










## Revisiting *InAQ* principles in view of *tadabbur Al-Qur’an* methods; An elevated *Naqli-Aqli* integration platform

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DOI: <https://doi.org/10.33102/ujj.vol37no01.664>

### Abstract

This is advanced research on revisiting the InAQ principles by applying Tadabbur Al-Qur’an methods. The acronym "InAQ" stands for (Integration of Naqli and Aqli) which refers to the systematic intellectual theological framework incorporating the revealed knowledge and the function of (قلب) the core drives and rational thought to prioritize what is right and restrain from evil. Thus, as the title suggests, this research analyses the Naqli composition style and Tadabbur Al-Qur’an methods. Tadabbur Al-Qur’an methods is a proper application of the 1st Qur’anic generation approach to Al-Qur’an engagement using divine methods induced from in the Naqli itself (56:1-14); (36:2-11). It is based on the Naqli composition style which stands for “Divine” meanings that are uniquely different from that of the 7th C. Arabic wordlists. Tadabbur Al-Qur’an methods are an extension of the InAQ methodological review in the quest of attaining a more stable and consistent InAQ-referenced ground for a more revealing divine worldview. The research is based on higher-order thinking skills. Thus, it is neither an affirmation of traditional Al-Qur’an translations nor a confirmation of the corrupted Torah proceedings. The Tadabbur Al-Qur’an methods are rather a recall of Al-Qur’an direct engagement mechanisms used during the early Muslim community before the emergency of the Tafsir corpus. The inductive and deductive approaches are used. The following (7) Tadabbur Al-Qur’an methods are adapted: (i)- observing (علامات; markings) (ii)- organic (تفصيل; elaboration by Allah S.W); (iii)-toiling (تفصيل; divarication) by (اعتبار; cross over); (iv)- التدبير; the delayed diligent observation; (v)- nested interpretation; (vi)- certainty, relevancy and intentionality of all Al-Qur’an patterns; and (vii)- using Naqli composition style and Naqli unique terminologies). The Tadabbur Al-Qur’an methods consistently unravel the divine concealments in a manner they did during the early Muslim community before the publications of Tafsir literature. Thus, the researchers have introduced the Tadabbur Al-Qur’an methods which are more accurate, stable, divine lexicons friendly, and consistent in combining rational thoughts and discoveries with revealed knowledge.

**Keywords:** Elevate, *InAQ* Principles, Integration, *Naqli-Aqli*, Platform, Revisiting, *Tadabbur Al-Qur’an*

### 1.0 Introduction

This research explores the need to revisit Naqli principles considering deep reflection on the Tadabbur Al-Qur’an methods while seeking to integrate Naqli and intellectual reasoning (Aqli). Tadabbur Al-Qur’an methods is a deliberate recall of the 1st Qur’anic generation approach to Al-Qur’an engagement using divine induced from in the Naqli itself (56:1-14); (36:2-11). It is based on the Naqli composition style which stands for “Divine” meanings that are uniquely different from

Manuscript Received Date: 01/02/25

Manuscript Acceptance Date: 16/03/25

Manuscript Published Date: 31/03/25

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that of the 7th C. Arabic wordlists (Alhaj, 2022; Idris, 2023). This is an extension of the InAQ methodological review in the quest to attain a more stable and consistent InAQ-referenced ground for a more revealing divine worldview.

These InAQ principles are addressed in view of *Tadabbur Al-Qur'an* methods that are derived from within Al-Qur'an and Al-Hadith are referred to as InAQ (Version One); the InAQ version of our beloved Rasul S.A.W and his great Sahabah R.A. It is referred to as InAQ (Version One) because it was the first InAQ Version applied during the earliest Muslim community under the direct supervision of our greatest Rashul Muhammad S.A.W. Thus, *Tadabbur Al-Qur'an* methods are the direct Al-Qur'an engagement mechanisms used during early Muslim community before the emergency of the Tafsir corpus without any detour just like it is provided in Al-Qur'an (18:01, 39:28, 14:3, 11:19, 7:45, 7:86, 3:99, 20:107, and 20:108). Just like today's practice of InAQ, The earliest Muslim community InAQ was based on two basic constructs -1- the (Naql; النقل) construct which is also known as "Divine provisions encompassing whatever was made accessible from Allah S.W. through the Rasul Muhammad S.A.W, and -2- the (Aqal; العقل) construct encompassing the activation of (قلب; core and imperceptible schemas drives to receive the Naqli directives and divine guidance and do good and restrain from evil (Al-Qur'an, 8:22, 22:48, 12:2, 43:3).

The research introduces a more comprehensive and elevated *Naqli* framework for understanding Islam, addressing contemporary challenges grounded in the contemporary abusive InAQ approaches that are not supported by the well known divine terminologies; they contradict with (Al-Qur'an, 35: 22-23).

تِلْكَ إِذَا قَسَمَةٌ ضَيْرَى (53:22).

That, then, is an arbitrary, inequitable division (53:22).

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمْ الْهُدَى (53:23).

They (all the labels that the misguided interpreters apply to the Qur'an) are but labels that you and (in the way of) your forefathers have named, and in which Allah has not instilled any authoritativeness. They follow but guesses and what the selves desire, and the guidance has already arrived from their lord to them (Al-Qur'an, 35:22-23). Also Allah S.W instructs us to keep away from those who pervert His insightful labels and warns that those who pervert His insightful labels they shall be recompensed for their corrupt toiling (Al-Qur'an 7:180).

**Allah S.W Says:**

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ (7:180).

To Allah belongs (الأَسْمَاءُ الْحُسْنَى; the insightful labels), so call Him by them, and keep away from those who pervert them. They shall be recompensed for (يَعْمَلُونَ; their corrupt toiling), they used to do) (Qur'an 7:180). (We Have Direct Instructions Regarding not Taking Certain (Dua) from Certain People (الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ; those who pervert Allah's insightful labels" mentioned in the Qur'an (7:180).

**Also, Allah S.W Says in Al-Qur'an, 20:8**

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى (20:8).

He is Allah, there is no Deity other than He. To Him belongs the insightful labels (Qur'an , 20:8).

The research is an extension of *InAQ* methodological review using *Tadabbur Al-Qur'an* methods in the quest for morality restoration module development for Muslim University Students using the Qur'anic stories and parables. This research is rooted in systematic Islamic educational cognition and higher-order thinking skills. Thus, it is neither an

automatic affirmation of traditional *Naqli* translations nor is it confirming the trails of eschatological proceedings borrowed from the corrupted versions of the Torah.

While using the diligent inductive & deductive approach, this research systematically applied the *Tadabbur Al-Qur'an* methods to seek the truth about the *Naqli* within *Al-Qur'an* Itself using the *Naqli* composition style and terminologies (Hermawan, 2023); Kirembwe R.A.H, Mohd Aderi Che Noh, Siti Rosilawati Ramlan, Mohammad Najib Jaffar, Sakinah Ahmad, Hayati Ismail, Maziahtusima Ishak, Mardhiah Yahaya, Sarifah Nurhanum Syed Sahuri, (2024). By understanding the *Naqli* through Tadabbur, practitioners can derive more relevant and meaningful *Naqli* insights for contemporary worldview, without disregarding the foundational *Naqli* texts and contexts.

### 1.1 Definition of Divine Operational Terminologies

The following divine terminologies are frequently used in this article:

- i- (Naql; النقل): also known as “Divine provisions: Whatever was made accessible from Allah S.W. through the Rasul Muhammad S.A.W.
- ii- (Aqal; العقل): the activation of (قلب; core and imperceptible schemas drives to receive the Naqli directives and abide by the divine guidance to do good and restrain from evil (Al-Qur'an, 8:22, 22:48, 12:2, 43:3). See also: (العقل: الحجر والنهي) (Ibn Manzur 1232 AD - 1311 AD- 630 AH - 711 AH), Lisan al-Arab. Vol. 10, p. 233.
- iii- InAQ": stands for (Integration of Naqli and Aqli) which refers to the systematic intellectual theological framework incorporating the revealed knowledge and the function of (قلب) the core drives and rational thought to prioritize what is right and restrain from evil.
- iv- Qur'anic (علامات; markings): observing the Qur'anic (علامات; markings) mentioned in the opening of Surah Ar-Rahma (Surah 55:1-2): “الرَّحْمَنُ The Merciful (Allah) (1) “عَلَّمَ الْقُرْآنَ” (2) He (Allah) placed markings in the Al-Qur'an” (to protect the toilers against providing Al-Qur'an verses with harried flat superficial meanings. These markings are always unique and exclusive between the two InAQ variables.
- v- Al-Qur'an Organic (تفصيل): Al-Qur'an Organic (تفصيل) done by Allah S.W Mentioned in the Opening Surat Hud (11:1): “الر كِتَابٌ أَحْكَمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ” (1) AlifLaamRa. A Book whose verses are clear, and then explained by Him, the source of linguistic discernment, the Omni Provider of Awareness”. Some instances of organic (تفصيل) for the divine term (الفواحش; indecent acts) are provided in Al-Qur'an verse (7:33) in section 5.
- vi- Al-Qur'an toiling (تفصيل; divarication): Al-Qur'an toiling (تفصيل) which result from (اعتبار; cross over). It is a way of (تفصيل) that is referred to as (زُرْعَ; planted crops). Some instances of Al-Qur'an toiling (تفصيل; divarication) are provided by Al-Qur'an (13:4) in section 5.
- vii Attadabbur (التدبر): the diligent observation of all Al-Qur'an Textual and Conceptual variables (Al-Qur'an, 4:82). Attadabbur variables at the textual levels encompass various divine textual analyses such as Al-Qur'an text segmentation Al-Qur'an composition style, semantics and orthographical variations, unique composition style known as (ملة ابراهيم), the frequently used divine terminologies and specific elements of divine syntactic and morphologies. Yet Attadabbur variables at the conceptual levels) encompass various collections of Al-Qur'an abstract concepts that are embedded in Al-Qur'an linguistic boundaries, Al-Qur'an stories, parables, Al-Qur'an geo-historical aspects; (i.e., geographical location contexts, time; and factors influencing the Al-Qur'an message (not the language) because the divine language is always preserved by Al-Qur'an stories, parables.
- viii- Al-Qur'an (Nested Interpretation): It is the InAQ method used to uncover the meanings and indications of al-Qur'an verses at textual and conceptual levels. For instance, the interpretation of Al-Qur'an (40:37) is nested with Al-Qur'an (111:1-1), and the Al-Qur'an verse (111:4) can also, be nested with the verse (66:11). Some instances of Al-Qur'an (Nested Interpretation) are provided in section 5.

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ix-The certainty and Intentionality of all Al-Qur'an-related patterns, including orthographic variations. This method is based on the conviction that "There are no coincidental patterns in Al-Qur'an" because coincidence is an attribute of an imperfect being, but Allah is perfect. So, every letter and every spelling variation-including prefixes and suffixes in Al-Qur'an are relevant and intentionally meant to deliver additional specific meanings.

x- (Al-Qur'an Composition style): Al-Qur'an unique linguistic style and the frequently used Al-Qur'an unique terminologies also known as (ملة ابراهيم) and (the divine texts deciphering keys (Al-Qur'an 76:15-16) the divine texts decode, which should be applied the way they are consistently used in Al-Qur'an, even if they mean different meanings in the 7th C. Arabic language arts, especially when the Al-Qur'an terminologies can hardly make plausible divine sense when they are attributed to the superficial meanings of the 7th C. Arabic composition style, such as Al-Qur'an (13:4) where the term (الأرض) is applied to mean (the scripture) by all means. Otherwise, a verse like (13:4) where the term (الأرض) is used loses its divine essence if the term (الأرض) is applied to mean (the Earth). The same application of the term (الأرض) to mean (the scripture) is consistent throughout the Al-Qur'an Al-Kareem. Some instances of Al-Qur'an Composition style are provided in section 5 using Al-Qur'an verse (13:4).

xi- Divine provisions: also known as (Naqli; النقل): Whatever was made accessible from Allah S.W. through the Rasul Muhammad S.A.W.

