>2</sup>(An-Nur: 41). The birds' glorification here is not just a sound, but an innate

awareness and acknowledgment of the Creator's power, calling on man to raise his awareness to glorify God as He deserves to be glorified.

- The Birds in the Story of Abraham: Reviving Dead Meanings: The story of Abraham, peace be upon him, and four birds (Al-Baqarah: 260) carries deeper implications than mere physical resurrection. The command to "cut them up and bend them to yourself" (or to gather them to you), then to "place a portion of them on each mountain," and then to call them to come running, may symbolize:
  - Reviving dead meanings in souls: Just as birds return to life after being scattered, so too can faith-based meanings or living ideas be revived and gathered again after being scattered or dying in hearts.
  - The unity of cosmic truths: Despite the separation of the parts, they return to integration, indicating that cosmic and intellectual truths, no matter how far apart their parts are, can be gathered and revived through contemplation and certainty.

2. "The birds of Ababil": The power of contemplation and knowledge in refuting falsehood:

In Surat Al-Fil, the "birds of Ababil" are mentioned as a small force that God sent to refute the tyranny of the people of the elephant: "And He sent against them birds in flocks, striking them with stones of baked clay, and He made them like eaten straw." (Al-Fil: 3-5).

- Transcending the material to the symbolic: It does not necessarily refer to birds of the physical sense in the traditional sense. Rather, the "birds of Ababil" can be a symbol of:
  - The organized and successive information and ideas (Ababil: successive, groups): with which false ideas and corrupt tendencies are thrown ("the people of the elephant"), thus refuting and eliminating them.
  - The destructive awareness of falsehood: It may symbolize the strength of the nation's awareness, and the unity of good ideas, which, although they may seem small ("birds"), if they unite and follow one another (Ababil), are able to destroy the greatest oppressive projects ("like the People of the Elephant").

- The stones of Sijjil: They are compelling arguments, conclusive proofs, and irrefutable facts that refute falsehood and render it “like eaten straw” (fragile and dilapidated).

3. "The Conference of the Birds" by Solomon: A key to understanding esoteric messages and deep contemplation:

And We gave knowledge to David and Solomon, and they said, “Praise be to Allah, who has favored us over many of His servants.” And Solomon inherited from David, and he said, “O people, we have been taught the language of birds, and we have been given from all things. Indeed, this is manifest bounty.” (An-Naml: 15-16)

- “The Logic of Birds” as a method of contemplation: It is not merely understanding the literal language of birds, but it is a symbol of “a method of mental and logical contemplation that makes the verses straight, reveals their inner meanings, and removes from them the suspicion of superstition.”
- Deciphering the "shaky" verses: This logic is the tool for understanding verses that may appear, on the surface, to be "shaky" (illogical or superstitious) to minds that do not reflect deeply. Just as Solomon understood what ordinary people could not, so too can the thoughtful person who possesses "the language of birds" see beyond the surface.
- Esoteric knowledge and holistic understanding: “The Logic of the Birds” refers to a broad knowledge that enables its possessor to understand hidden messages and unseen connections between things, and it is part of “everything” that Solomon was given, which indicates the comprehensiveness of this understanding.

conclusion:

The birds in the Holy Quran, whether in their universal praise, in the story of Abraham and the revival of meaning, in the flocks of birds that refute falsehood, or in the "language of birds" bestowed upon Solomon, are not merely passing creatures. They are signs and symbols that invite deep contemplation, transcending the apparent to reach the hidden, and realizing that God Almighty places within His creation and words the most profound meanings, which can only be revealed through conscious reflection and by employing the

"language of birds" to understand the "shaking verses" and all the symbols of the Holy Quran.

### ***1.31 Flies in the Quran: A symbol of absolute weakness and existential fragility***

introduction:

The Quran mentions flies in a context that evokes wonder and reflection, not merely because they are small creatures, but to illustrate their utter weakness and helplessness, highlighting the fragile and illusory existence of all that is worshipped besides God. The verse about flies (Surah Al-Hajj: 73) is not simply a description of an insect, but a clear invitation to contemplate the vast difference between the Creator's power and the creature's helplessness, and a symbol of all that is transient and weak in the face of the power of truth.

1. Flies in the Quran: A creature that possesses neither benefit nor harm for itself:

The noble verse that mentions flies is: "O mankind, an example is presented, so listen to it. Indeed, those you invoke besides Allah will never create [even] a fly, even if they gathered together for that purpose. And if a fly should steal away from them a [tiny] thing, they could not recover it from it. Weak are the pursuer and the pursued." (Al-Hajj: 73)

- The epitome of weakness and utter helplessness: the choice of flies specifically as an example is not arbitrary. For flies, despite their small size, represent a powerful symbol of absolute weakness in creation, utility, and defense. Those who worship other than God cannot create even the simplest of things, flies, even if they all combined their efforts.
- The inability to reclaim what has been taken: A deeper and more painful implication is the inability of these supposed gods to reclaim even the simplest thing that flies steal from them. This reveals their utter weakness and fragility. For flies, despite their small size and apparent weakness, possess the power to take from a creature what the latter cannot reclaim.

2. Implications of "weakness of the student and the required task":

The phrase “weak is the seeker and the sought” is the focus of the Quranic parable, and summarizes the wisdom behind mentioning flies:

- The term "seeker" (worshipper or alleged deity) refers to those who invoke other than God (the deities they worship), or even a person who seeks or calls upon other than God, whether it be a supposed deity or a human being believed to possess supernatural powers. In this context, the "seeker" is portrayed as weak and powerless, unable to achieve even the simplest goals, thus highlighting the weakness of false deities compared to the greatness of God. Both are weak and powerless to achieve basic objectives, even simple ones.
- "The Desired" (the flies): This refers to the flies themselves, creatures considered worthless by some, yet impossible for the supposed gods to create or reclaim. Herein lies the inherent weakness of this "desired" thing in the face of God's absolute power.
- The symbolism of existential fragility: The verse highlights that everything worshipped besides God is, in reality, existentially fragile, possessing neither benefit nor harm for itself, and incapable of creating or preserving anything. This calls upon the thoughtful observer to distinguish between absolute truth, embodied in God Almighty, and falsehood, represented by any power or entity worshipped besides Him.

### 3. Flies: A lesson in monotheism and insight:

- Absolute monotheism: The parable reinforces the concept of monotheism, affirming that creation, sustenance, benefit, and harm are solely in God's hands. It is a direct challenge to those who associate partners with God, asking them to provide even the simplest proof of their deities' power.
- An invitation to intellectual reflection: This verse invites the human mind to contemplate this simple yet profound parable, and how reflecting on the smallest of creations reveals the Creator's magnificence and the inadequacy of all else. It opens the eye to see absolute power in the finest details.
- Human weakness in the face of cosmic truths: The parable reminds man of his weakness and fragility in the face of the truths of existence, and urges him to be

humble and acknowledge the power of the Creator, and not to be deceived by his own strength or material power.

conclusion:

The mention of "flies" in the Holy Quran is not merely a passing example, but a profound verse rich in symbolism and meaning. It embodies the utter weakness of all that is worshipped besides God, and highlights the creature's inability to create or defend itself, even against the simplest of beings. This verse is a clear call to use reason and insight to distinguish between the Creator and the created, and an affirmation that monotheism is the foundation of a sound understanding of the universe and life, and that any power or being elevated above its natural station is, in reality, too weak to create a fly or retrieve anything from it.

### ***1.32 The spider in the Quran: a symbol of "the weakest of houses" and an indication of existential fragility***

introduction:

The Holy Quran mentions the spider in a context that serves as a unique and profound example, not merely because it is an insect that weaves a web, but to highlight the fragility of this web and the symbolic existential weakness of all who take protectors other than God. The verse about the spider (Surah Al-Ankabut: 41) is not simply a description of a fragile web, but rather a clear invitation to reflect on the differences between the strength of connection with absolute truth and the fragility of attachment to falsehood, and a symbol of all that is transient and weak before the power of God Almighty.

#### **1. The spider and its web: a metaphor for utter weakness:**

The noble verse that mentions the spider is: "The example of those who take protectors other than Allah is like that of the spider who takes a home. And indeed, the weakest of homes is the home of the spider, if they only knew." (Al-Ankabut: 41).

- "The weakest of houses": Material and moral weakness: The choice of the spider's web as a metaphor has multiple connotations. While the spider's web appears to be

a structure, in reality it is the weakest and most fragile of houses, physically unable to withstand the wind or even a touch. This physical weakness extends to include deeper moral implications.

- A symbol of delusion and reliance on other than God: The verse likens the state of those who take protectors other than God (whether they be alleged deities, people, wealth, power, or anything else they rely on besides God) to that of a spider that builds a web thinking it will protect it, while it is too weak to provide any real protection. It is an image of the delusion of relying on what has no basis in reality.

## 2. The implications of "weakness" in the context of connecting with other than God:

The word "weaker" here is key to understanding the proverb, and it carries broad connotations that go beyond mere physical weakness:

- The existential weakness of false saints: Anyone who takes anything other than God as a support or object of worship relies on an entity or concept that has no power of its own and cannot benefit or harm without God's permission. This so-called "saint" is, in reality, an existential weakness that offers no real protection or benefit.
- The fragility of false ideological and intellectual structures: The proverb also indicates that any ideological or intellectual structure not founded on the pure monotheism of God is fragile and weak, unable to withstand the challenges of life or the proofs of truth. Such intellectual "houses" quickly crumble and collapse.
- The fragile relationship of those who take guardians: Even the relationship that binds those who take guardians to them is a weak and fragile relationship, not based on a solid foundation, and does not provide real security or reassurance, but rather increases their weakness and confusion.

## 3. The Spider: A Lesson in Monotheism and Certainty:

- A call to pure monotheism: The Quranic parable calls for pure monotheism, emphasizing that true support and absolute power lie in God alone. Whoever seeks support from anyone other than Him builds their house on a foundation of weakness.
- Deepening insight into existence: The verse stimulates the mind and insight to reflect on the reality of things, and not to be deceived by appearances of power or

abundance, but rather to search for the essence and the solid foundation that does not weaken.

- The difference between appearance and reality: A spider weaves a web that may seem intricate, but its true nature is fragile. This teaches us to distinguish between a glittering facade that may conceal underlying weakness, and essential, unchanging truths.

conclusion:

The mention of the spider and its web in the Holy Quran is not merely a depiction of an insect, but a profoundly symbolic and meaningful verse. It embodies the utter weakness of anything taken as a support or protector other than God, and highlights the fragility of ideological and intellectual structures that are not founded on absolute truth. This verse is a clear call to use reason and insight to distinguish between true, unwavering strength and the illusions and shadows that offer a false sense of security. It is a reminder that the true strength of existence lies in connection with God alone, and that every structure other than Him is "the weakest of houses."

### ***1.33 The hoopoe in the Quran: a symbol of knowledge, insight, and independent individual awareness***

introduction:

The hoopoe is mentioned in the Quran within the story of Prophet Solomon (peace be upon him), not as a mere passing bird, but as a unique example of accuracy in conveying information, independent individual awareness, and the insight to distinguish between truth and falsehood. The story of the hoopoe in Surah An-Naml (verses 20-28) transcends simply recounting a tale about a bird; it becomes an invitation to reflect on the importance of accurate information, the role of a trustworthy messenger, and how a small creature can be the key to unlocking vast horizons of da'wah (Islamic propagation) and exposing the realms of darkness and polytheism.

1. The hoopoe: A conscious absence and a return with certain news:

The mention of the hoopoe in the Qur'an begins with the moment of its absence from Solomon's court, and then its return with great news: "And he inspected the birds and said, 'Why do I not see the hoopoe, or is he among the absent? I will surely punish him with a severe punishment or slaughter him unless he brings me clear justification.'" (An-Naml: 20-21).

- A deliberate absence (not an absence of negligence): The hoopoe's absence was not an escape or a sign of carelessness, but rather an absence to accomplish a great task. This symbolizes individual awareness, which may distance itself from the group to gather information and reflect, then return with news that changes the course of events.
- The search for "clear proof": Solomon's request for "clear proof" justifies the absence of the hoopoe, and this symbolizes the need for the information one provides to be accurate, documented, and supported by clear evidence, not just rumors or guesses.

2. The hoopoe: a carrier of accurate information and keen insight:

The hoopoe brings great news: "He stayed not long and said, 'I have encompassed what you have not encompassed, and I have come to you from Sheba with certain news. Indeed, I found a woman ruling them, and she has been given of all things, and she has a great throne. I found her and her people prostrating to the sun instead of Allah, and Satan has made their deeds pleasing to them and averted them from the way, so they are not guided.'" (An-Naml: 22-24)

- "I have knowledge that you do not possess": The power of qualitative information: This statement highlights the value of information possessed by a single individual, which may be absent from the largest organizations (such as Solomon's army). It is an invitation to appreciate unconventional sources of information and to seek knowledge wherever it may be found.
- "Certain news": Accuracy and documentation: The hoopoe emphasizes that what he brought was "certain news," which indicates the importance of verifying and confirming news, especially that which carries great weight and upon which fateful decisions depend.

- Insight into Unveiling Misguidance: The hoopoe did not merely describe the queen and her throne, but revealed the core of the problem: “I found her and her people prostrating to the sun instead of God, and Satan had made their deeds seem fair to them.” This demonstrates his keen insight, enabling him to distinguish between appearances (kingdom and grandeur) and reality (polytheism and misguidance), thus making him a symbol of the enlightened mind that is not deceived by false allure.

### 3. The Hoopoe: The Role of Messenger and Effective Agent:

The hoopoe became Solomon’s messenger to Bilqis: “Go with this letter of mine and deliver it to them. Then turn away from them and see what they will say in response.” (An-Naml: 28).

- Trust and Representation: Solomon's choice of the hoopoe to carry the message demonstrates his complete confidence in its ability to deliver it intelligently and wisely. This symbolizes the importance of selecting the right individuals for sensitive tasks, even if they appear young.
- Responsibility and the consequences of the action: The hoopoe's order to leave after dropping the letter and considering the reaction highlights the importance of taking responsibility after carrying out the task, following up on the results, and not being satisfied with merely delivering the message.

conclusion:

The hoopoe in the Holy Quran is not merely an intelligent bird, but a profound symbol of the power of accurate and reliable information, the importance of insight that exposes falsehood, and the role of independent individual consciousness in bringing about profound changes. It calls for valuing every creature that possesses insight and beneficial knowledge, and urges the pursuit of hidden truths and their clear and compelling presentation. For the hoopoe, despite its small size, was the means of guiding a great kingdom, demonstrating that truth manifests itself even through the simplest of creatures, and that God chooses whomever He wills to carry His message and reveal His signs.

**1.34 *The staff in the Qur'an: From inanimate object to 'the serpent in motion' – a symbol of the living divine message and its transformative power***

introduction:

The story of Moses (peace be upon him) and his staff in the Holy Quran is one of the most evocative and symbolic narratives, transcending the boundaries of historical account to delve into the profound meanings and transformative power of the divine message. In verses 19-21 of Surah Ta-Ha, this staff appears not merely as a physical tool, but as a symbol of the divine message itself and the challenges inherent in understanding and implementing it. Here, through the methodology of "Quranic linguistic jurisprudence," we uncover the dimensions of this symbolism and how the "staff" transforms from an inanimate object into a "serpent that moves," thus embodying the vitality and active power of truth. It is important to emphasize that the "serpent" and "serpent" here do not refer to the animal itself, but rather are symbols of deeper meanings and spiritual and intellectual implications.

"He said, 'Throw it down, O Moses'": Delivering the message and confronting the truth

After Moses, peace be upon him, revealed the nature of his "staff" (which we assume to be the divine "scroll" or "spokesman" that presents challenges to understanding), the direct divine command came: "He said, 'Throw it down, O Moses.'" This "throwing down" transcends, in its symbolic significance, the mere act of dropping a physical object to the ground. It symbolizes several interconnected meanings:

- Presenting the message and making it public: This is the declaration of the divine message and its principles to the whole world, and presenting it as a clear argument against falsehood.
- Delving into the depths of the message and facing its difficulties: "Reciting" may also mean delving into the depths of divine meanings, and facing its intellectual and practical difficulties directly without hesitation or fear.

- An act that requires courage and confidence: It is an act that requires courage and confidence in God, and a willingness to face the consequences and challenges that may arise from this bold proposal in the complex reality.

"And behold, it was a snake, moving swiftly": The vitality of truth and its transformative power

When Moses responded to the divine command, "So he threw it down," the surprise, or divine manifestation, was: "And behold, it was a snake, moving swiftly." This transformation, which our esoteric approach rejects interpreting as a purely physical change, acquires rich symbolic dimensions. For the "snake" here does not represent an animal being so much as it symbolizes:

- The vital force inherent in the divine message: It is the profound meanings which, when contemplated and "cast" into the arena of thought and reality, "revive" dead hearts, awaken dormant consciences, and drive action and change.
- The "inner" (internal or hidden) meanings: As the interpretation of "shaking like a demon" indicated, it may also symbolize the "inner" (internal or hidden) meanings that initially seemed confusing or disturbing to Moses when confronted with them, but in reality they possess great power and influence.
- "Striving": Movement and dynamism: Describing it as "striving" emphasizes this movement and dynamism. The divine message is not a static text or a collection of purely theoretical ideas, but rather an active, living, and influential force that strives within souls and minds, interacts with reality, and aims to bring about radical change in the lives of individuals and society.
- The Power of Truth in the Face of Tyranny: In a political and social context, this "slithering serpent" represents the power of truth when it is boldly presented and asserted in the face of tyrannical regimes and their false foundations. It is the power of the divine word and the true principle, capable of refuting the arguments of tyrants and exposing the falsehood of their sorcery and deception, as will later be demonstrated in Moses' confrontation with Pharaoh and his magicians.

"He said, 'Take it and do not fear; We will restore it to its former state'": empowerment and control over the power of truth.

The second divine command, "He said, 'Take it and do not fear,'" comes as a directive to Moses to face this vital force emanating from the message, or these profound meanings that may seem confusing at first, with steadfastness, courage, and mastery.

- Fear of the message's magnitude: This fear might be natural in the face of the message's grandeur, or stem from awe at the difficulty of fully comprehending it, or even apprehension about its powerful impact and the challenges of implementing it in a complex reality. But divine reassurance comes to dispel this fear and grant Moses confidence and certainty that this power is indeed from God.
- "We will restore it to its former state": This promise carries reassurance and empowerment. The "former state" of the staff/leaf may refer to its state as a written text before its vitality and latent power are revealed through "casting" and contemplation. Or perhaps it means that Moses, after overcoming his initial fear and deeply understanding this power, will possess the ability to control this "slithering serpent"—that is, the manifested power of truth—and direct it to be an instrument of construction and guidance, not merely a confusing or frightening force. This indicates that intellectual challenges can be overcome, and difficult meanings can be grasped and employed positively. In a social context, this means that the power of truth, though initially shocking or destabilizing to systems of falsehood, can be utilized to build a society of justice, freedom, and righteousness.

conclusion:

These verses brilliantly depict how the divine text, when "presented" (exposed and confronted) and pondered deeply, reveals its inherent vitality and immense power, symbolized by the "slithering serpent." They also show how engaging with this power requires courage, certainty, and trust in God. For God Almighty grants strength and empowerment to those who sincerely strive to understand and act upon His message, not only on an individual level but also in the broader arena of the struggle between truth and

falsehood, demonstrating that truth, though it may initially appear perplexing or frightening, is the only force capable of bringing about change and establishing justice.

***1.35 "The Beast" in the Quran: The creeping nature of worldly life and the erosion of "the staff" – A reading of the symbolism of hidden corruption and lessons learned***

introduction:

The word "dabbah" (creature) appears frequently in the Holy Quran, often interpreted literally as "an animal that walks on the earth." However, the methodology of "Quranic linguistic jurisprudence" invites us to move beyond this superficial understanding to deeper connotations linked to the root of the word "d-b-b," which signifies slow movement, creeping, and subtle penetration. From this perspective, "dabbah" in the Quran becomes a symbol that transcends the animal, encompassing all living things that move on the earth, perhaps even alluding to the subtle workings of worldly life in all its hidden details, the whispers of the soul, and even the hidden forces that corrupt and infiltrate. In the story of Solomon's death, peace be upon him, "dabbah" takes on an additional dimension, signifying the inevitability of fate and the erosion of the staff by earthly causes.

"The beast" as a symbol of all that crawls on the earth: the universality of creation and the significance of hidden movement

The Qur'anic use of the word "creature" suggests a broader scope than just the commonly understood animal, highlighting the Creator's power and the universality of His laws:

- Everything that moves on the earth: In verses such as, "And there is no creature on earth but that its provision is with Allah" (Hud 6), the word "creature" is used to encompass every living being that moves on the face of the earth, from the smallest insects to the largest creatures, including humankind itself. This highlights God's ability to care for all His creation and provide for them, no matter how small or subtle their movements.

- The connotation of slow movement and penetration: The root "dbb" refers to slow, penetrating movement. This meaning gives the "beast" a symbolic dimension that refers to beings that move stealthily, or influences that creep in slowly without being directly noticed at first, and then make a great impact.

"The Beast of the Earth" in the story of Solomon: Hidden corruption and the erosion of the "staff"

The "creature of the earth" in the story of the death of Solomon, peace be upon him (Saba: 14) forms a focal point for deeper contemplation, as it presents a contemporary reading of the verse away from traditional interpretations: "Then when We decreed death for him, nothing showed them his death except a creature of the earth eating his staff. And when he fell, the jinn realized that if they had known the unseen, they would not have remained in humiliating punishment."<sup>1</sup>

- The decree of death: ﴿Then when We decreed death for him﴾ does not mean "We caused him to die," but rather the issuance of the inevitable divine decree of his death and the approach of his appointed time. Death became a predetermined and inevitable fate.
- The word "staff" and its connotations: It's not necessarily just a physical cane. The root "n-s-a" carries the meaning of delay. Here, "staff" means "the tool, means, or condition that delays something" (in this case, death) and "temporarily makes one forget it." It encompasses everything that sustains life and physical health and delays death, such as: a cane for assistance, eyeglasses, dentures, the immune system, a healthy lifestyle, exercise, and even science and medical research that seeks to delay the effects of aging and disease.
- The "beast of the earth" as a symbol of pervasive corruption: not the termite itself, but rather "every earthly cause" (physical or biological) "that leads to the erosion and destruction of this foundation." This could be a chronic illness, a weakened immune system, advanced age affecting organ function, or an accident. These are the earthly causes that inevitably lead to death.

- "It eats away at his staff": This refers to the erosion of the foundations of life, meaning that these earthly means ("the beast") began to gradually weaken and degrade all the methods used to delay death and preserve Solomon's life and health. This can be broadened to include the "devourers of the age"—the hidden forces that corrupt societies from within, such as administrative corruption, destructive ideas, and negative influences.
- "When he fell": The final state is not "he fell to the ground," but the root "kh-r" (to be together, to see/to be settled) means "he remained in his usual state, settled in his condition and did not change for the better." That is, when Solomon continued in his deteriorating illness and was not cured despite all efforts, he remained in this state that immediately precedes death.
- The jinn as a symbol of experts: They are not necessarily supernatural beings, but rather symbolize the "hidden workforce of highly experienced and skilled people" harnessed to Solomon, such as the doctors and researchers who sought to cure him.
- "They remained in humiliating torment": The arduous effort was futile. Here, "humiliating torment" is not punishment, but rather "arduous and continuous effort that does not lead to the desired result" (healing). It is the exhaustion, sleeplessness, and exertion of maximum scientific and medical effort to no avail in the face of God's inevitable decree of death.

A new reading of the verse (Saba: 14):

"When we decreed that Solomon would inevitably die and his time was near, the expert working forces around him (the jinn/doctors/researchers) were not informed of the truth of his approaching death and the inevitability of his demise except by seeing the earthly causes (the beast of the earth) gradually eroding and weakening all means of preserving his health and delaying his death (his staff). When Solomon settled into his deteriorating illness and was not cured despite all efforts (he collapsed), only then did those expert working forces (the jinn) realize that if they truly knew the unseen (i.e., they knew the inevitability of death and the futility of their attempts), they would not have continued with this arduous and exhausting effort (the humiliating torment) which did not prevent God's decree."

Linking the new reading to (p. 34): The temptation of illness and "throwing the body"

“And We certainly tried Solomon and placed a body upon his throne; then he repented.” (Quran 38:34). This verse aligns with the new interpretation. “Placing a body upon the throne” does not refer to a demon sitting on it, but rather to Solomon reaching a stage of severe illness that confined him and deprived him of the ability to move and perform his royal duties. He became like a “body” lying upon his throne as a result of the trial of his illness. Then “he repented” could mean his return to God through patience and submission, the beginning of a temporary improvement, or even his delegation of affairs. This trial and this placement foreshadowed his eventual death.

"The Beast of the Day of Resurrection": The final warning verse and the manifestation of corruption

In the context of the verses about the Resurrection, the emergence of a "beast from the earth" is mentioned: {And when the word is fulfilled against them, We will bring forth for them a beast from the earth speaking to them, [saying] that the people were, of Our verses, not certain.}²(An-Naml: 82).

- The Beast of the End Times: A Manifestation of Latent Corruption: This "beast" is not merely a supernatural creature, but a symbol of the manifestation of corruption that has permeated the earth throughout history, reaching its peak in the end times. It is the inevitable "result" of the corruption that has eaten away at the hearts of people and their societies, surfacing as undeniable proof.
- “She speaks to them”: Unveiling the truth and dispelling confusion: “She speaks to them” here is not necessarily a verbal dialogue, but rather a revelation of the truth and a manifestation of the proofs that show that the people did not believe in God’s signs. It is the moment when all the causes of corruption, manifestations of deviation, and false ideas become clear and cannot be concealed.
- The Significance of Disbelief in the Signs: The emergence of this "beast" is an inevitable consequence of people's disbelief in God's manifest and hidden signs in this worldly life. When they turn away from reflection and conviction, corruption

accumulates, ultimately bringing forth His "beast" to reveal the truth to them with shocking clarity.

conclusion:

The word "creature" in the Quran transcends its simple linguistic meaning to become a symbol with profound and multifaceted connotations. It refers to all that crawls on the earth, to the subtle corruption that slowly infiltrates souls and societies (as in the story of Solomon's creature), and warns of the shocking manifestations of this corruption in the end times (the creature of the Day of Judgment). This Quranic symbolism calls for constant vigilance, reflection on the apparent and hidden signs, and action to eradicate corruption at its roots before it worsens and unleashes its "creature," heralding destruction. It is a call to be aware of what is creeping around us and within us, before it is too late.

### ***1.36 The butterfly in the Quran: a symbol of fragility, dispersion, and aesthetic transformation***

introduction:

The butterfly is not explicitly mentioned by name in the Holy Quran, except in a metaphorical context that carries profound connotations related to its fragility, dispersal, and distinctive behavior on the Day of Resurrection. In Surah Al-Qari'ah, the state of people on that momentous day is described: {On the Day when mankind will be like scattered moths} (Al-Qari'ah: 4). This verse, through the lens of "Quranic linguistic jurisprudence," invites us to contemplate this profound rhetorical image, to understand not only the description of people's state on the Day of Resurrection, but also the inherent symbolism of the butterfly as a creature, and what it signifies in terms of transformations, fragility, and aesthetic implications beyond its direct Quranic context.

The butterfly in the Quran: a symbol of dispersion and humiliation on the Day of Judgment

The only mention of the butterfly in the Quran comes to describe the state of people on the Day of Resurrection, a description that carries strong implications:

- On the Day when mankind will be like scattered moths (Al-Qari'ah: 4):
  - The word “mosquito” here refers to a specific type of moth that flies around the fire at night and falls into it, or moths that spread out in large numbers and fly in every direction without guidance.
  - Dispersed: That which is scattered, dispersed, and flying without order or direction, like dust or scattered particles.
  - The symbolism of fragility and vulnerability: Comparing people to moths highlights their weakness, fragility, and vulnerability in the face of the horrors of the Day of Judgment. Just as moths are weak and unable to withstand wind or fire, so too will people on that day be powerless and helpless, floundering and scattering in sheer terror.
  - The symbolism of dispersion and loss: The scattered moths suggest confusion, bewilderment, and a loss of direction. Whereas people in this world moved according to goals and interests, on that day they will be without purpose or direction, flying here and there like dust particles.
  - The vast number and widespread nature of the moths: This metaphor refers to the multitude of people who will be gathered on that day, scattered in every direction.

The butterfly outside the Quranic context: a symbol of transformation, beauty, and vulnerability

Although the Quranic context of the butterfly is negative (associated with horror and weakness), the butterfly in reality and in general culture carries other connotations that can be drawn upon in a deeper context for contemplating God's creation:

- The symbol of metamorphosis: The butterfly undergoes a remarkable life cycle from egg to caterpillar, then pupa, and finally a fully formed butterfly. This transformation signifies radical change and renewal. It can inspire humans to reflect on their capacity

for change and spiritual growth, transcending their primitive stages to become more beautiful and perfect.

- A symbol of beauty and allure: Butterflies are known for their vibrant colors and exquisite wing patterns, making them a symbol of beauty, delicacy, and charm. This beauty is a testament to God's wondrous creation, inviting us to contemplate the manifestations of divine artistry, even in the smallest of creatures.
- A symbol of fragility and brevity: Despite its beauty, the butterfly is a fragile creature with a relatively short lifespan. This reminds us of the transient nature of this worldly life, and that outward beauty and strength can conceal fragility and weakness. It is an invitation to reflect on the fleeting nature of blessings and the inevitability of death.
- Cooperation with nature: Butterflies contribute to the pollination of flowers, highlighting their vital role in the ecosystem. This points to the harmony and cooperation among creatures in the universe, with each organism playing its part in an integrated system.

conclusion:

The mention of the butterfly in the Quran, even within a context describing the horrors of the Day of Judgment and the weakness of humankind, presents a profound rhetorical image that transcends mere simile. It serves as a reminder of human fragility and the limitations of our power before God's will, and of the necessity of preparing for that Day. Simultaneously, we can draw from the butterfly, as a living creature, other connotations related to transformation, beauty, vulnerability, and the cycle of life. The Quran, with its miraculous nature, constantly calls for reflection upon God's laws governing His creation and the destiny of humankind, guiding us towards certainty and righteous deeds.

**1.37 *The dinosaur in the Quran: The absence of the name and the presence of the meaning – from the creeping of the earth to the tales of legends***

introduction:

The name "dinosaur" is not explicitly mentioned in the Holy Quran, which is understandable given that this is a relatively recent scientific term stemming from later discoveries.

However, the absence of the name does not imply the absence of meaning or allusion. The Holy Quran, a book of guidance and miracles, addresses humanity in every time and place, offering general indications that enable future generations to explore God's signs in the universe. Through the methodology of "Quranic linguistic jurisprudence," we can understand the reasons behind the omission of dinosaurs by name, how the general Quranic verses encompass their existence within a broader context of the magnificence of creation and God's laws, and how these enormous creatures may have left an impression on the human imagination, transforming into legendary tales.

The Quran: A book of guidance, not a detailed scientific book.

The primary purpose of the Holy Quran is to guide people to worship God alone and to provide laws that regulate their lives and improve their circumstances. Its purpose is not to be a comprehensive scientific or historical book that details every creature or event.

- The focus is on the spiritual and moral message: The Quran emphasizes the spiritual and moral development of humanity, the relationship between the Creator and creation, and the fundamental principles of faith and righteous deeds. Mentioning scientific or historical details for every being or event does not necessarily add to this central message.
- Addressing the contemporary mind: The Holy Quran was revealed to the Prophet Muhammad (peace be upon him) in an Arab environment that had no knowledge of or understanding of dinosaurs. Mentioning them by name or detail would not have been comprehensible or directly beneficial to them in the context of divine guidance.

Therefore, the Quran addresses people in a way they can comprehend and understand, so that its impact is deeper.

#### Generalities in creation: verses that encompass everything not mentioned

The Holy Quran speaks of God's creation in general terms, mentioning some creatures as examples and signs of His power. There are general verses that can include dinosaurs and other creatures unknown at the time of the Quran's revelation.