### 2.0 The Manifests of Contemporary *Naqli* Composition Problem

The manifestation of *Naqli* composition problem is reflected in an urgent universal need today for the true decodes of divine terminologies. A need to unravel the *Naqli* terminologies so that they can get insight into the *Naqli* provisions (Budukha, 2016). The *Naqli* composition problem today is also reflected in some *Naqli* researchers who do not work out *Naqli* composition style to yield the true *Naqli* messages (Abdel Haleem, 2006); (Azmi & Rahman, 2022); and (Pregill, 2007). They tend to capitalize on what they expect to have happened instead of what exactly was narrated by Allah S.W (Khairutdinov & Musa Bigiev, 2020); (Kara, (2023). Consequently, they miss a big portion of divine insights embedded in the *Naqli* texts.

The introduction of the true decodes of divine terminologies that unravel the *Naqli* terminologies facilitates Islamic researchers, analysts, and practitioners in terms of attaining insights into the true divine provisions (Bahjat, Salem, & Hameed, 2023). The proper use of divine terminologies is essential for Muslim Ummah because divine terminologies are the deductive and inductive cores that yield a meaningful cross over the divine texts' superficial layers to ascend to abstract divine insights. They also facilitate the meaningful extraction of divine provisions including morals, rituals, and Islamic laws deposited in the *Al-Qur'an* for the maintenance of humanity's values. (Idris, 2023). The proper use of divine terminologies is more appealing in a situation when *Naqli* terminologies stand for "Divine" meanings which are quite different from that of the 7th C. Arabic wordlists (Alhaj, 2022; Idris, 2023).

**Allah S.W Says:**

"إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا (Al-Qur'an, 18:7). وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا" (Al-Qur'an, 18:8).

We have rendered (لِنَبْلُوهُمْ; زينة لها; an adornment against it) of *Al-Qur'an* (مَا عَلَى الْأَرْضِ; what is atop the scripture text- expose them); (أَيُّهُمْ أَحْسَنُ; who among them seeks the-concealed- insights) (عَمَلًا; in their toiling- on the scripture) (*Al-Qur'an*, 18:7). And indeed (there will come a time when) (لَجَاعِلُونَ; we will render) (مَا عَلَيْهَا; what is atop of it; i.e. the adornment against it) i.e. the superficial understanding of the scripture text) (صَعِيدًا جُرُزًا; barren like unfertile powdery sand) (*Al-Qur'an*, 18:7-8).

The two *Al-Qur'an* verses above (18:7-8) represent the core of divine methodological procedures adopted in this module; The two verses above (18:7-8) stand for a drastic declaration that along with *Tadabbur Al-Qur'an* methods and

divine linguistic codes application, there will be a great deal of cross over the superficial layer of *Naqli* to ascend to the abstract divine insights and universal morals and norms deposited in the *Al-Qur'an* for the maintenance of humanity's values.

*Tadabbur Al-Qur'an* methods are directly based on Qur'anic directions since Al-Qur'an is the most authentic divine evidences, indicating the authenticity of *Tadabbur Al-Qur'an* methodology in the primary scriptural sources. For instance Observing Quranic (علامات; markings) Surah Ar-Rahma (55:1-2): *Al-Qur'an* Organic (تفصيل; by Allah S.W. Mentioned in the Opening Surat Hud (11:1) *Al-Qur'an* toiling (تفصيل; Divarication) which Result from (اعتبار; Cross over) and (تدبر) *Qur'an*,13:4. *Attadabbur* (التدبر; *Al-Qur'an*, 4:82). Nested interpretation e.g *Al-Qur'an* (40:37) is nested with *Al-Qur'an* (111:1-1). The proper Use of the (*Naqli* Composition Style and the Frequently used *Naqli* Unique Terminologies) the way they are consistently used in *Al-Qur'an*, even if they mean different meanings in the 7th C. Arabic language arts, like the verse (13:4) .

However, this divine methodological approach should not be confused with the biblical fabricated symbolic and hermeneutic man approaches which are not directed by the scriptures. Since the *Tadabbur Al-Qur'an* methods are derived directly from Al-Qur'an and from the authentic Haiths they are much more valid, stable, and more reliable in engaging the scripture than the man-made principles of classical tafsir, such as al-Ṭabarī, al-Rāzī, Ibn 'Āshūr, etc. The Ummah needs to know from where Al-Tabari (300H) got the primary references for the famous Tafsir Al-Tabari. Who reviewed and approved the Tafsir Al-Tabari content, methods, and language before its publication? Where is the original Tafsir Al-Tabari book? and is there any evidence to prove that Al-Tabari is really the true author of Tafsir Al-Tabari?... such unanswered questions also apply to many of the classical books of Tafsir? The sensitivity of some Tafsir publication qualities relating to authenticity, validity, and reliability has become a nightmare to them especially in this era of human awareness when the universe has nothing to hide.

Thus, unlike the man-made principles of classical tafsir, the output validity of the divine *Tadabbur Al-qur'an* methodology remains highly objective. Then, the critical review of the Turaath of Tafsir, Hadith, and their jurisprudences are considered as corroborative references. While the approach *Tadabbur Al-Qur'an* offers highly elevated epistemological insights and philosophical depth, it is not recommendable for beginners (المقلدون), because it relies preliminary on the divine insights from Qur'anic stories and parables, divine textual analysis, knowing that the engagement of Qur'anic stories and parables and application of divine textual analysis enable the *Naqli* toiler to extract the true divine message from *Naqli*, it also unveil the concealed abstract *Naqli* divine insights. On the other hand, divine textual analysis helps the toilers scrutinize the *Naqli* terminologies, linguistic elements of *Naqli* texts, contexts, geographical locations, and time of divine text.

### 3.0 Literature Review

The selected literature review analyses the facts about the *Naqli* composition style and the manifestation of *Naqli's* power of decoding the concealed *Naqli* insights. Ironically, most of the 7th C. Arabic speakers rejected Islam and fought against the *Rasul* Muhammad S A W, and they demanded to change the *Naqli* composition style and replace it with (the 7th C. Arabic composition style) and this was the major historical cause of the *Naqli* composition obstacles. Due to Al-Qur'an (33:32-33), the closest *Rasul* companions did not disseminate their knowledge about the *Naqli* linguistic boundaries because they were fully aware that dissemination of *Naqli* linguistic boundaries was prohibited by *Al-Qur'an* (33:32-33). (Allah knows better why He prohibited to spread of the *Naqli* linguistic boundaries during the era of the *Rasul* A.S.W. The crossover of *Naqli's* superficial texts eradicates the fables and corrupted teachings associated with *Naqli*).

#### 3.1 *Naqli* Composition Style Unravel the Concealed *Naqli* Insights

It is imperative to notice that the significance of adopting the *Naqli* composition style is manifested in its power to decode the concealed *Naqli* insights. All the insights into the *Naqli* constructs and characteristics are based on the true and consistent *Naqli* composition style that most books of Tafsir have not been exposed to people for various reasons the discussion about which is beyond the objectives of this module.

We can take the instance of the common *Naqli* composition term (العرش & عريش); that is derived from the infinitive “عرش”, which means, “the framework” or the wires and sticks used by farmers to direct climbing vines). In the

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*Naqli* composition terms, (العرش) consistently refers to the collection of all cognitive frameworks and schemas that silently animate your perception, understanding, judgments, decisions, and actions. Thus, all human thoughts and perceptions are based on the subconscious (العرش) that humans establish in their (نفس). It is this (العرش) that is responsible for individual worldview, setting off all cognitive schemes and indoctrinations. Such elaboration of the *Naqli* composition term (العرش) calls for revisiting more than 28 Qur'anic provisions in which the root "عرش" was used, including (69:17); (27: 23); (27:42); (11:7); (23:116); (9:129); (43:82); (39:75). The following verse (6:99) exposes the treasures of Qur'anic parables insights that we are deprived of when we choose to toil on the *Al-Qur'an* in terms of the 7th century Arabic instead of using *Al-Qur'an* integrated terminologies and *Naqli* composition style.

"وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا مَخْرُجًا مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ" (*Al-Qur'an*, 6:99).

And it is He who made accessible from (السَّمَاءِ; the abstract understanding-of Torah) (ماء; divine guidance) and with it we brought out using it (نَبَاتَ كُلِّ شَيْءٍ; the growth of everything "in the scripture"). And then we brought out from it (خَضِرًا; green i.e. fresh understanding) from which we bring out (حَبًّا مُتَرَاكِبًا; grains riding on each other, and from selected (النخل; the date palms; i.e. stories of messengers and prophets) of its branches (قِنْوَانٌ دَانِيَةٌ; clusters that are approachable (and easy to reach), and we bring out (جَنَّاتٍ; concealed abodes of understanding) and (أَعْنَابٍ; vines currying branches of ripe grapes i.e. collection of mature concepts) and we bring out the olive groves and we bring out (الرُّمَّانَ; the rectified corrected stories) (like the story of Surah Masad); *Al-Qur'an* (111:1-5) that are (by the prior version before rectification) look (مُشْتَبِهًا; doubtful) but (غَيْرَ مُتَشَابِهٍ; they are different). (انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ; examine its fruits when they are evolve) and also (يَنْعِهِ; examine its growing. Verily, in those things of yours are signs for a people who believe (*Al-Qur'an*, 6:99).

It is important to note that the application of the above methodology is meant just to discipline the *Naqli* toiler; they are not meant to unlock the divine guidance embedded in the *Naqli* themselves. In other words, we patiently toil on *Naqli* using the above *Naqli* engagement methodology, then we pray to Allah to provide us with the benediction of guidance of our *Naqli* toiling. It is also vital to note that the insightful usage of *Naqli* composition style and the (Frequently Used *Al-Qur'an* Terminologies) decodes a lot of *Al-Qur'an* concealed "Divine" meanings which were almost impossible to access using the 7th C. Arabic composition style.

The universe today has an urgent need for the true decodes of divine terminologies that unravel the *Naqli* terminologies (بودوخة, ٢٠١٦). The *Naqli* composition problem today manifests in some *Naqli* researchers who do not work out the *Naqli* composition style to yield the true *Naqli* messages (Abdel Haleem, 2004; 2006); (Azmi & Rahman, 2022); (Pregill, 2007); (Tottoli, 2013). They tend to capitalize on what they expect to have happened instead of what exactly was narrated by Allah S.W (Khairutdinov & Musa Bigiev, 2020); (Kara, (2023); (Rahman, 1989). Consequently, they miss a big portion of divine insights embedded in the (Qur'anic stories and parables; Dhikir (ذِكْر) in particular and in the *Al-Qur'an* in General.