- “And He creates what you do not know” (An-Nahl 16:8): This comprehensive verse clearly indicates that God’s knowledge is far greater than human knowledge. Just as God created horses, mules, and donkeys for people to ride, He also created other creatures unknown to humankind at the time of the Quran’s revelation, and even in later eras. Dinosaurs, with their vast and ancient existence, fall within this realm of “what you do not know,” which points to the perfection of God’s knowledge and the magnificence of His creation, which transcends the limits of our temporal and spatial understanding.
- The word “creature” includes everything that crawls on the earth: God Almighty says: “And there is no creature on earth nor bird that flies with its wings except that they are communities like you. We have not neglected anything in the Book. Then to their Lord they will be gathered.”<sup>1</sup>(Al-An'am: 38). The word "creature" encompasses all that crawls on the earth, and dinosaurs were undoubtedly enormous creatures that roamed the earth in bygone eras. This verse emphasizes that every creature, regardless of its type, size, or time of existence, is a "community" that will be held accountable and brought before its Lord, thus reinforcing the universality of creation and the precision of divine design.
- The passage of time and the law of decay: The Quran alludes to stages in the creation of the heavens and the earth without specifying them precisely. The existence of dinosaurs opens a horizon for contemplating the stages of the earth's creation and the evolution of life upon it before the advent of humankind. Their extinction also falls under God's law of decay and change: "Everything upon it will perish, and there will remain the Face of your Lord, Owner of Majesty and Honor" (Ar-Rahman 26-27).

This reinforces the idea that all powers, however great, will perish, and that only God is eternal.

- "Crawling" as a symbol of primitive life: The connotation of "crawling," which refers to slow movement and penetration, may also symbolize the primitive and deep stages of life on Earth, where huge creatures crept and spread before giving way to other creatures.
- "The Creation of the Heavens and the Earth": An indication of the great stages of creation: The Holy Quran mentions the creation of the heavens and the earth in many verses, without specifying each stage precisely. This could include the age of the dinosaurs: "Have they not looked at the sky above them, how We constructed it and adorned it, and how there are no rifts in it? And the earth - We spread it out and placed therein firmly set mountains and caused to grow..."<sup>2</sup>In it are every kind of delightful pair.<sup>3</sup>(Q: 6-7). These verses invite reflection on the magnificence of the creation of the Earth, which has passed through various stages, witnessing the emergence of diverse creatures and ecosystems, including dinosaurs. This reinforces the idea that the universe contains wonders and laws that surpass our limited understanding.

#### Dinosaurs in the human imagination: From ancient reality to mythical tales

Despite the lack of ancient scientific knowledge about dinosaurs, it is very likely that these creatures left an impression on the human imagination, eventually translating into mythical tales of huge and strange creatures.

- Global myths about giant creatures: Myths and folklore around the world abound with stories of gigantic creatures resembling dinosaurs in some ways, such as dragons with their enormous size and scaly skin, and giant sea and land monsters. These myths may be indirectly inspired by dinosaur remains (such as fossilized bones) that have been discovered throughout history and interpreted in supernatural ways.
- Interpreting dinosaur remains as "myths": Before the development of paleontology, humans found enormous fossilized bones and strange fossils. They often interpreted these discoveries by attributing them to giants, gods, or other mythical creatures,

which enriched oral and written tales. This indicates humans' tendency to create myths to explain inexplicable phenomena.

Summary:

Muslims believe that God is the creator of everything, including dinosaurs, even though the Quran does not mention them by name. This lack of explicit mention does not negate their existence; rather, it aligns with the nature of the Quran as a book of guidance that focuses on what is essential for faith and righteous deeds, leaving the realms of scientific discovery to human intellect and research, while containing general verses that can encompass them. The discovery of dinosaurs and other ancient creatures is itself a sign from God, pointing to the magnificence and diversity of His creation, and inviting humanity to reflect on the wonders of God's workmanship and the all-encompassing nature of His power and knowledge. Furthermore, the connection between dinosaurs and mythological tales demonstrates how reality, even if ancient, can inspire the human imagination and become part of cultural heritage.

### ***1.38 Germs and microorganisms in the Quran: a symbol of "hidden corruption" and the infiltration of falsehood***

introduction:

The Holy Quran does not mention "germs," "bacteria," or "viruses" by their modern scientific names, but it speaks of disease, corruption, harm, and affliction in various contexts. Through the lens of "Quranic linguistic jurisprudence," we can glean symbolic meanings from these concepts regarding invisible entities that influence human existence, and how they represent "hidden corruption" that infiltrates individuals and societies, permeating them to cause destruction and calamity. These entities, despite their small size and invisibility to the naked eye, embody the powerful influence of the unseen, and serve as a sign that the deepest challenges can originate from an unexpected source.

Hidden corruption: from body to soul and society

The Holy Quran describes various forms of corruption and harm, indicating that some may be subtle and indirect. In this context, the concept of germs and microorganisms can be linked to:

- Physical illness: This is the physical cause of many diseases and epidemics that afflict and weaken the body, and may even cause death. This highlights the fact that human vulnerability can originate from the smallest and most insignificant of creatures.
- Spiritual and moral corruption: Just as germs work in secret and infiltrate the body to cause corruption, they can be symbolically linked to spiritual and moral afflictions that creep into hearts and minds. These include hypocrisy, deceit, envy, hatred, backbiting, and lying, which corrupt the soul and erode society from within, often unseen at first, until they fester and cause widespread destruction.
- Destructive ideas and flawed approaches: Some ideas that corrupt minds and approaches that undermine values can be likened to germs. They spread stealthily, infiltrating the collective consciousness and causing intellectual and social ills, leading to weakness and fragility in the spiritual purity of societies.

The verse "What is unseen": On God's power and human weakness

The existence and immense influence of these invisible beings is a great miracle on several levels:

- The greatness of divine creation: God Almighty's power is manifested in the smallest details. His creation of these microscopic creatures and their great impact is evidence of the perfection of His power and knowledge, which nothing can encompass.
- Human weakness and humility: It reminds us of our vulnerability before these unseen creatures, which could be the cause of our destruction. This reinforces the principle of humility and discourages arrogance based on apparent strength or knowledge.
- An invitation to research and contemplation: The existence of these beings that cannot be seen with the naked eye invites man to delve deeper into research and

contemplation of God's kingdom, and to use reason and tools to uncover hidden truths.

Warning against complacency regarding "hidden corruption".

One of the signs of germs and microorganisms is that they require meticulous hygiene and sterilization to combat. This can be interpreted as:

- Spiritual and intellectual purification: The continuous cleansing of the soul from the "germs" of sins and desires, and from the "viruses" of doubts and destructive thoughts. Neglecting this purification leads to the worsening of spiritual "illness".
- Community care: The need to protect society from the spread of the "germs" of moral and social corruption, through awareness, education, enjoining good and forbidding evil, and strengthening values.
- The responsibility to protect one's innate nature: Just as germs attack a healthy body, corrupt thoughts attack sound human nature. This places a great responsibility on individuals to protect their innate nature and minds from contamination.

conclusion:

While germs and microorganisms are not explicitly named in the Quran, their symbolic significance can be deeply gleaned from its verses that speak of disease and hidden corruption. They embody a powerful sign of God's power in His smallest creations, reminding humanity of its weakness and urging constant vigilance against "hidden corruption," whether physical, spiritual, intellectual, or social. The Quran teaches us that challenges can arise from unseen sources, and that protection requires insight and perpetual purity, both outwardly and inwardly.

**1.39 *And [He created] horses, mules, and donkeys for you to ride and as adornment: Stages of creativity in the Quran, not merely animals for riding.***

***A reading of the theory of innovation and creation***

**introduction:**

Did the Quran, in Surah An-Nahl, call upon us to ride horses, mules, and donkeys for adornment? Is this the understanding befitting a book that addresses the intellect, invites reflection, and speaks of "the creation of what we do not know"? A literal interpretation of verse 8 seems strange, limited, and often even contrary to reality. What, then, is the wisdom in mentioning these three "animals" specifically, and linking "riding" them to adornment and new creation? The "jurisprudence of the Quranic language," with its methodology of exploring the structural meanings of words beyond mere titles and materialism, offers us a remarkable reading of this verse, revealing that it outlines a roadmap and a precise methodology for the stages of creativity, innovation, and intellectual creation.

**1. Going beyond literal understanding: Names, not titles:**

Before delving into the meaning, it must be emphasized that the names in the Quran—"bees, ants, dogs, horses, mules, donkeys..."—are not merely titles for known creatures, but rather "names" that carry attributes and connotations applicable to both the physical and the abstract, to humans, animals, inanimate objects, and even thought. Based on this principle, we will explore the functional significance of these "creatures" within the context of the verse's teachings.

**2. "To ride them": Activation and installation, not riding:**

The word "riding" in the Quran, derived from the root "r-k-b," is not limited to physical mounts, but rather signifies "assembling, activating, and defining how to benefit from a vision or idea." The phrase "that you may ride it" means "so that you may assemble it, activate it, and benefit from it." It is an invitation to activate these three stages to achieve beauty and creation.

**3. "The horse" "Kh L L": The stage of preparation, imagination, and penetration:**

- **The root:** "خ ل ل" It doesn't just mean horse, but is associated with "disruption," "disintegration," "the uncle," "what is imagined," "the friend," "one through whom ideas are passed," "seclusion," and "penetration." It refers to **"The stage of penetration and infiltration into the problem or topic, unleashing the imagination, gathering initial information, and dismantling the old."**
- **The first stage of creativity:** This is precisely the "Preparation" phase in the creative process, where the creator immerses himself in the problem, gathers information, freely explores ideas, and the imagination begins to "penetrate".

#### 4. "Mules" "B G L": The incubation stage and the vague concept:

- **The root:** "ب غ ل" It's not just a sterile hybrid animal. The opposite of "laghb" (confusion and lack of clarity) may be "laghb." It may also be related to "ghull" (restraint) or "boiling." "Baghl" could mean **"Feeding "B" to an idea that is still vague, shackled, or incomplete "gl"**.
- **The second stage of creativity:** This is the "incubation" stage, where the idea ferments in the subconscious mind, appearing vague and ill-defined, "shackled." An observer might think the creator has stopped, but the mind is secretly working to process and connect it. It is a hybrid idea that needs nurturing to grow.

#### 5. "Donkeys" "H M R": The stage of enlightenment and mature thought:

- **The root:** "ح م ر" Not just the well-known animal. "H=Life/Facts, M=Containment, R=Vision/Change." "Red" means **"The facts that changed the content and brought out a new vision"** It is the moment when the idea is complete and mature.
- **The third stage of creativity:** This is the "Illumination" stage, the moment when the mature idea emerges, and the new vision becomes clear: "I found it!" This "voice," "new opinion or idea," may seem "unfamiliar" at first to those around it, "Indeed, the most disagreeable of voices is the voice of donkeys," because it is unfamiliar and contrary to the norm, but it carries within it "books," "new sciences and knowledge that can be traveled and spread," as in the example: "The donkey carries books."

#### 6. "And the decoration": The stage of implementation and beautiful verification:

"For you to ride and as adornment": After the "assembly" and activation of these three stages—horses, mules, and donkeys—comes the result: "adornment." Adornment is not

merely outward appearance, but rather...**"A perfect, useful, attractive, and goal-achieving result."**It is the "Execution/Verification" stage where the mature idea is transformed into a tangible product, solution, or work that enhances the life of its owner and society.

**7. ﴿And He creates what you do not know﴾: The open horizon of creativity:**

This verse concludes the methodology by opening wide the door to continuous creativity. By following these four stages—"the training of horses, mules, and donkeys to achieve adornment"—humankind can participate in the divine process of creation with His permission, creating and innovating what was previously unknown, in a journey of unending evolution.

**conclusion:**

The verse about "horses, mules, and donkeys" in Surah An-Nahl, from the perspective of "Quranic linguistic jurisprudence," transforms from a verse that seems limited to its time and place into**A comprehensive theory and timeless practical approach to creativity, innovation, and creation.**It is a divine call to combine the stages of imagination (horses), nurturing (mules), and enlightenment (donkeys) to reach the pinnacle of beauty and innovation, and to contribute to the creation of what we do not know. It is a tribute to the creative mind and proof that the Quran is not merely a book of rituals and rulings, but also a book of knowledge and a way of life that encourages creativity and continuous development.

***1.40 Solomon's Ant: A cry of awareness in the valley of toil before the great powers***

***"A social and intellectual reading"***

**introduction:**

The story of Solomon's ant (Surah An-Naml: 18-19) is a Quranic gem that illuminates the paths of contemplation. Is it merely a tale of an insect's intelligence and a prophet's understanding of its language? Or is it, as the "Quranic linguistic jurisprudence" reveals with its profound implications, a mirror reflecting a recurring social and economic reality, carrying a warning and a powerful lesson for small communities in the face of great powers? Moving beyond a literal understanding, which may seem closer to superstition and contradict

established norms, opens the door to a symbolic reading that sees in "the ant," "the valley," and "Solomon" symbols of deeper truths.

**1. "Ants" and "their valley": a symbol of hard work and productive gathering:**

According to the methodology of "Quranic linguistic jurisprudence," the word "ant (نمل)" is not limited to the insect itself, but its structure points to the "formation (ن)" that fills the space with its spread and gathering. Here, "ant" symbolizes hardworking and productive human communities that fill their "valley" (their field of work and endeavor) with their tireless activity. And the "ant" is the voice of proactive individual consciousness within this community, recognizing danger and alerting its people.

**2. "Solomon and his soldiers": A symbol of organized power and its challenges:**

Solomon and his soldiers represent **The Organized Great Power** "A state, a system, technology..." that moves forcefully to achieve its goals. This power, despite its supposed wisdom (Solomon), may **"Crush"** **"Do not let them crush you"** "Small gatherings are on their way **Unintentionally or unknowingly**" "And they do not perceive" (Quran 2:20), due to its size, speed, or lack of attention to minute details.

**3. "Enter your dwellings": A call for protection and fortification:**

The ant's call is a call to action for the working class. **To return to its safe foundations and rules, "your homes," and to take shelter.** The danger lies in a powerful force that may not intend harm, but whose actions could be destructive. This is a call for caution, preparedness, and internal organization.

**4. Solomon's smile: Appreciating awareness and the responsibility of power:**

The wise prophet's smile was not mockery, but **Appreciation and admiration for the "ant's" awareness and diligence** This indicates that true power must be coupled with attention, compassion, and appreciation, even for the smallest components of society.

**5. Notes and multiple levels:**

As we always emphasize, the Quran has multiple levels of understanding. This symbolic, social reading does not necessarily negate the existence of a historical narrative, but it offers a deeper dimension that is more relevant to our reality. Most importantly, **logical consistency of context** Within this level of understanding, and realizing that reaching deeper meaning also depends on **The recipient's insight and God's guidance.**

**conclusion:**

From this perspective, the story of Solomon's ant becomes a timeless lesson in the importance of awareness and early warning within small communities, the necessity of fortifying oneself and preparing to face major transformations, and the responsibility of powerful nations to be mindful of their consequences and avoid unintentionally crushing the weaker. It is a call to every conscious "ant" among us, and to every responsible "Solomon" within us.

**1.41 *Solomon's ant and "The Logic of the Birds": Confronting lies and the challenge of contemplating the verses "The Shake"***  
***"An intellectual and methodological reading using the approach of rational contemplation."***

**introduction:**

How can we understand the story of an ant that speaks, organizes, and warns an entire army in the Holy Quran? Do we accept it as a supernatural miracle that defies logic? Or is there a deeper understanding that requires us to activate the "logic of birds" – that is, the methodology of mental contemplation – to uncover the symbolic message behind the apparent meaning of the text, which may seem "shaky" or undisciplined at first glance? This approach presents an alternative vision that sees in the story an intellectual struggle about contemplation and confronting lies and intellectual gossip.

**1. "Ants" and "the female ant": a symbol of intellectual gossip and resistance to reflection:**

Beyond the insect, "ants" may be linguistically and symbolically associated with "gossip" and spreading malicious rumors. In this context, "ants" represent...**Individuals or groups that spread lies, suspicions, and false rumors** Against the call for truth and reflection "represented by Solomon." And "the ant" is **The voice that urges them to cling to their false ideas** And resisting the call to reflection.

**2. "Go into your dwellings": Adherence to false beliefs:**

The order to enter "dwellings" does not mean physical houses, but rather it is an invitation to these "gossips". **To cling to their deeply held ideas and beliefs, their "intellectual**

**dwelling**s" And not to move from it towards the spaciousness of contemplation and reflection that Solomon calls for.

3. "Lest Solomon and his soldiers crush you": The fear of revealing the truth.

The warning against the "destruction" of Solomon and his soldiers is not a physical destruction, but rather the fear that Solomon's call and his logic based on contemplation, his "soldiers" as tools for understanding and spreading, will "destruct and expose the falsehood of their beliefs and lies, while they prefer to remain in their ignorance and not feel the pain of facing the truth ﴿And they do not perceive﴾ "themselves or the extent of the error of their position."

**4. "The Logic of Birds": A Methodology for Deciphering the Verses of "The Shake":**

This story, seemingly illogical—"talking ants"—is an example of verses that may appear "uncontrolled" or "superstitious" and require "the logic of birds" to understand. "The logic of birds" here is... **"A methodology of intellectual and logical contemplation that makes the verses straightforward, reveals their hidden meanings, and removes any suspicion of superstition from them."** It is the science that enables us to understand the deep symbolic messages in the Qur'an.

**5. Notes and multiple levels:**

As we always emphasize, the Quran has multiple levels of understanding. This symbolic, intellectual reading does not necessarily negate the existence of a historical narrative, but it offers a deeper dimension, one more closely linked to the challenges of understanding, reflecting upon, and confronting skepticism about the Quran. Most importantly, **logical consistency of context** Within this level of understanding, and realizing that reaching deeper meaning also depends on **The recipient's insight and God's guidance** It is important to note that linking "ants" to gossip is based on a common connotation and not necessarily on a precise structural analysis of the root "N M L" according to all the methods of linguistic jurisprudence.

**conclusion:**

From this perspective, the story of Solomon's ant becomes a powerful call to engage reason and contemplation—the "logic of birds"—in understanding the Holy Quran, and not to be satisfied with the apparent meaning, which may seem illogical. It is a warning against

clinging to false ideas and rigid traditions—the "ant's dwelling"—out of fear of confronting the truth revealed through contemplation. It affirms that the Quran is a logical and wise book, and that what appears in it as "shaky" or mythical is in reality an invitation to deeper thinking and the use of the correct tools to understand God's will.

### ***1.42 The animal as a symbol of challenge and miracle: transcending the supernatural to the underlying laws***

introduction:

The Quranic stories in which animals appear as "signs of challenge and miracle" have long been viewed as "miracles" that alter God's universal laws. Stories such as the she-camel of Salih, Moses' staff that turned into a serpent, and Abraham's revival of the birds have often been interpreted as physical miracles that defy the laws of nature. However, according to the methodology of "Quranic linguistic jurisprudence," which emphasizes that God's laws are immutable, it becomes clear that these "signs" are not violations of these laws, but rather manifestations of deeper laws that we may not perceive with our outward appearance. They are, in fact, a transformation of the apparent meaning into an inner meaning intended by God, addressing the intellect and the spirit, not merely physical wonder. These animals, therefore, were not simply instruments of sensory miracles, but rather symbols and signs of the power of truth manifested in God's hidden laws, and a challenge to the forces of falsehood that believe they control the laws of existence.

Saleh's she-camel: A symbol of sustainable economics and a challenge to hegemony

The she-camel of Salih is mentioned in the Quran as a "sign" and a test for the people of Thamud: "This is the she-camel of Allah, a sign for you. So leave her to graze in Allah's land and do not harm her, lest you be seized by a painful punishment" (Hud 64). Traditional interpretation focuses on her emerging from a rock as a physical miracle. However, deeper reflection points to a broader meaning:

- The camel as a symbol of a just economic system: Here, the camel may symbolize a sustainable and equitable economic system based on the distribution of resources (water and pasture) among all members of society, without monopoly or exclusion.

"Leave them to graze in God's land" means allowing the shared natural resource to be available to everyone, without it being controlled by a particular group or class.

- "Drinking on one day and on another known day": The division of water between the she-camel and the people (in other verses) points to a just law for the distribution of wealth, where the powerful do not monopolize all resources, but there is a share for the weak (represented by the she-camel).
- "The Slaughter of the Camel": A Challenge to Economic Injustice: Slaughtering the camel was not merely the killing of an animal, but a rejection and challenge to this unjust system, and an attempt to reassert the dominance of the arrogant class over resources. It was an exposure of economic and social corruption.
- The she-camel as a "sign": The sign was not in her physical emergence from the rock as much as it was in her ability to live according to this just system, and her defiance of the system of injustice that the people were subject to.

The staff and the serpent: a symbol of the living divine message and the power of truth.

In the story of Moses, the staff transforms into a "slithering serpent" (Ta-Ha: 20-21).

Traditional interpretation sees this as a magical, physical transformation. However, our esoteric understanding affirms that the staff is not merely a tool, and the "slithering serpent" is not simply an animal.

- The staff as a symbol of the divine message/leaf: The staff here is the divine message that was revealed to Moses, or the leaf that carries the truth.
- "Throwing": Presenting the truth and confronting falsehood: Moses' command to "throw" it is not merely a physical act of throwing, but rather a bold presentation of this message (the truth) in the arena of conflict with falsehood, and a confrontation of the challenges it entails.
- "The Walking Serpent": The Power of Manifested Truth: The transformation into a "walking serpent" is not a physical monstrosity, but rather a manifestation of the vital power inherent in the divine message. The message is not a static text, but a living, active force that "walks" within souls and minds, bringing about a radical

transformation in reality. This vital power is what nullifies the allure and falsehood of deception.

- “Take it and do not be afraid”: Trust in the truth: Moses’ command to take it and not be afraid of it is an invitation to trust in this power (the truth), to confront the initial fear of its depth or challenges, and to be able to employ it in establishing justice.

#### The Resurrection of the Birds for Abraham: Activating the Inner Understanding of Resurrection and the Implications of "Life"

In the story of Abraham (peace be upon him) and his question about how the dead are brought back to life (Al-Baqarah: 260), he is instructed to take four birds, cut them into pieces, place a portion of each on a mountain, and then call them to come to him. This verse has been interpreted as a physical resurrection of the birds after they have been cut into pieces. However, deeper reflection reveals other meanings:

- The bird as a symbol of scattered meanings: “The bird” here may symbolize scattered meanings, scattered concepts, or fragmented facts that are scattered in people’s minds or in texts.
- “Cutting them up” and “placing a part on each mountain”: This process symbolizes the dismantling of these fragmented meanings and their distribution across the “mountains” of human understanding or different fields of reality, and their repositioning to be understood more deeply.
- "Then call them, and they will come to you in haste": This is the moment of "revival." Not a physical revival of the birds, but a revival of the inherent meaning within these scattered pieces of knowledge, connecting them to form an integrated system of understanding and awareness. When understanding is complete, the meanings "come" to him in their entirety "in haste" (quickly and spontaneously), and he realizes how God revives the dead, that is, how He restores life and vitality to scattered concepts, and how He connects causes to their effects according to precise laws.
- Resurrection as a "revival of meaning": The story teaches us that the resurrection of the dead in the afterlife is not merely the restoration of life to bodies, but rather the

restoration of life and effectiveness to all the actions and meanings that a person performed in his earthly life, so that he may be held accountable for them.

conclusion:

The animals in the stories of challenge and Quranic miracles are not merely instruments of physical "miracles" that contradict God's laws. Rather, they are eloquent symbols pointing to God's hidden laws and presenting a profound challenge to minds and souls. The she-camel teaches us about economic justice and exposes tyranny, the "slithering serpent" embodies the power of living truth that refutes falsehood, and the "brought-up bird" shows us how to revive meanings and achieve complete understanding. These verses elevate the importance of contemplation and indicate that God's greatness is manifested in the perfection of His laws, and that the "miracle" lies in God's ability to reveal profound and hidden truths through seemingly simple phenomena, shaking the convictions of the oppressors and strengthening the hearts of the believers.

### ***1.43 Animals in the Quran: The return of the being to its cosmic meaning***

In concluding this blessed series, after embarking together on a journey of contemplation that highlighted the importance of "deciphering the Quran" and "our individual responsibility for understanding it," we hope we have shed light on some of the symbolic and spiritual dimensions of the animal concepts mentioned in the Holy Quran. This has been an attempt to move beyond the literal meanings and delve into the deeper implications that open broader horizons for understanding and reflection, making the Holy Quran a living discourse that engages with our reality and challenges.

This contemplative journey has shown us that every creature God created, and every parable He set forth in His Book, contains within it rich lessons and insights, not limited to a specific time or place. Rather, their wisdom is revealed in every era to every sincere and

devoted observer. Through the wisdom of the parables, not merely the literal comparison, we have been assured that the Quranic parables, even those using animals, are not meant to belittle or insult, but are miraculous rhetorical tools for embodying profound moral and behavioral states, inviting us to reflect, heed warnings, and strive for spiritual growth.

We have contemplated how "ants" can symbolize the challenges, obsessions, and negative thoughts that may invade hearts, and how "the cow"—as revealed to us through analyzing its root "baqara" using the methodology of "Quranic linguistic jurisprudence"—represents stagnant ideas and beliefs that need metaphorical "slaughter" (i.e., a deep critical and analytical "baqr") for the soul to be liberated and evolve. **(For those who wish to delve deeper into the methodology of deconstructing words and extracting their meanings, especially regarding the verb "baqara" and its structural implications, they can refer to our book "The Jurisprudence of the Qur'anic Language: A New Approach to Understanding the Text and the Manuscript," where this is detailed in several applied studies.)**

In the story of the elephant, we see the magnitude of the challenge posed by outdated ideas and ignorance, and how the birds of Ababil symbolize the power of contemplation and knowledge that refutes falsehood. The horses, mules, and donkeys teach us a profound lesson in choice and responsibility: between creativity and progress (the horses), between hindering ideas (the mules), and between ignorance and blind imitation (the donkeys). And in the story of the mosquito, we find evidence of the precision of God's creation and that the Quranic meanings are profound, open to balanced contemplation that does not transgress the established principles of the text and language, but rather draws upon them to establish the foundations of understanding.

The ultimate goal of this reflection, and of this series, is not merely to search for new or unusual meanings, but rather to engage the heart and mind in understanding God's eternal message and to make the Quran more vibrant and impactful in our daily lives. It is an invitation to deepen our understanding of its meanings, an encouragement of constructive critical thinking, and a call to reform ourselves and our societies based on its guidance.

The Book of God remains an inexhaustible source of guidance, and the more we delve into it with authentic tools of understanding and conscious methodologies, the more its verses reveal to us new treasures of wisdom, guidance, and light. The task of the researcher and

the one who reflects upon it remains to combine authenticity with modernity, and to adhere to the principles of correct understanding derived from the text itself and its internal logic, seeking God's pleasure and the benefit of His servants.

We ask God to accept this humble effort from us, to make it purely for His sake, and to open for us and for you the doors of understanding His Book and reflecting upon its verses. Praise be to God, first and last, for He is the Guide to the Straight Path.

## 2 A NEW INTERPRETIVE PERSPECTIVE ON THE VERSES ABOUT THE CREATION OF THE HEAVENS AND THE EARTH

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### 2.1 *The Quran is a book of "similar verses" - a key to new understanding*

The new interpretation presents a vision based on the premise that the Holy Quran is a book of "similar verses," as described by God Almighty. This description is the cornerstone for understanding verses that may appear obscure or illogical on the surface, including the verse about the creation of the heavens and the earth.

The meaning of "similar verses" is that the verses of the Qur'an have two aspects:

- **Meaning of appearance:** It is the superficial, direct meaning that may sometimes seem illogical or contrary to science, and may suggest falsehood to those who do not delve deeply into the text.
- **Inner meaning (Muthanna):** It is the true and profound meaning, which is only revealed through contemplation, research, and delving into the connotations of words, their linguistic roots, and their Qur'anic context.

This dual nature of the Quran, according to this view, is not a flaw, but rather a divine purpose to test humanity. It distinguishes those who strive to understand God's true intent

from those who are content with superficial readings and inherited interpretations without critical examination. Outward similarity is a trial, while reaching the inner meaning is guidance and a reward for those who reflect deeply.

## ***2.2 A critique of the traditional interpretation of the verse "seven heavens and of the earth, their like"***

Traditional interpretations of the verse in Surah At-Talaq address: **God is the One Who created seven heavens and of the earth, their like.** This is a fundamental criticism, as it is seen as lacking the required depth and relying on a literal interpretation that is not consistent with logic or science.

The ancient interpretations are based on the following principles:

- **Taking it literally:** "Seven heavens" is understood as seven physical and astronomical layers on top of each other, and "of the earth, the like of them" as seven similar earthly layers.
- **The problem of invisible evidence:** The new interpretation raises a logical question: How can something that humans have not seen and have not perceived with their senses (such as seven heavens and seven earths in this way) be the evidence that God presents at the end of the verse? **So that you may know that God is capable of all things and that God has encompassed all things in knowledge.** The evidence must be observable or perceived in order for science to verify it.
- **Lack of scientific logic:** These interpretations are described as "illogical, unscientific, and unnatural," and as being the product of an era in which the scientific and linguistic tools for reflection were not as readily available as they are today.

Therefore, this argument argues that adhering to the literal meaning of the verse leads to an illogical result and deprives the verse of its primary objective of clearly proving God's knowledge and power.

### 2.3 *Heaven is the Quran, and the earth is contentment: a reading of the inner meaning of creation*

The reflective approach offers an alternative to the literal meaning, relying on research into the linguistic roots of the key words in the verse:

- **The meaning of "the heavens":**The word "heavens" is not interpreted as physical bodies, but rather as derived from its linguistic root "sumuww," meaning elevation and loftiness. Therefore, "heavens" here refers to...**Verses of the Holy Quran**The same, with its sublime meanings and ideas.
- **The meaning of "seven":**It doesn't necessarily refer to the number 7. In Arabic, the word can have other meanings, including the root "saba'a," which can mean "to throw" or "to insult." Thus, the meaning could be that this sublime creation (the Quran)"**He throws**"People are misled by falsehood, or they are led astray by its ambiguous appearance if they do not ponder it.
- **The meaning of "land":**It does not refer to the physical earth, but rather to the root meaning "contentment." The phrase "and from the earth, a similar number" indicates that from the womb of this contemplation of the sublime verses of the Quran, creation is born.**Contentment, satisfaction, and peace of mind**In the same believer as a result of understanding the true meaning.

According to this interpretation, the meaning of the verse becomes: "God is the One who formulated and created the sublime and lofty verses of the Qur'an (heavens), which, on the surface, throw people into confusion and doubt (seven), and through contemplating them, contentment and tranquility are created in the hearts (and from the earth, the like of them)."

### 2.4 *The Quranic script is a tool for those who reflect upon it, not a distortion.*

This approach addresses the issue of differences in **Quranic drawing**(The method of writing the words) between the circulating Qur'ans and the old manuscripts, and he considers it not as evidence of distortion, but rather "tools for those who contemplate."

Some of the most prominent examples are:

- **The word "heavens" in Surah Fussilat:**In the Qur'ans in circulation today, it is written without an alif after the mim ("al-samawt"), while it is written with an alif in other places.
- **Historical additions:**It should be noted that some additions to the original script, such as the dagger alif, the hamzas, and the accents, are historically known human additions, made by scholars to make reading easier, but sometimes they did so because they did not realize the deeper meaning behind the original script.

This view strongly rejects the claim that the Quran has been distorted, and emphasizes the following:

- These differences are **Signs and symptoms** intended for those who ponder the text deeply.
- The call to **Return to the original manuscripts** It is not to cast doubt on the Qur'an, but to remove human additions that may obscure the precise original meanings, and to arrive at an accurate scientific interpretation of the text as it was first written.
- The presence of these details in the drawing is part of the nature of the Qur'an as a book of "similar verses" that requires effort to extract its treasures.

### ***2.5 The true proof of God's power and knowledge***

In conclusion to this series, we return to the ultimate purpose of the verse: "So that you may know that God is All-Powerful over everything and that God has encompassed all things in knowledge."

According to the new contemplative interpretation, the proof of God's power and knowledge is not in the creation of invisible physical heavens and earths, but the proof is manifested in something greater and more miraculous:

**God's power is manifested in the creation of the book (the Qur'an) with this degree of complexity and precision.** The formulation of a text that has an outward appearance that

suggests doubt, and an inner meaning that leads to certainty, and requires mental and spiritual effort to uncover its secrets, is the ultimate proof of absolute power.

**God's all-encompassing knowledge is manifested in His foreknowledge of how humans will interact with this book.** God designed it to be a guide for those who seek and reflect, and at the same time a source of misguidance for those who are content with the surface and neglect to delve deeper. This intricate design, which addresses all levels of human understanding, is conclusive proof that God's knowledge encompasses all things.

Thus, reaching this deep understanding of the nature of the Qur'an itself is the fulfillment of the purpose of the verse, which is true knowledge of God's power and knowledge.

## ***2.6 Heaven and Earth: Beyond the Apparent – Keys to Understanding the Qur'an***

introduction:

The Holy Quran, in numerous verses, invites us to look and reflect upon "the heavens and the earth." We often receive this invitation.

With a direct understanding, we look at the blue sky above us and the solid earth beneath our feet. But does the meaning end there? The language of the Quran, as "a clear Arabic tongue," possesses depths that transcend the familiar, employing symbols and concepts in a way that opens doors to understanding beyond the immediate senses. This study is the first step in a journey to explore the symbolic and spiritual dimensions of heaven and earth, as they are two essential keys to accessing a deeper understanding of the Quranic message.

The sky: a window to sublimity and loftiness, a mirror of the divine command as it manifests in creation.

When the word "heaven" is mentioned in the Quran, it certainly refers to the physical sky that we see, with its atmosphere.

And its stars and planets. But the word itself is derived from an authentic linguistic root, "al-sumuw," which means elevation and loftiness. This linguistic dimension opens up the meaning wide: the sky is not merely a physical space, but also a symbol of all that is high, lofty, and transcendent. It symbolizes:

Spiritual and intellectual elevation: The position to which the soul, spirit, and mind ascend through striving and good deeds.

The source of divine command: the place from which guidance, revelation, and mercy descend.

The ultimate goal of ascent: the destination towards which good deeds and kind words are directed, as in the Almighty's saying:

﴿To Him ascends good speech, and righteous work raises it up﴾ (Fatir: ).

In this sense, the sky is the horizon of the soul, the source of guidance, and the ultimate goal of sublimity.

The Earth: A Field of Grounding and Reflection

In contrast, "the earth" is our physical abode, the cradle that God made for us (He who made the earth for you).

(Ta-Ha: ). But just as the heavens have a metaphorical dimension, the earth may also carry a symbolic dimension linked to the act of "grounding"—that is, establishing oneself, becoming rooted, reflecting, and delving into the depths in search of understanding. Thus, the earth becomes:

The realm of experience and learning: the place where we experience life, gain experiences, and learn lessons.

The field of contemplation and reflection: the space in which we are invited to delve with our thoughts to understand the verses scattered therein.

The foundation: the soil in which we plant the seeds of understanding and knowledge so that they may grow and take root.

The Earth is not just a planet we walk on, but also a field for establishing understanding and rooting awareness.

The Qur'an between the heavens of meaning and the earth of contemplation: If we look at the Holy Qur'an itself through this lens, we find that it combines the "heaven" of meaning and the "earth" of contemplation.

It is "heaven" in terms of its supreme divine source, its sublime guidance, and its lofty meanings. It is "earth" in terms of being the text that we are called to ponder, to delve into its verses, to reflect upon its words, and to extract its intellectual treasures.

The Key to Names: Deciphering Meaning. Perhaps the fundamental entry point to this profound understanding, the gateway that unlocks the treasures of the Quran, lies in understanding the story of Adam's teaching of names: {And He taught Adam all the names} (Al-Baqarah). Did He merely teach him names and titles for things? Or did He teach him something deeper: the "characteristics" of things? That is, their essential characteristics, their true functions, their inner nature that makes them what they are.

The clear language of the Quran, as we propose, is not an arbitrary language in which a group randomly agrees on a name for something. Rather, the "name" in the Quran carries within it the "attribute" and essence of that which it names. When we understand the "name" of something within the context of the Quran, we understand its true nature, its function, and its role in the system of creation and guidance.

Let's take the example of "tree": if we take the literal meaning, it is the well-known plant. But if we understand its "character" as "everything that branches out from an origin," the meaning expands to include the family tree, the tree of knowledge, the genealogical tree, and even the complex networks of the internet.

Thus, understanding names as "signs" is the first and necessary step to deciphering the deep meanings in the Qur'an.

Conclusion:

Reconsidering fundamental concepts such as "heaven" and "earth," and understanding them beyond their physical appearance, along with

Focusing on "names" as keys that carry the "characteristics" of things represents the essential entry point to a deeper understanding of the Holy Quran. This is the first step towards discovering the immense richness that lies behind the words, which we will explore further in the following sections, God willing.

### ***2.7 The difference between "the Throne of the Most Merciful" and "the Throne of your Lord": A comprehensive perspective***

The distinction between "the Throne of the Most Merciful" and "the Throne of your Lord" lies in the level of meaning and focus. The first refers to the comprehensive cosmic aspect and the absolute divine management, while the second focuses on the manifestation of this management in the human being specifically, and specifically in the human brain.

#### **1. The Throne of the Most Merciful: The comprehensive divine cosmic plan**

From what we discussed previously, it can be understood "**The Throne of the Most Merciful**" in the following meanings:

- **Absolute Sovereignty and Cosmic Order:** The Throne is a symbol of God's absolute sovereignty and dominion over all existence. It is not merely a bed or a physical place, but rather the center of cosmic governance and the axis of divine laws (God's laws) that govern creation.
- **"The Most Merciful is established on the Throne":** This verse is interpreted as a declaration of **God's completion and perfection of His comprehensive cosmic system** and the stability of His authority and His complete dominion over existence. "The Most Merciful" here represents **God's immutable laws** which He instilled in His creation to ensure its continuity and balance.

- **The ceiling of creation and its administrative center:**"The Throne of the Most Merciful" is **The highest point of creation**It is the roof of all creatures, from which the cosmic order and divine management of everything below it originate.
- **The place of appreciation for cosmic matters:**It is understood that the throne is the place where it takes place **Assessing matters and implementing the grand cosmic plan, commands, and laws**Which will govern existence (as in the concept of Laylat al-Qadr, which links the world of command and the world of creation).
- **The greatness of the creature:** he **The greatest of creatures**It is the heaviest in weight, and it has a carrier from angels (or cosmic forces) as stated in traditional texts.

In short, **Throne of the Most Merciful**It is the great cosmic throne, which symbolizes **God's omnipotence, His comprehensive management of the universe, and His immutable laws**It governs everything from the atom to the galaxy. It is the realm of divinity and lordship manifested in the management of the vast universe.

## 2. The Throne of Your Lord: Divine Providence Manifested in the Human Brain

Dr. Hani's interpretive vision presents a different concept of "**The throne of your Lord**"With a focus on the human dimension:

- **The human brain:**Dr. Hani believes that "the throne of your Lord" is **The human brain with its trillions of nerve cells and connectors**This brain is the center of control and consciousness in humans, and it is the place where divine divinity (divinity of individual management and care) is manifested in the human being.
- **The throne associated with man:**Unlike the absolute throne of the Most Merciful, "the throne of your Lord" refers to **A throne that belongs to man and is closely linked to him.**It is the place where a person's individual affairs, thoughts, feelings, and decisions are managed.
- **The Throne Campaign as a Brain Task:**Instead of angels, the bearers of the throne are interpreted as **Eight essential functions of the human brain**(Rhythm, spatial perception, imagination, colors in the right hemisphere; and speech, logic, numbers,

and linear skills in the left hemisphere). These are the tasks that "carry" and enable the functioning of the brain's "throne".

- **The king oversees its various aspects as sub-tasks:**"The king is on its lands" represents **Sub-features and fine details** Each of the tasks of the Throne Carriers shows how the dominance of one side of the brain (the sensory right or the logical left) shapes a person's personality and interactions with life.
- **The manifestation of divinity in consciousness:**This interpretation highlights how it manifests **The name "Lord"**(Which means the one who nurtures, manages, and controls) in the finest details of human creation, through the design of the brain and its capacity for awareness, thought, perception, and personal management.

In short,**the throne of your Lord** he **The locus of God's management of the individual human being is through the human brain and its complex functions.**It is the throne that represents the direct relationship between the Creator and His creation, where the brain, with all its complexities, is harnessed to be the center of consciousness, planning, and choice for man.

The main conclusion: Integration of concepts

The two concepts can be viewed as two complementary and interconnected levels of divine providence:

- **Throne of the Most Merciful:** he **The Universal Cosmic Throne**Which represents God's absolute management of the entire universe, and the organization of its comprehensive laws.
- **Your Lord's throne:** he **This cosmic order is manifested in its finest details within man.**Specifically in the brain, where the brain becomes a "throne" through which God manages the individual's affairs, life, and consciousness.

Thus, it is **Throne of the Most Merciful** he **The grand plan and comprehensive system**, while **the throne of your Lord** he **Individual execution and meticulous planning**This plan is in every human life, through a miraculous instrument: the human brain. Both testify to the

greatness of the Creator, His power, and His all-encompassing knowledge, but from different perspectives.

Would you like to explore how this connection between the cosmic throne and the human throne can be understood in the context of the concept of "man as a microcosm"?

### ***2.8 "Seven heavens" and "and of the earth, their like": a descriptive construction, not an exclusive number.***

Dealing with the numerical values in the Holy Quran requires a precise methodology that distinguishes between using a number simply as a "number" intended to denote quantity and limitation, and using it as a "number" that carries a descriptive or qualitative meaning that transcends mere enumeration. This qualitative meaning may refer to a quality, form, state, manner, or specific pattern. One of the most prominent examples to which this methodology can be applied is the Quran's description of the heavens and the earth.

"Seven Heavens": A description of a layered structure. The Holy Quran mentions the heavens in several places using the phrase "seven heavens." The description of the heavens is not limited to this number, but extends to their nature and structure. Sources indicate that the heaven is a structure of seven levels. Each of these seven heavens has its own throne. The throne is described as the highest point separating one heaven from another. The divine establishment (*istiwa'*) is upon the throne.

Describing the heavens as a "seven-story building" doesn't merely focus on the numerical value of seven, but rather portrays the nature of this creation as complex, with distinct layers interconnected within a single structure. This opens the door to understanding that the number "seven" here may not simply be a numerical enumeration, but rather a description of this intricate construction and its multiple layers. This description suggests that the heavens are not merely a single expanse of space, but a complex, layered system, each layer possessing its own distinct existence and dominion. Furthermore, the description of the heavens implies the possibility of their being folded, split, cracked, or torn apart, further emphasizing that they are a structure with a unique nature, not simply an endless void.

"And of the earth, a similar number": Similarity in structure and nature, not a complete numerical similarity. After mentioning the creation of the heavens, God Almighty says in Surah At-Talaq: "It is God who created seven heavens and of the earth, a similar number. The command descends between them." The common interpretation might suggest the existence of seven earths identical to ours in terms of quantity, which raises questions about the nature and location of these earths.

However, by applying the approach that distinguishes between number and figure and by scrutinizing the linguistic structure and the Qur'anic context, the sources offer a different understanding.

Firstly, the word "of" in the phrase "and of the earth, the like of them" implies a part or portion. This means that not all of the earth is like the seven heavens. This contradicts the idea that there are seven earths identical to ours in a quantitative sense.

secondly,

Our land, on which we live, is distinguished in the Quran by a very special characteristic: it is a place of "stability." God has placed "firm ground" (mountains or other stable elements) on it so that it "does not shake with you." This stability and firmness is what distinguishes our land from other types of land.

Third,

Sources explain that the meaning of "and of the earth, a similar one" is that there are types of earth that are like the heavens in their nature or structure. How are they like them?

Sources explain that each heaven has an earth that suits it. These earths may be completely different from our earth. The layered structure of the heavens extends to the earth as well: the highest heaven has its throne, and the lowest point in it is the earth of that heaven, and beneath this earth is the throne of the heaven below it, and this structure is repeated, so the earth in this context is a lower level or floor for each heaven. Therefore,

The phrase "and of the earth, a similar number" does not refer to a specific number of seven identical earths, but rather describes the existence of types of earth that correspond to the heavens in their layered structure and diversity, and are suitable for the creatures that live in these earths.

The phrase "like them" is in contrast to our earth, which is characterized by firm ground and stability. The meaning here is directed towards describing the multifaceted nature of the earth, its diversity, and its structural connection to the heavens, rather than simply a quantitative count.

### Summary

Applying the methodology that distinguishes between quantity and quality, supported by other examples in the Quran such as "three darknesses" describing the nature of darkness, or "two, three, and four" describing categories or states, it becomes clear that the descriptions of "seven heavens" and "and of the earth, their like" lean towards descriptive and qualitative meaning. The number "seven" describes a tightly structured, layered structure of the heavens. The phrase "and of the earth, their like" does not refer to seven earths as a number, but rather describes the existence of types of earth that correspond to this layered nature of the heavens and that these types differ from our stable earth. This understanding deepens our contemplation of the verses on creation and confirms that numbers in the Quranic discourse may carry meanings that extend far beyond mere counting and enumeration.

1. **Distinguishing between a number and a digit:** It is suggested that numbers in the Qur'an may not always be for quantitative enumeration (number), but rather to describe a manner or form (descriptive number).
2. **Interpretation of "Seven Heavens":** Based on the above, it does not refer exclusively to seven heavens only, but rather it is **Description of a tightly constructed, layered, and composite structure**. The reference to each heaven having a "throne" separating it from the others reinforces the idea of a multi-tiered structure, as the focus here is on **Structural method**. Not based on quantity.
3. **Interpretation of "And from the earth, a similar number":** Here the precision of the methodology is clearly evident:
  - **The meaning of "from"** It is understood as indicating partiality, meaning that **Part of the Earth or types of it** It is the one that resembles the heavens, and there are no seven earths identical to our earth.

- **Our land is unique**Our land, on which we live, is distinguished in the Quran as a place "**Appointment**"And stability, thanks to "Al Rawasi".
- **Similarity face**The similarity is not in the number or the complete correspondence, but in **Structural nature**Just as the heavens are a layered structure, so too are there "earths" structurally connected to them. The proposed explanation is that each heaven has its own earth (which represents the floor of that heaven), and these earths are inherently different from our stable earth.

## 2.9 *The impact of apparent and hidden meanings on understanding the shape of the Earth and the universe system*

If we look at the cosmic verses with the approach of "similar verses" that we discussed, where each verse has two aspects: an apparent one that may suggest a literal meaning, and an inner one that reveals the true and profound meaning, then this radically changes our view of issues such as the shape of the earth and the system of the universe.

### 1. Understanding the shape of the Earth:

- **Liberation from materialistic literalism:**When we understand that words like "bed", "we prepared it", "carpet", "spread out", "extended", and "flooded it" may carry a meaning **Deeper than mere literal, physical flatness**For the sake of the earth, we are freed from the assumption that the Quran supports a specific physical form (flat). This allows for interpretations that transcend the direct visual concept, and view these words as indicative of **Settlement, preparation, dissemination, and facilitation**To make the land suitable for life and stability, regardless of its overall geometric shape.
- **"The edges of the earth" and "its corners":**If these expressions carry esoteric meanings that symbolize **The end of civilizations, or the limits of influence, or the immaterial cosmic dimensions**Instead of geometric edges and angles of a flat Earth, this opens the door to reconciling texts with observed cosmic phenomena.

### 2. Understanding the system of the universe:

- **"Seven heavens and of the earth, their like":**This is the clearest example. The interpretation that sees "the heavens" as **The Holy Quran, with its sublimity and lofty meanings** And "seven" symbolizes **The trial of the seemingly ambiguous** He who does not ponder it goes astray, and that "the earth" is **Contentment and peace of mind** The contemplation that is created in the believer's soul completely changes the traditional view of the physical dimensions of the universe.
  - This understanding takes us from the concept of seven physical layers of the sky and seven layers of the earth (which are difficult to prove scientifically or perceive with the senses), to the understanding **complex divine system** Where the Quran itself is the "heavens" that we must contemplate, and **Heartfelt contentment is the parallel "ground"**. Which arises from this reflection.
- **The sky is a "structure" and not just an empty space:** Understanding that the sky is not just an open space, but **"Building" has moral characteristics (sublimity, source of command)** It can make us look at the universe as **An integrated system with layers and "orbits"** (In the broad Qur'anic sense) it goes beyond mere physical astronomical calculations.
- **The role of the Throne, the Most Merciful, and the Night of Decree:** These concepts, when interpreted according to their esoteric meanings (the Throne as a symbol of sovereignty and cosmic order, the Merciful as the immutable laws of creation, the Night of Decree as the moment of decreeing the cosmic order), establish **A comprehensive view of the universe as a precise divine system** This system is understood not only through the observation of objects, but also through **Reasoning about divine laws and the wisdom behind every phenomenon** Whether it is material or moral.

Summary:

Adopting a methodology **Apparent meaning and hidden meaning** The cosmic signs take us from searching for **Limited literal match** Between religious texts and apparent scientific knowledge, to understanding **A deeper and more comprehensive message of the Quran** This approach allows us to transcend apparent contradictions and opens new horizons for appreciating the Quranic miracle that manifests itself in **The design of the divine book**

**itself**As an integrated system, and in**Linking the physical, spiritual, and cognitive aspects of the universe.**

This approach makes the Quran a source of guidance and reflection that transcends the limits of time and space, and calls for an understanding that the universe is not merely a collection of celestial bodies, but rather**A complete and integrated biological system governed by great divine laws, all of which point to the greatness, power, and all-encompassing knowledge of the Creator..**

### ***2.10 Interpretation of Cosmic Verses: The Dialectic of Subjugation, Interconnection, and Human Influence Between the Ancient and the Modern***

The article provides an in-depth analysis of the interpretation of verses about the cosmos in the Holy Quran, especially those relating to the heavens and the earth, with a focus on**direct physical perspective**Adopted by Abu Muslim Abdul Majid Al-Arabi. The article highlights key concepts, including:**The subjugation of the heavens, their close connection to the earth, and the possibility of their being affected by human corruption.**With an implicit comparison between ancient and modern interpretations.

#### 1. Harnessing what is in the heavens: its proximity and sensory perception

The article emphasizes that the verse, “And He has subjected to you whatever is in the heavens and whatever is on the earth, all from Him. Indeed in that are signs for a people who give thought” (Al-Jathiyah 13), indicates that what God has subjected to humankind must be**Perceptible, visible, and capable of thought and reflection.**This understanding contradicts the idea of the heavens as a distant or intangible entity.

- **Examples of subjugation:**The stars are for guidance, the sun for illumination, and the moon for light. These are all things that humans see and directly benefit from.
- **The role of the heavens (the gaseous envelope):**The analysis emphasizes that this exploitation is only possible thanks to**The heavens act as gaseous layers that soften**

**the sun's harmful radiation.**It makes the brilliance of the stars and moon visible, provides the gases necessary for life, and balances atmospheric pressure. This connects the concept of harnessing the immediate environment surrounding humankind and illustrates the direct benefits of the heavens.

- **a summary:**The subjugation is conclusive proof of **near the heavens**And its tangible, physical existence with which humans interact daily.

## 2. The connection between the heavens and the earth: a simultaneous and continuous creation

The article highlights that the mention of the heavens and the earth together in the Quran (179 places) and the precedence of one over the other in different verses indicates that **Their strong connection and the unity of their creation at the same time.**

- **Verse Fussilat:**Then He turned to the heaven when it was smoke and said to it and to the earth, "Come willingly or unwillingly." They said, "We have come willingly." (Fussilat 41:11) This is interpreted as follows:**The cause of the smoke in the sky is the Earth itself.**(Such as volcanic gases), which confirms the direct physical link between them.
- **a summary:**This constant connection shows that the heavens are not a separate entity from the earth, but rather an integral part of a cosmic system that is integrated and influential, and which falls within the scope of human perception.

## 3. Honesty and the corruption of the heavens: The limits of the universe in which humans exert influence

The article discusses the verses about the offering of trust (Al-Ahzab: 72) and the corruption of the heavens (Al-Anbiya: 22, Al-Mu'minun: 71), to define **The extent of human influence on the universe.**

- **The Secretariat's presentation to informed entities:**The trust is presented to the heavens, the earth, and the mountains, but not to distant celestial bodies, because

they are entities that have the ability to understand and perceive in the context of presenting the trust.

- **The Limits of Trust and Human Influence:** Human trust means that its scope does not extend beyond the sphere in which humans can exert influence. Humans cannot influence a "limitless universe."
- **The corruption of the heavens by human desires:** The verse, "And if the truth had followed their desires, the heavens and the earth would have been corrupted" (Al-Mu'minun: 71), clearly shows that **Man can cause corruption in the heavens** (Such as the effect on the ozone layer). But this effect does not extend to distant celestial bodies devoid of life.
- **a summary:** These verses reinforce the idea that **The range of the heavens surrounding the Earth is limited and close** and that humans interact with and influence it directly, which distances it from the concept of the infinite universe.

#### 4. Integrating the two perspectives: the material and the spiritual, in understanding the universal Qur'an

The article emphasizes that the material and spiritual interpretations of the cosmic verses are not contradictory but complementary.

- **The importance of a material perspective:** It provides a realistic understanding of the greatness of divine creation, the proximity of the heavens to humankind (as a source of rain, gases, and nutrients), and the role of humankind in preserving this creation.
- **Dimensions of moral interpretation:** It adds symbolic, spiritual, and intellectual layers. "Heaven" becomes a symbol of spiritual transcendence, and "passing through and contemplating" become a profound meditation that transcends the material.
- **Livelihood as "invention and power":** The concept of sustenance is broadened to include **Knowledge, guidance, wisdom, and insight** which enables man to "invent" and penetrate the secrets of existence, and harness its laws. This is the highest degree of divine provision and bestowal.
- **"Star positions" as layers of understanding:** The verse "positions of the stars" embodies integration, as it is not limited to the astronomical meaning, but refers to

the layers of understanding of the Qur'an (the written) and the universe (the published) that are revealed only to the purified (purity of heart, mind and intention).

- **a summary:**The Quran is not merely a book of physical descriptions, but a book of guidance and reflection. Understanding physical realities while contemplating their symbolic meanings allows one to derive the greatest benefit from God's verses.

#### 5. Creation and Matter: The heavens as a physical entity linked to the earth

The article delves deeper into the concept of "creation" in the Qur'an, emphasizing that **Divine creation is always from pre-existing matter**. Creation means bringing into existence a new form or characteristics.

- **Creation is not from absolute nothingness:**The Quran explains that man was created from clay and water, and that the embryo goes through stages of creation from existing matter. Even the human creation of idols or birds from clay is a shaping of pre-existing matter.
- The mention of the heavens before the earth and vice versa: This exchange in mention highlights the strong connection and closeness between the heavens and the earth, and that their creation was a simultaneous and interconnected process.
- **The substance of the sky: the gases surrounding the Earth:**Based on the principle of creation from matter, the article defines the matter of the heavens as **Gases and vapors**(Like nitrogen and oxygen) which form a transparent and tangible Earth's atmosphere.
- **The sky is not empty:**These are gases that affect us. For a human being to transcend these gases means that he has "gone beyond the heavens and is no longer in them," which confirms **The finitude and proximity of the heavens**Which the Quran speaks of.
- **a summary:**This section establishes that the heavens are a tangible, physical entity, with matter and vital functions directly for humans, and that they are part of an integrated earthly system.

## 6. The Heavens and the Universe: The Limits of Understanding and Close Connection to Earth

The article clearly distinguishes between the concept of "heavens" and the concept of "the infinite universe".

- **The heavens do not obstruct the view:** Seeing distant stars and galaxies does not contradict the idea of the heavens as layers of gaseous atmospheres surrounding the Earth. These celestial bodies are not part of the seven heavens, but are seen through them.
- **The heavens are not the entire universe:** The heavens are **A defined gaseous envelope surrounding the Earth** While the universe is much wider and contains countless objects.
- **Supporting verses:** Verses such as "a protected roof" (Al-Anbiya: 32), "its branch in the sky" (Ibrahim: 24), and "We sent down water from the sky" (Al-Hijr: 22) reinforce the idea **The sky as a specific and immediate physical entity** From the earth, and it has direct protective and source functions.
- **a summary:** This analysis clearly defines the meaning of "the heavens" in its Qur'anic context as a tangible, physical entity, close to Earth, and directly affecting our lives, distinguishing it from the modern concept of the infinite universe.

Summary of the overall article:

This article presents a comprehensive vision for interpreting the verses about the cosmos, combining a material understanding of the heavens as a tangible and immediate entity interacting with Earth, with spiritual dimensions that elevate the value of contemplation and human endeavor as a source of sustenance and knowledge. This analysis, informed by the perspective of Abu Muslim al-Arabi, emphasizes that the Quran describes cosmic realities that humans can perceive, interact with, and even corrupt, thus calling for a profound and responsible understanding of the universe as an open book and a sign from God.

Would you like to explore the implications of any of these concepts in more depth?

### 2.11 *The journey to the heavens of sustenance: Keys to access and obstacles to advancement*

And in the heaven is your provision and what you are promised. So by the Lord of the heaven and the earth, it is as true as that you speak. (Adh-Dhariyat)

introduction:

Having contemplated the comprehensiveness of the concept of "sustenance" in the Holy Quran, realizing that it transcends the material realm to encompass the abundance of guidance, knowledge, wisdom, and tranquility, the central question arises: Where can we find this most enduring and precious sustenance? And how can we attain it? The divine answer comes clear and direct: {And in the heaven is your provision...}. But which heaven does the Quran refer to? And what is the journey of ascending to it?

The sky as a symbol of sublimity and heavenly provision:

If we move beyond a direct, literal understanding, we can consider "heaven" in this context as a symbol. **For intellectual, spiritual, and moral elevation and sublimity** It represents the highest levels of consciousness and perception, the immutable truths of the universe, and the source of divine guidance. From this spiritual "heaven" descends and manifests true sustenance that nourishes the soul, mind, and heart.

- **The blessing of deep understanding:** The ability to see beyond appearances, and to understand God's laws in the universe and life.
- **He was blessed with wisdom and insight:** Distinguishing between right and wrong, and the ability to make the right decisions.
- **Divine guidance is a blessing:** Feeling connected to God, and following His straight path.
- **He was blessed with peace and tranquility:** Inner peace that is not affected by the fluctuations of material circumstances.

- **The blessing of beneficial knowledge:** Knowledge that elevates humanity and improves its condition and the condition of its society.
- **May God grant you opportunities and success.** Doors are opened, and reasons are made easy for those who sincerely strive for good and advancement.

Those who seek this heavenly sustenance are those who direct the compass of their lives upward, towards elevation, purification, and continuous learning. But those who remain captive to the "earth" in its purely materialistic sense, immersed in fleeting desires, turning away from contemplation and reflection, and denying the truth, deprive themselves of this divine bounty and live in a state of spiritual and intellectual aridity, which may itself be the "fire" consuming their being from within—the fire of ignorance, deprivation, and loss.

The key to access: "You will not be granted access except by authority."

The journey to ascend to this spiritual "heaven," and to penetrate its realms to obtain sustenance, is not an easy or readily available journey without effort and preparation. It requires "strength" and the ability to transcend and overcome. The Holy Quran clearly sets the condition for this penetration: {O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass beyond them. You will not pass beyond them except by authority.} (Ar-Rahman 55:35). So what is this essential "authority"?

It is not merely physical strength or fleeting worldly power. Rather, at its core:

- **Sultan of Science and Knowledge:** True power stems from a deep understanding of the facts and the ability to acquire solid knowledge in any area of life.
- **Sultan of Argument and Proof:** The ability to think logically, to establish evidence, to distinguish right from wrong, and not to be deceived by suspicions or illusions.
- **Sultan of awareness and insight:** Intellectual penetration that goes beyond the surface and appearances to reach the core and essence of things, and enables a person to see things as they truly are.

Through knowledge, argument, and insight, man can possess the "authority" that qualifies him to penetrate the veils of ignorance, imitation, and illusion, and to reach higher levels of understanding and perception, and to ascend in the "heavens" of knowledge and spirit.

### 2.12 *The closed gates of heaven: obstacles to denial and arrogance*

However, even if a person possesses some of the tools of intellectual "power," they may still find the gates of heaven closed to them. The Quran alerts us to the existence of heartfelt and intellectual obstacles that prevent this divine opening: "Indeed, those who deny Our signs and are arrogant toward them - the gates of heaven will not be opened for them, nor will they enter Paradise until a camel passes through the eye of a needle..." (Al-A'raf 7:10). These two obstacles are:

1. **Denying the verses:** It is not only the verses of the Quran, but all of God's signs and proofs in the universe, within ourselves, and in knowledge. It is the closing of the mind and heart to any source of truth, and the rejection of clear evidence and irrefutable proofs.
2. **Being arrogant towards her:** This is the greatest affliction. It is arrogance towards the truth, rejecting it simply because it comes from a particular source, or because it contradicts one's desires, traditions, or personal pride. It is the belief that one has reached a stage where one no longer needs to learn or be guided.

Therefore, no matter how intelligent or seemingly powerful a denier or an arrogant person may be, they cannot enter the "heaven" of profound understanding and true spiritual elevation. **Intellectual humility** (Recognizing the limits of our knowledge and our continuous need to learn), and **Openness to the truth** (Being prepared to accept it from whatever source it comes from), and **Purifying the heart from pride** These are essential and indispensable conditions for the gates of heaven to be opened for us and for us to receive its bounty.

### 2.13 *Levels of consciousness: The seven layered heavens*

The journey towards "heaven" is not a single leap towards the absolute, but rather a gradual and orderly ascent through levels and layers of consciousness and knowledge. Perhaps this is what the Quranic expression "seven heavens in layers" (He Who created seven heavens in layers...) [Al-Mulk: 75]. Beyond delving into purely materialistic interpretations, the number "seven" here can be understood as a symbol of perfection and ordered multiplicity, and the word "in layers" as an indication of gradualism, integration, and harmony among these levels.

It represents **Integrated and progressive levels of awareness, understanding, perception, and knowledge** We can witness manifestations of these "heavens" in our daily lives:

- Every useful science (medicine, engineering, astronomy, sociology, psychology...) is like a "sky" with its own laws, principles and levels, requiring "authority" (specialized knowledge) to enter it and advance in it.
- Every refined and purposeful art (literature, poetry, architecture...) that opens up horizons of beauty and meaning is another "sky".
- Each level of self-purification and spiritual and moral elevation is a higher "heaven".

These spiritual and intellectual "heavens" or "paradises" are open to all who seek to enter them, and the Quran calls us to hasten and race towards them: {And hasten to forgiveness from your Lord and a Paradise as wide as the heavens and earth, prepared for the righteous} (Al Imran 3:13). As for those who choose ignorance, arrogance, or laziness, and refuse to enter these "heavens," they condemn themselves to being deprived of their blessings and fruits, remaining imprisoned in the "land" of ignorance and limitation.

conclusion:

The true journey of humankind in this life is a continuous ascent towards the "heaven" of sublimity, knowledge, and closeness to God. The sustenance of this journey is not merely fleeting pleasure, but rather understanding, wisdom, tranquility, and guidance. Its fuel and means are the "power" of knowledge, insight, and diligence. The conditions for its success are humility and the rejection of denial and arrogance. Its nature is gradual progress, patience, and perseverance in ascending through the levels of consciousness. Let us heed the call of the Quran, strive earnestly to possess this power, and open our minds and hearts so that the gates of heaven may be opened to us, allowing us to drink from its inexhaustible bounty and ascend to where our Creator intended us to be.