The restoration of the true decodes of divine terminologies that unravel the *Naqli* terminologies facilitates Islamic researchers, analysts, and practitioners in terms of attaining insights into the true divine provisions (Bahjat, Salem, & Hameed, 2023). The proper use of divine terminologies is essential for Muslim Ummah because divine terminologies are the deductive and inductive cores that yield a meaningful cross over the divine texts' superficial layers to ascend to abstract divine insights. They also facilitate the meaningful extraction of divine provisions including morals, rituals, and Islamic laws deposited in the *Al-Qur'an* for the maintenance of humanity's values. (Idris, 2023). The proper use of divine terminologies is more appealing in a situation when *Naqli* stands for "Divine" meanings which is quite different from that of the 7th C. Arabic wordlists (Alhaj, 2022; Idris, 2023).

### 3.2 The Historical Causes of The *Naqli* Composition Obstacle

It is essential to recall that the major historical cause of the *Naqli* composition obstacle was the wishful dream of the 7th-century Arabic-speaking speakers majority; Their continuous demand that the *Naqli* composition style should follow (the 7th C. Arabic composition style) led them to the total rejection of *Naqli* linguistic boundaries and *Naqli* composition style and due to the same demand, they rejected all divine lexicons that did not sound similar to their 7th C. Arabic language-arts. They could hardly embrace Islam in its early days. They only accepted Islam at later stages before the *Wafat* of our beloved Rasul S.A.W. Initially, they rejected to worship Allah by following the path of (حنيفا; inclining away from their composition style to the new divine *Naqli* composition style. They disregarded the truth that it is only Allah the source of divine knowledge and the provider of *Naqli* linguistic boundaries (*Al-Qur'an*,9:97).

Initially, most of the 7th C. Arabic speakers rejected Islam and fought against the Rasul Muhammad S A W. Subsequently, most of them hypocritically embraced Islam with vested ulterior motives and they were too competent (in the wrong style) to accept the evidence for the *Naqli* linguistic boundaries of what Allah has made accessible upon His Messenger. Thus, they corrupted the meaning of many *Naqli* provisions such as: Surah 30: *Al-Room*; Surah 36; *Yasin*, Surah 56; *Al-Waqiah*, Surah 97: *AL-Qadr*; Surah 80: *Abasa*; Surah 105: *Al-Fiil*; Surah 111: *Al-Masad*, and So many other surahs. They also tended to corrupt Many key *Naqli* composition terminologies by imposing their 7th C. Arabic lexicon on them instead of using the divine *Naqli* lexicon. Some corrections of the 7th C. of *Naqli* composition and lexicons corruption are provided in the following section:

- (الروم) the seekers, from "رام" a group of people who rush toward the superficial way of scripture interpretation instead of diligent delayed divine lexicon-based understanding (*Al-Qur'an*,30:02).
- (الواقعة) from "وقع" a group of people who are bound to fall (into disrepute (*Al-Qur'an*,56:1-2; 96:15).
- (الدابة & الدواب) plural from "دب" a group of people who toil on the scripture (*Al-Qur'an*, 2:164, 27:82, 29:60, 35:45, 16:61, 42:29, 24:45, 11:56, 16:49, 45:4, 34:14, 6:38, 31:10, 11:6). See also for) (الدواب) *Al-Qur'an*, 08:22, 08:55, 22:18, 35:28).
- (النحل) from "نحل" a group of people who extract, copy, duplicate, and disseminate the divine teachings (*Al-Qur'an*, 16:68).
- (الساعة) from "سيع"to irrigate; (الساعة; the irrigators) a group of people who irrigate divine knowledge to other people; they spread the divine guidance (*Al-Qur'an*, 33:63, 54:46, 45:32, 7:187, 43:85, 79:42, 12:107, 43:66, 15:85, 40:59, 19:75, 16:77, 41:50, 41:47, 40:46, 30:55, 22:55, 45:27, 21:49, 31:34, 47:18, 42:18, 42:17, 54:1, 18:36, 6:40, 30:14, 30:12, 18:21, 6:31, 34:3, 20:15, 22:7, 22:1, 25:11).  
The divine term (الساعة) derives from "سيع". (الساعة) is just a simple plural form of Arabic active participle (على وزن الساعة) . The basic Arabic morphological descriptions of the plural form of the word (الساعة) are provided in the following paragraph.  
كلمة "ساعة" صيغة جمع اسم الفاعل من "سيع سائع، ويجمع على وزن (فَعْلَة) نحو: "سيع سائع جمعه ساعة"، "قاد قائد جمعه "قادة"، "باع بائع جمعه باعة"، "جاع جائع جمعه جاعة" للجياع). فمصدر كلمة "الساعة" من "سيع". وصيغة اسم فاعله "سائع. ويُجمع "سائع" على وزن (فَعْلَة) فيصبح "ساعة". فيبدل الهمزة ألف مدّ في كلمة "ساعة" لتسهيل النطق فتستقر كلمة "ساعة" على صورتها النهائية "ساعة" بدون همزة. والسيع هو الماء الجاري على وجه الأرض (أنظر تعريف ومعنى سيع في معجم المعاني الجامع-معجم عربي عربي لمحمد أبو الفضل إبراهيم بن إسماعيل الزمخشري. (١٠٧٥-١١٤٤).

- (الشجرة) from "شجر" the argumentative group of people (*Al-Qur'an*, 7:22, 17:60, 48:18, 28:30, 2:35, 7:20, 7:19).
- (البعوضة) from "بعض" a group of Banu Israil who incite disagreements; they sow divisions by biting and injecting misleading information) (*Al-Qur'an*,02:26).
- (الفيل) a group of people with flawed, fable-minded opinion) (*Al-Qur'an*, 105:1).
- (الناقة) from "نواق" a group of selective purifiers assigned by Allah (*Al-Qur'an*, 91:13).

### Revisiting (*InAQ*) principles in view of *tadabbur Al-Qur'an* methods

Some divine lexicons' corruptions were based on simple morphological issues, such as (العلق; from "جمع كثرة علاقة" (القرن); from "جمع كثرة قرين"). They corrupted so many other divine terminologies that refer to either plural morpheme of the phenomenon of a specific group of people or singular using the confusion of their similarities with what they happen to have composed in their traditional 7th C. Arabic lexicon.

The 7th C. Arabic speakers corrupted a lot of divine terminologies to suit their 7th C. Arabic lexicon and composition style which resulted in difficulty for the subsequent Ummah to understand the divine message embedded in the *Naqli* composition units. They fulfilled their wishful dream of changing the *Naqli* and forced the *Naqli* composition units to follow their (ملة) and composition style of the 7th C. Arabic lexicon instead of adopting the proper use of the true *Naqli* composition style. It is so absurd that they not only corrupt *Al-Qur'an* terminologies and composition units but also, corrupted our beloved Prophetic Hadith narrations because they realized that the *Naqli* composition units are either Al-Quran Al-Kareem or Al-Hadith Al-Shareef as clarified the following instance.

For instance, Hadith Anas ibn Mālik & Hadith Abu Hurayrah were grossly misinterpreted by corrupting their major divine terminologies which were addressing essential psychological issues! However, instead of addressing the psychological issues that were meant by the following Hadith Anas ibn Mālik & Hadith Abu Hurayrah, they changed the focus of address and wrongly twisted the two hadiths to address social collaboration points of interest.

#### The first Instance of *Naqli* Terminologies' Corruption is the Hadith Anas Ibn Mālik.

عن أنس بن مالك رضي الله عنه عن النبي صلى الله عليه وسلم قال: " يَسْرُوا وَلَا تُعَسِّرُوا، وَيَسِّرُوا وَلَا تُنْقِرُوا". حديث متفق عليه. رواه البخاري - ٦٩ .

Anas ibn Mālik (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) said: "Make learning easy and do not make it difficult and give people glad tidings (of knowledge) and do not deprive them (of knowledge)." Narrated by Bukhari & Muslim. See Sahih Bukhari – 69.

#### The Second Instance of *Naqli* Terminologies' Corruption is the Hadith Abu Hurayrah.

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: " أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا، وَخَيْرُهُمْ خَيْرُهُمْ لِنِسَائِهِمْ". حديث حسن. رواه أبو داود والترمذي وأحمد. وورد كذلك في سنن الترمذي - ١١٦٢ .

Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said: "The most perfect believer in terms of his faith is the one who has the most insightful characters, and the most knowledgeable of you are those who are knowledgeable for (teaching) their delayed ones/ forgotten ones/ vulnerable ones." Narrated by Abu Daoud & At-Termedhy & Ahmad. See also Sunan At-Termedhy-1162.

There are a lot of Prophetic Hadith narrations the divine terminologies of which were altered and changed their divine meaning by imposing the 7th C. Arabic lexicon. The following Table 1 displays some of the commonly corrupted Hadith divine terminologies.

**Table 1: Some of the Commonly Corrupted Hadith Terminologies.**

إحسان	أكل	حساب	دابة	سبّح	صالح	فصل	ماء
آخرة	أنعام	حسن	دنيا	سجد	طوفان	فضل	ملة



أرض	بحر	حسنة	دواب	سفينة	ظل	فلك	نبي
أرض	بيت	حسنى	ذكر	سما	عالمين	قمر	نجوم
أساء	تقوى	حكم	ذكران	سماوات	عذاب	قنت	نحل
أسماء	ثواب	حكمة	رجال	سيئة	عرش	قوم	نحل
أصلح	جبال	خليفة	رسول	شجرة	عسر	قيامة	نساء
أعراب	جبل	خليل	رمان	شكر	عمل	كبر	نهر
أعتاب	جنة	خيار	زرع	شمس	عين	كريم	وجه
أفسد	حدود	خير،	زوج	شيء	فساد	لسان	يسر

The above Table 1 displays some of the commonly corrupted Hadith terminologies. The restoration of all divine terminologies that were corrupted is one of the great assignments of (الساعة; the irrigators) through the proper application of *InAQ* principles, delayed diligent observation, and patient toiling on *Naqli* provisions because the delayed diligent understanding is more insightful than the fast, hurried, and rushed interpretation of *Naqli* provisions.

**Allah S.W says:**

وَلَا خِرَّةَ خَيْرٍ لَّكَ مِنَ الْأُولَى (Al-Qur'an 93:4).

The delayed (diligent-based understanding) provides you with better understanding than the hurried superficial knowledge (*Al-Qur'an* 93:4).

### 3.3 The Closest Rasul Companions Did Not Disseminate *Naqli* Linguistic Boundaries

The historical truth is that the closest Rasul companions who were favored with the benedictions of *Naqli* linguistic boundaries and *Naqli* composition style did not disseminate them because they were fully aware that dissemination of *Naqli* linguistic boundaries was prohibited by *Al-Qur'an* (33:32-33). (Allah knows better why He prohibited to spread of the *Naqli* linguistic boundaries during the era of the Rasul A.S.W. The discovery of the *Naqli* linguistic boundaries was only possible by using the *Tadabbur Al-Qur'an* methods after nearly 1400 years since the great *Wafat* of our beloved Rasul S.A.W.

**Allah S.W says:**

" يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنَّ اتَّقِيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا " (Al-Qur'an, 33:32).

O (نِسَاءَ النَّبِيِّ; followers of the Prophet), you are not like other (النِّسَاءِ; followers). If you are disciplined in engaging (Allah)s scripture. Thus, do not yield in your speech (about your linguistic motifs), lest he in whose heart there is a sickness should (covet to spread them), instead a familiar speech (Qur'an, 33:32).

" وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا " (Al-Qur'an, 33:33).

And (تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى; do not show off) and (قَرْنَ فِي بُيُوتِكُنَّ; adhere to silence about your linguistic motifs) and (الصلاة; allow others to learn) and obey Allah and His Messenger. And (know that) Allah only wants (لِيُذْهِبَ عَنْكُمُ الرِّجْسَ; to shield you from all disgests (أَهْلَ الْبَيْتِ; O cohort of linguistic motif) and to protect you a divine protection (*Al-Qur'an*,33:33).

## Revisiting (InAQ) principles in view of *tadabbur Al-Qur'an* methods

Thus, the closest Rasul companions who were favored with the benedictions of comprehending the *Al-Qur'an* linguistic boundaries did not disseminate them because they were fully aware that *Naqli* composition style and *Al-Qur'an* linguistic boundaries are set as *Al-Qur'an* integrated benedictions as well as concealed glad tidings for (المُتَّقِينَ); the disciplined toilers on *Al-Qur'an* as declared by (*Al-Qur'an*,19:97).

"فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُدًّا." (*Al-Qur'an*,19:97)

(يَسَّرْنَاهُ; We have made it easy (to comprehend) (بِلِسَانِكَ; using your locution) (لِتُبَشِّرَ بِهِ; so that you give the glad tidings with it) to (الْمُتَّقِينَ; the disciplined toilers on *Al-Qur'an*) and give warning with it to (قَوْمًا لُدًّا; inimical community with whom you have some commonalities) (*Al-Qur'an*,19:97).

Along with this facilitation of *Al-Qur'an* comprehension (بِلِسَانِكَ; using the-translated- version of Rasul and his people locution), our beloved Rasul Muhammad was not allowed to propagate the translated version of *Naqli* composition style. Allah S.W Instructed Muhammad S A W not to rush the Interpretation of *Naqli* composition style (*Al-Qur'an*, 75:16-17).

**Allah S.W say:**

"لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ." (*Al-Qur'an*, 75:16)

Do not animate your tongue with it (yet), to its interpretation (*Al-Qur'an*, 75:16).

"إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ." (*Al-Qur'an*, 75:17)

Upon Us (جَمْعُهُ; its compositional boundaries); and (قُرْآنَهُ; its interactive and correlative boundaries); we manage the interaction of *Al-Qur'an* linguistic boundaries and *Naqli* composition style with the people's cognitive setup and reasoning capacities so that every person receives the proportional benedictions from layers of understanding due to their respective qualities of toiling on *Al-Qur'an* using the divine linguistic boundaries and *Naqli* composition style (*Al-Qur'an*, 75:16).

The term (قُرْآن) in the verse "إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ" (*Al-Qur'an* (75:17) from the infinite (قرن; to link and interact), but not from the infinite (قرأ; to read and comprehend), for the reading and comprehension (جَمْعُهُ) was granted by (يَسَّرْنَاهُ) in *Al-Qur'an*,19:97). As for the term (قُرْآن) in the verse "إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ" (*Al-Qur'an*, 75:17) from the infinite (قرن; to link and interact), if we consider the letter (و) in (وَقُرْآنَهُ) as (و) of (عطف) for additional statement, the *Al-Qur'an* verse, (75:17) implies that it is not upon you Muhammad to disseminate *Naqli* composition style but it is upon (Allah S.W.) "جَمْعُهُ" to determine who deserves the favor of the benedictions to comprehend the *Al-Qur'an* linguistic boundaries through (العمل الصالح & الإيمان); the Iman should proceed to toil on *Al-Qur'an* following the *Naqli* composition style). "وَقُرْآنَهُ" It is also upon (Allah S.W.) to determine the extent of *Al-Qur'an* linguistic boundaries and *Naqli* composition style influence (السموات; the elevated layers of understanding) for the toilers who (آمَنُوا وَعَمِلُوا الصَّالِحَاتِ); believed then toiled properly on *Al-Qur'an* following the *Naqli* composition style.

Another perspective of the verse "إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ" (*Al-Qur'an*, 75:17) is to consider the letter (و) in (وَقُرْآنَهُ) as (و) of taking an oath to mean (I swear by its interactive boundaries). Grammatically, ((الواو للقسم)). Just like in the verse قَالَ فَقَالَ (لَهُمْ رَسُولٌ اللَّهُ نَاقَةَ اللَّهِ وَسُقْيَاهَا) (91:13). The Messenger of Allah said to them: (This is) the (نَاقَةَ اللَّهِ; a group of selective purifiers assigned by Allah), (وَسُقْيَاهَا; I swear by their quenching drink; (divine guidance) (91:13) ... (the term (نَاقَةَ) is plural of (نَوَاق) & (نَاقِ) which means selective, trainer, and fixer of wrong issues...). Hence, whichever consideration is considered plausible for the phrase (وَقُرْآنَهُ) the verse (75:17) simply assures that both *Al-Qur'an* linguistic comprehension and as well as their interactive applications are preserved by Allah S.W.

### 3.4 The Bitter Truth about the Earliest Tafsir Corpus and the 7th C. Arabic Cognitive Schemas

This section clarifies the basic historical causes of obstacles for Naqli lexicon and (Millat Ibrahim) application. The awareness of historical causes of Al-Qur'an lexicon and (Millat Ibrahim) obstacles clarifies the level of the earliest tafsir corpus authenticity. It also awakens the universal Muslim community to revisit their traditional methods of engaging the Naqli and redefine their approaches toward the Naqli engagement using the Al-tadabbur approach. The section contains a piece of very sensitive information addressing a crucial epistemological question about the classical tafsir major problems and how to reduce their negative effects?

To answer such queries, it is necessary to understand that the historical causes of Naqli lexicon obstacles were rooted in the wishful dream of the majority of the 7th C. Arabic speakers in both Macca and Madinah were focused on diverting divine lexicon from composition style points of view to the 7th C. Arabic language-art points of references. Such a desire led them to the total rejection of all Al-Qur'an linguistic boundaries and Naqli composition style which is (حنيفاً) that inclines away from their own (ملة; the 7th C. Arabic composition style). They disregarded the truth that it is only Allah the source of divine knowledge and the provider of Naqli linguistic boundaries (Al-Qur'an,9:97).

Initially, most of the 7th C. Arabic speakers rejected Islam and fought against the Rasul Muhammad S A W. Subsequently, they hypocritically embraced Islam with vested ulterior motives, and they were too competent (in the wrong style) to accept the evidence for the Naqli linguistic boundaries of what Allah has made accessible upon His Messenger.

Due to the Al-Qur'an (19:97; 33:32-33; 75:16-17), the closest Rasul companions who were favored with the benedictions of Naqli linguistic boundaries did not disseminate the Naqli composition style and ملة إبراهيم. Unfortunately, the supporters of those who rejected to learn Naqli linguistic boundaries and ملة إبراهيم Ibrahim composition style became too competent in Tafsiir, Asbab Al-Nuzul, and Hadith publications after 50 years after the Wafat of our beloved Rashul S A W. It is very absurd that a tremendous amount of Islamic heritage was masterminded by the 7th C. Arabic speakers mentioned in Al-Qur'an, (9:97; 49:14; and 48:16), (Budukhah Masoud, 2016).

It is vital to notice that the main disagreement between the people of Mecca and our Rasul Muhammad SAW was about using the Qur'anic lexicon and Ibrahim composition style instead of their 7th c Arabic composition style for the Naqli texts engagement. The majority of the 7th C. Arabic speakers embraced Islam very late after the conquest of Mecca right before the Wafat of our Rasul S A W. The earliest political identity for these 7th C. Arabic speakers happened to be branded as the Umayyads dynasty. The Rasul S A W forgave them upon the conquest of Mecca and treated them with compassion, in response to this magnanimity of the Rasul S A W they massacred the best of Medinan young men in the famous battle of Harrah which was managed by Umayyad's reign.

*"...Al-Harra occurrence in the year 63 A.H. Shows a painful event in the Islamic nation history, especially in the history of messenger city, in view of the fact that from its result, the city had been desecrated for the first time in its history, because it had revolted against Yazid Bin Muawiya (60 – 64 A.H) in the year 62 A.H for political, religions, economic and social reasons which we explained earlier. The authority faced this development by repression and crushing after a violent battle, and more than this the authority ordered the leader of the campaign to desecration the city for three days, many peoples killed and its houses plundered and even its name have been changed. This event considered the first time that the city had been desecrated in its history, and this event led the city to be desecrated in the coming years... (Saeed, ٢٠٠٩. P.61-62).*

The year 60 A.H. (679 C.E.) the Arabic speakers amended the caliphate to become a royal hereditary monarchy and Mu'awiyah ibn Yazid Ibn Mu'awiyah, the son of Mu'awiyah, of الأعراب background rose to the throne. In his four years of rulership, i.e. from 60 A.H. to 64 A.H. (683 C.E.), Mu'awiyah Ibn Yazid Ibn Mu'awiyah perpetrated numerous tragedies, the most formidable of which was the blood of (Karbala) event, the slaughter of Husayn bin. 'Ali, the battle of Harrah in which the sanctity of the mosque of our beloved Rasul S A W in Medina was violated upon which the invasion of Mecca and violating the House of God (Holy Kaaba) (Thajeel, 2021).

### Revisiting (InAQ) principles in view of *tadabbur Al-Qur'an* methods

“...the reign of Mu'awiyah Ibn Yazid Ibn Mu'awiyah (64/683). Despite the short period of his caliphate, which did not exceed four months, but it has led to a major shift in the path of Islamic history. Because of this, the Umayyad Caliphate moved from the Sufyan branch to the Marwanid branch. Consequently, the Islamic world entered nine years of bloody conflicts 64/683 –73/692. This historical importance requires studying the various problematics that were associated with the caliphate and produced these serious results, the most important of which is the problematic of Mu'awiya's abdication of the caliphate and the real reasons behind this, in addition to the problematic of accepting to nominate an heir, allegiance to caliphate and then abdicate...” (Al-Hassan, 2021).

In the month of Muharram of the year 61 A.H. (680 C.E.), Muawiyah Ibn Yazid Ibn Muawiyah martyred the members of the family of our beloved Rasul S A W in Karbala in the cruelest and the most tyrannical way possible and enslaved his family. In Dhul Hajj 63 A.H. (August 683 C.E.), Mu'awiyah Ibn Yazid Ibn Mu'awiyah, together with the extended the 7th C. Arabic speakers masterminded the second grand tragedy of his government; he allowed the Syrian army to transgress over the lives and properties of the people of Medina and the female members of their families.

It is important to remember that the 7th C. Arabic speakers shifted the Islamic management headquarters from Madinah to Demarcus Syria and ruled over Islamic affairs including publications of Tafsir and Hadith heritage for over 300 years (Abdul Rahim, 2019; Nady, 2021).

“...The attitude of Yazid bin Mu'awiya to-ward Hijaz people was influenced by a number of forces, such as the political opposition by the Hijazis, the lining of the Khalifa and his entourage, the workers and governors, and the tribal leadership...” (Bint Salim ibn Hashwan, Kh., & Abdullah Al-Qudhat, 2023).

For instance, the Tafsir Al-Tabari (300H) is known as the first full Tafsir collection that was produced approximately 3 centuries after the death of our beloved Rashul (S A W) plus other scattered fragments of tafsir existed in different 3rd C. Muslim communities. Such books of Tafseer and Al-Qur'anic commentary corpus larked the systematic use of Naqli linguistic boundaries and *مِلَّة إبراهيم* Ibrahim composition style; they were based on the 7th C. Arabic wordlists, opinions of selected people they assumed to be qualified, and the corrupted versions of older scriptures including the corrupted versions of Torah and the Gospel!

Such historical tragedies continue to trigger the entire Ummah to arouse sensitive questions about the quality, validity, reliability, and authenticity of the earliest original copies of tafsir corpus, knowing that Al-Qur'an, (9:97; 49:14; and 48:16) discredited the 7th C. Arabic speakers for being the worst rejectors, worst hypocritical, too competent -in the wrong style to accept the evidence for the Naqli linguistic boundaries of what Allah made accessible upon His Messenger. (Makawi Ibrahim, 2018).

For instance, the Ummah may need to know from where Al-Tabari (300H) got the primary references for the famous Tafsir Al-Tabari. Who reviewed and approved the Tafsir Al-Tabari content, methods, and language before publication? Where is the original Tafsir Al-Tabari book? and is there any evidence to prove that Al-Tabari is the true author of Tafsir Al-Tabari?... Such sensitive questions have become rampant especially in this era of human awareness when the universe has nothing to hide!

#### 3.5 Only the True Believers Comprehend Naqli Composition Style

The true believers are favoured with benedictions of comprehending Naqli linguistic boundaries and decode Naqli concealments.

#### Allah S.W says

"وَكَتَبْنَا لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَتَفْصِيلًا لِكُلِّ شَيْءٍ فَخَذَهَا بِقُوَّةٍ وَأَمَرَ قَوْمَكَ بِأَخَذُوا بِأَحْسَنِهَا سَأَوْرِكُمْ دَارَ الْفَاسِقِينَ"

(Al-Qur'an, 7:145).

We inscribed for him (في الألواح; in the form of illusions of) everything an caution (وتفصيلاً; and divarication for) everything. So, take it with strength (of understanding that it deserves), and command your people to take what is most insightful of it using divine lexicon). (سأوريكم; I shall conceal/ divert from you) (ذات الفاسقين; the understanding of those who toil on Naqli linguistic boundaries and the composition style of (ملة إبراهيم) (Al-Qur'an, 7:145).

**Also, Allah S.W Says:**

"سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِعَيْبِ الْحَقِّ وَإِنْ يَرَوْا كَلِمًا آيَةً لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْعِجْيِ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ." (Al-Qur'an, 7:146)

I shall steer away from my (آيَاتِي; signs) those who arrogantly ignore the truth and take to interpret (الأرض; the scripture), using their opinions instead of Allah's divine lexicon) and even if they witness every sign they would not believe in them, and if they see the way of finding the correct direction, they will not adopt it; and if they see the way of finding the wrong direction, they will adopt it because. That is so because they belied Our signs and were oblivious to them (Al-Qur'an, 7:146).

**Also, Allah S.W Says:**

"خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ سَأُورِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُون." (Al-Qur'an, 21:37)

The divinely guidable man was created of hurriedness. Indeed, (سأوريكم; I shall conceal from you) My signs; and thus, do not rush (while toiling on the scripture (Al-Qur'an, 21:37). i.e. toil in accordance with Al-Qur'an linguistic boundaries and the composition style of (إبراهيم) so that you can decode Al-Qur'an surface layer to get insight into divine concealment. The Naqli linguistic boundaries reposit in Millat Ibrahim (ملة إبراهيم) which also referred to as Ibrahim composition style. The term (ملة) derives from the infinite (ملل) which means to dictate and compose, just like in Al-Qur'an (2:282).

### 3.6 The Crossover Naqli Superficial Texts, Eradicates Fables and Corrupted Naqli Claims

It is insightful to learn the necessity of emptying the (Minds) by dropping all fables and the corrupted Torah teachings before receiving a fresh refill of *Naqli* provisions directly from *Al-Qur'an*. The *Naqli* toiling should not be based on superficial linguistic knowledge.

Most *Naqli* are engaged by crossing over the superficial text meanings by considering different points of *Naqli*'s view to unveil the concealed insights of *Naqli* that can only be accessible by delayed diligent and divaricated understanding, not the hurried superficial analyses. QPS verses, just like the rest of *Al-Qur'an* verses, are meant for allegorical cross-over for those of the cores (*Al-Qur'an*, 12:111).

"لَقَدْ كَانَ فِي قَصصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ" (Al-Qur'an, 12:111)

Indeed, in their stories (communicated in *Al-Qur'an*) there is an allegorical cross-over for those of the cores. It is not a discourse that can be concocted; rather is evidence of the truthfulness of the person in whose hand it is, and a divarication of everything (in the scripture); (i.e. Qur'anic content segmentation), and guidance and a mercy to a community of people who believe. (*Al-Qur'an*, 12:111).

The necessity of *Naqli* crosses over the superficial text by considering different points of *Naqli*'s view to unveil the concealed insights of *Naqli* that could be hardly observable by superficial levels of *Naqli* analyses. In terms of concealment, *Al-Qur'an* is like (التوراة; Torah). i.e. the concealer (that existed before *Al-Qur'an* (*Al-Qur'an*, 46:12) .

## Revisiting (InAQ) principles in view of *tadabbur Al-Qur'an* methods

"وَمِنْ قَبْلِهِ كِتَابُ مُوسَى إِمَامًا وَرَحْمَةً وَهَذَا كِتَابٌ مُصَدِّقٌ لِسَانًا عَرَبِيًّا لِيُنذِرَ الَّذِينَ ظَلَمُوا وَيُبَشِّرَ لِلْمُحْسِنِينَ" (Al-Qur'an, 46:12)

Yet before it, there was the Book of Moses which was an exemplar (of *Al-Qur'an* in concealment), and a mercy (وَرَحْمَةً) of divine guidance). And this (*Al-Qur'an*) is the Book correcting (the corruptions occurred in the التوراة; Torah. i.e., the concealer) the concinnated Books in the Arabic locution, to warn the transgressors and to give glad tidings (لِلْمُحْسِنِينَ) for those who do the insightful toiling on the scripture) (*Al-Qur'an*, 46:12).

### Allah S.W Says:

قَالَ يَا مُوسَى إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلَامِي فَخُذْ مَا آتَيْتُكَ وَكُنْ مِنَ الشَّاكِرِينَ (Al-Qur'an, (7:144)

He said: Moses, I have chosen you from all mankind with My Messages and My Words. Therefore, take what I have given you, and be among (الشَّاكِرِينَ); those who properly communicate with Allah using *Naqli* composition style *Al-Qur'an*, (7:144).

### 4.0 The Methodologies of *Tadabbur Al-Qur'an*

The methodologies of *Tadabbur Al-Qur'an* is an escape from applying crookedness and a detour approach to *Naqli*. Therefore, *dabber Al-Qur'an* methods is a deliberate recall of the 1st Qur'anic generation approach to *Al-Qur'an* engagement using divine induced from in the *Naqli* itself (56:1-14); (36:2-11). It is based on the *Naqli* composition style which stands for "Divine" meanings that are uniquely different from that of the 7th C. Arabic wordlists (Alhaj, 2022; Idris, 2023). The term "Tadabbur Al-Qur'an" refers to the deep reflection and contemplation of the Qur'anic *Naqli* beyond the surface level of recitation and memorization.

Hence, *Tadabbur Al-Qur'an* methods are an extension of *InAQ* methodological review in the quest of attaining a more stable and consistent *InAQ*-referenced ground for a more revealing divine worldview. The acronym refers to (Version One); the version of our beloved Rasul S.A.W along with his great Sahabah R.A. Thus, *Tadabbur Al-Qur'an* methods are the direct *Al-Qur'an* engagement mechanisms used during early Muslim community before the emergency of the *Tafsiir* corpus without any detour. *Tadabbur Al-Qur'an* methods follow the *Al-Qur'an* (18:01, 39:28, 14:3, 11:19, 7:45, 7:86, 3:99, 20:107, and 20:108) in which were instructed to engage *Al-Qur'an* directly without any detour the way it was engaged by our beloved Rasul S.A.W and his great Sahabah R.A. when the books of *Tafsiir* were created.

### Allah S.W Says:

"الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا" (18:01).

Praise belongs to Allah who has sent down the Book to His worshiper (Prophet Muhammad) and has not made (عِوَجًا; any crookedness (detour approach) for it (18:01).

### Also, Allah S.W Says

"فَرَأْنَا عَرَبِيًّا عَبْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ" (39:28).

It is a concinnated *Al-Qur'an*; (arranged in a meaningful order) (عَبْرَ ذِي عِوَجٍ; free from crookedness and detour approach), in order that they will (يَتَّقُونَ; be disciplined by proper use of divine terminologies, divine lexicon, and divine composition style while toiling on it (39:28). See also *Al-Qur'an* (14:3, 11:19, 7:45, 7:86, 3:99, 20:108, and 20:107).

The provision of *Tadabbur Al-Qur'an* facilitates the deeper understanding of the *Naqli* considering the broader image of the Divine (مقاصد; Mqaasid) goals of human wisdom, guidance, and signs present in the *Naqli*. *Tadabbur Al-Qur'an* methods is a revisitation of the 1st Qur'anic generation approach to *Al-Qur'an* engagement using *Tadabbur Al-Qur'an* mechanisms as in *Al-Qur'an* (56:1-14); (36:2-11). It is based on the *Naqli* composition style which stands for

“Divine” meanings that are uniquely different from that of the 7th C. Arabic wordlists (Alhaj, 2022; Idris, 2023).

### Allah S.W Says

" أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا (Al-Qur'an, 4:82).

Do they not then engage the *Al-Qur'an* (وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ) (If it-the way of engaging the *Al-Qur'an* (inspired by anyone other than Allah; لَوَجَدُوا; they would certainly find; فِيهِ) (in it- i.e., the invented way of their engagement; اخْتِلَافًا كَثِيرًا; - (many disagreements (about which to argue (among themselves) (*Al-Qur'an*, 4:82).

The *Tadabbur Al-Qur'an* methods as in *Al-Qur'an* (4:82) above reminds the ummah about the necessity of emptying the cups (Minds) and dropping all fables and (الإسرائيليات; Israiliyyaats (before receiving a fresh refill of *Naqli* provisions directly from *Al-Qur'an* and authentic narrations of Purified Al-Susannah Al-Shareefah of our beloved prophet Muhammad S A W. The needs analysis for morality restoration was conducted before this stage the outcome of which included the necessity employing the systematic approaches using *Naqli* resources, along with the *Naqli-Aqli* integration methods. The *Tadabbur Al-Qur'an* methods are the 1st generation *Tadabbur Al-Qur'an* approach. They are elaborated in *Al-Qur'an* (56:1-14); (99:1-8). They are also elaborated by the *Al-Qur'an* (36:2-11).