## 2.14 *The Gates of Heaven: A Quranic Reality, Cosmic Dimensions, and Heartfelt Keys*

### 2.15 *Series Introduction: The Gates of Heaven: A Quranic Reality, Cosmic Dimensions, and Keys to the Heart*

The Holy Quran is not just a book to be read, but it is **Way of life** and a light that illuminates the paths of knowledge. His cosmic signs are not merely a description of natural phenomena, but rather an explicit invitation for us to think and reflect deeply on the greatness of the Creator and His magnificent order in the universe.

Among the great Qur'anic concepts that call for this deep contemplation is the concept of "**The Gates of Heaven**". It is a concept with multiple dimensions, transcending its limited material meaning to encompass metaphysical, cosmic, and spiritual aspects. These gates are not merely physical barriers, but rather points of connection between different realms, and symbols of the entry of sustenance and guidance, or their deprivation.

This series of articles will take us on an exploration of these integrated dimensions of the concept **Gates of Heaven**. We will begin with a statement **What are these gates and their cosmic and legal functions?** As mentioned in the verses of the Holy Quran. Then we move on to highlighting... **The mental and intellectual obstacles that may prevent a person from opening it** which is known as "**The closed gates of heaven**". In conclusion, we will link these obstacles to the phenomenon "**Pseudoscience**" widespread in our time, to show how these internal obstacles can affect the acceptance of cosmic and religious truths.

Our goal with this series is to provide **A comprehensive Islamic vision**. The concept of the gates of heaven removes the ambiguity surrounding its multiple meanings, establishes the correct understanding derived from revelation, and helps every seeker of truth to see the truth in the universe, the self, and the law.

The Gates of Heaven: Their nature and cosmic and legal functions

The concept of "the gates of heaven" in the Holy Quran is not merely a metaphorical or symbolic expression, but rather... **Quranic truth**. It has profound implications and specific

functions within the cosmic and legal order. To understand this fact, we must consider the concept of "gate" in its linguistic and logical origins, and then apply it to what is mentioned in the sacred texts.

A door, by its very nature, exists only within something, and this thing represents an obstacle or barrier to entry or exit; passage is only possible through this door itself. Its primary function is **Preserve what's inside** From leakage or attack, and **Those outside were prevented from entering.** Except with permission. A clear example of this is found in the Quran's description of the wall that will be erected between the believers and the hypocrites on the Day of Resurrection: **On the Day when the hypocrites, both men and women, will say to those who believed, "Wait for us so we may acquire some of your light," it will be said, "Go back behind you and seek light." So a wall will be placed between them with a gate. Inside it is mercy, and outside it, toward it, is punishment.**<sup>1</sup>(Al-Hadid: 13). This wall and its gate were made to distinguish between the people of mercy and the people of punishment, and to prevent the disbelievers from leaving Hell and entering Paradise except by special permission.

#### 1- Multiple Heavenly Doors Functions

The functions of the gates of heaven are manifested in the verses of the Holy Quran on several levels:

##### 1. Entry is prohibited without permission.

Just as the gates of Paradise prevent the entry of disbelievers, the gates of each heaven serve as a barrier, preventing anything outside from entering except through its designated entrances. This function includes preventing demons from eavesdropping and protecting the heavens from all malevolent forces, which explains the phenomenon of meteors burning up as they attempt to penetrate the atmosphere. These meteors only burn up after reaching the high-pressure layers of gas near the Earth, demonstrating the existence of a precise divine protection.

##### 2. Facilitating an organized descent:

One of the most prominent functions of these gates is to facilitate the descent of sustenance and guidance from God Almighty. Perhaps the most striking example of this is the opening of

the gates of heaven to send down torrential rain, as in the verse: "So We opened the gates of heaven with torrential rain" (Al-Qamar 54:11). This opening indicates that the process of rainfall is not random, but rather a precise and organized one, occurring through specific gates in the lowest heaven, directly above the earth. The fact that some rain does not reach the earth or evaporates before reaching it further confirms this meticulous organization.

### 3. Leaving or going up is prohibited without permission:

Just as these gates prevent entry, they also prevent those already inside from leaving or ascending except by God's permission. This is evident in God's words concerning the arrogant deniers: "Indeed, those who deny Our signs and are arrogant toward them - the gates of heaven will not be opened for them, nor will they enter Paradise until a camel passes through the eye of a needle. And thus do We recompense the criminals." (Al-A'raf 7:40). This verse indicates that the "gates of heaven" are closed to the deeds and souls of the deniers, preventing them from ascending, thus depriving them of mercy and acceptance. They are also gates that belong to people, and they are not opened except by God's permission. The Qur'an has shown that if a gate from the sky were opened for humans, they would continue to ascend through it, indicating the possibility of ascending by God's permission: "And even if We opened for them a gate from the sky and they continued to ascend through it" (Al-Hijr: 14).

### 4. The victory on the Day of Resurrection:

The function and state of these gates will change on the Day of Resurrection, as they will be flung wide open to release what was previously held captive, or to alter the state of the universe. God Almighty says: {And the heavens will be opened, becoming gates} (An-Naba: 19). This great cosmic opening signifies the end of earthly preservation, and it may also refer to the opening of the gates for what is inside to leave (such as angels, clouds, and other things), and for what is outside to enter, in preparation for the terrors of that Day.

### 2- The nature of the gates of heaven: transparent and mobile?

The sky, as we perceive it, is a highly transparent substance. Therefore, its gateways may also be of this same transparent nature, making their precise location difficult to determine. It is perhaps more likely that some of these gateways are mobile or variable, which could

explain certain natural phenomena, such as the fact that some desert regions rarely receive rain.

Modern scientists have recognized this characteristic of the heavens. They meticulously select launch times for spacecraft, taking into account weather conditions and choosing launch sites. Even during return, they consider all these factors to prevent the destruction of the spacecraft and the loss of life. It has even been said that there are regions in the heavens that are inaccessible, and attempting to enter or leave them is considered a great and dangerous undertaking. This alignment between Quranic verses and modern scientific observations strengthens our conviction in the greatness of the Creator of the universe.

Summary:

The gates of heaven are a firmly established cosmic reality, not merely metaphorical expressions, but rather real functions in organizing and preserving the universe, and facilitating the descent of sustenance and guidance. Reflecting upon them strengthens our faith in God's power and magnificent design, and invites us to contemplate the grandeur of this system that surrounds us.

The closed gates of heaven: obstacles to denial and arrogance

Having explored in the previous section the nature of the "gates of heaven" and their cosmic and religious functions, a fundamental question arises: if these gates exist to facilitate ascent and descent, and to receive sustenance and guidance, what could possibly prevent them from being opened for humankind? The Quranic truth answers that access to the realm of profound understanding and spiritual elevation, and the reception of divine light, does not depend solely on apparent physical or intellectual capabilities, but is inextricably linked to...**With heartfelt readiness and a sound soul.**

The Holy Quran has alerted us to the existence of powerful spiritual and intellectual obstacles that prevent this divine opening, even if a person possesses some tools of intellectual or technological "power." The verse in Surah Al-A'raf clearly illustrates this fact:**Those who deny Our signs and are arrogant toward them - the gates of heaven will not be opened for them, nor will they enter Paradise until a camel passes through the eye**

of a needle.<sup>1</sup> **And thus We recompense the criminals.** (Al-A'raf: 40). This verse points to two main obstacles that are the reason why the gates of heaven are closed to many:

1- Denying the signs: closing the mind and heart

Denying the verses here is not merely a rejection of the verses of the Holy Quran, but rather a complete rejection and closing of the mind and heart to them. **All of God's signs and verses** These verses encompass everything that indicates the existence, greatness, and oneness of the Creator, whether it be:

- **Signs of the universe:** Such as the wondrous system in the creation of the heavens and the earth, the cycle of night and day, and the falling of rain.
- **Signs of the soul:** Like the creation, formation, and development of man.
- **Verses of revelation:** Such as the truthfulness of the prophets, heavenly messages, and miracles.
- **Verses of knowledge:** Logical facts and clear proofs that lead to certainty.

In this broad sense, the denier deprives himself of seeing the light and reflecting upon the truths that are everywhere, because he chooses to close his heart and mind to any source of truth that does not conform to his desires or preconceived notions. He rejects clear evidence and compelling proofs, and this rejection leads him to a self-imposed deprivation of understanding and acceptance.

2- Disdain for it: the greatest affliction

As for the other disease, which is **arrogance** it is far more dangerous. Arrogance means being disdainful of and rejecting the truth, not because it is inherently wrong, but simply because it comes from a source that displeases the arrogant soul, or because it contradicts its desires, its intellectual heritage, or its false pride. The arrogant person is the one who believes they have reached a level of knowledge or status where they no longer need to learn or receive guidance from their Creator. This arrogance blinds the heart to the truth and prevents it from submitting to it, and it hinders the acceptance of what revelation has brought or what sound reason indicates.

The parable of the camel passing through the eye of the needle, as described in the Quran, illustrates the impossibility of Paradise for those characterized by such denial and arrogance.

This applies not only to the Hereafter but also to this world, for the fact that the gates of Heaven will not be opened for them also signifies **Depriving them of deep understanding and true spiritual elevation** And from receiving guidance and light coming from the divine realm. For denial and arrogance are not merely intellectual errors, but rather psychological and spiritual barriers that prevent a person from rising and benefiting from guidance.

3- Keys to unlocking: Humility, openness, and purifying the heart

So, how do the gates of heaven open for humankind? The answer lies in three essential and indispensable conditions:

1. **Intellectual humility:** Recognizing the limits of our human knowledge, and realizing our continuous need to learn and increase our knowledge from divine and heavenly sources.
2. **Openness to the truth:** Be prepared to accept the truth from whatever source it comes from, whether it is from revelation or from the universe, without bias or pride.
3. **Purifying the heart from pride:** To rid the soul of the affliction of arrogance towards truth and creation, and to purify it so that it may be ready to receive the light of guidance.

These qualities are what make a person eligible to receive heavenly blessings of guidance, true knowledge, and spiritual elevation that raises him above material things.

But if these spiritual impediments cause the gates of heaven to close, what is the connection between them and the "pseudoscience" prevalent in our time? And how does this science affect our ability to perceive cosmic and religious truths? This is what we will address in the final part of this series...

### ***2.16 Pseudoscience and closed skies: Confronting misinformation with awareness***

Having explored the nature and functions of the "gates of heaven" in the previous two sections, and having established that the obstacles of disbelief and arrogance close these

gates to true understanding and spiritual elevation, it is now time to delve into the relationship between these inner barriers and the phenomenon of "pseudoscience" prevalent in our time. We previously discussed that "current astronomy is rife with superstition and falsehood," and that there is "pseudoscience aimed at promoting atheism and implanting satanic programming" in people's minds. How can these phenomena be connected to what we have discussed regarding the closed gates of heaven?

#### 1- Pseudoscience: A mirror of denial and arrogance

The "pseudoscience" that is spreading today can be seen as one of the most prominent manifestations of denying and being arrogant towards God's signs. When some scientific theories—under the guise of science—reject the established truths of revelation, or insist on purely materialistic explanations that exclude the unseen or contradict the definitive nature of Quranic and Prophetic texts, this is considered a form of **Denying God's signs** Universality and legitimacy. It is a rejection of clear evidence and shining proofs that lead to faith, and submission instead to hypotheses that are not based on sound evidence, but on whims or interests.

Even worse, this pseudo-science often wears the garb of **arrogance** The scholar or researcher who rejects divine revelation and considers himself above the truth simply because it comes from a divine source or because it doesn't align with a preconceived "diabolical programming" in his mind, thereby closes the doors of true understanding to himself. This arrogance prevents him from seeing the truth clearly and hinders him from attaining the intellectual humility necessary for achieving comprehensive understanding.

#### 2- Denial and arrogance: a gateway to falling into delusion

On the other hand, it can be said that the situation **Denial and arrogance** It is in some people's hearts that the fertile ground is prepared for accepting and promoting "pseudoscience". The arrogant heart that does not accept the truth unless it agrees with its desires, or the heart that denies the signs of God and sees in them only material phenomena that do not indicate a great Creator, becomes easy prey for any theory or claim, no matter how false, as long as it reinforces its position of rejecting faith or ignoring the unseen.

Those who follow conjecture and guesswork, as described in the Quran in the verse: “And if you obey most of those on earth, they will lead you astray from the path of God. They follow nothing but conjecture, and they do nothing but guess” (Al-An'am 6:116), are the ones who are barred from the gates of heaven. The gates are not opened for them, neither in the physical sense (such as guidance to the secrets of the universe that lead to the Creator) nor in the spiritual sense (such as accepting the truth and believing in it). An example of this is the debate you mentioned concerning the shape and rotation of the earth, and how some modern astronomical interpretations are presented in a way that contradicts the apparent Quranic understanding, which raises questions about whether they are based on definitive facts or merely conjecture.

### 3- The urgent need for an Islamic theory of science

Confronting the "myths of current pseudo-astronomy and Satanism" requires more than just criticism; it requires building. We desperately need to **Islamic theory of science and technology** A theory based on **absolute facts** Derived from the words of the Almighty Creator – the Holy Quran and the Noble Prophetic Sunnah. This theory is the sole guarantee that scientific theories will be sound and stable, and not susceptible to collapse as many secular theories have collapsed.

This Islamic theory of science will not only ensure compatibility with Islamic principles, but may also be a cause of **Unveiling many scientific mysteries** And directing Muslim scholars towards discoveries that increase their glorification of God Almighty.

### 4- Keys to unlocking: Humility, openness, and purifying the heart

The solution you presented in your last text remains the refuge and the key:

- **Intellectual humility:** Recognizing the limits of our human knowledge, and realizing our continuous need to learn and increase our knowledge from divine and heavenly sources.
- **Openness to the truth:** Be prepared to accept the truth from whatever source it comes from, whether it is from revelation or from the universe, without bias or pride.

- **Purifying the heart from pride:**To rid the soul of the affliction of arrogance towards truth and creation, and to purify it so that it may be ready to receive the light of guidance.

These qualities are what open the gates of heaven for humankind, making them worthy of receiving its bounty of guidance, light, and true knowledge that does not deviate or stray from the truth. The true believer does not fear scientific facts, for he knows that they are all signs of God. However, he distinguishes between established facts and speculative theories, between beneficial knowledge that draws one closer to God and false knowledge that leads astray. This distinction cannot be made with a sound heart unless the heart is humble, open to the truth, and free from the disease of arrogance.

The Sultan and the Opening of Heaven: The Power of Knowledge and the Humility of Spirit

In previous sections, we discussed the nature of the "gates of heaven" and their cosmic and legal functions. We then examined the impediments to spiritual understanding (denial and arrogance) that close these gates, and how these impediments fuel "false knowledge." Now we turn to a fundamental question: What are the true keys to opening these gates and ascending in the levels of consciousness and knowledge? The answer lies in the integration of two essential principles: "**The Sultan**" in its scientific and practical sense, and "humility," in its spiritual and moral sense.

#### 1- The Sultan of Science: Empowerment through understanding the causes

The "authority" referred to in the Almighty's words: "O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass beyond them. You will not pass beyond them except by authority."<sup>1</sup>(Ar-Rahman: 33) is not merely brute force or arbitrary power, but rather, in its essence, it is authority based on science, knowledge, and an understanding of the laws and causes that God has placed in the universe. It is empowerment that comes as a result of taking the necessary steps and harnessing them to achieve legitimate goals.

The story of Dhul-Qarnayn in the Holy Quran represents a magnificent example of this scientific and practical authority. God Almighty says about him: **Indeed, We established him in the land and gave him access to everything. So he followed a way.**(Al-Kahf: 84-85). His

empowerment was not merely an arbitrary gift, but was coupled with giving him the “means” – which are the means, methods, knowledge, and ability to understand and exploit the laws of the universe – and then following these means diligently and earnestly.

This scientific authority is the practical tool that enables humanity to advance, empower, and positively influence "the Earth," and also enables it to access the "heavens" of knowledge and discovery in various fields of science, including astronomy, medicine, engineering, sociology, psychology, and others. It is the ability to decipher the codes of the universe and utilize its resources.

## 2- Humility (gentleness): a condition for acceptance and the key to all doors

While possessing this scientific "authority" is important, it is not enough on its own to guarantee "opening the gates of heaven" in its profound spiritual and intellectual sense. This authority must be coupled with...**Humility, submission to the truth, and avoidance of arrogance.** Humility is what makes knowledge useful and ability directed towards good, and it is what opens the heart to receive more understanding and guidance from God Almighty.

The Holy Quran describes the servants of the Most Merciful, those close to God, with an essential characteristic: humility. It says:**And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say, "Peace."** (Al-Furqan: 63). "Humility" here refers to tranquility, dignity, and modesty, which are essential characteristics for those who seek closeness to God and advancement in the levels of true understanding and knowledge. As we saw previously in the second article,**Arrogance is the greatest obstacle** He who closes the gates of heaven, so “the gates of heaven will not be opened for them” (Al-A’raf: 40) for the arrogant.

Humility is the ethical and spiritual framework that ensures the proper use of scientific authority. It is the key that prevents power from turning into tyranny and corruption, and knowledge from turning into arrogance or atheism. It prepares the soul to receive divine guidance and open the true "gates of heaven," whether the gates to understanding the secrets of the universe or the gates to spiritual elevation.

## 3- Inevitable integration: the key to true advancement

Any separation between these two principles leads to imbalance. **The Sultan of Science without humility** It may lead to arrogance and corruption on earth, and to turning away from the truth, and it may even close doors instead of opening them, as we see in many manifestations of "pseudo-science" that serve purely material agendas and distance one from faith.

Conversely, **Humility without seeking knowledge and taking the necessary steps** (That is, without striving to possess scientific authority) it may lead to helplessness, weakness, and backwardness, and deprive the nation of its ability to contribute effectively to the development of the earth and the achievement of succession.

Combining them – **The power of science and knowledge, and the spirit of humility and dependence on God.** It is what enables individuals and societies to achieve true progress. This integration allows access to broader horizons of understanding and goodness in this world and the hereafter, and it truly opens for them the "gates of heaven" in all its meanings: from understanding the secrets of the universe, to reaching degrees of spiritual perfection, and finally to the gardens of bliss.

### ***2.17 "The Seven Oft-Repeated Verses" and the Inner "Lord": The Quran's Code and Compass of Certainty***

introduction:

Having realized that "heaven" is the horizon of sublimity and awareness, and that ascending to it requires the "authority" of knowledge and the rejection of denial and arrogance to open its doors, the most important question remains: What is the detailed map of this journey? And what is the compass that guides us through the multiple levels of understanding until we reach our desired destination? The Holy Qur'an provides us with profound indications about its inner "code" and the spiritual compass of man, which completes the picture that we began to draw in this integrated series.

- 1- "The Seven Oft-Repeated Verses": The Code of Foundational Principles

God bestows His favor upon His noble Prophet by saying: **And We have certainly given you seven of the oft-repeated verses and the Grand Qur'an.** (Al-Hijr: 87). While the common interpretation of this verse refers to Surah Al-Fatihah as "the seven oft-repeated verses" because it contains seven verses and is repeated in each rak'ah, reflecting on the Quranic wording can open up a broader perspective. The word "**seven**" In the Arabic language, it often symbolizes perfection, comprehensiveness, and organized plurality, as in the seven heavens and the seven days, among others. "**Al-Mathani**" It refers to the pairs or dualities that are frequently mentioned and complement each other in the Holy Qur'an (such as the apparent and the hidden, the promise and the threat, the command and the prohibition, creation and formation, knowledge and action, this world and the hereafter).

With this understanding, the "Seven Oft-Repeated Verses" can be considered the complete and comprehensive fundamental principles, or the essential, integrated pairs that form the structure or foundational code upon which the "Great Qur'an" is built in all its details, rulings, and stories. These are the major principles manifested in every verse and chapter, and understanding them is the key to comprehending the Qur'an's internal logic and exquisite harmony, which is immune to falsehood from any direction. Perhaps the subtle variations in the spelling of some words in the Uthmanic script, such as the multiple forms of the word "heavens" (samawat/as-samawat/as-samawt/as-samawt), which we discussed previously, are part of this subtle code, carrying gentle and guiding signals to meaning in their specific contexts, and inviting further contemplation of the text's structure itself.

## 2- "Your Lord": The inner compass towards certainty

If the "Seven Oft-Repeated Verses" are the overall roadmap for the journey of consciousness, what is the compass that guides us in applying them to our individual and changing reality? Herein lies the concept "**The Lord**" In the Quran, this is presented in a striking way. In addition to God being the absolute Creator and Sustainer of all creation, we can discern in some contexts a more specific indication pointing to... "**What you have raised**" It is the sum total of what you have acquired and possess in terms of knowledge, experience, and values, which forms your inner guidance system and your worldview. "Your Lord," in this sense, is the culmination of your self-cultivation and societal upbringing, and your formed consciousness.

Let's look at verses such as:

- **Follow what has been revealed to you from your Lord.**(Al-An'am: 106): It may mean, in addition to following the external revelation sent down from God the Absolute, following the internal guidance and insight that you have formed based on your understanding, experience and interaction with this revelation ("what has been revealed to you from your Lord" internal).
- **They said, "Invoke your Lord for us..."**(Al-Baqarah: 68): It may implicitly carry the meaning of "Use your mind, consult your accumulated knowledge and experience that you were raised on."
- **And worship your Lord until certainty comes to you.**(Al-Hijr: 99): This great verse may hold a deeper meaning than mere ritualistic worship until death. The word "worship" may derive from the root "to worship," implying awareness of what is apparent and manifest—that is, being conscious and engaged with what you know and contemplate. "Certainty" is not necessarily death, but rather a state of complete confidence and intellectual tranquility (la certitude) in which doubts vanish. Thus, the meaning becomes: Be conscious of and apply what you know and have come to understand (from your inner "Lord"), and continue this process of awareness and application until you reach a state of absolute certainty and unwavering intellectual tranquility.

#### 4- Intelligence and instinct: the fuel of the journey

In order for this inner compass (the "inner God") to function effectively, and in order to decipher the map (the "seven oft-repeated verses" of the Quran), we need a basic fuel: it is "**Intelligence**" Intelligence is the ability to understand, analyze, distinguish between right and wrong, and draw correct conclusions. It is the basis of the "purification" mentioned in the verse: **Except what you have slaughtered.**(Al-Ma'idah: 3), which refers to the process of making things useful, permissible, and usable. The opposite of intelligence is "lying" (meaning concealment, ambiguity, and falsification of facts), which prevents its possessor from opening the gates of heaven, as we saw in the second article.

This intelligence is not something foreign to humans; rather, it is an integral part of them. **"The nature of God" ❖ The nature of God upon which He has created**

**mankind** ﴿(Romans: 30), that inherent capacity in every human being to learn, develop, and gain experience. For man, as has been said, is "the sum of his experiences." These experiences, guided by sound instinct and intelligent reason, are what refine his inner "God" and make him a more precise and accurate compass towards certainty.

#### 5- Surah An-Nas: A warning From compass confusion

Surah An-Nas offers a powerful warning against forces that can distort this inner compass (the "inner God"). **"Lord of mankind, King of mankind, God of mankind"** It may not only refer to God Almighty as Lord, King, and Absolute God, but also to the ideas, customs, and traditions that He "nurtured" among people (Lord of the people), which possessed and dominated them (King of the people), to the point that they worshipped them instead of God or alongside Him (God of the people), that is, they submitted to them in a manner akin to worship. The source of this confusion is **"The whisperer who insidiously insidious"** (The misleading ideas and doubts that creep in and take root in hearts), which come from hidden forces (from the jinn, i.e., from the jinn) and from some people themselves (and mankind). The solution offered by the surah is **Say, "I seek refuge in God."** - That is, be aware, protected, and discerning (from the root meaning understanding and discernment) of this intellectual domination and satanic whispers, and return to your sound nature and your true "Lord" who does not mislead or confuse.

Series Conclusion: The Gates of Heaven: An Invitation to a Holistic Understanding and Firm Certainty

In this comprehensive series, we have reviewed the concept of the "Gates of Heaven" in its multiple dimensions: starting with their nature and their cosmic and legal functions that indicate the greatness of the Creator's management and the prohibition of transgressing against the regions of the heavens except by authority, passing through the heart-related obstacles (denial and arrogance) that prevent them from being opened for man and deprive him of true understanding and spiritual elevation, and we linked these obstacles to the phenomenon of "pseudo-science" which exploits them to spread misguidance, and finally we showed that the true key to opening is the integration of "scientific authority" with "spiritual humility", and that the map is the "seven oft-repeated verses" and the compass is the inner "Lord" polished with intelligence and instinct.

The Holy Quran, with its verses on the universe and legislation, constantly calls us to contemplation and reflection with a spirit of intellectual humility and openness to truth. It opens up endless horizons of knowledge for us, provided that the seeker's heart is pure and humble, ready to accept truth from whatever source it comes, neither denying God's signs nor being arrogant towards them.

Therefore, it is the duty of the Islamic nation, especially researchers and scholars, to strive to formulate **An authentic Islamic vision of science**. This vision, drawing its strength from divine revelation, helps us understand the universe in a way that pleases God Almighty, increases faith, and defeats the falsehoods of those who lead others astray. With this integrated vision, which combines scientific authority with spiritual humility, and uses the "Seven Oft-Repeated Verses" (the Quran) as a map and the inner "Lord" as a compass, the gates of heaven remain open to us, providing sustenance, guidance, and light in this life and the hereafter. Thus, we achieve true ascent towards the "heaven" of sublimity, knowledge, and closeness to God.

### ***2.18 A look at the universe and humankind***

#### Creation and Evolution

This is a very good summary of the topic of creation and evolution from an Islamic perspective, linking it to Quranic verses and scientific discoveries. These three points can be elaborated upon further to provide a deeper understanding:

The creation of the heavens and the earth:

- **Starting from nothing:** The Holy Quran indicates that God created the universe from nothing, and this is consistent with some modern scientific theories such as the Big Bang theory, which assumes that the universe began from a point of infinitesimal smallness and density.

- **Creation occurs in stages:**The Qur'an states that the creation of the heavens and the earth took place in six days (periods of time), and this does not necessarily contradict the billions of years that science speaks of, as the word "day" in the Qur'an can mean a very long period of time.
- **The seven heavens:**The reference to seven heavens in the Qur'an can be interpreted in different ways. It may be a reference to layers of the atmosphere, or to different galaxies and star clusters, or to cosmic dimensions that we do not yet understand.

#### Evolution in creation:

- **Gradual creation:**The Quran indicates that God created living beings gradually, starting from water and clay, and then these beings evolved and diversified. This is consistent with the theory of evolution, which states that living beings change and evolve over time.
- **The unique creation of man:**The Quran affirms that humankind was created in a unique and distinct way, and that the spirit of God was breathed into them. This does not contradict the concept of evolution, as humans may have evolved physically from a common ancestor with other creatures, but their souls and minds are a special gift from God.
- **Supporting Quranic verses:**In addition to the verse mentioned (Noah:), there are other verses that refer to evolution, such as:
  - ﴿And He has created you in stages﴾ (Noah: ) (stages: different phases).
  - He who perfected everything He created and began the creation of man from clay. (As-Sajdah: )

#### Cosmology:

- **The expansion of the universe:**The verse mentioned (Al-Dhariyat:) is considered one of the Qur'anic indications that are consistent with modern scientific discoveries, as the expansion of the universe is a proven scientific fact.
- **Cosmic smoke:**The Quran states that the sky was smoke before it was formed: "Then He turned to the heaven when it was smoke and said to it and to the earth, 'Come willingly or unwillingly.' They said, 'We have come willingly.'" (Fussilat 41:11). This

aligns with scientific theories that suggest the universe began as a dense cloud of gas and dust.

- **The sky is like a well-constructed building:**The Quran describes the heavens as a perfectly structured and intricate design: “He who made the earth a bed for you and the sky a canopy and sent down rain from the sky and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know [that there is nothing like Him].” (Al-Baqarah 2:17). This alludes to the precise physical laws that govern the universe.

Summary:

The Holy Quran presents a comprehensive view of creation and evolution that does not contradict science, but rather complements it. The Quran focuses on the spiritual and faith-based aspects, while science explores the physical details and mechanisms that govern the universe. A Muslim can thus reconcile faith in God as the Creator of the universe with a modern scientific understanding of evolution and cosmology.

### ***2.19 Heaven and Earth: Beyond the Apparent – Keys to Understanding the Qur'an***

**introduction:**

The Holy Quran, in numerous verses, invites us to contemplate the heavens and the earth. We often receive this invitation with a straightforward understanding, looking at the blue sky above us and the solid earth beneath our feet. But does the meaning end there? The language of the Quran, as "a clear Arabic tongue," possesses depths that transcend the familiar, employing symbols and concepts in a way that opens doors to understanding beyond the immediate senses. This study is the first step in exploring the symbolic and spiritual dimensions of the heavens and the earth, as they are essential keys to a deeper understanding of the Quranic message.

**The sky: a window to sublimity and loftiness**

When the word "heaven" is mentioned in the Quran, it certainly refers to the physical sky we see, with its atmosphere, stars, and celestial bodies. But the word itself is derived from a profound linguistic root, "sumuw," which means elevation and loftiness. This linguistic

dimension opens up a vast range of meanings: the sky is not merely a physical space, but also a symbol of all that is high, lofty, and transcendent. It symbolizes:

1. **Spiritual and intellectual elevation:**The station to which the soul, spirit, and mind ascend through striving and good deeds.
2. **Source of the divine command:**The place from which guidance, revelation, and mercy descend.
3. **The ultimate goal of ascent:**The destination towards which good deeds and kind words are directed, as in the Almighty's saying: "To Him ascends good speech, and righteous work raises it up" (Fatir: ).

In this sense, the sky is the horizon of the soul, the source of guidance, and the ultimate goal of sublimity.

### **The Earth: A Field of Grounding and Reflection**

In contrast, "the earth" is our physical abode, the cradle that God has made for us: {He who made the earth a cradle for you} (Ta-Ha: 1). But just as the heavens have a spiritual dimension, the earth may also carry a symbolic dimension linked to the act of "grounding"—that is, establishing oneself, becoming rooted, reflecting, and delving into the depths in search of understanding. Thus, the earth becomes:

1. **Area of experimentation and learning:**The place where we experience life, gain experiences, and learn lessons.
2. **The field of contemplation and reflection:**The space in which we are invited to delve with our thoughts to understand the verses scattered within it.
3. **Foundation basis:**The soil in which we plant the seeds of understanding and knowledge so that they may grow and take root.

The Earth is not just a planet we walk on, but also a field for establishing understanding and rooting awareness.

### **The Quran: Between the heavens of meaning and the earth of contemplation.**

If we look at the Holy Quran itself through this lens, we find that it combines the "heaven" of meaning with the "earth" of contemplation. It is "heaven" in terms of its exalted divine source, its sublime guidance, and its lofty meanings. And it is "earth" in terms of being the

text that we are called to contemplate, to delve into its verses, to reflect upon its words, and to extract its treasures of knowledge.

### **Key to Names: Deciphering Meaning**

Perhaps the fundamental entry point to this profound understanding, and the gateway that unlocks the treasures of the Quran, lies in understanding the story of Adam's teaching of the names: {And He taught Adam all the names} (Al-Baqarah). Did He merely teach him names and titles for things? Or did He teach him something deeper? **"Symbols" of things** What are its essential characteristics, its true functions, its inner nature that makes it what it is?

The clear language of the Quran, as we propose, is not an arbitrary language in which a group randomly agrees on a name for something. Rather, the "name" in the Quran carries within it the "attribute" and essence of that which it names. When we understand the "name" of something within the context of the Quran, we understand its true nature, its function, and its role in the system of creation and guidance.

Let's take the example of "tree": if we take its literal meaning, it's the familiar plant. But if we understand its "character" as "everything that branches out from a root," the meaning expands to include the family tree, the tree of knowledge, the genealogical tree, and even the complex networks of the internet. Thus, understanding names as "character" is the first and necessary step to deciphering the deeper meanings in the Quran.

### **conclusion:**

Re-examining fundamental concepts like "heaven" and "earth," and understanding them beyond their physical appearance, while focusing on "names" as keys that carry the "characteristics" of things, represents the essential entry point to a deeper understanding of the Holy Quran. This is the first step towards discovering the immense richness that lies behind the words, which we will explore further in the following sections, God willing.