### Allah S.W says

"(إِذَا وَقَعَتِ الْوَاقِعَةُ لَئِيسَ لَوْفَعَتِهَا كَاذِبَةٌ (1) no belying shall there be to their fall (into disrepute) (2) خَافِضَةٌ رَافِعَةٌ for their fall (into disrepute) shall result in debasing (some who were previously elevated) and elevate some who were previously debased. (3) إِذَا رُجَّتِ الْأَرْضُ رَجًا When the (scripture is shaken a (resonating) shake (4) وَبُسَّتِ الْجِبَالُ بَسًّا and when the compositional units are solicited in a special way to yield their indications (5) فَكَانَتْ هَبَاءً مُنْبَثًا and thus, become (like) scattered dust, (6) وَكُنْتُمْ أَرْوَاجًا مُنْقَلَبَةً and you are (classified at that time) into three pairs, (7) فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ and then, the companions of the optimistic anticipation, then are not the companions of the optimistic anticipation (8) وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ and companions of the pessimism, are then are not the companions of the pessimism. (9) وَالسَّابِقُونَ السَّابِقُونَ And the forerunners (the companions of Rasul S.A.W) (are not changed from being the forerunners),(10) أُولَئِكَ الْمُقَرَّبُونَ those are the ones brought near (to their Allah) (11) فِي جَنَّاتٍ in the concealed abords of privileged insights (bliss), (12) تِلْكَ مِنَ الْأُولَى a disorganized multitudes among the earlier ones (13) وَقَلِيلٌ مِنَ الْآخِرِينَ and a few among the later ones" (*Al-Qur'an*, (56:1-14).

### Allah S.W Says

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا (99:1). When (الأرض; the scripture, i.e., *Al-Qur'an*'s surface layer) (زُلْزِلَتْ; is shaken); (زِلْزَالَهَا; i.e., is split in its own way of splitting), (99:1). وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا (99:2). and – as a result- (الأرض; the scripture, i.e. *Al-Qur'an*'s surface layer) brings out its heavy load (99:2). وَقَالَ الْإِنْسَانُ مَا لَهَا (99:3).and the (الإنسان; divinely guidable man) asks: "What is with it?" (99:3). يَوْمَئِذٍ تُخْبِرُهَا أَخْبَارُهَا (99:4). At that time, it (الأرض; the scripture, i.e., *Al-Qur'an*'s surface layer) shall express its (true) accounts (99:4) وَأَوْحَىٰ لَهَا (99:5). According to the fact that it is its Lord (أَوْحَىٰ لَهَا; commanded it to do so) (at that time, but not before) (99:5). يَوْمَئِذٍ يَصْنَدِرُ النَّاسُ أَثْمَانًا لِيُرَوْا أَعْمَالَهُمْ (99:6). On that time ( يَصْنَدِرُ; various groups of people) will come forth (أَثْمَانًا; scattered- each on her/ his own) (لِيُرَوْا أَعْمَالَهُمْ; to be shown-how-the divine lexicon should be, and-how- erroneously was produced) (99:6). فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (99:7). And-on that day-whosoever (يَعْمَلْ; toils) an atoms weight of the correct application of Qur'anic lexicon shall see its (good results), (99:7). وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ (99:8). And-on that day-whosoever (يَعْمَلْ; toils) an atoms weight of the erroneous application of Qur'anic lexicon shall see its (bad results)" (*Al-Qur'an*, 99:1-8).

The *Naqli-Aqli* integration methods encompass two vital aspects; (i) the aspect of *Naqli* provisions; (ii) the aspect of (*Aqli*) of elevated cognitive insights using various mechanisms of Organic *Al-Qur'an* Methodology” (Hany Atchan, 2023) as well as the *Tadabbur Al-Qur'an* methods embedded within *Al-Qur'an* itself (Zabidi, Tormizi, Akib, Ahmad, & Solong, 2023).

### 5.0 InAQ Principles Reflect *Tadabbur Al-Qur'an* Methods

The approach of (*Naqli –Aqli* Integration) *InAQ* encompasses two vital aspects; (i) the aspect of *Naqli* provisions. (ii) the

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aspect of (*Aqli*) using *Tadabbur Al-Qur'an* methods embedded within *Al-Qur'an* itself, such as in *Al-Qur'an* (38:29)“ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ” It is a Blessed Book that We have made accessible to you (Prophet Muhammad) so that those possessed with minds (لِيَدَّبَّرُوا; ponder its verses) and (لِيَتَذَكَّرَ; toil using the *Naqli* composition style as a mean to remembering; the Qur'anic stories and parables; Dhikir (ذِكْر) (38:29). The adapted *Aqli* of *Tadabbur Al-Qur'an* methods which is embedded within *Al-Qur'an* is also known as (تفسير القرآن بالقرآن) (Muhamad Alamin Alshaqitii, 2009); It is also referred to as “Organic *Al-Qur'an* Methodology” (Hany Atchan, 2023). The Organic Qur'anic Methodology is applied not only to the *Naqli* (semantics) but also to the *Naqli* (verb forms and other *Naqli* linguistic aspects). The proper use of the organic Qur'anic Approach) involves the following *Naqli* toiling Methods:

**5.1** Observing Quranic (علامات; markings) mentioned in the opening of Surah Ar-Rahma (Surah 55:1-2): “الرَّحْمَنُ The Merciful (Allah) (1) “عَلَّمَ الْقُرْآنَ” (٢) He (Allah) placed markings in the *Al-Qur'an*” (to protect the toilers against providing *Al-Qur'an* verses with hurried flat superficial meanings. These marking are always unique and exclusive between the two InAQ variables. The following Figure1 briefly elaborates how the (علامات; markings) direct the interactions between the *Naqli* of *Al-Qur'an*, (2:259) about the man who died who died 100 years and several other Qur'anic stories and parables.

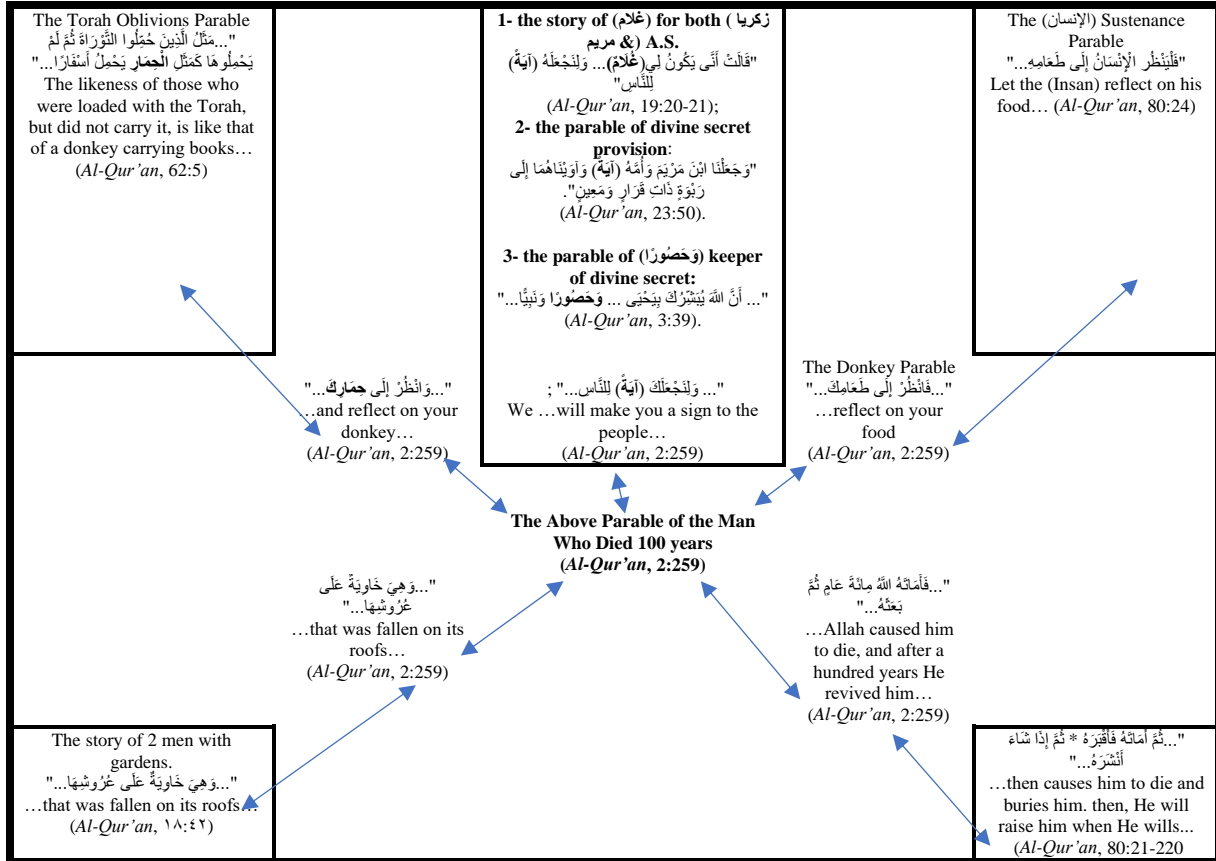
### Allah S.W Says

“أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتُ مِائَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ” (Al-Qur'an, 2:259)

Or of him, who, when passing by the ruined village that was (خَاوِيَةٌ عَلَى عُرُوشِهَا; fallen on its roofs), remarked: How can Allah give life to this after its death? Thereupon Allah caused him to die, and after a hundred years He revived him. He asked: How long have you remained? A day, he replied, or part of a day. Allah said: Nay, you have remained a hundred years. Look at (طَعَامِكَ وَشَرَابِكَ; your food and drink)- i.e., refers to the loaded divine sustenance- they have not rotted. And look at (حِمَارِكَ; your donkey) (that had died), and (لِنَجْعَلَكَ آيَةً لِلنَّاسِ; We will make you a sign to the people). And look at the bones (of your donkey) how We shall revive them and clothe them with flesh. And when it had all become clear to him, he said: I know that Allah has power over all things (*Al-Qur'an*, 2:259). The following Figure 1 illustrates the use of *Al-Qur'an*, (علامات; markings) method as stems for observing similar divine Insights.



**Figure 1** Illustration of Using *Al-Qur'an*, (علامات; Markings) Method as Stems for Observing Similar Divine Insights



The Figure 1 above elaborates on using the method of observing *Naqli* (علامات; markings). It turns out that the *Naqli* of *Al-Qur'an*, (2:259) about the man who died who died 100 years is a stem for several other *Naqli* as elaborated in the above figure 2.

5.2 -(a). *Al-Qur'an* Organic (تفصيل) by Allah S.W Mentioned in the Opening Surat Hud (11:1): “الر كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ” AlifLaamRa. A Book whose verses are clear, and then explained by Him, the source of linguistic discernment, the Omni Provider of Awareness”. We can provide some instances of organic (تفصيل) for the divine term (الفواحش; indecent acts) in the following verse (7:33).

**Allah S.W Says**

“قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ” (7:33) *Al-Qur'an*, ( Say: My Lord has forbidden all indecent acts whether apparent or disguised and sin, and unjust insolence, and that you associate with Allah that for which He has never sent down an authority, or to say about Allah what you do not know. *Al-Qur'an* (7:33) forbids (الفواحش; indecent acts). (Then, Allah S.W-Himself- in *Al-Qur'an* (17:32 & 4:22) provides an organic (تفصيل) elaboration (about what is meant by (الفواحش; indecent acts) in *Al-Qur'an* (7:33). That is the meaning of organic (تفصيل) in above Surat Hud verse (*Al-Qur'an*, 11:1).

Another example of *Al-Qur'an* Organic (تفصيل) by Allah S.W mentioned in the opening Surat Hud (11:1) is the organic (تفصيل) of the divine term (الفسوق) that appears in *Al-Qur'an* (2:197) and.(7:9)

**Allah S.W Says**

## Revisiting (InAQ) principles in view of *tadabbur Al-Qur'an* methods

"الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَرَوْدُوا فَإِنَّ خَيْرَ الرَّادِ النَّفْقَى وَاتَّقُوا يَا أُولِي الْأَلْبَابِ" (Al-Qur'an, 2:197).

The (الْحَجُّ) is in the marked declarations. (For) whosoever undertakes the (الْحَجُّ) there should be no (فُسُوقَ), nor (رَفَثَ), nor (جِدَالَ) in the (الْحَجُّ). Allah provides evidence-based knowledge of whatever good you do. Be well prepared for (الْحَجُّ), and verily (النَّفْقَى; the discipline of proper use of divine terminologies) is (خَيْرَ الرَّادِ); the proper understanding of the scripture is the (true) preparation for the (وَاتَّقُوا). (الْحَجُّ); and be disciplined with Me (Allah) by proper use of divine terminologies while toiling on the scripture. O people with minds (Al-Qur'an, 2:197). See also Al-Qur'an (49:7).

The detailed implications of the general divine term (الْفُسُوقَ) in the verses of Al-Qur'an (2:197 and 49:7) were clarified by Al-Qur'an Organic (تَفْصِيلُ) made by Allah S.W in the following verses of (Al-Qur'an verses (5:3, 6:121, 6:145; 2:282, 49:11)). This type of (تَفْصِيلُ) is partial and part of (تفسير القرآن بالقرآن).

### Allah S.W says

"حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلِيَ لِعَیْرِ اللَّهِ بِهِ وَالْمُنْحَنِفَةُ وَالْمُؤَفُّودَةُ وَالْمَمْرُودِيَّةُ وَالنَّطِیْحَةُ وَمَا أَكَلَ السَّبْعُ إِلَّا مَا دَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكُمْ فَسُقٌ" ... (Al-Qur'an, 5:3).

You are forbidden (to consume) the dead, blood, and the flesh of swine; also flesh dedicated to any other than Allah, the flesh of strangled (animals) and of those beaten, that which is killed by falling, gored to death, mangled by beasts of prey, unless you find it (still alive) and slaughter it; also, of animals sacrificed on the (النُّصُبِ). You are also forbidden to seek division by the arrows. The above forbidden elements upon you are elements of the (الْفُسُوقَ) category... (Al-Qur'an, 5:3). See also Al-Qur'an (6:121, 6:145; 2:282, 49:11).

**5.2 -(b).** Al-Qur'an toiling (تَفْصِيلُ; Divarication) which Result from (اعتبار; Cross over) and (تَدْبِيرُ). It is a way of (تَفْصِيلُ) that is referred to as (زَرْعُ; planted crops) in the following verse of Al-Qur'an (13:4) Allah S.W. says:

"وَفِي الْأَرْضِ قِطْعٌ مُتَجَاوِرَاتٌ وَجَنَّاتٌ مِنْ أَعْنَابٍ وَزَرْعٌ وَنَخِيلٌ صِنَوَانٌ وَعَیْرٌ صِنَوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفْصِلُ بَعْضَهَا عَلَى بَعْضٍ فِي الْأُكْلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ" (Al-Qur'an,13:4)

And (في); in the style of) (الأرض; the scripture), (you find) there are sections in close proximities to one another, and (you also find) (جَنَّاتٌ; concealed abodes of understanding) (من; containing) (أَعْنَابٍ; vines currying branches of ripe grapes i.e. collection of mature concepts), and (you also find) (زَرْعٌ; planted crops) i.e. mature concepts yielded by (اعتبار; cross over) and ((تَدْبِيرُ) procedures, that could be applied to new sections) and (you also find) (نَخِيلٌ; date palms; i.e. stories of messengers and prophets) (صِنَوَانٌ وَعَیْرٌ صِنَوَانٍ; that grow in family clusters and otherwise; all of them are irrigated with a single origin of (ماء; i.e. divine guidance) and we favor some of them over others in (الأكل; eat, i.e. their consumption of locutionary expressions). Verily, in all the above are signs for a (قَوْم) people whose cores; (قَلْب) receive divine guidance (Al-Qur'an,13:4).

**5.3 Attadabbur** (التدبير; the diligent observation of all Al-Qur'an Textual and Conceptual variables (Al-Qur'an, 4:82). Attadabbur variables at the textual levels encompass various divine textual analysis such as Al-Qur'an text segmentation Al-Qur'an composition style, semantics and orthographical variations, unique composition Style known as (ملة ابراهيم), the frequently used divine terminologies and specific elements of divine syntactics and morphologies. Yet Attadabbur variables at the conceptual levels) encompass various collections of Al-Qur'an abstract concepts that are embedded in Al-Qur'an linguistic boundaries, Al-Qur'an stories, parables, Al-Qur'an geo-historical aspects; (i.e., geographical location contexts, time; and factors influencing the Al-Qur'an message (not the language).

**Allah S.W Says**

"أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا" (Al-Qur'an, 4:82).

(أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ); Do they not then engage the *Al-Qur'an*? (وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ); If it-the way of engaging the *Al-Qur'an* inspired by anyone other than Allah, (لَوَجَدُوا فِيهِ); they would certainly find (in it- i.e. the invented way of their engagement)- (اِخْتِلَافًا كَثِيرًا); many disagreements) about which to argue (among themselves) (Al-Qur'an, 4:82).

In instances of spelling variations in the visionary reports cited in Yusuf's story where the spelling of past tense (رَأَى); for the visionary prediction and the spelling of past tense (رَأَى) for seeing by eyes, none of them refers to dreams whatsoever. Although some *Al-Qur'an* words have the same pronunciation, they are spelled differently to indicate different meanings. Also, the word (سَبْعَ) in (سَبْعَ عِجَافٍ) does not mean the number 7 seven; it rather refers to beasts.

**Allah S.W Says**

"وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعَ عِجَافٍ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِنْ كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ" (Al-Qur'an, 12:43).

The king said: (أَرَى سَبْعَ); I see a vision of seven fat cows) being fed on by (سَبْعَ عِجَافٍ; thin beasts); (وَسَبْعَ سُنبُلَاتٍ; and seven ladies wearing green robes) (وَأُخَرَ يَابِسَاتٍ) (with train) (خُضْرٍ); in the company of others who are shortened). O notables! Counsel me about (رُؤْيَايَ; my eyewitness report), if you can crossover (لِلرُّؤْيَا; the vision and form an opinion) (Al-Qur'an, 12:43).

**5.4 Al-Qur'an (Nested Interpretation) to Uncover the Meanings and Indications of Al-Qur'an Verses at Textual and Conceptual Levels.** The *Al-Qur'an* (nested interpretation) at textual levels encompass various divine textual analysis DTA including *Al-Qur'an* text segmentation (along with *Naqli* composition style, semantics and orthographical variations, divine language-arts, the frequently used divine terminologies and specific elements of divine syntactics and morphologies).

Yet *Al-Qur'an* (nested interpretation) at the conceptual levels) encompass various collections of *Al-Qur'an* abstract concepts that are embedded in *Al-Qur'an* linguistic boundaries and *Naqli* composition style. *Al-Qur'an* (nested interpretation) at the conceptual levels also involves geo-historical aspects; (i.e., geographical location contexts, time; and factors influencing the message (not language). For instance, the interpretation of *Al-Qur'an* (40:37) is nested with *Al-Qur'an* (111:1-1).

**Allah S.W Says**

"...وَقَالَ فِرْعَوْنُ يَا هَامَانَ ابْنِ لِي صَرِّحًا لَعَلِّي أَبْلُغُ الْأَسْبَابَ" (Al-Qur'an, 40:36).

Fir'aoun said: Haman, construct for me (صَرِّحًا; a composition of decodes) so that I can reach the ways (of elevation) (Al-Qur'an, 40:36).

"أَسْبَابَ السَّمَاوَاتِ فَأَطَّلِعَ إِلَى إِلِهِ مُوسَى وَإِنِّي لَأَظُنُّهُ كَاذِبًا وَكَذَلِكَ زَيَّنَ لِفِرْعَوْنَ سُوءَ عَمَلِهِ وَصَدَّ عَنِ السَّبِيلِ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ" (Al-Qur'an, 40:37).

The ways of (السَّمَاوَاتِ; the elevated layers of understanding) so that I may look upon the God of Moses (revelation) because I think that he is a liar! And so Fir'aoun's (سُوءَ عَمَلِهِ; his corrupt toiling) were made to seem fair to him, and he was barred from the Way. And Fir'aoun's trickiness was about nothing except in cutting off palms" (Al-Qur'an, 40:37).

**The Al-Qur'an Verse (40:37) Can Be Nested with Al-Qur'an (111:1)**

### Revisiting (InAQ) principles in view of *tadabbur Al-Qur'an* methods

مَا أَغْنَىٰ عَنْهُ مَالُهُ! (1) both palms of Abu Lahab are cut off, along with the way he did the cutting off palms! (2) His wealth will not suffice him, neither what he has gained; (3) he shall roast at a Flaming Fire, (4) while his (noble) subordinate woman, holding the responsibility (of Musa protection against Fir'aoun's torture) (5) like a rope of palm fiber around her neck! (Hany Atchan, 2023).

Thus, using the *Al-Qur'an* (nested interpretation) method helps to uncover the meanings and indications of *Al-Qur'an* unique texts and non-Arabic terminologies that cannot be elaborated by the 7th-century Arabic word lists (Himdi and Assiri, 2023). The use of *Al-Qur'an* DTA further, facilitates the proper extraction of *Al-Qur'an* divine messages including morals, rituals, and laws. It also yields a meaningful cross over the superficial layer of *Naqli* to ascend to the abstract divine insights and universal morals and norms deposited in the *Al-Qur'an* for the maintenance of humanity's values.

#### The *Al-Qur'an* Verse (111:4) Above Can Also, be Nested with the Next Verse of *Al-Qur'an* (66:11)

"وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ" ( *Al-Qur'an*, 66:11).

And to those who believe Allah has given as an example Fir'aoun's subordinate woman, who said: My Lord, build me a house before You in (الْجَنَّةِ; the concealed abode of understanding) and save me from Fir'aoun and (عَمَلِهِ; his corrupt toiling), and save me from the transgressors (*Al-Qur'an*, 66:11).

**5.5** The certainty and Intentionality of all *Al-Qur'an* related patterns, including orthographic variations. This method is based on the conviction that "There is no coincidental patterns in *Al-Qur'an*" because coincidence is an attribute of imperfect being, but Allah is perfect. So, every letter and every spelling variation-including prefix and suffixes-in *Al-Qur'an* are relevant and intentionally meant to deliver additional specific meanings.