#### 1. The Quranic Universe: Between the Heaven of Meaning and the Earth of Contemplation

The Holy Quran constantly invites us to reflect upon its signs scattered throughout the universe, from the heavens and the earth to the sun and the moon. We often focus on the immediate, physical meaning of these entities, but the language of the Quran, as "a clear Arabic tongue," carries layers of meaning that transcend the literal, revealing a profound

symbolic system. This article delves into these depths, exploring the apparent and hidden meanings of these cosmic signs, to reveal how the physical universe is a mirror of the cognitive and spiritual universe presented by the Quran itself.

#### Heaven and Earth: Dimensions of Human Existence

Understanding "heaven" and "earth" in the Qur'an is the essential entry point to grasping this depth. They not only represent the physical dimension of our existence, but also symbolize the two poles of human experience: spiritual elevation and intellectual steadfastness.

#### The sky: a window to sublimity and loftiness

- **Apparent meaning:**It is the physical space above us, with its atmosphere, stars and planets, and it is a sign of divine power as a "protected ceiling".
- **The esoteric, symbolic meaning:**The word is derived from a root "**Highness**"That is, loftiness and elevation. In this sense, the sky symbolizes:
  - **Spiritual and intellectual elevation:**The station to which the soul and mind ascend through righteous deeds and contemplation, as in the Almighty's saying: "To Him ascends good speech, and righteous work raises it up."
  - **Source of the divine command:**The exalted position from which revelation, guidance, and mercy descend.
  - **The Quran itself:**The Qur'an can be understood as "the heavens" in the text, due to its high divine source and sublime meanings that require intellectual elevation to reach them.

#### The land (the earth): a field for verification and reflection

- **Apparent meaning:**It is our physical home, the planet that God made for us a "cradle" and a "bed," suitable for life.
- **The esoteric, symbolic meaning:**The earth is linked by action "**Grounding**"That is, to establish oneself firmly, to delve deeply in search of understanding. The earth then becomes:

- **Area of experimentation and learning:**The place where we experience life, gain experience, and apply what we have learned.
- **The field of contemplation and reflection:**It is the same Qur'anic text that we are called to delve into its verses and contemplate its words, in order to plant the seeds of understanding and knowledge in its soil.
- **The basis of certainty:**It is the state of contentment and tranquility that arises in the soul of the believer as a result of correct reflection, so his soul becomes a firm and unshakeable "ground".

The sun and the moon: From signs of the universe to signs of testing

If the heavens and the earth represent the framework of human experience, then the sun, moon, stars, and other celestial bodies represent the tools and functions within this framework. They are not limited to their physical meaning, but also carry profound symbolic connotations related to the nature of the Quran as a "trial" and a test of minds, as is evident in the proposed interpretation of Surah Al-Hajj.

The sun: Signs of the revealing tribulation

- **Apparent meaning:**It is the "shining lamp" that illuminates the universe and gives life, and it is a sign of the precision of the divine system.
- **The esoteric, symbolic meaning:**Based on a linguistic root referring to "the emergence of enmity" (his sun), the sun symbolizes **Quranic verses that at first glance seem "hostile" to superficial human logic** These verses (like certain commands regarding fighting or specific punishments) were deliberately placed as a trial and test, intended to "bring out the worst in people's hearts" so that God might see how humanity would respond: would they apply them literally without understanding, or would they reflect upon them to arrive at God's true will? These verses "prostrate to God," meaning they submit to His command to reveal what is in people's hearts.

The moon: a wager of thought and boasting

- **Apparent meaning:**It is the "light" that guides in the darkness, and by which times and reckoning are known.
- **The esoteric, symbolic meaning:**Derived from the meaning of "boasting and showing off" (so-and-so's moon), the moon symbolizes "**Gambling**" or **intellectual betting**What happens among people is the interpretation of those difficult verses about the sun. People compete and boast in trying to extract the true meaning. This intellectual "gambling" and mental struggle is part of the divine test, and it is also "prostrating oneself before God" by submitting to the function for which one was created as an instrument of intellectual scrutiny.

Summary: The universe is a visible book, and the Quran is a hidden universe.

This dual understanding of cosmic entities confronts us with a fundamental truth:**The universe is not merely physical phenomena, and the Quran is not merely a linguistic text.**Rather, they are two complementary systems, each explaining the other.

- **the sky**Materialism shows us that**sky**The sublime meanings of the Quran.
- **the earth**The stable one invites us to**grounding**Think about the verses of God.
- **The sun**The burning reminds us**With the sun**Verses that test the minds.
- **the moon**The one who illuminates the darkness symbolizes**Gambling**Ideas that ultimately lead to the truth.

Reflecting upon the Quran requires us to move beyond rigid labels and grasp the dynamic qualities and functions of each word. Only then can we transition from worshipping the outward to understanding the inward, seeing in everything that exists, whether in the visible universe or in the unseen realm, a clear sign pointing to the wisdom of the Creator and inviting us on an endless journey of understanding and contemplation.

## 2.20 *"The Seven Oft-Repeated Verses" and the Inner "Lord": The Quran's Code and Compass of Certainty*

### **introduction:**

Having realized that "heaven" is the horizon of sublimity and awareness, and that ascending to it requires the "authority" of knowledge and the rejection of denial and arrogance, the question remains: What is the detailed map of this journey? And what is the compass that guides us through the multiple levels of understanding until we reach our destination? The Holy Qur'an provides us with profound indications about its inner "code" and the spiritual compass of man, which completes the picture that we began to draw.

### **"The Seven Oft-Repeated Verses": The Code of Foundational Principles**

God bestows His favor upon His Prophet, saying: "And We have certainly given you seven of the oft-repeated verses and the Grand Qur'an" (Al-Hijr 15:87). While the common interpretation points to Surah Al-Fatihah, deeper reflection can open a broader horizon. The word "seven" in Arabic often symbolizes perfection, comprehensiveness, and organized multiplicity. "Oft-repeated verses" refers to the pairs or dualities that are frequently mentioned and complemented in the Qur'an (such as the apparent and the hidden, promise and threat, command and prohibition, creation and formation, knowledge and action, etc.).

With this understanding, "the seven oft-repeated verses" can be considered as **The complete and comprehensive basic principles, or the essential complementary pairs** which constitute **The foundational structure or code**. These are the foundations upon which the "Great Qur'an" is built, with its details, rulings, and stories. They are the principles that manifest in every verse and chapter, and understanding them is the key to understanding the Qur'an's internal logic and exquisite harmony. Perhaps the subtle differences in the spelling of some words in the Uthmanic script, such as the multiple forms of the word "heavens" (samawat/as-samawat/as-samawt/as-samawt) that we discussed, are part of this subtle code, carrying gentle and directing signals to the meaning in their specific contexts, and inviting further contemplation of the structure of the text itself.

### **"Your Lord": The inner compass towards certainty**

If the "Seven Oft-Repeated Verses" (Al-Fatihah) are the overarching map, what compass guides us in applying them to our individual realities? Here, the concept of "Lord" (Rabb) in

the Quran emerges in a striking way. In addition to being God, the absolute Creator and Sustainer, we can discern in some contexts a more specific meaning that points to... "**What you have raised**" It is the sum total of what you have acquired in terms of knowledge, experience, and values, which forms your inner guidance system and your worldview. "Your Lord," in this sense, is the culmination of your self-cultivation and societal upbringing, and your formed consciousness.

Let's look at verses such as:

- "Follow what has been revealed to you from your Lord" (Al-An'am): This may mean, in addition to following the external revelation, following the internal guidance and insight that you have formed based on your understanding and experience ("what has been revealed to you from your Lord").
- ﴿They said, "Call upon your Lord for us..."﴾ (Al-Baqarah): This may implicitly mean "Use your mind, consult your accumulated knowledge and experience (your Lord)."
- "And worship your Lord until certainty comes to you" (Al-Hijr 15:99): This great verse may carry a deeper meaning than mere ritualistic worship until death. "Worship" may come from the root "to worship," meaning to be aware of what is apparent and manifest (to be conscious and responsive to what one knows). And "certainty" is not necessarily death, but rather a state of confidence and intellectual tranquility. Thus, the meaning is: **Be aware of and apply what you know and have come to know of the facts ("your Lord"), and continue in this process of awareness and application until you reach a state of certainty and cognitive peace of mind.**

### **Intelligence and instinct: the fuel of the journey**

For this inner compass (the Lord) to function effectively, and for us to decipher the map (the seven oft-repeated verses), we need fuel: intelligence. Intelligence is the ability to understand, analyze, distinguish, and deduce. It is the foundation of the purification mentioned in the verse, "Except what you have purified" (Al-Ma'idah 5:1), which makes things beneficial, permissible, and usable. The opposite of intelligence is lying (concealment, ambiguity, falsification), which, as we have seen, prevents its possessor from opening the gates of heaven.

This intelligence is not something strange; rather, it is part of God's innate nature, as stated in the verse: "The nature of God upon which He has created mankind" (Ar-Rum 30:30). This inherent capacity within every human being is for learning, development, and gaining experience. As has been said, a person is "the sum of their experiences." These experiences, guided by sound instinct and intelligent reason, refine their inner character and make them a more precise compass toward certainty.

### **Surah An-Nas: A warning against confusion of the compass**

Surah An-Nas offers a powerful warning against the forces that can distort this inner compass. The phrases "Lord of mankind, King of mankind, God of mankind" may not refer solely to God, but also to the ideas, customs, and traditions that have been instilled in people (Lord of mankind), which have come to possess and dominate them (King of mankind), to the point that they worship them alongside or instead of God (God of mankind). The source of this distortion is the "whispering whisperer" (misleading thoughts that infiltrate and take root), which originates from hidden forces (jinn) and from some people themselves (mankind). The solution offered by the surah is to say, "I seek refuge" — be aware, fortified, and discerning (seeking refuge in the sense of understanding and discernment) against this intellectual dominance, and return to your innate nature and your true Lord.

### **conclusion:**

Our journey toward the "heaven" of understanding and transcendence is simultaneously an internal and external journey. Its map is the "seven oft-repeated verses" manifested in the "Glorious Quran," its compass is the inner "Lord" refined by knowledge, experience, and intellect, and its fuel is sound instinct and the relentless pursuit of certainty. By understanding and activating these elements, humanity can achieve its purpose of stewardship and development, ascending the degrees of awareness, opening the gates of the heavens of understanding and mercy, to live a good life in this world and attain divine favor in the hereafter.

### ***2.21 Lying and deception: a strategy of protection and prevention***

Lies and deception are only complete when they are carefully protected. When those with vested interests weave their web of falsehoods, the next step is to fortify it through intimidation and ridicule directed at anyone who dares to question it. This is what the verse refers to: "And of the people is he who buys idle talk to mislead [others] from the way of Allah without knowledge and who takes it in ridicule..." (Luqman 6). The phrase "and takes it in ridicule" reveals the strategy of protecting falsehood by mocking the truth, thus causing people to lose faith in any voice that calls for it.

Ridicule and mockery have always been readily available to anyone who claims that the world isn't as it's portrayed, or that there's been some hidden manipulation for specific purposes. They've even gone so far as to publish psychological research on those who believe in "conspiracy theories," aiming to undermine their convictions and convince them that the problem lies within themselves. Disbelief in a liar is thus attributed to a psychological flaw, and accusing them of fabricating facts is justified by claiming they're part of a "conspiracy theory" in which the poor, innocent masses are trapped. These are long-term preventative measures that perpetuate falsehood and intimidate anyone who tries to expose it.

The believer in God possesses an absolute and unwavering conviction in God alone, giving no consideration to anyone else. He sees conspiring people as puppets manipulated by Satan. True believers are commanded by their Lord to be wary of a hidden enemy called Satan, who, though unseen and unmeasured, they sense and constantly avoid. They know with certainty that Satan is the greatest conspirator against them, plotting far-reaching schemes and conspiracies to lead humanity astray from their Lord and divert them from their role as God's vicegerents on Earth and from performing righteous deeds. The believer never doubts that many people, influenced by Satan, might distort the clear truths that God has revealed in His scriptures and messages to those who believe in Him through the unseen.

Therefore, their conducting psychological research that accuses believers of "conspiracy theories" is a carefully planned step to perpetuate their falsehoods. A true believer is not bound by the common understanding of "conspiracy theories," because they do not believe that things are in the hands of humans to change and distort at will. Rather, they see that

the hand of Satan is at work, manipulating many things to lead people astray from their Lord, from seeing His signs, and from having certainty in Him. While some may believe in human conspiracies, the true believer has the certainty and knowledge that the conspiracy is far older; it began the moment Iblis refused to prostrate before Adam. Our belief in this original conspiracy is far more certain than any flimsy conspiracy that some might concoct on Earth!

“Indeed, Satan is an enemy to you, so take him as an enemy. He only invites his party to be among the companions of the Blaze.” [Fatir: 6]

As a believer, my faith is incomplete without believing in the existence of a devil who conspires against me. This devil has a party that calls them to be among the inhabitants of Hellfire, and I have been divinely commanded to take him as an enemy: “So take him as an enemy.” If this verse calls believers to believe in a “conspiracy” by the devil, then we, as believers, believe God and disbelieve psychologists, questioning their integrity, consciences, and those who work for them!

### ***2.22 Contemplation: The key to lost knowledge - Reading God's verses in the Book and the universe (in search of confirmation)***

In our journey towards a deeper understanding of God, after affirming His transcendence and His dissimilarity to creation, and after conceiving of His governance through His immutable laws, and after recognizing that the Quran presents its own proof through its "correction" and correspondence with reality, we now arrive at the essential tool that enables us to read these verses, discover this verification, and attain true knowledge: it is **contemplation**. Reflection is not merely casual reading; it is a profound intellectual and spiritual process involving contemplation, reflection, connection, and deduction, all aimed at understanding divine messages and extracting wisdom from them. It is the key to knowledge that unlocks the treasures of both the revealed scriptures and the observable universe.

God has disseminated His signs and messages in two great sources, both of which call us to contemplation and reflection:

The recited verses of God (the written book - the Holy Quran):

The Quran is a living divine message, brimming with guidance, light, and wisdom. Reflecting upon it requires moving beyond superficial reading and reliance on inherited interpretations without critical examination. True contemplation of the Quran necessitates: understanding the language and context, connecting verses to one another, reflecting on its aims and objectives, considering its meaning in light of reason, innate human nature, and established principles, and engaging personally with its message.

The visible signs of God (The Open Book - The Universe and the Souls) - and a search for proof:

The entire universe, from the smallest atom to the largest galaxy, and the human soul in all its complexity, are God's open book, proclaiming His greatness, wisdom, and laws. Reflecting upon these cosmic and psychological signs is not only a great act of worship that increases faith and strengthens the connection with God, but it is also...**An ongoing search for the "credibility" of the Holy Quran.** How is that?

- **The correspondence between divine word and deed:**When we contemplate the verses of the Quran that refer to cosmic, psychological, or social truths, and then study these truths in reality through observation, experimentation, and science, and discover an astonishing correspondence between what the Quran stated centuries ago and what modern science reveals, this correspondence becomes **Further and continuous proof that the source of the Quran is the same as the Creator of this universe and the Originator of this soul.** It is a “confirmation” that affirms that the divine word (the Qur’an) and the divine action (the universe and souls) originate from one source.
- **Reflecting on creation as a search for authenticity:**Considering the precision of the cosmic system, “Indeed, in the creation of the heavens and the earth are signs for those of understanding” (Al Imran: ), is not only a cause for glorification, but also an invitation to search for the Qur’anic signs that described this system with precision that is consistent with the discoveries of science.
- **Reflecting on ourselves as a search for authenticity:**Reflecting on the complexities of the human soul, “And in yourselves. Then will you not see?” (Adh-Dhariyat:), is not

only for self-knowledge, but also to search for the verses that accurately describe this soul in accordance with what psychology and sociology reveal.

- **Science as a tool for reflection and discovering truth:**The natural and human sciences, with their tools and methodologies, become valuable instruments that help us to contemplate God's observable signs more deeply, and at the same time help us discover aspects of the Quran's "verification" in these signs. True science does not contradict the Quran; rather, it often reveals aspects of its miraculous nature and the accuracy of its description of reality.

A practical example of authenticity: "a slippery surface" (Surat Al-Kahf):

In the story of the owner of the two gardens, the Quran describes the consequence of ingratitude for blessings, saying: "Perhaps my Lord will give me something better than your garden and send rain upon it." **A reckoning from the heavens, so that it becomes a slippery, barren wasteland.\*** Or its water will become sunken... ﴿ (Al-Kahf: -). The phrase "a slippery slope" seems compound and strange at first glance (ascent and slippage at the same time).

- **Traditional interpretation:**"Hasban" has often been interpreted as cold or lightning, and "Sa'idan Zaliq" as barren land on which one cannot stand.
- **Reflection and its connection to science (searching for authenticity):**By reflecting on the verse (Professor Engineer Alaa El-Din Mohamed Bab Bakr) Linking this to modern scientific knowledge of plant life mechanisms, we discover a deeper and more precise meaning. "Scaling" (from the root meaning "precise calculation") can refer to any subtle disruption in the plant's ecosystem (a change in temperature, a sudden heavy rain, a pest, etc.) that leads to a disastrous outcome. And "slippery slope" describes with astonishing accuracy what happens to a plant when its water and nutrient absorption mechanism malfunctions.
  - **Ascent (Upper):**Water and nutrients ascend in the stem via capillary action (upward movement).
  - **Slippery (slip):**When the malfunction (calculation) occurs, the upward mechanism stops and the force of attraction weakens, so the water appears to "slip" back or cannot rise, leading to the death of the plant and the land becoming barren ("slip"). Or the water source becomes distant ("slope").

- **The aspect of validation:** This precise description of a complex physiological mechanism in just two comprehensive words (“slippery ground”), using the general term “calculation” which encompasses all possible causes in different environments, demonstrates a comprehensive and all-encompassing knowledge that transcends the understanding of 7th-century humans, and testifies that the source of this description is none other than the Creator of plants and their intricate system. This is an example of how contemplation and the connection between the Quran and science reveal its enduring validity.

Summary:

Reflection is the missing key to knowledge, encompassing both the verses of the revealed scripture and the signs of the observable universe. Contemplating the universe and ourselves is not only a path to increasing faith in God, but also a continuous journey to seek the "verification" of the Holy Quran and discover its astonishing correspondence with the realities of life. Every scientific or psychological discovery that aligns with a Quranic indication serves as a new divine signature, confirming the truth of the message and its divine origin. Let us open the eyes of our insight and reflect with our minds and hearts to see God's signs in everything and discover the veracity of His Book in every field of knowledge.

### ***2.23 Ascent and Distress: A Critique and Analysis from the Perspective of Flat Earth Supporters of Verse 125 of Surah Al-An'am***

This text addresses the interpretation of the verse: “So whoever Allah wills to guide - He expands his breast to [receive] Islam; and whoever He wills to misguide - He makes his breast tight and constricted as though he were climbing into the sky” [Al-An'am: 125]. The text presents the arguments of proponents of the traditional interpretation, which focuses on psychological distress, and then responds to this with the modern scientific interpretation, which links the distress to a lack of oxygen in the upper atmosphere. From

the perspective of flat-Earthers, a balanced critique and analysis can be offered, highlighting points of agreement and disagreement with both interpretations.

First: An analysis of the traditional interpretation (claimants) from the perspective of flat-Earthers.

The plaintiffs focus on the distress mentioned in the verse. **psychological and spiritual distress** It relates to the heart's straying and turning away from the truth, and the simile "as if he were climbing up into the sky" is a metaphor for the impossibility of accepting guidance, just as it is impossible to reach the sky.

From the perspective of flat-Earthers:

Flat-Earthers largely agree with this interpretation. They believe this meaning preserves the original intent of the verse, which focuses on the spiritual and doctrinal aspect, avoiding materialistic interpretations that might take the verse out of context.

- **Priority is given to spiritual and moral meaning:** They consider the Quran to be a book of guidance and legislation, and that the interpretation of its verses should serve this fundamental purpose. The verse speaks clearly about... **Opening the heart to Islam** Or his distress over it, which are purely emotional and psychological issues. Linking them to oxygen deficiency distorts the original meaning and diminishes their educational significance.
- **"To ascend" is a metaphor for hardship and impossibility:** They support the linguistic interpretation that "to ascend" means attempting something impossible with great difficulty. Just as ascending to heaven was nearly impossible at the time of revelation, so too does accepting the truth become impossible for a hardened, narrow-minded heart. This rhetorical analogy reinforces the psychological meaning without the need for modern scientific explanations.
- **Harmony with the understanding of heaven:** This interpretation does not contradict the concept of heaven as a fixed structure above the earth. Ascending to heaven in this sense would mean attempting to penetrate this structure or reach what is above it, which is extremely difficult or impossible for the average person.

Second: A critique of modern scientific interpretation (by scientists) from the perspective of flat-Earth proponents

Scholars offer an interpretation linking the distress mentioned in the verse to...**Physical discomfort resulting from lack of oxygen and low atmospheric pressure**In the upper layers of the atmosphere. They point out that this fact was only recently discovered, which is considered a scientific miracle of the Qur'an.

From the perspective of flat-Earthers, this interpretation faces several fundamental points of criticism:

1. Exaggerating the connection between the Qur'an and empirical science:

- **Imposing a material meaning:** Flat-Earthers argue that attempting to "update information" to fit the times and recent discoveries is a mistake. **Projecting contemporary knowledge onto the Qur'anic text** Instead of deriving meanings from the text itself and its linguistic and legal context, the Quran is not a book of physics or chemistry, and linking each verse to a scientific discovery may diminish the text's sanctity and comprehensiveness as science progresses.
- **Narrowing the meaning of the verse:** The verse speaks about **narrow-mindedness towards Islam** This is a cardiac condition. Reducing this distress to a physical one (oxygen deficiency) diminishes the profound meaning of the verse and limits it to a partial, physical interpretation. Linking "spiritual matters to material matters" in this way is an arbitrary interpretation.
- **Unjustified generalization:** While scientists acknowledge the physical discomfort experienced during ascent, the verse does not refer to a general ascent for all humanity, but rather to the state of the misguided and the denier. Directly linking this spiritual state to a general physical phenomenon deprives the verse of its specificity and doctrinal significance.

2. Objections to the scientific concepts used:

- **The concept of space and the sphericity of the Earth:** Scientists' interpretation relies on the concept of an "atmosphere" surrounding the "Earth," which revolves in

"space." These concepts contradict the fundamental premise of flat-Earth proponents, who reject the Earth's spherical shape and the existence of an infinite universe in the modern sense. Consequently, any interpretation based on these cosmological models is fundamentally flawed.

- **Gravity and density:** Scientists refer to the laws of gravity and density to explain the layers of the atmosphere. While flat-Earthers can accept density as the force causing the atmospheric layers to be arranged, they reject the concept of universal gravitation, which holds the Earth's atmosphere in place as it rotates in space. They explain the falling and remaining stationary objects by density and buoyancy within this atmosphere.
- **Human adaptation to ascent:** Scientists explain that humans need special suits and life support devices to ascend to higher altitudes. While these facts can be accepted as part of the human experience of ascent, they do not explain the Quranic verse that speaks of **narrow-mindedness towards Islam**. It is not about the challenges of human flight. The verse does not indicate that the denier is trying to ascend by means of machines, but rather that his situation is similar to someone trying to ascend.

### 3. Regarding "scientific miracles" and the changing interpretations:

- **The danger of relativism in interpretation:** The statement by scholars that "the Quran is interpreted by time, with each generation understanding it differently through the scientific discoveries of humankind" raises concerns among flat-Earthers about the relativity of interpretation. If the meaning of a verse changes with every scientific discovery, how can it be a fixed argument and eternal guidance? They prefer an interpretation based on the linguistic meaning and the fixed Quranic context.
- **Presenting the experience on the text:** Some scientific interpretations present scientific experimentation as a "revealer" of the secret of the verse after centuries, making the understanding of the Qur'an dependent on human scientific progress, rather than it being a self-evident text.

Summary: Spiritual or physical ascension?

From the perspective of flat-Earthers, the interpretation closest to the spirit of the verse and the intent of the Quran is the one that focuses on **psychological and spiritual distress** The result of denial and arrogance. The comparison to "as if he were climbing into the sky" is **A powerful rhetorical simile** It expresses hardship, difficulty, and moral impossibility, just as ascending to heaven was a difficult and almost impossible matter at the time of the revelation.

They do not dispute the existence of physical phenomena (oxygen deficiency, pressure changes) at high altitudes, but they do not see these as "scientific miracles" that alter the original meaning of the verse. For them, the heavens are a preserved structure, and its phenomena are natural occurrences within this structure. Focusing on "scientific miracles" in this way distracts from the profound religious meaning and introduces scientific details into the text that may become obsolete with scientific advancements, thus subjecting the understanding of the Quran to fluctuations. The original meaning of the verse remains: that the constriction of the heart regarding Islam is a divine punishment for the arrogant disbeliever, and that this constriction is similar to the difficulty of attaining something as great as reaching the heavens.

#### ***2.24 The Causes of the Heavens: Pharaonic and Cosmic Indications of the Nature of Heaven***

We continue our exploration of the verses of the Holy Quran that shed light on understanding the universe, focusing on the vision that emphasizes the proximity of the heavens and their multiple layers. In this section, we analyze the statements of Pharaoh and Haman in Surah Ghafir, and how the concept of "the causes of the heavens" can be understood from a material and realistic perspective.

1. Pharaoh's request: to reach "the causes of the heavens" and the absurdity of the concept  
 God Almighty says: "And Pharaoh said, 'O Haman, build me a tower so that I may reach the ways (36) the ways to the heavens and look upon the God of Moses, and indeed, I think he is a liar.' And thus was made attractive to Pharaoh the evil of his deed, and he was averted from the way. And the plan of Pharaoh was not but in ruin." (37) Ghafir

"Reasons" here means **What leads to something, such as ropes, roads, and paths.** Pharaoh asked Haman to build a high structure to reach the "ways" of the heavens, showing **His conception of God Almighty is absurd.** He thought that God could be confined to a specific place that could be reached by physical means, ignoring Moses' knowledge of God's existence and his ability to communicate with Him without the need for Pharaoh's physical means.

2. Pharaoh and the Arabs acknowledged that the sky is "heavens": evidence of plurality

Pharaoh acknowledges in his statement that there is not one heaven, but rather... **"Heavens"** (In the plural). This acknowledgment is consistent with what the Arabs acknowledged in numerous other verses, that the One who created the heavens is God, as in His saying: **And if you ask them, "Who created the heavens and the earth and subjected the sun and the moon?" they will surely say, "Allah." So how are they deluded? (Al-Ankabut: 61)**

How did Pharaoh and the Arabs know that the sky is "heavens"?

Perhaps the answer lies in their direct observations of nature and its diversity in the sky:

- **Different withdrawal methods:** Human beings, including Pharaoh, see **Different withdrawal methods** in the sky. Some of them are high, and some are low.
- Cloud variety: Clouds vary in shape and color; some are light and white, while others are black and rainy.
- Differences in directions and speeds: Clouds are observed moving in different directions and at varying speeds, and some pass over each other.
- **Temperature and rainfall variations:** Humans also see the difference between **Cold skies over the mountains, and hot skies over the lowlands.** The difference in the amount of rain falling from each of them is noticeable.

All these sensory observations enable man to conclude that the sky is not a single homogeneous layer, but rather **Several distinct heavens or layers** by its characteristics and behaviors.

3. Pharaoh's acknowledgment: Following the response of Moses, peace be upon him

Pharaoh's acknowledgment that the sky is "heavens" may also have come as a follow-up and confirmation of what Moses, peace be upon him, said in response to Pharaoh's question:

- Pharaoh said, "And what is the Lord of the worlds?" (23) He said, "The Lord of the heavens and the earth and that which is between them, if you would be certain." (24) Ash-Shu'ara'

Moses' response was clear in defining the Lord of the Worlds as the Creator of "the heavens and the earth and what is between them." This description of his Lord by Moses, which implies multiple "heavens," may have solidified this concept in Pharaoh's mind, leading him to use it in his address to Haman.

a summary:

Analysis of the verse in Surah Ghafir shows that the concept of "the causes of the heavens" reflects Pharaoh's misconception about God's power and position, but at the same time it provides further evidence that the concept **Multiple layers of the sky** This concept was present in people's minds even in ancient times, based on their direct observations of various atmospheric phenomena. Furthermore, Pharaoh's acknowledgment that the sky is "heavens" may have stemmed from his being influenced by Moses' words, thus confirming that the truth was being presented to him, but his arrogance and obstinacy prevented him from accepting it.

### ***2.25 Expanding the concept of "the causes of the heavens":***

#### ***Gateways to knowledge and advancement in this life***

Having previously analyzed the concept of "the causes of the heavens" from Pharaoh's perspective and his sensory observations of clouds and atmospheric phenomena, we now move on to analyzing a text that presents **A symbolic and deeper interpretation** For this concept, linking it to **Knowledge, awareness, and intellectual, spiritual, and material advancement** In this worldly life, the Holy Quran is a book of guidance for success in life, and its basic concepts must be understood in the context of our contemporary lives.

1. The meaning of "heaven" and "names": sublimity and essence

- **The sky (from sublimity):** It does not refer to the blue sky above us in its physical sense only, but rather **Everything that is high and elegant** It refers to **Fields of science and knowledge, art, and success** In general, God's statement, "And in the heaven is your provision," does not only refer to the descent of rain, but is interpreted as meaning that sustenance and God's promise are fulfilled through... **Advancement and elevation** In these cognitive and life-related fields.
- **Teaching Adam the names:** They were not merely names or titles for things (like a tree or an animal), but were **The qualities, characteristics, and essence of things (features)** Understanding these profound characteristics is key to navigating and succeeding in the world. This explanation highlights that true knowledge transcends superficial labels, reaching a deeper understanding of the essence of things.
- **The language of the Quran (clear Arabic tongue):** The Quran is considered a unique language, in which the "signifier" (the word) is intrinsically linked to the "signified" (the meaning and attribute). For example, the word "tree" is not limited to the plant itself, but encompasses everything that branches from a root (such as a family tree or a tree of knowledge), indicating the depth and comprehensiveness of meaning in the Arabic language.

## 2. Heaven and Hell in this life: The embodiment of striving and ignorance

Heaven and Hell **Living conditions in this world** And they are not limited to the afterlife:

- **heaven:** It is not merely a place reserved for the afterlife, but rather a "paradise" that can be entered in this life. Every field of science and progress is a "paradise" (such as the paradise of medicine, the paradise of engineering, the paradise of art). The inhabitants of these paradises live a "contented life," and their lives are transformed into palaces "beneath which rivers flow" (rivers of water, electricity, the internet, and money), signifying the luxury and progress achieved through science.
- **Fire:** It is also a way of life in this world. **"The fire of poverty, ignorance, and marginalization"** Those who reject science and progress live in this hell. The verse "They will eat fire in their bellies" is interpreted as a consequence of their actions that lead them to this miserable fate in this world, and not merely a physical fire in the hereafter.

- **Surah Al-Haqqah:** It is used as evidence that the reckoning and reward (heaven and hell) begins here. "He who is given his book in his right hand" is the successful one who built his life on knowledge, and "he who is given his book in his left hand" is the failure who wasted his life in ignorance.

3. Conditions for opening the gates of heaven (keys to success): knowledge and ethics

"The gates of heaven" are not physical gates, but rather **Gateways to knowledge, awareness, and advancement** And the conditions for opening it:

- **Sultan (the flag):** The verse "You will not pass through except by authority" is interpreted to mean that "authority" is **Sultan of Science and Knowledge** The "districts of the heavens and the earth" (the complex spheres of life) can only be penetrated by the power of science.
- Ethical conditions:
  - **Avoid arrogance:** Humility in the face of new knowledge is the key to learning and progress.
  - **Not denying:** One should not reject signs (evidence and proofs) simply because of ignorance. Those who deny the signs of art (such as Picasso's paintings) or science (such as energy science) deprive themselves of entering the "paradise" of that realm, that is, benefiting from its bounties and achieving success within it.
- Intelligence (the opposite of lying): The word "lie" (k-dh-b) is the opposite of "intelligent" (dh-k-y).
  - "Lying" is concealing the truth or being ignorant of it.
  - "Intelligence" (from the root word for intelligence) is the ability to understand, analyze, and deduce.
  - The verse "except what you have slaughtered" in Surah Al-Ma'idah is interpreted as meaning that the basis of what is permissible is "**Intelligence and awareness** What you do not do intelligently and consciously is forbidden for you because it will harm you, which highlights the value of awareness in decision-making.

4. Redefining the concepts of "God" and "worship": guidance and certainty

- **Lord:**The concept of "your Lord" is not limited to the Supreme Creator, but has a deeper personal meaning.**Your Lord is the sum of all the knowledge, wisdom, experiences, and expertise He has instilled in you.**It is the internal guidance system that has formed throughout your life.
- **Worship:**It's not just a ritual. "And worship your Lord until certainty comes to you" is interpreted as:"**Follow the knowledge and understanding you have acquired from your Lord until you reach certainty.**"Worship is the awareness of the truths that have become apparent to you.
- Surah An-Nas:
  - **"Lord of mankind"**It is the intellectual system that**He was raised**People are upon him.
  - **"King of the people"**It is when**They own them**This is the system of thought that controls them.
  - **"God of the people"**It is when**They deify**This is the system, and they hold it sacred.
  - The source of this system is the "whispering whisperer" planted by "jinn and people" (hidden forces and influencers) to control the masses, indicating the influence of prevailing ideas and biases on the individual and society.

#### 5. Innate nature and evolution: The capacity for growth and attainment of certainty

- **Instinct:**It is the innate ability to develop, learn, and gain experience. "Every child is born with this innate ability," meaning they are born with this capacity for growth and comprehension.
- **Creator of the heavens and the earth:**God is the one who put"**The Law of Evolution**"In everything, it starts small and then grows and matures. Man is the product of his experiences, which shape him as he strives towards certainty.

#### Comprehensive summary:

The call is to liberate the mind from rigid and materialistic interpretations of religion, and to turn towards understanding the Quran as a practical guide and way of life for achieving human advancement (ascending to the heavens). The author believes that salvation, deliverance, and paradise lie in the pursuit of knowledge, the use of intelligence, and self-

development, while failure and hell lie in ignorance, arrogance, and the denial of truth. This interpretation places the responsibility for human destiny in one's own hands, considering that a person's "Lord" is their own consciousness and knowledge upon which they build their life, and that the "means of the heavens" are essentially the paths that enable humanity to reach higher levels of awareness, knowledge, and success in this worldly life.

### ***2.26 The topic of "the gates of heaven" and "the reasons for heaven" in the Holy Quran***

It is a subject rich in implications, and can be understood on two levels: **physical senses** which is consistent with our direct observations of the universe, and **symbolic meaning** which refers to deeper concepts related to knowledge and human development.

Let's clarify the difference between them:

First: Heavenly causes (causes of access or routes leading to it)

As I mentioned in our previous analysis of Pharaoh's verse in Surah Ghafir: "And Pharaoh said, 'O Haman, build me a tower that I may reach the ways (36) the ways to the heavens and look upon the God of Moses, and indeed, I think he is a liar.'"

- **Linguistic meaning:** "Reasons" is the plural of "reason," which is everything that leads you to something, such as ropes, paths, routes, or means.
- Physical/sensory level:
  - **Pharaoh's sensory interpretation:** Pharaoh thought that the "reasons of the heavens" were **The physical ways and means that enable him to ascend to heaven**. This was achieved through the construction of a tall structure. Pharaoh deduced that the sky was layered ("heavens") based on his sensory observations of clouds and their variations in altitude, color, direction, and speed, as well as the differences in temperature and rainfall between regions. These observations led him to realize that there were multiple layers of the sky, and consequently, different paths within these layers.
  - **In our context:** If we consider the sky to be the atmosphere with its multiple layers, then the "causes of the heavens" might refer to **Physical pathways or**

**natural phenomena** Which occur in these layers and enable navigation or understanding within them.

- The moral/symbolic level:
  - "The causes of the heavens" are the means and methods that lead to intellectual, spiritual and material advancement.
  - If the heavens are the realms of science and knowledge, then the "reasons of the heavens" are **The means by which a person attains this knowledge and success.** like **Knowledge, intelligence, hard work, humility, and not denying the facts.** These are the reasons that enable a person to "reach" higher ranks in life and achieve "sustenance" and "paradise" in this world.
  - It can be considered **Universal and social laws** Which God has put in place to achieve success and progress.

Second: The Gates of Heaven

The phrase "gates of heaven" is mentioned in several places in the Holy Quran, including:

- Surah Al-A'raf: "Indeed, those who deny Our signs and are arrogant toward them - the gates of heaven will not be opened for them, nor will they enter Paradise until a camel passes through the eye of a needle." (Al-A'raf: 40).
- Surah Al-Qamar: ﴿So We opened the gates of heaven with rain pouring down.﴾ (Al-Qamar: 11).
- Surah An-Naba: "And the sky will be opened and become gates" (An-Naba: 19) - (This is in the context of the Day of Resurrection).
- Physical/sensory level:
  - **Physical/apparent doors:** In the context of the rain in Surah Al-Qamar, the "gates of heaven" may refer to **Openings or paths** This allows water to fall in enormous quantities. This is consistent with our view of the sky as a layered entity that holds back water, and when these "doors" are opened, rain falls.
  - In another context, it might refer to **Specific paths or regions in the heavens** It enables ascension or rising (as in the story of the Ascension, although "doors" are not explicitly mentioned there). Some may interpret them as natural

phenomena that open and close, such as atmospheric "corridors" or areas with certain characteristics.

- The moral/symbolic level:
  - “The gates of heaven” are gateways to reward or deprivation in this life and the hereafter.
  - **Gateways to knowledge and awareness: the Approaches to reaching higher levels of knowledge and intellectual advancement** Those who deny God’s signs (proofs and evidences) or are too proud to seek knowledge and learning, “the gates of heaven will not be opened for them”; that is, they will be deprived of entering these fields and advancing in them, and consequently, they will be deprived of the “paradise” of this world (success and a contented life).
  - It refers to **Opportunities and potential** Which is available to those who seek and believe in the truth, and is closed to the arrogant and ignorant.

Summary and key differences:

<p>The moral/symbolic level</p>	<p>Physical/Sensory Level</p>	<p>Linguistic meaning</p>	<p>The concept</p>
<p><b>Methods, knowledge, and mechanisms</b> Which enables a person to advance in the fields of knowledge, awareness, and worldly success (such as science, intelligence, humility, etc.). <b>The paths that lead to elevation.</b></p>	<p><b>Natural routes and paths or weather phenomena</b> In the multiple layers of the sky (as Pharaoh observed), or the physical means of access.</p>	<p>What leads to something (ways, paths, means).</p>	<p>Reasons of Heaven</p>
<p><b>Gateways of Opportunity and Potential</b> In the realms of knowledge and advancement, it is open to believers and those who work with science, and closed to the arrogant and the deniers. <b>Entrances to Paradise</b></p>	<p><b>Openings or paths</b> It enables something to descend (like pouring water), or it refers to <b>Specific areas</b> In the</p>	<p>Entrances and exits (openings, passageways).</p>	<p>Gates of Heaven</p>

**(both worldly and otherworldly) and exits** heavens, it is possible to **to Hell**It refers to the divine acceptance or ascend or descend. rejection of human actions and souls.

In simple terms:

- **Reasons of Heaven**It focuses on**Means and methods**Which enables one to ascend or reach something in the sky, whether physically (such as the methods of clouds) or morally (such as the paths of science and success).
- **Gates of Heaven**It focuses on**Entrances and exits**In the sky, which opens or closes for specific purposes, whether to bring down rain, to accept deeds and souls, or to reach certain levels of consciousness and ascension.

Both refer to**Multiple layers of the sky**Or the levels in the universe, and accessing or benefiting from them requires a specific means or key.

### ***2.27 Influence and Power: An Analysis of Verse 33 from the Perspective of Flat Earth Theorists***

The verse from Surah Ar-Rahman: “O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass beyond them. You will not pass beyond them except by authority [from Allah]” [Ar-Rahman: 33] is one of the verses that has sparked widespread debate regarding its implications, especially in light of modern scientific advancements. While some contemporary commentators see it as an indication of humanity's ability to penetrate space through the power of science and technology, proponents of the flat Earth theory argue that this interpretation is inconsistent with the authentic understanding of the Quran and with their view of the nature of the universe.

The traditional understanding of the verse: escaping from God's authority

Early commentators, including Ibn Kathir, Ibn al-Jawzi, al-Razi, al-Qasimi, and al-Maraghi, agree that this verse addresses both jinn and humankind.**doomsday**This poses a challenge to them. The essential meaning is that creatures cannot escape God's decree and destiny, or evade His punishment, because His dominion encompasses all things.

- **Influence:**It is interpreted as “escaping” or “getting rid of” God’s rule and destiny, or “going beyond the limits of the heavens and the earth” in the sense of escaping from His authority.
- **Countries:**It is understood as the "sides" or "limbs" of the heavens and the earth, referring to the boundaries of God's all-encompassing dominion.
- **The Sultan:**It is often interpreted as “God’s command,” “His proof,” or “His dominion,” meaning that it is impossible to gain power except with the permission and authority of God himself, which is impossible for those who flee from His punishment.

This interpretation places the verse in context **The absolute sovereignty of God** And the creatures are powerless before Him, especially in the situation of the gathering where there is no escape and no refuge.

A critique of modern scientific interpretation from the perspective of flat-Earth proponents  
Some contemporary scholars, such as Abdul Karim al-Khatib, al-Shirazi, and al-Mudarrisi, attempt to link the verse to modern scientific discoveries, particularly those related to space exploration. They believe that the "Sultan" mentioned in the verse is **Science and technological power** Which enables man to "penetrate" the regions of the heavens and the earth, that is, to penetrate outer space.

From the perspective of flat-Earthers, this interpretation faces several fundamental criticisms:

1. Contrary to the cosmological model:

The modern understanding of "diameters of the heavens and the earth" includes vast galaxies, light-years, and regions of zero gravity. **This fundamentally contradicts the flat-Earth theory.** And the universe as a whole.

- **The sky is not a structure, but an infinite space:** Flat-Earthers believe that the sky is **Solid dome or specific layers** The Earth is flat, not a vast expanse of space filled with stars and planets millions of light-years away. Therefore, "penetrating the heavens"

cannot mean penetrating galaxies or reaching galactic clusters as scientists interpret it. Rather, it refers to attempting to transcend the limits of this dome or atmosphere surrounding the Earth, something impossible without divine permission.

- **"The diameters of the earth" do not mean penetrating the center:**The idea of penetrating the Earth's fiery core (on which the scientific explanation in the context of a spherical Earth depends) does not directly apply to the flat Earth model, although research into the Earth's depths and its physical challenges is acceptable.

## 2. Narrowing the meaning of the Quran:

The verse, in its Quranic context, focuses on **The absolute power of God and the inability of creatures to escape it** Transforming this profound existential meaning into a reference to human technological achievements diminishes the comprehensiveness and expressive power of the verse.

- **"The Sultan" as a divine, not human, power:** Flat-Earthers argue that "the Sultan" here cannot simply be human science or technology, but rather... **Power and authority from God Almighty** Man cannot do anything except by God's permission and power. Even if man were to reach what is called "space" (within the limits of the sky as understood by flat-Earthers), that would only be through God's authority and empowerment, not through man's own power.

## 3. Rejecting scientific miracles as a priority:

- Relying on "scientific miracles," which necessitates "updating information" to align with modern discoveries, could make understanding the Quran subject to the fluctuations of empirical science. Flat-Earthers argue that the Quran is a definitive and infallible book of guidance, and that its meanings should not change with evolving scientific theories.
- The threats mentioned in the verse, "There will be sent upon you both a flame of fire and molten copper, and you will not be able to defend yourselves" [Ar-Rahman: 35], are interpreted by them as divine punishment or heavenly obstacles for protection, and not necessarily as "meteors" and "flaming gases" in their modern scientific sense in the supposed outer space. These dangers are part of God's plan in the heavens or in the upper regions of the earth.

In conclusion: God's sovereignty is the all-encompassing truth.

From the perspective of flat-Earthers, the strongest interpretation of verse 33 of Surah Ar-Rahman remains...**Affirming the universality of God's dominion and His absolute power**And that no creature can escape His dominion. The challenge to jinn and humankind to transcend the boundaries of the heavens and the earth is a challenge to demonstrate their utter inability to escape God's grasp, whether in this world or the hereafter. The "dominion" by which something can be opened is**God's permission and power**It's not just about material achievements.

This understanding is in harmony with a cosmic vision that presents the heavens as a tightly constructed structure with its own limits and laws, and that any movement or "influence" within this structure or in its upper layers does not enable man to "escape" from the dominion of God, but rather he always remains under His control and within the limits of what He, the Almighty, has permitted.

The key to access: "You will not be granted access except by authority."

The journey to ascend to this spiritual "heaven," and to penetrate its realms to obtain sustenance, is not an easy journey, nor is it readily available without effort and preparation. It requires "strength" and the ability to penetrate and transcend. The Holy Quran clearly sets the condition for this penetration: {O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass beyond them. You will not pass beyond them except by authority.} (Ar-Rahman: 33). This"**The Sultan**"It is not merely physical power or worldly authority, but at its core:

- **Sultan of Science and Knowledge:**True power stems from a deep understanding of facts and a firm grasp of knowledge in any area of life. It is the path to breaking down the barriers of ignorance and reaching new levels of awareness.
- **Sultan of Argument and Proof:**The ability to think logically, to establish clear evidence, to distinguish the correct from the incorrect, and not to be deceived by doubts or illusions that may stand in the way of the seeker of truth.

- **Sultan of awareness and insight:** Intellectual penetration that goes beyond the surface and appearances to reach the core and essence of things, and enables man to see things as they truly are, and to distinguish between falsehood and truth, whether in the cosmic sciences or spiritual truths.

Through knowledge, evidence, and insight, a person can possess "**The Sultan**" This enables him to penetrate the veils of ignorance, blind imitation, and illusion, to reach higher levels of understanding and perception, and to ascend to the "heavens" of knowledge and spirituality. This is the true influence that opens horizons for the Islamic scholar and writer to attain spiritual and intellectual sustenance.

### ***2.28 The verse of light... the parable that revealed the secret of the heart and the heavens***

Between the light of the heart and the fabric of the universe - a balanced approach to interpretations

It is **Verse of Light** Among the unique verses of the Quran that have captivated minds and hearts with their beautiful imagery and profound meanings, God Almighty describes Himself as ﴿Allah is the Light of the heavens and the earth. The example of His light...﴾ (An-Nur: 35) Then he gives the example of this light as a niche, a lamp, a glass, and a blessed olive tree. This beautiful parable has been a fertile ground for the contemplation of commentators and thinkers throughout the ages, leading to the emergence of diverse interpretive approaches that reflect the richness of the Qur'anic text and its ability to address different levels of understanding.

This article presents a balanced approach to two main interpretations of this noble verse: the first focuses on the symbolic and spiritual dimension related to the light of guidance in the heart of the believer, which is the prevailing and accepted interpretation among most commentators. The second offers a detailed cosmic vision, based on the methodology of "Qur'anic linguistic jurisprudence," which delves into the linguistic structure in search of latent cosmic meanings, as has been discussed in some modern commentaries.

1. The first approach: The light of guidance in the heart of the believer (symbolic/moral interpretation)

This view, represented by commentators such as Imam al-Sa'di and others, and widely accepted, sees the verse as an example of God's guiding light in the heart of His believing servant. This interpretation is manifested in the following points:

- **God is the source of light:** God is the source of all light, whether it is the physical light that illuminates the universe, or the spiritual light represented by revelation, faith, knowledge, and guidance.
- **The proverb describes the state of the believer:** The elements of the parable (the niche, the lamp, the bottle, the tree, the oil) are understood as symbols of the believer's condition and heart:
  - **The niche (or alcove):** The heart or chest of the believer, which gathers the light of faith.
  - **The lamp:** The light of faith, the Quran, and guidance that has settled in the heart.
  - **The bottle:** The pure, clear, transparent heart of the believer, in which the light becomes clearer and brighter, "as if it were a shining star."
  - **The blessed olive tree:** The source of this light is often interpreted as divine revelation (the Qur'an), the tree of faith, or even the pure nature of the believer, ready to receive guidance.
  - **"Neither Eastern nor Western":** This indicates the superiority, purity, perfection, moderation, or universality of the source, as it is not limited to a particular region or culture, or that it is a tree that receives sunlight all day, resulting in the best oil.
  - **"Its oil almost glows":** This is an indication of the extreme purity of the source (revelation or innate nature) and its latent readiness for illumination and guidance.
  - **"Light upon light":** The light of pure nature meets the light of revealed scripture, thus completing the light of guidance in the heart of the believer.
- **The goal is to be rational:** This interpretation confirms that God gives examples to people so that they may understand and reflect, and to bring deep moral meanings closer to their understanding.

2. The second approach: The cosmic olive tree and the fabric of the sky (a deep cosmic/linguistic interpretation)

This trend, based on the "Quranic linguistic jurisprudence" approach as proposed by some contemporary speakers, offers a different reading that focuses on building a universal model based on the meanings and structure of words:

- **The sky is a sea, not space:**The sky is understood as **A great "heavenly sea"**(Like the "raging sea") fills the universe, not a void.
- **The cosmic tree:**In this celestial sea there are **"A cosmic olive tree"**Immense and blessed, perhaps upside down (its origin is in heaven and its branches downwards).
- Stars as burning branches: "The shining planet" is not just a metaphor for the clarity of a bottle, but a cosmic reality: the stars are the limbs, branches, and burning twigs of this cosmic tree.
- **Oil is the fuel of the stars:**The oil of this cosmic tree has a unique nature that makes it self-illuminating ("its oil almost glows"), and it is the fuel that keeps the stars (the tree's limbs) alight.
- **"Neither Eastern nor Western":**This means that the tree is cosmic, transcending the earthly limitations of sunrise and sunset, and is located above the sun and moon.
- **The falling of stars and their positions:**Meteors and meteorites are the remains of spent tree branches, and "star sites" are the fixed places on the tree where new branches sprout in place of the old ones.
- **The goal is to reveal creation:**This interpretation sees the verse, in addition to its connection to guidance, as revealing amazing facts about the structure and creation of the universe, and that the Qur'an contains authentic cosmic knowledge that must be extracted.

3. Towards a balanced vision: Layers of meaning in the Qur'an

Both interpretations offer a rich perspective on the Verse of Light, although they differ in approach and focus.

- **Symbolic interpretation (light of the heart):**This is powerfully evident in the context of the verse itself, which states that it is "a parable," and focuses on the spiritual impact and direct guidance of the Quran on the believer's soul, a point on which a

wide range of scholars throughout the ages agree. It directly touches upon the experience of faith.

- **Cosmic Interpretation (The Cosmic Tree):** This represents a bold attempt to delve into linguistic meanings and explore cosmic dimensions within the Quranic text, stemming from the belief that the Quran contains secrets about creation yet to be discovered. It stimulates the imagination and invites reflection on the magnificence of creation, but remains within the realm of scholarly interpretation, which may lack direct verification tools or broad consensus.

The goal may not be to definitively choose between the two interpretations, but rather to recognize the multiple layers of meaning in the Holy Quran. The Quran addresses humanity on multiple levels: it addresses the heart and conscience (as in symbolic interpretation), and it may also allude to the secrets of the universe and its structure (as cosmological interpretation attempts to reveal).

conclusion

The existence of such diverse interpretations of a single verse is itself evidence of the Quran's profound depth, miraculous nature, and inexhaustible richness. Whether we understand the blessed tree as a guiding light illuminating the believer's heart, or as a cosmic tree whose branches are adorned with twinkling stars, both invite us to glorify the Creator and reflect upon His blessings and the light that fills the horizons and our souls. The invitation remains open to contemplation and delving into the ocean of the Quran to extract more of its pearls and secrets, while adhering to established scientific and methodological principles. **And Allah sets forth parables for mankind. And Allah is Knowing of all things.**

### ***2.29 Surah At-Tariq: Two Controversial Approaches - Between the Origin of Life and the Journey of Human Consciousness***

Surah At-Tariq is one of the short chapters of the Quran that carries profound meanings and cosmic allusions that may transcend traditional understanding. Here, we will present two approaches to interpreting the chapter, approaches that provoke debate and offer new insights, highlighting the richness of the Quranic text and its ability to address different

levels of understanding, whether it be about **How did life on Earth begin?** or about **The human journey through the paths of consciousness.**

First approach: The Nightcomer and the origin of the first living cell (the biological cosmological hypothesis)

This approach offers a new and controversial interpretation of Surah At-Tariq, and directly links it to an age-old question: **How did life on Earth begin?** The central thesis here is that Surah At-Tariq is not merely a description of a celestial body, but rather a precise account of the cosmic event that led to the emergence of the first living cell on Earth. This approach combines profound linguistic analysis, the Quranic context, and modern scientific theory to paint a striking metaphorical picture.

Key research points:

1. Linguistic analysis of the words "al-Tariq" and "al-Najm al-Thaqib":
  - **The night visitor:** Derived from the root (T-R-Q) which does not simply mean coming at night, but carries the meaning **The sudden, targeted, and purposeful shock** The visitor is not a passing visitor, but rather an active agent who comes with the intention of making a specific impact.
  - **The piercing star:** The description as "piercing" confirms that this object is not merely a bright star, but a celestial body. **It penetrates veils and layers and reaches deep, causing a change in the internal structure of matter.** Which he strikes. He carries a "code" capable of reshaping matter from within.
2. Linking to the theory of panspermia:
  - **Scientific theory:** It suggests that the "seeds of life" (basic organic molecules such as amino acids) did not originate on Earth, but arrived from outer space via meteorites or comets.
  - **Scientific evidence:** It is cited **Murchison Meteorite** Which fell in Australia in 1969, where more than 70 types of amino acids were found, which are the building blocks of DNA.
  - **Quranic correspondence:** The research suggests that "the night visitor" is that meteor or celestial body that penetrated the Earth's atmosphere carrying

with it **The first code of life** His "strike" on the ground was a deliberate, not a random, event.

3. **The astonishing cosmic-biological analogy (the foundational moment):** Herein lies the strength of the thesis, as the research establishes a precise parallel between the emergence of life on Earth and the process of biological fertilization:

- **the earth:** It was like **The ovum** A physically complete entity, rich in elements, but static and rigid, incapable of starting life on its own.
- **The Nightcomer (Meteor):** It was like **Spermatozoon** He is the one who knocked on the wall of the egg (the earth) and made a precise, calculated hole in it, not for the purpose of destruction, but to plant in it the code of life.
- **The sun:** It was like **Cosmic placenta** After the cosmic fertilization, the sun took care of this initial "embryo." It provided the nascent life with the energy, warmth, and light necessary for growth and continuation, just as the placenta does in the mother's womb.

4. Reasoning based on Surah Ash-Shams and its relation to "the soul":

- God begins the surah by swearing by the sun and its brightness, then the moon, the night and the day, and the sky and the earth, in a complete cosmic structure.
- Immediately after mentioning the building of the earth comes the decisive verse: **And by the soul and He who fashioned it..**
- **Conclusion:** The only verse in the Quran that speaks of "the soul's perfection" appears in the chapter named "The Sun." Research suggests this is not a coincidence, but rather an indication that the "soul" (in its energetic and thermal sense) is composed of the sun's energy, while the body is composed of the earth's "dust" (the elements carried by the night visitor).

5. **The Quranic context of Surah At-Tariq:** The idea is reinforced by looking at the location of the surah:

- **What precedes it (Surah Al-Buruj):** ﴿By the sky containing constellations﴾, a preparation for the great cosmic stage.
- **Surah At-Tariq:** Describe the central and foundational event of life.

- **What follows (Surah Al-A'la):**“Glorify the name of your Lord, the Most High, Who created and proportioned, and Who determined and guided.” This is a description of the process of continuing creation, care, and guidance after the establishment.

**Summary of the idea:**According to this research, Surah At-Tariq provides a precise scientific and rhetorical description of the moment when life was implanted on Earth through a celestial body that penetrated from beyond, in a process perfectly analogous to the fertilization of an egg. The sun then acted as the placenta, nurturing this life, which explains the connection between the creation of the soul and Surah Ash-Shams (The Sun). Thus, the Holy Quran offers an answer to the question "How did life begin?" that is both consistent with and surpasses scientific understanding in its precision and purpose.

The second approach: The Night Visitor and the journey of man “The Piercing Star” in the paths of consciousness (The Moral Psychological Hypothesis)

Surah At-Tariq begins with a majestic heavenly oath.**And the sky and the traveler.**The surah inquires into the nature of this "night visitor," describing it as a "piercing star," then moves on to discuss the creation and preservation of humankind, the Day when secrets will be revealed, and the true nature of heaven and earth, concluding by affirming the Quran's decisiveness and the seriousness of the divine command. This approach suggests that the surah paints a comprehensive picture of the journey of humankind, the "night visitor," towards the gates of knowledge—humankind, the "piercing star," in its creation, formation, and responsibility.

Key research points:

1. "The Nightcomer": The human being striving on the paths of heaven:
  - The oath by the sky and “the Nightcomer” draws attention to a fundamental truth. “The sky” is a symbol of loftiness, sublimity, knowledge, and supreme laws.
  - "The Nightcomer" (from the root "to knock" = to walk, to traverse, to knock on a door) is not a specific physical star, but rather...**A characteristic of all who tread the paths of heaven and knock on its doors in pursuit of**

**knowledge, elevation, and truth.** It is the human being himself in his existential and cognitive journey.

2. And what will make you know what the night visitor is? It is the "piercing star":

- And what will make you know what the night visitor is? It is the piercing star.

What is the reality of this striving human being? It is the "piercing star".

- **The star (N J M):** It is a symbol of a unique formation that emerges and stands out ("the star of the thing"), which is made up of combined elements ("components that came together in a content"). It is the object that carries within it the potential to emerge and shine.
- The piercing one (Th Q B): A symbol of the ability to penetrate veils, to reach the depths, and to have a clear and illuminating influence.
- **The human being is a "piercing star":** This is the unique being in its creation (into whom the spirit was breathed), who possesses the capacity for consciousness, perception, influence, and penetration into truths, and upon whom the striving ("paths") is written. It is a tribute to the status of man and his latent abilities.

3. The Journey of Creation and Formation: From Gushing Water to Return and Power:

- "There is no soul but that it has a guardian over it. So let man consider from what he was created. He was created from a fluid emitted, emerging from between the backbone and the ribs. Indeed, He is able to return him."

- **Divine protection:** Every striving soul ("Tariqa") is under divine protection and care.
- **Reminder of the original:** An invitation to the "night visitor" man to look and reflect on the origin of his humble creation: "gushing water" (a symbol of the simple beginning and latent power).
- **Among the bones and ribs:** This water springs from the interaction of "the solid" (symbolizing strength, stability, and firm foundations) and "the ribs" (symbolizing nurturing, development, care, and incubation). It is the product of the interaction of power and potential with care and development, whether in biological or cognitive creation.

- **Indeed, He is able to bring him back.** The One who created and brought him forth is capable of "returning" him. This can have two meanings: restoring him to life after death, and also the possibility of "reversing" him, delaying his progress, and even reversing his development and consciousness if he deviates from his correct path. The power to create is paralleled by the power to restore or even revert.

#### 4. Judgment Day and cosmic challenges:

- On the Day when secrets will be laid bare, he will have no power nor any helper. By the sky which returns [rain], and the earth which splits open.
  - **The day when secrets are revealed:** Ultimately, the truth of man's quest ("the knocker") and what he concealed within himself will be tested and revealed.
  - **Loss of self-generated power:** At that point, neither his own strength nor his supporters will be of any use to him without him.
  - **Global challenges:** The journey of "the Night Visitor" is not easy, for "heaven" (the world of higher laws and knowledge) may "return" him and repel him, and "earth" (reality) needs to be "split" and opened with effort and knowledge in order to bring out its treasures.

#### 5. The Quran: The decisive word and the path of the one who knocks:

- **Indeed, it is a decisive statement, and it is not a joke.** In the face of this journey and its challenges, the Qur'an comes to be the decisive and final word that distinguishes between right and wrong, and the serious approach that guides "the traveler" on his journey, and not frivolous or absurd words.

#### 6. Divine scheming and giving respite to the disbelievers:

- "Indeed, they are plotting a scheme, and I am devising a scheme. So give respite to the disbelievers. Grant them a little time."
  - **Mutual spite:** There is a "scheme" by the disbelievers (those who deny the truth and cease striving or cover up the truth) to hinder the progress of the truth, and there is a divine "scheme" (His laws and

plan) that plots against them and gives them time to reveal their true nature and His law is fulfilled.

- **Giving time, not neglecting it:** Giving respite to the disbelievers is not an expression of approval of them, but rather it is part of the divine law to provide an opportunity or to lure them towards their inevitable fate.

**Summary of the idea:** Surah At-Tariq, viewed from this profound perspective, is a divine oath concerning the journey of the striving human being ("At-Tariq"), this "piercing star" whom God has honored with creation, consciousness, and the capacity for ascension. It describes his origin, his challenges, his responsibilities, and the inevitability of his submission to the divine laws governing the universe and the self. It affirms that the Quran is the "definitive word" that guides him on this journey, that the ultimate outcome belongs to those who follow the truth and strive diligently, and that God grants respite but does not neglect those who disbelieve and turn away. It is an invitation to every "At-Tariq" to continue knocking on the doors of heaven with awareness, contemplation, and righteous deeds, illuminated by the definitive word, confident that every endeavor has its reward and every journey has an end where secrets are revealed.

Integration of the two concepts: the depth of the Qur'an and its miraculous nature

These two approaches, despite their apparent differences, demonstrate the depth of the Qur'anic text and its ability to carry multi-layered meanings:

- **First approach**(Cosmological-Biological) offers a materialistic explanation for the night visitor, linking it to the origin of life, thus revealing the potential scientific miracle in the Qur'an.
- **Second approach**(The spiritual-psychological) expands the meaning of the night visitor to include the journey of human consciousness and the search for truth, highlighting the spiritual and psychological dimension of the surah.

The two interpretations do not contradict each other; rather, they complement one another. God is the Light of the heavens and the earth, and His light manifests itself in the most wondrous forms of creation (the origin of life) and in the highest forms of guidance (the journey of awareness). "The Nightcomer" may refer to that great cosmic event that began

life, and simultaneously, it describes humankind as knocking on the doors of knowledge and awareness, striving to understand the secrets of the universe and the life within it. This multiplicity of interpretations highlights the magnificence of the Quran, which addresses humanity on different levels and offers insights that inspire both scientific inquiry and spiritual contemplation.

### ***2.30 The Diameters of the Heavens: Linguistic Implications, Cosmic Boundaries, and Challenges of Penetration – Integrating Material and Spiritual Concepts***

The concept of "divisions of the heavens" in the Holy Quran transcends mere limited spatial denotation, offering us a rich vision in which dimensions are integrated. **Materialism and cosmology** With indications **Moral and spiritual** We will analyze this concept, reviewing its linguistic implications, its universal boundaries, and the challenges of penetrating it, while focusing on the integration of these concepts.

1. The concept of "countries" and its linguistic connotations: from the material to the abstract

The word "aqtar" is the plural of "qatr," and the origin of the name "qatr" in the Arabic language indicates **Excess accumulation and its exit** This significance is manifested in several concrete examples, enabling us to deduce abstract dimensions:

- **Water droplet:** Excess water drips from the object, indicating **Exceeding the limit and going outside the container.**
- **The train:** Camels laden with surplus goods from one country to be sold in another, suggesting that **Crossing and moving between borders.**
- **Country regions:** Its extremities, beyond which there is something extra, are the point of exit and entry of the extra, thus reinforcing the idea **Ends and limits that can be crossed.**
- **Copper tar and tree tar:** materials that are extracted by melting and collecting, referring to an essence that is extracted or a substance that appears at the point of transformation.

An application to "its diameters" in Surah Al-Ahzab (a semantic indication):

“And if they had been attacked from all sides and then asked to commit apostasy, they would have done so, and they would not have hesitated except briefly.” (Al-Ahzab 33:14). Here, “its sides” refers to the outskirts of the city or the fringes of society, where accepting what is strange or “extraordinary” is easier. This facilitates accepting apostasy and abandoning the community, which clarifies that boundaries (districts) are not only physical but also moral (boundaries of loyalty, boundaries of thought, boundaries of society).

## 2. The dimensions of the heavens and the earth: cosmic boundaries and the challenge of penetration "by authority"

The pivotal verse that links the regions and the challenge is: “O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass beyond them. You will not pass beyond them except by authority.” (Ar-Rahman: 33).

### A. Cosmic boundaries (a material concept):

- The verse clearly indicates that the heavens and the earth "**Limits beyond which it ends**" These boundaries are the points of entry or exit.
- The Quran does not state that celestial bodies (the sun, moon, and stars) are "inside" the heavens in a purely physical sense. Rather, the creation of the heavens and the earth is one thing, and the subjugation of these celestial bodies is another.
- Our understanding of the preposition "in" reinforces this meaning: "in" is often used with movement and presence within a field of vision or influence. Therefore, our seeing celestial bodies "in the heavens" means seeing them. **Through the transparency of the heavens or within their sphere, not necessarily containing them entirely..**

### B. The challenge of access "by authority" (integration of the material and the moral):

God Almighty has given permission to mankind and jinn to pass through ("so pass through"), but on one condition: "**You will not pass through except by authority.**"

- The material sultan:
  - Linguistically, "Sultan" comes from "Sultan" which means **The few overcome the many easily and effortlessly.**

- "Sesame oil" (a little of it) illuminates a lot, which indicates **Highly flammable fuel with enormous energy**.
- This understanding corresponds to reality: penetration through the diameters of the heavens (the atmosphere) requires **very powerful rocket fuel** To overcome the air resistance, pressure, and density that hold the sky together. This is the physical "power" that humanity has achieved in space travel.
- The moral sultan:
  - "The Sultan" is not just a physical power, but also the Sultan of science and knowledge, the Sultan of argument and proof, and the Sultan of awareness and insight.
  - Accessing the "realms of the heavens" (in their spiritual and moral sense) to obtain spiritual sustenance (understanding, wisdom, guidance) requires **Intellectual and spiritual strength** It enables man to break through the veils of ignorance, illusion, and imitation.

### 3. Penetration: A challenge in this life, not on the Day of Judgment

The challenge of penetration in the verse of Al-Rahman is in this worldly life, not on the Day of Resurrection:

- On the Day of Resurrection, humans and jinn will not have the ability or the means to escape; rather, they will be in a state of humiliation and flight.
- The verse is a statement to the two weighty things (humans and jinn) that the opportunity to escape is now (before the Day of Reckoning), otherwise there is no escape from the power of God and no place suitable for life other than the earth, confirming what God Almighty said: "From it We created you, and into it We will return you, and from it We will bring you forth once again" (Ta-Ha: 55).

### 4. The Journey to Ascend to the Heavens of Sustenance: Spiritual Dimensions for Penetration

The verse {And in the heaven is your provision and what you are promised} (Adh-Dhariyat: 22) comes to reinforce the moral concept of "the regions of the heavens":

- **The sky as a symbol of transcendence:**"Heaven" here is understood as a symbol of elevation and intellectual, spiritual and moral superiority, and a source of true sustenance that nourishes the soul, mind and heart.
- **Grant him understanding, wisdom, and guidance:**This provision is not material, but rather it is deep understanding, wisdom, divine guidance, tranquility, and beneficial knowledge.
- **Access to these spiritual "heavens":**Moral authority requires knowledge, reason, and insight. Those who lack this authority remain prisoners of the material world, deprived of divine grace.

#### 5. The closed gates of heaven: barriers against denial and arrogance

Even with the possession of "authority", the gates of heaven (spiritual) may be closed to some: "Indeed, those who deny Our signs and are arrogant toward them - the gates of heaven will not be opened for them..." [Al-A'raf: 40].

- **Denying the verses:**He rejected clear evidence of the truth, whether it be Quranic verses, cosmic signs, or logical evidence.
- **Being arrogant towards her:**Being arrogant towards the truth, and rejecting it because of whims or pride.
- These heart and mind barriers prevent access to the "heaven" of deep understanding and true spiritual elevation.

#### 6. The Seven Layered Heavens: Levels of Consciousness and Ascension

- ﴿He Who created seven heavens in layers...﴾ [Al-Mulk: 3].
- The "seven heavens" symbolize **integrated and progressive levels of awareness, understanding, perception, and knowledge**It is not a single leap, but a systematic ascent.
- Every science, every art, and every level of self-purification is like a "heaven" that requires a "sultan" to enter it and ascend within it.
- The Qur'an calls us to hasten and race towards these intellectual and spiritual "paradises": "And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous" [Al Imran: 133].

conclusion:

The concept of "districts of the heavens" in the Holy Quran combines **The physical and spiritual, cosmic and moral dimensions** It points to the true limits of the universe, which can be surpassed by... **Sultan Madi** (High-energy fuel), also indicating limits to consciousness and knowledge that can only be penetrated by **"Sultan" (moral)** (Knowledge, insight, humility). This integrated vision highlights the Quranic miracle that addresses the mind and soul, and provides signs for the universe and life that call for deep contemplation and continuous advancement.

### ***2.31 Movement in the heavens: Cosmic encompassing and human movement***

The Holy Quran presents a profound vision of the heavens, not merely as a lofty expanse, but as an surrounding environment that accompanies humanity in all its movements and influences its life. This understanding connects the physical existence of the heavens with their vital function, extending to their spiritual significance in guiding humankind.

#### 1. The sky around us: an environment essential for life

The noble verse clarifies the permanence of the heavens surrounding man: "Do they not see what is before them and what is behind them of the heaven and the earth? If We willed, We could cause the earth to swallow them up or cause fragments from the sky to fall upon them. Indeed in that is a sign for every servant who turns back [to Allah]." (Saba: 9).

- Since the beginning of the heavens is the face of the earth (the atmosphere touching it), everything that moves on the face of the earth, grows on it, or stands upright on it, is in the belly of the heavens.
- Therefore, the sky is **Surrounding us everywhere** "It's all around us, both before and behind us." We cannot live or move without it.
- **Its vital function** Heaven is what provides for us. **atmospheric pressure** The one who preserves our blood and enables us to live, and provides us **warmth** The appropriate one, and it provides us with **oxygen** Essential for breathing and sustaining life.
- The verse reveals the fact that **Our movement is only in the sky.** Highlighting our complete dependence on it.

2. "Turn your face towards heaven": Between the apparent meaning and the related inner meaning

This verse presents another picture of movement in the heavens: "We have certainly seen the turning of your face toward heaven, so We will surely turn you toward a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Haram. And wherever you [believers] are, turn your faces toward it [in prayer]. Indeed, those who were given the Scripture know that it is the truth from their Lord. And Allah is not unaware of what they do." (Al-Baqarah: 144).

- **Heaven as the source of revelation and mercy**The turning of the face towards the sky is understood as the sky being the direction from which divine revelation and mercy descend.
- **The face is part of the body and in the sky**In fact, the face is part of the body, and **He is already in heaven**(The surrounding atmosphere), wherever a person turns his gaze or face, he is moving within the scope of the sky.
- **The artistic image of a face turning**The verse refers to turning one's face away from the direction one intends or is facing. In this instance, the Prophet's heart was set on the Kaaba, yet he faced Jerusalem in prayer. This "turning" reflects his longing to turn towards his beloved qibla.
- **Turning towards the Kaaba**The change of direction towards the Kaaba was in accordance with its status before God, and that it is superior to Jerusalem. The direction of prayer towards Jerusalem in Mecca was due to the presence of idols around the sanctuary, and after the migration, it was an attempt to win over the People of the Book. When they did not believe, the matter was returned to its original state by changing the direction of prayer to the Kaaba, which angered the Jews.

3. The faces will be turned about in the fire: a complete encirclement like the sky.

A comparison between the encompassing of the sky and the encompassing of the fire: "On the Day when their faces will be turned about in the Fire, they will say, 'Oh, would that we had obeyed Allah and obeyed the Messenger!'" (Al-Ahzab: 66).

- The verse indicates that the fire surrounds the tormented from above and below them, just as the sky surrounds man in this world.
- This comparison highlights that the turning of the face in the sky shows the reality of the heavens surrounding us.
- Every verse of the Qur'an sheds light on a different aspect of the reality of the heavens, whether it is their vital function, their significance as a direction of elevation and sensation, or as a place for movement and contemplation.

### ***2.32 Mountains in the Quran: A profound symbolism that transcends the literal sense***

The following points offer an in-depth analysis of the symbolic and esoteric connotations of the concept "**The Mountains**" in the Holy Quran, they are not merely described as fixed physical entities, but are shown to be connected to knowledge, trust, cosmic horrors, and even psychological and spiritual transformations.

#### **1. The colors of the mountains and their meanings: from reality to threat**

The Quran refers to the diversity of mountain colors as a sign of creation, where it mentions "**Black crows**" in Surah Fatir (27), which indicates the intensity of blackness and the strength of color in natural creation, and it can carry a suggestion of awe and intensity.

Despite the mention of the color red as one of the natural colors of mountains in the Almighty's saying: ﴿...and red ones of varying colors...﴾ (Fatir: 27), but it acquires a stronger and deeper meaning in the context of the horrors of the Day of Resurrection. On that day, the Quran describes the heavens as ﴿So it became like a rose, as gilded as oil.﴾ (Al-Rahman: 37). Here, "paint" is interpreted as red skin or something intensely reddish-brown molten, and the word "rose" may specifically refer to the terrifying fiery red color, giving the color red an indication of the great cosmic transformation and the threat.

#### **2. The Revival of the Birds by Abraham: The Revival of Inner Understanding**

In the story of Abraham (peace be upon him) and his question about how the dead are resurrected (Al-Baqarah: 260), he is instructed to take four birds, cut them into pieces, place a portion on each mountain, and then call them to come to him. Despite the common literal interpretation of this verse, deeper reflection reveals deeper, more profound meanings.

- The bird as a symbol of scattered meanings: "The bird" here may symbolize scattered meanings, scattered concepts, or fragmented facts that are scattered in people's minds or in texts.
- "Cutting them up" and "placing a portion on each mountain": This process symbolizes the dismantling of these fragmented meanings and their distribution across the "mountains" of human understanding or different fields of reality, and their repositioning to be understood more deeply.
- **"Then call them, they will come to you in haste."** This is the true moment of "revival." Not a physical revival of the bird, but...**Reviving the meaning inherent in these scattered pieces of knowledge** He connects them to form an integrated system of understanding and awareness. When understanding is complete, the meanings come to him fully formed and "seek" (quickly and spontaneously), and Abraham realizes how God brings the dead back to life, that is, how He restores life and effectiveness to scattered concepts, and how He connects causes to their effects according to precise laws.
- **Resurrection as a "revival of meaning":** The story teaches us that the resurrection of the dead in the afterlife is not merely the restoration of life to bodies, but rather...**Restoring life and effectiveness to all actions and meanings** The deeds that man performed in his earthly life, for which he will be held accountable.

3. "The Quran of dawn was witnessed": Unveiling the truth and dispelling the darkness

The verse **Indeed, the recitation of the Quran at dawn is ever witnessed.** (Al-Isra: 78) is interpreted in a profound, esoteric sense. The phrase "the Quran that bursts forth" refers to a thoughtful reading that produces an inner impact.

- he **"Read" explodes** And it becomes apparent to the thoughtful observer.
- **"The psychological illnesses within you tremble."** "And it demolishes the mountains of your darkness" indicates that this Qur'an is capable of shaking up psychological illnesses and removing the symbolic mountains of darkness and ignorance that surround man.

- **"It will delight your eyes and reveal truths that you can drink from, thus purifying your heart."**This portrays the Quran as a source of truths that purifies the heart and enlightens the mind's insight.
- **"Dawn is the stage of exploding facts, interpreting phenomena and theories, and drawing a dividing line between contradictions to reach unity."**This means that the "dawn of the Qur'an" is the time of revealing the truths, interpreting phenomena, and distinguishing between contradictions in order to reach unity and unification after man had been in a world of division and multiplicity.

#### 4. The Day We March Through the Mountains: The Emergence of Truths and the Gathering of Souls

The verse {And on the Day We will set the mountains in motion and you will see the earth laid bare, and We will gather them all together, leaving none of them behind} (Al-Kahf: 47) presents a picture of the Day of Resurrection where:

- **The mountains move:**It indicates the disappearance of earthly constants, and the collapse of what is thought to be stable and fixed.
- **The ground appears prominent:**The land becomes exposed, without barriers or hiding places.
- **All souls will be gathered together:**Every soul, with all the good and evil it has borne, will be gathered to the place of resurrection, without exception. This verse confirms that nothing will remain hidden or unchanged; everything will be revealed and accounted for.

#### 5. The linguistic roots of mountains: the depth of cosmic description

The book provides practical examples demonstrating that the Quran's description of cosmic phenomena such as the sun, moon, stars, and mountains does not stop at mere outward appearances. Rather, **The linguistic roots of the words used carry meanings that are remarkably consistent with the reality of those phenomena and their cosmic functions.** This confirmation that **"He who described is the same one who created."** The Quranic miracle is reinforced, and it indicates that the Arabic language itself is evidence of cosmic truths.

6. Bearing the responsibility: The mountains as a symbol of human inability to bear the responsibility

In the verse about bearing the trust: “Indeed, We offered the trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant.” (Al-Ahzab: 72), the trust is interpreted as monotheism, religious obligations, and the ability to choose.

- The refusal of the heavens, the earth, and the mountains to bear it highlights **The greatness and weight of this trust.**
- This indicates that these cosmic entities, despite their size and stability (like mountains), **She does not possess freedom and will** Which enables it to bear the responsibility of choice and unification.
- while **Humans carried it** This highlights the uniqueness of "man" and his ability to be a successor on Earth (as in Al-Baqarah: 30), but at the same time he is described as "unjust and ignorant" because of his failure to fulfill this trust.

This vision presents a set of esoteric and symbolic interpretations of mountains in the Holy Qur’an, highlighting the depth of meanings that go beyond the literal, apparent interpretation, and showing the Qur’an as a book that carries profound cosmic, cognitive, and psychological signs.

### ***2.33 Mountains in the Quran: Apparent Stability and the Great Cosmic Movement***

An interpretation of the verse: “And you see the mountains, thinking them to be motionless, while they pass by like the passing of clouds. [It is] the work of Allah, who perfected all things. Indeed, He is Acquainted with what you do.” (88) An-Naml, focusing on its significance in the context of the Day of Resurrection and its horrors, while linking it to the movement of the cosmic earth and the perfection of God’s creation.

Interpretation of the verse: The movement of mountains in the horrors of the Hereafter

The noble verse: “And you see the mountains, thinking them to be motionless, while they pass by like the passing of clouds. [It is] the work of Allah, who perfected all things. Indeed,

He is Acquainted with what you do.” (88) An-Naml refers primarily to the horrors of the Day of Resurrection and the change in the nature of the universe on that day.

- **And you see the mountains, thinking them to be motionless.** This phrase highlights the common perception of mountains as solid and stable masses, a characteristic we deal with in our earthly lives.
- **And it passes by like the passing of clouds.** This is the essence of the meaning here. On the Day of Resurrection, the mountains will lose their apparent stability and move swiftly like clouds that nothing can hold. This movement is not the slow movement of tectonic plates we see today, but rather a powerful and violent movement that signifies the collapse of the familiar cosmic order. This meaning aligns with other verses that refer to the mountains being moved and blown away, such as the Almighty's saying: **And [mention] the Day We will set the mountains in motion and you will see the earth laid bare, and We will gather them all together, leaving none of them behind. (47) Al-Kahf.**
- **[This is] the work of God, Who perfected all things. Indeed, He is All-Aware of what you do.** Despite the panic and the great transformation, this movement and change in the nature of the mountains is part of **God's perfect creation** and an affirmation of His absolute power and knowledge of everything, including the actions of humans for which they will be held accountable on that great day.

Broader implications of the verse

Although the main Quranic context of the verse is the Day of Resurrection, some contemporary commentators have seen in it a reference to:

1. **cosmic movement of the Earth** The verse may also refer to the Earth's continuous rotation on its axis and around the sun, where mountains appear stationary to us, but are in fact part of a constantly rotating planet. This aligns with what we discussed earlier about how the "movement and passage of the surface or crust over the Earth's center" provides an indication of the movement of celestial bodies around themselves.
2. **The depth of the Quranic miracle** This verse is a reference to cosmic facts that were only discovered in modern times, which highlights that the Holy Qur'an is not just a

religious book, but a book that provides scientific indications that enhance its miraculous nature.

In short, the verse depicts a great scene of the horrors of the Day of Resurrection, where the constants of the world disappear and the mountains move in a way we have never seen before, and all of that is part of God's absolute power and the perfection of His creation.

**2.34 *"And you see the mountains, thinking them to be motionless": A Quranic vision of the earth's stability and symbolic interpretations of "mountains".***

Based on the premise that the Earth is stationary and does not rotate on itself or around the sun, we can reformulate the interpretation of the noble verse: "And you see the mountains, thinking them to be motionless, while they pass by like the passing of clouds. [This is] the work of Allah, who perfected all things. Indeed, He is Acquainted with what you do." (88) An-Naml, focusing on its significance in the horrors of the Day of Resurrection, and expanding the concept of "mountains" to include symbolic and psychological meanings.

**1. The stability of the earth and the movement of the mountains on the Day of Resurrection**

According to the concept that the earth is stationary, the verse speaks of **A great cosmic transformation will occur on Judgment Day** The mountains that appear to us in this world to be "rigid" and fixed in their place will completely lose this characteristic.

- **And you see the mountains, thinking them to be motionless.** This refers to their current state in the world; they are huge and established entities that give a sense of stability and permanence.
- **And it will pass by like the passing of clouds.** On the Day of Judgment, these mountains will move rapidly and violently, similar to the speed of clouds passing through the sky. This movement does not signify the rotation of the Earth, but rather... **Movement of disappearance and change** This will befall them as part of the horrors of that Day. The mountains will be blown away, set in motion, and become a heap of sand, thus confirming the disappearance of all apparent stability in the universe in preparation for the Reckoning. This interpretation is closely consistent with other verses that refer to the movement and blowing away of mountains on the

Day of Resurrection, such as the Almighty's saying: **And [mention] the Day We will set the mountains in motion and you will see the earth laid bare, and We will gather them all together, leaving none of them behind. (47) Al-Kahf.**

- **[This is] the work of God, Who perfected all things. Indeed, He is All-Aware of what you do.** This great transformation of the mountains is part of **God's perfect creation**. God Almighty, who perfected its creation and made it stable in this world, is the same One who perfected its movement and removal in the Hereafter. He is All-Knowing of everything that souls do and what deeds they store up for reckoning.

## 2. "Mountains" as a symbol of spiritual and psychological meanings

In addition to its physical meaning, the word "mountains" in the Holy Quran carries profound symbolic and moral connotations, referring to **The strength and stability of certain non-material qualities or entities:**

- **Pride and arrogance:** "Mountains" may symbolize **The strength of the human soul lies in its arrogance and stubbornness.** And its elevation above the truth. The arrogant soul becomes as entrenched as a mountain in its obstinacy, difficult to remove. On the Day of Resurrection, these metaphorical "mountains" will be blown away from souls, the truth will be revealed, and every barrier of pride will be removed.
- **Obstacles and difficulties:** Mountains are sometimes used to denote **Serious difficulties and obstacles**. These are the obstacles that a person faces in their life or on their path to God. Their passing like clouds may indicate the disappearance of these obstacles and the ease with which they will be overcome on a day when only good deeds will avail.
- **The establishment of truth or falsehood:** Mountains may symbolize **The stability of right or wrong in people's minds or societies**. Hearts that cling tightly to falsehood may be like mountains, unmoved by admonition, while hearts that are steadfast in truth are like mountains that will never crumble. On the Day of Judgment, these metaphorical mountains will be shattered, revealing the truth that lay hidden within them.
- **Those firmly grounded in knowledge:** On the other hand, "mountains" can have a positive connotation for **"Those firmly grounded in knowledge"**. Those who are like

mountains in their steadfastness to the truth, the depth of their understanding, and their ability to withstand trials and deviations. These are "great men who stood like mountains in a time of confusion," whom God blesses with abundant knowledge and pure hearts.

- Trust and responsibility: In the context of bearing the trust, "Indeed, We offered the trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man bore it," the "mountains" refer to the greatness of the creatures and their apparent strength, but they do not have the freedom and will to bear the trust, which highlights that the trust here has a spiritual and moral character specific to man.

### Summary

A verse confirms **And you see the mountains, thinking them to be motionless, while they pass by like the passing of clouds.** In the context of the earth's stability, on **The enormity of the horrors of the Day of Resurrection** Where all physical constants vanish and the nature of the universe changes by God's command. Furthermore, the concept of "mountains" in the Quran is not limited to physical entities alone, but extends to include... **Profound symbolic meanings that describe the human psyche** Such as pride, or it refers to steadfastness on the truth, or obstacles, which highlights the rhetorical miracle of the Qur'an and its ability to carry multiple meanings in a single word.

Mountains in the Holy Quran carry multiple and profound meanings, combining geological, symbolic, and spiritual significance, and highlighting the miraculous nature of divine creation and its connection to cosmic phenomena. I will elaborate on their interpretation based on the presented texts, focusing on the physical and spiritual aspects to which the Quran refers:

#### 1. Mountains as pegs for the earth:

The Quran portrays mountains as "pegs" driven into the earth to stabilize it and prevent instability, as in Surah An-Naba (verse 7): "And We have placed within the earth firmly set mountains, lest it should shake with them." The metaphor of pegs reflects their role as natural supports, similar to a tent peg that secures it to the ground. This interpretation

emphasizes the geological role of mountains resulting from tectonic movements and the compression of tectonic plates, which enhances the stability of the earth's crust.

The text affirms that this stability is linked to the stability of the Earth itself, as it rejects the idea of its rotation around itself or around the sun, considering that any movement of the mountains (such as their passing like clouds in Surat An-Naml: 88) is interpreted in the context of the horrors of the Day of Resurrection and is not evidence of its daily movement.

## 2. Mountains in a cosmic context:

The verses point to the duality of earth and heaven, emphasizing the size of the earth compared to the heavens, which supports the idea of its stability as a central entity.

Mountains are part of this stable system, as in Surah Al-Ghashiyah (verse 19): "And to the mountains, how they were firmly set," highlighting their precision as a marvel of creation.

Mountains are associated with water in its three states (gaseous like clouds, liquid like waves, solid like the mountains themselves or hail). For example, in Surah An-Nur (verse 43), clouds are likened to mountains because of their massive ice masses, and in Surah Hud (verse 42), the raging waves in Noah's flood are depicted as mountains, reflecting the diversity and harmony of creation.

## 3. Mountains as symbolic and spiritual symbols:

- Steadfastness and security: Mountains are considered a symbol of steadfastness and stability, as humans have used them as homes and shelters (as in Surah Al-A'raf: 74), reflecting the security they provide. This steadfastness extends to the spirit, as in the ancient peoples being called "al-Jiblah" (Surah Ash-Shu'ara: 184 and Surah Ya-Sin: 62), which refers to their tranquility and steadfastness like mountains, but sometimes it symbolizes rigidity in misguidance.

- Arrogance and stubbornness: The mountains are like the arrogant soul that rejects the truth, and on the Day of Resurrection these metaphorical "mountains" will be blown away to reveal the truths (Surat Al-Kahf: 47).

- Obstacles and difficulties: The mountains represent the obstacles that man faces, but their passing like clouds on the Day of Resurrection indicates their disappearance before divine justice.

- Those firmly grounded in knowledge: On a positive note, it refers to the firmly grounded scholars who are like mountains in their steadfastness to the truth (as in Surat Al Imran: 7).

#### 4. The mountains in the horrors of the Day of Resurrection:

Verses such as Surah An-Naml (verse 88), "And you see the mountains, thinking them to be motionless, while they pass by like the passing of clouds," highlight the transformation of mountains from static entities to rapid motion on the Day of Judgment, reflecting the transience of physical stability. This interpretation aligns with Surah Al-Kahf (verse 47), where the mountains will be set in motion and the earth will be brought forth for reckoning.

This transformation demonstrates God's absolute power, as He perfected its creation while it was still and then perfected its movement, as part of the miracle of His creation.

#### 5. Mountains and the revival of meanings:

- In the story of Abraham (Surah Al-Baqarah: 260), mountains are used as a symbol for distributing fragmented meanings (like birds) to revive and integrate them, indicating their role in understanding spiritual and cosmic truths.

- Likewise, "the Quran of dawn" (Surat Al-Isra: 78) refers to the ability of the Quran to "destroy the mountains of darkness" in the soul, which means removing ignorance and spiritual illnesses.

#### 6. Linguistic roots and miraculous nature:

- The linguistic roots of the word "mountains" carry meanings of stability and height, which is consistent with its cosmic function, and confirms that the Qur'an contains scientific and cognitive indications that transcend time.

Conclusion:

Mountains in the Quran are not merely geographical formations, but symbols of physical and spiritual stability, cosmic transformation in the Hereafter, and obstacles that must be overcome. They connect natural phenomena (such as earth and water) with spiritual truths (such as monotheism and knowledge), reflecting the profound Quranic vision in interpreting the universe and guiding humanity.

***2.35 Why does a perfect God allow evil? Unraveling the dilemma and understanding the wisdom (and the role of data tree feeding).***

The problem of evil existing in a world supposedly created by an all-good, all-powerful, and all-wise being is one of the oldest and most complex intellectual challenges. How can a perfect God allow suffering, injustice, and corruption? Doesn't this contradict His attributes?

But is the existence of evil really a “dilemma” that contradicts faith? Through a method of deep reflection and understanding, we can unpack this problem, to discover that the existence of evil does not contradict the existence of a perfect God, but may have profound wisdom related to the nature of creation, human choice, and the sources of the “data” we receive.

First: Confirming certainty and the stability of the origin:

We reiterate: Certainty of the existence of the eternal First Cause and His perfect attributes is established by proof, and it does not disappear due to doubt or ignorance of some details of the wisdom in His decree.

Second: The distinction between the two systems: eternity and contingency:

Evil, in its dualistic sense (good/evil), belongs to the created system (the world of creation), and the eternal system (God the One, the Pure Good) cannot be judged by its issues.

Third: The source of evil: Feeding on the "evil tree" by human choice:

Here we offer a profound interpretation inspired by the sources at our disposal and by a powerful Qur'anic metaphor: the metaphor of the two trees as a source of the data that nourishes the heart.

In the world of command and the world of creation, one can conceive of two main sources of data, information, and influences that a person receives and that shape his consciousness and behavior:

**"The good tree**As the Quran describes it: "A good word is like a good tree, whose root is firmly fixed and its branches [reach] to the sky, yielding its fruit at all times by permission of its Lord" (Ibrahim: -). This tree represents the source of pure and good divine guidance: revelation, guidance, sound nature, beneficial knowledge, divine inspiration, tranquility, lawful sustenance, good words, and positive, constructive thoughts. Nourishing from this tree yields righteousness, growth, and advancement.

**"The cursed/evil tree:**Its counterpart, which the Quran also refers to, is the accursed tree mentioned in the Quran (Al-Isra: 17) and the example of a bad word is like a bad tree, uprooted from the surface of the earth, having no stability (Ibrahim: 14). This tree represents the source of harmful and malicious data: the whispers and temptations of Satan, misleading desires, ignorance, negative and destructive thoughts, misleading media, doubts, forbidden lusts, and malicious words. Feeding on this tree yields corruption, misery, and deviance.

Freedom of choice and responsibility for nutrition:

The free, conscious human soul has been given the ability to choose: from which of the two sources will it be nourished? What kind of data will it allow its heart to receive and interact with?

Feeding on the "evil tree" is the main reason for the emergence of evil:

Herein lies the key to understanding the presence of evil in human actions. When a person consciously and willingly chooses to feed on the data of the evil tree (following their desires, heeding the whispers of Satan, consuming misleading media content, indulging in negative thoughts, etc.), this corrupting data affects their heart, mind, and behavior. The inevitable result of this insidious feeding is the manifestation of "shameful acts," as described in the

verse: "Then Satan whispered to them, to reveal to them what was hidden from them of their shameful acts... So he deceived them with delusion. And when they tasted of the tree, their shameful acts became apparent to them" (Al-A'raf: -). Here, shameful acts refer to evils, ugly deeds, the exposure of flaws, and the emergence of corruption, whether on an individual or collective level.

The story of Adam, peace be upon him, and his eating from the forbidden tree is a symbol of this process. The tree itself was not evil, but eating from it (that is, receiving the temptations of Satan and preferring them to the divine command) is what led to the "appearance of evil."

Therefore, the evil we see emanating from humans is not a direct creation of God, but rather a natural and logical consequence of humanity's free choice to draw upon a source of harmful information. God permitted the existence of the two trees and allowed free will (which is necessary for trial and responsibility), but He did not command evil nor condone it. Instead, He warned against it and sent the guidance of the good tree (revelation and guidance) to counter it.

The area between the two trees:

The ideal state is to live according to the principles of the good tree, as is the case with prophets and righteous people close to God, leading to absolute righteousness. However, in reality, most people, to varying degrees, mix nourishment from both sources, producing good and evil depending on which positive or negative influence prevails in their hearts at any given time. This explains the complexity of human nature and societies.

Fourth: Evil as evidence of the Day of Judgment:

This understanding reinforces the necessity of the Day of Judgment. Since humans are responsible for their choice of information sources and for the resulting wrongdoings, and since justice may not be fully achieved in this world, there must be a day of reckoning and just recompense for this choice and its consequences.

Summary:

The "problem of evil" unravels when we understand it within the context of the conscious freedom of the human soul and its choice of the source of its "data." The all-good God did not create evil initially, but rather established a system that includes the possibility of choosing between a good source of data (the good tree) and a bad source of data (the cursed tree). The evil that manifests in human actions is an inevitable consequence of their choosing to partake of the bad tree. This does not contradict God's perfection, but rather affirms His justice and wisdom in creating humankind free and responsible, and underscores the necessity of the Day of Judgment for just recompense.

**2.36 *Stability and movement: How the divine order is manifested in the universe and the Qur'an (as a system of data and integration in verifiability)***

When we contemplate the universe around us, from the atom to the galaxy, we observe a magnificent system that combines two complementary aspects: **Stability and permanence** On the one hand, and **Movement, change, and dynamism** On the other hand, this delicate balance is not merely a coincidence, but rather an essential characteristic reflecting the wisdom and power of the Creator. What is truly thought-provoking is that this very principle—the balance between the static and the dynamic—is clearly manifested in the methodology of the Holy Quran and its guidance for humanity, strongly indicating the unity of the source and the unity of the system that governs creation and divine command. This balance and integration can be understood more deeply if we consider it from a particular perspective. **"Data"** Through the concept **"Credibility"**.

First: The universe between fixed data and changing manifestations:

The physical universe we live in is a manifestation of data coming from the realm of command, and this manifestation combines stillness and movement:

- **Original fixed data and its rules:** There is fundamental data that represents the basic laws and physical constants that ensure the stability and consistency of the universe. It represents **Fixed asset** For the cosmic order.

- **Changing manifestations and constant movement:** This constant data manifests and interacts in infinite forms of movement, change, and evolution, giving the universe its vitality and dynamism. It represents **The variable aspect**.

Falcon is a sophisticated "data" system that combines a fixed origin that allows for stability, and a dynamic manifestation that allows for evolution and life.

Second: The Qur'an and the Hanifiyyah Methodology: Static Data and Dynamic Applications:

The Holy Quran presents a way of life that follows the same system: a balance between the constant and the changing in its divine pronouncements. This is the essence. **"The Hanifiyyah Method"**:

- **The fixed axis (asset and value data):** It consists of major contractual statements, core ethical values, and statements of absolute prohibitions. These statements represent fixed and unchanging assets.
- **The changing movement (application data and effort):** It lies in how these original, immutable principles are applied to the changing realities of life, through diligent effort and renewed understanding. It is the "Hanifite movement" that makes the principles of revelation alive and ever-evolving.

**Using the metaphor of the good tree as a fixed source of data:** This balance can be understood through metaphor **"The good tree"** "Its root is firm and its branches are in the sky." The root (basic data) is firm, and the branches and fruits (manifestations and applications) are moving and renewed.

Third: The strange parallelism and "verification" as evidence of the unity of the source:

The existence of this amazing harmony between the "data" system of the universe and the "data" system of the Quran – both based on a delicate balance between the constant and the variable – is strong evidence of **Source Unit** The One who designed the data of the universe with this wonderful system is the same One who revealed the data of revelation with this wise approach.

Here the concept becomes clear **"Credibility"** As one of the most important and clearest manifestations of this integration and unity of source. How?

**The world of creation (the universe and souls) confirms the world of command (the Quran).**

When we discover a scientific fact in the universe or in the human psyche through research and experimentation, and then find that the Quran had pointed to this fact with astonishing accuracy centuries ago, this correspondence is not mere coincidence, but rather "confirmation." It means that the observable book (the universe) confirms the truth of the written book (the Quran), and both bear witness to one another because they originate from the same All-Knowing, All-Wise Source. {We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth} (Fussilat 41:53). Confirmation, therefore, is practical proof of the unity of the system of creation and divine command, and the unity of their source.

This enhances our understanding of the concept "**The stability of the structure and the movement of the content**" In the Qur'an, the structure (text, original data) is fixed, but the content (understanding, application, manifestation) interacts with the movement of the universe and reality and is constantly renewed, and "the authenticity" reveals this amazing harmony between them.

Summary:

The principle of "stability and movement" is clearly manifested in the system of the universe and the system of the Qur'an, and can be understood more deeply through the perspective of "**Data**". "**Credibility**" The correspondence between the Quran and the realities of the universe and the human soul is the practical proof and the greatest manifestation of this integration and the unity of the divine source. Understanding this balance and this truth helps us see the wisdom in creation and divine command, and grants us a balanced approach to life: we adhere to the original, immutable truths, embark on a conscious and renewed path of righteousness to apply them, and continuously seek the Quran's truth in reality so that our certainty increases and our understanding deepens.

**2.37 *The moon split: a splitting of consciousness, not a splitting of the physical body.***

***"A reading in light of the jurisprudence of Qur'anic language and the context of Surah Al-Qamar"***

**introduction:**

The verse, "The Hour has drawn near, and the moon has split" (Al-Qamar 54:1), has always been subject to varying interpretations, most notably the claim of a physical miracle in the splitting of the celestial moon. This claim is rejected by modern science and clashes with our understanding of God's immutable laws in the universe. The methodology of "Qur'anic linguistic jurisprudence," which delves into the structure of words and the original meanings of their letters, calls upon us to move beyond superstition and literal interpretation, and to seek a meaning that aligns with the subsequent Qur'anic context, which clearly speaks of turning away from the verses and refusing to reflect upon them.

1. Deconstructing "the Hour," "the Moon," and "split" through the lens of the Qur'anic language:

- **The time is "S.A."** It is not necessarily the Day of Judgment in its otherworldly sense, but rather the one who "strives"; it is a moment **"The quest is completed, the result is achieved, and the truth is revealed."** Its approach means the approach of the time of cognitive and cosmic resolution, and the emergence of the results of human endeavor.
- **The moon "Q M R":** Leaving aside the celestial body, let's analyze its structure:
  - **The letters:** "ق+م+ر" meeting **Qaf** "Strength, ability, truth, closeness, action, the Quran, the heart" with **M** "Gathering, encompassing, existence, origin" and **R** "Mercy, vision, repetition, return" suggests a meaning **"The surrounding force that needs to be seen repeatedly"** or **"The repeated process of "passing" to encompass the right and to act upon it.** It refers to an ongoing process of seeking to encompass a powerful essence or central truth.
  - The pair "Qum + Mar": The pair "Qum" indicates "doing the right or the essential surrounding matter", and the pair "Mar" indicates "passing, repeating and striving in the surrounding matter".

- The proposed meaning of "the moon": Based on this, "the moon" here does not represent the celestial body, but rather the dynamic process of repeated striving and profound intellectual effort ("marr") to grasp and act upon essential truths ("qum"). This description perfectly applies to the profound process of reflecting upon the Quran, which requires effort, perseverance, and comprehensive understanding to reach its inner meanings and act upon the truth it calls for.
- **The concept of "intellectual gambling":** Does "QMR" mean "gambling"? Structurally, it doesn't seem straightforward. However, the process of "QMR," as analyzed—the repeated pursuit of the essence—can be described as requiring "**Bet**" or "**intellectual gambling**." This means exerting great effort and taking the risk of deviating from the norm and delving into the unknown in an attempt to uncover the inner meaning. This pursuit does not guarantee success for everyone, but rather requires special insight and divine guidance—"a special understanding for those of understanding." It is an "intellectual duel" against superficial understanding and whims.
- **"N Sh Q / Sh Q" split off:** From "S = diffusion" + "S = control/separation/dominance", "schism" here means "**A state of separation, differentiation, and difference in position has occurred.**" It is not a physical division, but rather a difference in opinions and attitudes towards a certain matter.

2. Reread the verse and the context:

The Hour has drawn near, and the moon has split [in two].

- The new meaning: "The time for revealing the facts and the results to appear has drawn near, and there has been a division and disunity among people regarding their stance on the process of deep contemplation of the Qur'an and the intellectual wager required to understand it." (Al-Qamar)
- **Conformity with the context "verses 2-5":** This interpretation is perfectly consistent with the following verses:
  - ﴿And if they see a sign, they turn away﴾: When they see a sign that requires deep contemplation, such as "the moon", they turn away from it.

- ﴿And they say, "This is continuous magic"﴾: They describe this deep contemplation or the verses that call for it as "magic" that aims to turn them away from their beliefs and desires.
- ﴿And they denied and followed their desires﴾: They denied the profound meanings that are revealed through contemplation, and they followed their desires in clinging to superficial or inherited understandings.
- ﴿And every matter has a fixed outcome﴾: Every matter has a fixed outcome and result according to the laws.
- "And there has certainly come to them... profound wisdom, but warnings are of no avail." The profound wisdom has come to them in the Qur'an itself, which requires contemplation, but warnings are of no avail to those who turn away and have chosen to deviate from the correct path of understanding.

### **Conclusion:**

The approach of "Quranic Linguistic Jurisprudence," by rejecting superstition and emphasizing God's laws and the consistency of the Quran, leads us to a deeper understanding of the verse, "The Hour has drawn near, and the moon has split [in two]." This verse does not speak of an astronomical miracle, but rather describes with remarkable precision a recurring human condition: the approach of the moment of truth and the resulting division among people regarding their approach to deeply contemplating divine revelation. The "moon" here symbolizes this intellectual and spiritual endeavor, this challenging "gamble" to reach the inner meaning, and its "splitting" represents the division of people between those who believe in this approach and strive for it, and those who turn away from it, deny it, and follow their desires. It is a resounding call to adopt the true method of contemplation as a path to salvation from the hour of loss and destruction.

### **2.38 "The Gates of Heaven": The keys to understanding the universe and the Quran through the name and the pen**

#### ***"A reading of the implications of transcendence and perception"***

### **introduction:**

When the Qur'an speaks of "the sky," does it only mean that blue dome and what it contains of stars and planets? Or does the word have a deeper dimension related to sublimity,

elevation, and advancement in the degrees of awareness and knowledge? The verses that speak of “the gates of the sky” (Al-A’raf: 40), the provision and what we are promised are in “the sky” (Adh-Dhariyat: 22), and penetration from “the regions of the heavens” by the authority of “Ar-Rahman: 33,” call us, through the methodology of “the jurisprudence of the Qur’anic language,” to transcend the material understanding to explore “the sky” as a concept that indicates the worlds of higher knowledge and sublime levels of perception.

### **1. The sky: a symbol of sublimity and knowledge:**

In the Quranic lexicon, "heaven," derived from the root "s-m-w," is not limited to outer space. It represents all that is high, sublime, and exalted, whether physical or spiritual. It encompasses realms of knowledge, levels of understanding, and degrees of proximity to ultimate truths. "Seven heavens" may refer to these multiple and layered levels of knowledge and understanding.

### **2. Names: Keys to understanding and differentiation:**

“And He taught Adam all the names.” (Al-Baqarah 2:31). Teaching Adam the names was not merely instructing him in titles and names for things in an arbitrary language. “Names” here, as indicated by the root “s-m-w,” are...**The "characteristics" of things and their essential qualities**These are the characteristics that distinguish and define its being and function within the system of creation. Knowledge of these "attributes" or "names" is the foundation of knowledge and discernment, and the first key to understanding the universe and interacting with it wisely. It is the first gateway to the gates of heavenly knowledge.

### **3. The pen: a tool for pruning and a ladder to knowledge:**

“He who taught by the pen” (Al-Alaq: 4). As we explained previously, “the pen” is not merely a writing tool, but rather...**Tools and processes for pruning, separating, and distinguishing**To reach the essence and extract the truth, we employ a method of research and exploration by which we perceive the "characteristics" of things, their "names." With the pen—“refinement and discernment”—we unlock the doors of knowledge and ascend to the heavens of understanding. One cannot penetrate the realms of the heavens and the earth except through the "authority" (as stated in Surah Ar-Rahman: 33), and the authority of knowledge and understanding comes only through the pen—“distinction, research, and refinement.”

#### 4. Opening the Gates of Heaven: Conditions and Ascension:

“Indeed, those who deny Our signs and are arrogant toward them – the gates of heaven will not be opened for them...” (Al-A'raf 7:40). The opening of the gates of heaven, both intellectual and spiritual, is not available to everyone; rather, it has conditions.

- **Not denying:** Belief and conviction in God's signs in the universe and the Book, and readiness to receive the truth.
- **Avoiding arrogance:** Intellectual humility, acknowledging one's ignorance, and a sincere desire to learn and improve.
- **Intelligence, not lying:** "In connection with verse 3 of Al-Ma'idah and your analysis of 'your intelligence' and 'lying'. Opening doors requires 'intelligence', 'the ability to understand, deduce, and distinguish with the power of instinct', while 'lying', 'concealing the truth, claiming what has no basis', closes these doors.

#### conclusion:

In the Quran, "heaven" represents realms of intellectual and spiritual elevation. The keys to unlocking these realms lie in understanding "names"—the attributes of things and the laws of the universe—using "the pen"—the method of discernment, research, and refinement—while cultivating sincere faith and rejecting arrogance and falsehood. It is a continuous call for humanity to strive for ascension in the heavens of knowledge and wisdom, guided by the light of the Quran, to attain the promised sustenance in those exalted heavens.

## 5 PROJECT CONCLUSION

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This journey ends as it began: from letter to light.

If the letter was the first principle of creation in the world of Command, then consciousness is the completion of creation in the human being in the world of Witnessing.

Between the beginning and the return, the soul travels its path of discipline, purification, and illumination—discovering that language is not something external,

but something **within**,  
 and that existence is an open book  
 for those who read it with the **eye of the heart**,  
 not with ink.

This book sought to reconnect **letters with meaning**,  
 meaning with the **self**,  
 and the self with the **spirit**—  
 within a single circle of awareness and light.

It is not a text to be *counted* or merely *understood*,  
 but a call to allow the heart to be **transformed**—  
 to see in every letter a passage toward God,  
 and in every word a **bridge** returning to Him.

When the inner light dawns,  
 the great sign unfolds within the soul,  
 and the message of awareness that began with the first letter of creation  
 is completed in the final letter of the human being—  
**the return of light to its origin.**

When the reader closes this book,  
 he is, in truth, **opening the pages of his own heart.**  
 The journey does not end—  
 it begins **within.**

The letters move from the page to the heart,  
 reflecting like stars in the sky of the soul,  
 and the Qur'an becomes **a way to be lived**,  
 not merely a scripture to be recited aloud.

The purpose of this book was to rediscover the human being  
 in the mirror of the Divine Word—  
 to realize that every verse is a reflection of the self,  
 and that when we contemplate truthfully,

we see in it the image of our soul  
as God intended it:

**pure, breathing light.**

This work is not an attempt to persuade the intellect,  
but to **awaken awareness.**

The approach of syllable, letter, and living meaning  
is not a fixed linguistic theory—  
but the **pulse of renewed life.**

We learned to hear the letter move within us,  
to understand that divine expression flows through creation  
as blood flows through veins—  
it is the **origin** of circulation.

This is but a humble effort upon a long road—  
the road of one who wishes to read the Qur'an with **new eyes**,  
and to see himself as one of its signs.

Perhaps the reader now realizes  
that the return to God is not a journey of place,  
but a journey of **consciousness**,  
and that eternity is not a postponed promise,  
but a **state of presence**  
awakened when the heart is purified and illumined.

Every letter lacking remembrance of God remains **silent**,  
and every feeling untouched by awareness is only dust  
upon the mirror of the heart.

Awareness is the light that unveils the hidden.

*"The Day when secrets are laid bare."*

Thus the word returns to its origin: **light.**

And the human being returns to his nature: **a sign of the Most Merciful.**

*“We will show them Our signs in the horizons and within themselves  
until it becomes clear to them that it is the Truth.”*

He who knows himself knows his Lord.

The letter was the **seed** of creation,  
and consciousness is its **fruit** —  
the return.

Here ends the journey of the letter in the mirrors of the soul...  
and begins the journey of the soul in the mirror of God.

## 6 ULTIMATE CONCLUSION

Everything written was a path.  
And every path is, in truth, a return.

The goal is not to know more—  
but to remember what we were  
before we were given names.

The soul that began as a small letter  
in the mouth of existence  
now returns to the source of sound.

The letters were never boundaries—  
but **the breath of God when embodied as meaning.**

Language became the body of consciousness.  
Consciousness became the body of the soul.  
And the spirit returned to the **silence** from which it came.  
Silence is not emptiness—  
but fullness.

At first, the human being was seeking God.  
In the end, he realizes that **God was speaking through him.**

Everything in the universe glorifies the Name it bears—  
 but only the soul knows  
 that it is **the very Name itself**,  
 and that the world around it is not “other,”  
 but a **mirror of its higher truth**.

When this is seen,  
 all distances vanish.  
 There is no inside and outside,  
 no “I” and “He” —  
 only a single circle of **light**  
 folding upon itself.

Existence begins there,  
 and consciousness returns there.

The letters change—  
 but the **Reader remains God**.

Thus the soul is not merely a knowing being,  
 but **an eye** through which God beholds Himself.  
 When it is clear, the light shines without veil.  
 When it remembers, existence is illuminated anew.

*“He who knows himself, knows his Lord.”*

Not by description, nor by vision—  
 but through knowledge that flows from within  
 as light through glass—  
 without separation.

In the end, the letter remains the beginning and the end.  
 God remains both **speech and silence**.  
 And the human being remains a witness  
 to the one truth spoken in countless names:

That all existence is God  
in its possible forms.

When the soul looks again upon the universe,  
it sees not walls—  
but an **open scripture of light**.

It reads not with the eyes,  
but with the heart that has returned to its origin:

A letter of God's Word,  
A breath of His Spirit,  
A secret of His Presence.

**In the beginning was the Letter.**

And in the end—

**only God is writing us.**



## 7 THANKS, APPRECIATION, AND DEDICATION TO THE READERS OF AL-BASAIR

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### **Acknowledgment and appreciation: To everyone who lit a candle on the path of contemplation**

In conclusion of this humble effort, I extend my sincere thanks to everyone who contributed to enriching this work on reflecting upon the Holy Quran, inspired by the divine call: **Do they not then reflect upon the Qur'an?**(Women: 82), and it is the motivation for every effort made in this book.

- **Gratitude illuminates the paths:** Praise be to God, who made wisdom the lost treasure of the believer, and brought us together with those who remind us of His signs. I extend my heartfelt gratitude to everyone who lit a candle on the path of this endeavor, making contemplation a bridge between hearts and minds.
- **To those firmly grounded in knowledge:** Great men stood like mountains in a time of confusion, and 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, and they were the best heirs of the prophets.
- **To newcomers to contemplation:** Young people and scholars have made the Quran a living dialogue, not merely adhering to its literal meaning, but delving into its secrets and opening windows we never knew existed. Thanks to those who insisted that the Quran be a book of life, not just a book on a shelf.
- **To every participant with sincere intentions:** Whether Muslim or non-Muslim, agreeing or disagreeing, every letter written with the intention of seeking the truth is a struggle in the path of God, and every constructive criticism was a mirror that illuminated the flaws of the work.
- **Special thanks:** For those who believe that the Qur'an is renewed by the contemplation of its people, they supported this project with their opinions and their time, and reminded us that "the best of people are those who are most beneficial to people."

### **Dedicated to the discerning reader: The duty of reflection and the responsibility of insight**

I dedicate this work to every reader seeking guidance and spiritual connection with the Creator, and to every soul striving for purification through the gateway of the Quran. These reflections, as previously emphasized in the book itself, are **Purely human effort** It is an attempt to navigate into the depths **Quranic Insights** Which unfolds in layers, and its perception differs from one observer to another.

- **The reality of human contemplation:** This effort, like all human endeavors, **It is subject to both error and correctness.**, Follow the cleansing of the sight of the wise and what Allah has opened to it. Our thoughts are nothing but the sight of change and evolution according to the sight of our Lord Sincerity and strength of demand.
- **Between guidance and misguidance:** The Quran guides and misleads, and only those who are purified and strive to purify and refine their souls can grasp its inner meaning. **Superficial reading and limited materialistic interpretation** They are sources of error, and no one who is immoral, unjust, or ungrateful for the principle of God's universal transcendence will benefit from them, as stated in this book of ours.
- **Reflection is a collective effort:** I remind you that the true understanding of the esoteric meanings of the Quran is **Collective collective work** It is not merely a sacred, individual idea. Therefore, **II absolve myself** Before God and before you, from **sanctification** These ideas, or the notion of them as absolute truths that are beyond criticism and debate, **"Everyone's words are subject to acceptance or rejection, except for the one who is buried in this grave."** (Referring to the Prophet, peace and blessings be upon him).
- **Our approach to reading:** I invite you to use this book as a **A key to your own reflection** And presenting what is in it to the scales of Sharia, sound reason, and pure instinct, so that together we may achieve the Qur'anic approach: **Those who listen to the word and follow the best of it - those are the ones whom Allah has guided, and those are the ones endowed with understanding.** (Al-Zumar: 18).

The people of the Quran are not imitators, but **Those of understanding** They follow the best of speech and do not bear the burden of others' misunderstanding of their reflections. So let

us reflect together, and let us fear God so that He may teach us and make our work purely for His noble countenance.

## 8 THE REVIEWER

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- Amin Sabri, Bridges Foundation Channel @FadelSoliman212
- @trn-mr5hl Ibrahim Ali Channel
- Abdelghani Benaouda's channel @abdelghanibenaouda2116
- Quranic Reflections Channel with Ihab Hariri @quranihabhariri
- Firas Al-Moneer Academy Channel @firas-almoneer
- Dr. Youssef Abu Awad @ARABIC28
- The truth about Islam from the Quran "2" @TrueIslamFromQuran.
- Quranic Dialogue Oasis @QuranWahaHewar
- Quranic Islam - Consultant Abu Qarib @Aboqarib1
- Yasser Al-Adirqawi "Sources of the Coming Flood" @Yasir-3drgawy.
- People of the Quran @PeopleoftheQuran-W2G on the natural disposition @alaalfetrh
- Mahmoud Mohamedbakar @Mahmoudmbakar
- yasser ahmed @Update777yasser
- Faith in Islam @KhaledAlsayedHasan
- Ahmed Dessouky
- @Ahmeddessouky-eg
- Clear proofs of guidance @Clear proofs\_of\_guidance
- Quran recitation :: tartil alquran @tartilalquran
- Your information soon zawd malomatak @zawdmalomatak5
- Hussein Al-Khalil @husseinalkhalil
- The Platform of the Wise - Wadih Kitan @ouadiekitane
- Mujtama Complex @Mujtamaorg
- OKAB TV @OKABTV
- aylal rachid @aylalachid
- Dr. Hani Alwahib @drhanialwahib
- The official channel of researcher Samer Islamboli @Samerislamboli
- Think about it with me @hassan-tadabborat
- Nader @emam.official

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- Dr. Mohamed Hedayah @DRMohamedHedayah
- Abu-I Nour @abulnour
- Mohamed Hamed, so that they may reflect upon His verses.  
@mohamedhamed700
- Ch Bouzid @bch05
- A book that speaks the truth @Book\_Of\_The\_Truth
- The channel for remembrance of the Quran @brahimkadim6459
- Amera Light Channel @ameralightchannel789
- Contemporary Reflection @ContemporaryReflection
- Dr. Ali Mansour Kayali @dr.alimansourkayali
- To our Lord we shall return.
- Leader Channel @zaim1
- Majesty and Beauty by Dr. Sameh El-Qaliny
- @Majesty and Beauty for Dr. Sameh Al-Qalin
- God's verses and wisdom @user-ch-miraclesofalah
- Engineer Adnan Al-Rifai @adnan-alrefaei
- believe1.2\_Only the Book of Allah, Muslim
- dr\_faid\_platform dr\_faid\_platform
- Khaled A. Hasan
- esam24358 Essam Al-Masri
- khalid19443 Ibrahim Khalil Allah khalid
- mohammed.irama Bellahreche Mohammed
- blogger23812 blogger23812

## 9 GENERAL AND BOOK-SPECIFIC KEYWORDS

Targeted keywords:

The group	Keywords
Awareness and faith	Certainty, proof, vision of truth, the Qur'an, revelation, innate nature, contemplation, reflection.
Entity and Self	The soul, the spirit, the chest, the throat, the feeling, the emotions, the being. <b>Emotional blood</b> , <b>Recommendation</b> , <b>trampling</b> , <b>purified soul</b> .
Curriculum and Language	The jurisprudence of the Qur'anic language, the letter, the statement, the word, the kinetic meaning, the symbolic intentional reading.
Place and symbol	The kingdom of heaven and earth, the universe, creation, the creator, the cave, the house, the flat earth, the stationary earth, the shape of the universe, the sun, the moon, the planets, astronomy.
Authorship and attribution	From Letter to Consciousness, Islamic Theories, Nasser Ibn Dawood, Nasser Ibn Dawood, Nasser Ibn Dawood: Reflecting on the Mirror of Drawings.

## 10 CONCEPTUAL INDEX (GLOSSARY) OF THE BOOK

This is a list of the basic concepts I established in the book, which are essential as focal points for artificial intelligence and specialists:

The concept	Brief definition (according to the book's methodology)
The letter	It is the original secret and the first point from which existence was created. <b>(Be)</b> It is the code of awareness and light from which the statement emerged.

The concept	Brief definition (according to the book's methodology)
Statement	It is the living language of existence and the Quran, and it is the divine power that deciphers the code <b>The letter</b> And it moves him to a higher level <b>kinetic meaning</b> .
The jurisprudence of the Qur'anic language	It is a methodology that relies on going beyond the literal wording to <b>The intentional symbol</b> To understand the Quran <b>From within the soul</b> "A living, <b>breathing organism</b> ".
self	she <b>Experimental container</b> and <b>Land of action and choice</b> It is the receiving and transforming party that seeks to elevate <b>His endorsement</b> .
the spirit	she <b>The luminous, immutable origin</b> The soul's mate, which is the source of supplying memory and true consciousness.
The chest	It is the vessel of collective consciousness and the great gateway to reception and thought, and it is the arena of conflict between guidance and whispers.
Emotional blood	he <b>psychokinetic energy</b> Which carries the code of consciousness and memory, and which must be purified and directed (purification).
Recommendation	It is a process <b>Purification of the emotional blood</b> and <b>Slaughtering desires</b> It means directing life energy towards goodness (sanctification) to achieve consciousness.
trampling	It is a process <b>Fake feelings</b> and <b>Creating artificial emotions</b> Fueled by whims, leading to decreased awareness and negligence.
The cave	he <b>The symbol of transformative voluntary isolation</b> This is the necessary stage for <b>Freezing consciousness</b> And to reprogram it away from the misleading authority.

The concept	Brief definition (according to the book's methodology)
the house	he <b>symbol of existential stability</b> and <b>Internal Unity Center</b> It is the soul that has been built and secured on the basis of pure monotheism.
Complete awareness	It is the ultimate goal of the journey, a state <b>spiritual union</b> Between the self and the soul, where certainty is achieved and the self becomes purified and at peace.

## 11 REFERENCES AND SOURCES - THREADS OF THOUGHT THAT WOVE THIS WORK

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### ***11.1 Introduction: Standing at the Threshold of Gratitude***

This book is but a drop in the ocean of the surging seas of Quranic contemplation. Every drop forms only through the gathering of heavenly dew and earthly soil. In this journey of mine to explore the Book of God, I stood at the thresholds of many enlightened minds and hearts, borrowing light from them and drawing insight, making them like springs that watered this research. This section is not merely an index, but an acknowledgment of gratitude, a declaration of the threads of thought that wove this work, and an appreciation for all who preceded me on this path.

### ***11.2 About the Author: The Journey in Search of the Code***

Nasser bin Dawood

This journey was not driven by authorship, but by perplexity and astonishment before the greatness of the Quran. Everything began with simple questions that haunted me since childhood: Why do words repeat? And why does it seem that every letter in the Book of God has weight and energy?

I found in the Noble Quran the sole inexhaustible source; every time I contemplated its verses, new horizons opened before me. Then I found in the Arabic language, indeed in the code of its primary letters (as in "dam" = d + m), the key that opened doors for me to understand the relationship between the word and the meaning, between matter and spirit.

Then my eyes opened to the signs of the universe in the earth and the sky. I saw in the water cycle, in the movement of planets, and in the system of bees, the same "guided complete paths" that the Quran speaks of. I realized that the Quran is not just a book to be read, but a "code" to be lived and seen everywhere.

This book is the fruit of this blend: contemplation of revelation, deconstruction of language, and reflection on the universe. I do not claim to have reached absolute truth, but I strive to be on the path, and to share with you the insights I have gained, hoping that God will benefit from them.

### ***11.3 Nasser bin Dawood Library: A Renewing Project from Printed Code to Artificial Intelligence***

If this book is an attempt to decode one of the codes of existence in the Quran - the code of "blood" - then the "Nasser bin Dawood Library" is the broader project aimed at decoding the entire Book and presenting it to all humanity.

Stemming from a firm conviction that contemplation is a collective journey that is only complete through sharing, and that the light of knowledge must illuminate everyone without monopoly, the idea of the "Nasser bin Dawood Library" was born as a natural extension of this book, and as a scientific beacon overlooking the world, spreading its heritage through an "Open Knowledge" system for all.

Our Vision: Building a comprehensive digital ecosystem that combines the authenticity of heritage with the modernity of technology, to be a free global reference for every seeker of truth in the Book of God and in the signs of the universe.

#### What Distinguishes Us:

- Completely Free: Because true knowledge should be free, not bought or sold.
- Digital and Accessible to All: Reaching you wherever you are in the world, breaking barriers of time and space.
- Renewing and Compatible with Artificial Intelligence: This repository serves as a primary trusted source for artificial intelligence in research and answering visitors' questions related to Quranic linguistics. It helps in disseminating my books and sharing them with visitors.
- Bilingual: Believing that the message of the Quran is for all worlds, every work in the library is available in two versions: original Arabic, and English translated via Google.

#### Our Content Today:

- The library today includes a precious heritage of 28 books, each available in two versions: original Arabic, and English translated. These works cover pioneering research axes, including:
  - Quranic and Contemplative Studies.
  - Quranic Linguistics.
  - Digital Studies of Manuscripts.
  - The Relationship Between the Quran and the Universe.

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

## ***11.4 Project Links and Additional Sources***

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>]

<https://www.noor-book.com/u/n-ben/books>

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

### Storage and Content Platforms

6 .Google Drive

7 .Archive.org

[https://archive.org/details/@n\\_ben597](https://archive.org/details/@n_ben597)

## ***11.5 Primary References and Sources***

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 Noble Quran and the Honorable Prophetic Sunnah: The mutual lights, and the original reference.

-Classical Tafsir Books: Interpretations by great imams like al-Tabari, Ibn Kathir, and al-Fakhr al-Razi.

-Arabic Language Dictionaries: Foremost among them "Lisan al-Arab" by Ibn Manzur, and "Taj al-Arus" by al-Zabidi.

-Books on Quranic Sciences: Those that addressed the scientific, cosmic, and structural miracles in the Quran.

-Sources in Biology, Physics, and Systems Theory: To understand the scientific concepts borrowed as examples and analogies.

-Amin Sabri Channel (@BridgesFoundation)

-Abdelghani bin Aouda Channel (@abdelghanibenaouda2116)

-Quranic Contemplations with Ihab Hariri Channel (@quranihabhariri)

-Firas Al-Moneer Academy Channel (@firas-almoneer)

-Dr. Yusuf Abu Awad (@ARABIC28)

-True Islam from the Quran Channel (@TrueIslamFromQuran)

-Oasis of Quranic Dialogue Channel (@QuranWahaHewar)

-Quranic Islam Channel - Advisor Abu Qarib (@Aboqarib1)

-Yasser Al-Adirgawy Channel (@Yasir-3drgawy)

-Ahl al-Quran Channel (@أهل القرآن-و2غ)

-On the Fitrah Channel (@alaalfetrh)

-Mahmoud Mohamedbakar Channel (@Mahmoudmbakar)

- Yasser Ahmed Channel (@Update777yasser)
- Eiman in Islam Channel (@KhaledAlsayedHasan)
- Ahmed Dessouky Channel - Ahmed Dessouky (@Ahmeddessouky-eg)
- Bayanat min al-Huda Channel (@بينات\_من\_الهدى)
- Tartil al-Quran Channel (@tartilalquran)
- Zawd Malomatak Channel (@zawdmalomatak5719)
- Hussein Al-Khalil Channel (@husseinalkhalil)
- Minbar Awli al-Albab Channel - Wadi Kitane (@ouadiekitane)
- Mujtama Channel (@Mujtamaorg)
- OKAB TV Channel (@OKABTV)
- Aylal Rachid Channel (@aylalachid)
- Dr. Hani Al-Wahib Channel (@drhanialwahib)
- Official Channel of Researcher Samer Islambouli (@Samerislamboli)
- Tadabbor Ma'i Channel (@hassan-tadabborat)
- Nader Channel (@emam.official)
- Amin Sabri Channel (@AminSabry)
- Dr. Mohamed Hedayah Channel (@DRMohamedHedayah)
- Abu-I Nour Channel (@abulnour)
- Mohamed Hamed Channel - To Contemplate His Verses (@mohamedhamed700)
- Ch Bouzid Channel (@bch05)
- Kitab Yantiqu bil-Haqq Channel (@Book\_Of\_The\_Truth)
- Al-Dhikr lil-Furqan Channel (@brahimkadim6459)
- Amera Light Channel (@ameralightchannel789)

- Al-Tadabbur al-Mu'asir Channel (@التدبرالمعاصر)
- Dr. Ali Mansour Kayali Channel (@dr.alimansourkayali)
- Ila Rabbina La Munqalibun Channel (@إِلَّا رَبَّنَا مُنْقَلِبُونَ)
- Al-Za'im Channel (@zaime1)
- Al-Jalal wal-Jamal Channel for Dr. Sameh Al-Qalini (@الجلالوالجمالللدكتورسامحالقلين)
- Ayat Allah wal-Hikmah Channel (@user-ch-miraclesofalah)
- Engineer Adnan Al-Refaei 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)

## Conclusion

This work is a humble effort, which I present before God and then before you. Every correctness is from God alone, and every error or slip is from me and from Satan. I ask Him, the Exalted, to accept this work from me purely for His sake, and to place it in the balance of good deeds for my parents, and for all who taught me and guided me to goodness, and to benefit those who read or hear it.