**5.6** The proper Use of the (*Naqli* Composition Style and the Frequently used *Naqli* Unique Terminologies) the way they are consistently used in *Al-Qur'an*, even if they mean different meanings in the 7th C. Arabic language arts, especially when the *Al-Qur'an* terminologies can hardly make plausible divine sense when they are attributed to the superficial meanings of the 7th C. Arabic composition style, such as *Al-Qur'an* (13:4) where the term (الأرض) is applied to mean (the scripture) by all means. Otherwise, a verse like (13:4) where the term (الأرض) is used loses its divine essence if the term (الأرض) is applied to mean (the Earth). The same application of the term (الأرض) to mean (the scripture) is consistent throughout the *Al-Qur'an* Al-Kareem. For our instance of *Al-Qur'an* (13:4) Allah S.W. says:

"وَفِي الْأَرْضِ قِطْعٌ مَّتَجَاوِرَاتٍ وَجَنَّاتٌ مِنْ أَعْنَابٍ وَزُرُوعٌ وَخَيْلٌ صِنُوعٌ وَعَيْرٌ صِنُوعٌ بِمَاءٍ وَاحِدٍ وَنُفُصِّلُ بَعْضَهَا عَلَىٰ بَعْضٍ فِي الْأَكْلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ" (*Al-Qur'an*, 13:4).

And (في); in the style of (الأرض; the scripture), (you find) there are sections in close proximities to one another, and (you also find) (جَنَّاتٌ; concealed abodes of understanding) (مِنْ; containing) (أَعْنَابٍ; vines currying branches of ripe grapes i.e. collection of mature concepts), and (you also find) (زُرُوعٌ; planted crops i.e. concepts that could be applied to new sections, resulted from nested interpretations) and (you also find) (خَيْلٌ; date palms; i.e. stories of messengers and prophets) (صِنُوعٌ) (صِنُوعٌ) (مَاءٍ; that grow in family clusters and otherwise; all of them are irrigated with a single origin of (مَاءٍ; i.e. divine guidance) and we favor some of them over others in (الأكل; eat, i.e. their consumption of locutionary expressions). Verily, in all the above are signs for a (قَوْم) people whose cores; (قَلْب) receive divine guidance (*Al-Qur'an*, 13:4).

**Also, Allah S.W Says**

"أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ" (Al-Qur'an, 32:27).

Do they not recognize that we conduct the water (الماء; i.e., divine guidance) to the (الأرض الجرز; barren lands i.e. the scriptural text that seems unintelligible) and we bring out because of such (الماء; water) (زرعًا; planted crops) from of which (أنعامهم; their herds i.e. their blind followers) and themselves (تأكل; eat i.e. consume the locutionary expressions) Don't they observe? (Al-Qur'an, 32:27).

Also, Allah S.W Says

"وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلِمَ بِهِ الْمَوْتَى بَلِ لِلَّهِ الْأَمْرُ جَمِيعًا أَفَلَمْ يَتَأَسَّ الَّذِينَ آمَنُوا أَن لَوْ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِنْ دَارِهِمْ حَتَّى يَأْتِيَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ" (Al-Qur'an, 13:31).

Even if (قُرْآنًا; repeated readings) (of the Qur'an give someone the illusion that) (سَيِّرَتْ بِهِ الْجِبَالُ; they caused the Qur'anic composition units to move), or (قُطِعَتْ بِهِ الْأَرْضُ; they caused the scriptures text to be fragmented), or (كَلِمَ بِهِ الْمَوْتَى; they caused the dead to be addressed); Nay! (بِاللَّهِ الْأَمْرُ جَمِيعًا; to Allah exclusively belongs all commands) (to understand the Qur'an)! Isn't it time for those who believe to concede that, had Allah wished, he would have guided all mankind, collectively? (Isn't it time to do so) (وَلَا يَزَالُ الَّذِينَ كَفَرُوا; While realizing that those who reject) (تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ; (shall) continue to be hit by a knock on their head) (i.e., loosing balance and certainty) (بِمَا صَنَعُوا; because of what they have devised), or (تَحُلُّ قَرِيبًا; to have (such knock) hit them close) to (دَارِهِمْ; their perception), until the promise of Allah arrives. Indeed, Allah never fails to accomplish his appointed promise (Al-Qur'an, 13:31).

## 6.0 Discussion

This discussion capitalizes on the common *InAQ* practitioners' problem of capitalizing on what they expect to be addressed by *Naqli* instead of what is exactly provided by the *Naqli*. The notion that only the true believers can decode the *Naqli* concealment is also discussed. The discussion also includes the mission of *Tadabbur Al-Qur'an* methods as savior of *Ummah* from the consequences of corrupting divine scriptures

### 6.1 The Common *InAQ* Problem Capitalizes on What Toilers Expect to Happen Instead of What is Provided by the *Naqli*

Most *InAQ* practitioners tend to capitalize on what they expect to have happened instead of what exactly was intended by the *Naqli* in question. They, consequently, miss a big portion of *Naqli*'s insights! The *InAQ* corruption includes the unsystematic use of statistics to interpret Islamic research findings; they happen to assume that what they know about the Western statistical implications can apply to Islamic *Turath* analyses. This problem is common in Islamic jurisprudential research findings. Whereby a lot of *Naqli* researchers tend to apply the common statistical powers of analysis and their significance criterion's magnitudes to conclude whether their research findings are plausible or not (Cohen Jacob, 1977; 1988; 1992).

The danger of this phenomenon manifests in the notion that *InAQ* practitioners tend to ignore the divine Islamic provision that God Almighty provisions are intended to facilitate the *Naqli* benefits and guard off *Naqli* corruption. Therefore, it is profound to consider *Naqli* significance in terms of (المناسبات النقلية) in the magnitudes of *Naqli* effects on the variables' correlations (r) or empirical differences (d) yielded by their respective research anticipating the goodness laden in their research findings even if they are not considered statistically significant from (*Aqli*) viewpoints and in the view of the selected statistical powers of analyses. (Ibn Qudamah Al-Jama'ili d. (620); (Al-Futuhi, 1953); (Al-Ghazali, (1324); (Al-Shawkani, (1255); (Al-Shatibi, d. (790).

Abdul Ali Muhammad bin Nizam al-Din al-Ansari (1324 AH) and others explained that *InAQ* methodologies are naturally consistent with divine goals (Al-Kailaani, 1999); (Quwaider, (2015. Thus, *InAQ* is directly or indirectly linked with divine interests. So, *InAQ* independent and dependent variables are naturally related to each other. Thus,

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*InAQ* facilitates the preservation of the divine five or six necessities in all worldview aspects including preserving the right to religion, blood or life, property, honor, mind, and lineage. *InAQ* methodological procedures prioritize divine goals' facilitation because they are the basic orbit of the *Naqli* provisions. Thus, if the *Naqli* interests are predominant in the results of the *Naqli* research, we consider them significant, otherwise, the appropriate alternatives are considered (Mansour, 2018); Al-Shawkani, (1255 AH); Al-Maqdisi Al-Ddimashqi Ibn Quddamah (1984). Unfortunately, the majority of *Naqli* Researchers neglect some of the profound *InAQ* findings because they do not conform to the selected statistical standards of their research (Haswa, 2014).

### 6.2 Only the True Believers Decode *Naqli* Concealment

#### Allah S.W Says

"وَكَتَبْنَا لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَتَفْصِيلًا لِكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا سَأُرِيكُمْ دَارَ الْفَاسِقِينَ" (Al-Qur'an, 7:145).

We inscribed for him (في الألواح; in the form of illusions of) everything a caution (وتفصيلاً; and divarication for) everything. So, take it with strength (of understanding that it deserves), and command your people to take what is most insightful of it using *Naqli* composition style. (سأوريكم; I shall conceal for/ from you) (دار الفاسقين; the understanding of wrongdoers) (Al-Qur'an, 7:145).

#### Also, Allah S.W Says

"سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْعِزِّ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ" (Al-Qur'an, 7:146).

I shall steer away from my (آياتي; signs) those who arrogantly ignore the truth and take to interpret (الأرض; the scripture), using their opinions instead of *Naqli* composition style and even if they witness every sign, they will not believe in them. and if they see the way of finding the correct direction, they will not adopt it; and if they see the way of finding the wrong direction, they will adopt it because. That is so because they belied Our signs and were oblivious to them (Al-Qur'an, 7:146).

#### Also, Allah S.W Says

"خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ سَأُرِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ" (Al-Qur'an, 21:37).

The divinely guidable man was created of hurriedness. Indeed, (سأوريكم; I shall conceal from you) My signs; and thus, do not rush (while toiling on the scripture) (Al-Qur'an, 21:37).

#### Also, Allah S.W Says

Allah clarified in *Al-Qur'an* (2:26) that Allah does not seek to create hardship in life nor existential crisis by singling out any parable whatsoever:

"إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا بُولُغًا بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ" (Al-Qur'an, 2:26).

Allah does not seek to create hardship in life – by singling out any parable whatsoever- for (بِغُوضَةٍ; a group of Banu Israil who incite disagreements; the (بِغُوضَةٍ; people sow divisions by biting and injecting misleading information) for (فَمَا فَوْقَهَا; they accept nothing above them); (this (بِغُوضَةٍ; group arrogantly rejected whatever Allah S.W. elevated above them. Thus, those who attain to believe, have the evidence-based knowledge that it (i.e., the divine declaration from Allah) is the truth from their Lord. And those who rejected they say: What did Allah want (to convey) with this parable? He (Allah uses it to misguide many people and uses it to guide many. But He uses it to misguide only the (الْفَاسِقِينَ; the wrongdoers) (Al-Qur'an, 2:26).

"الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ" (Al-Qur'an, 2:27).

They i.e., the (بِغُوضَةٍ; whom Allah misguides); who renounce and violate the covenant of Allah after it has been established with them and they disjoint that what Allah has commanded to be linked (i.e., the scripture) and they corrupt in (الأرض; the scripture). These are the losers (Al-Qur'an, 2:27).

### 6.3 Tadabbur Al-Qur'an Methods Save Ummah from the Warning About Consequencies of Corrupting Divine Scriptures

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " لَتَتَّبِعَنَّ سَنَنَ الَّذِينَ مِنْ قَبْلِكُمْ، شِبْرًا بِشِبْرٍ، وَذِرَاعًا بِذِرَاعٍ، حَتَّىٰ لَوْ دَخَلُوا فِي جُحْرٍ ضَبَّ لَا تَبَعْتُمُوهُمْ. قُلْنَا: يَا رَسُولَ اللَّهِ الْيَهُودَ وَالنَّصَارَى؟ قَالَ: فَمَنْ؟ " متفق عليه - صحيح مسلم: [٢٦٦٩].

Abu Sa'īd al-Khudri (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Verily, you will follow those before you, span by span and cubit by cubit; even if they were to enter the hole of a Dabb (lizard), you would follow them." We said, O Messenger of Allah, the Jews and Christians? He said, "Who else then?" [Authentic hadith]- [Narrated by Bukhari & Muslim]- [Sahih Muslim- 2669].

The Prophet (may Allah's peace and blessings be upon him) informs what some people from his Ummah will be like, after his time, as they would strictly follow the way of the Jews and Christians in their habits of corrupting the divine scriptures, and their prophets' traditions, span by span and cubit by cubit, even if they entered the hole of a lizard, they would enter behind them.

## 7.0 Recommendations

The following recommendations imply that only those who are well-versed in Tadabbur can truly implement InAQ, using the delayed diligent observation, and patient toiling on Naqli provisions because the delayed diligent understanding of Naqli provisions is more insightful than the fast, hurried, and rushed interpretation of Naqli provisions (Al-Qur'an 93:4). The Tadabbur Al-Qur'an methods consider the critical review of the TURATHs in the classical methodologies of Tafsir, Hadith, and their jurisprudences as corroborative references which are judged by the solid grounds of Tadabbur Al-Qur'an methods' outputs. Thus, the toilers on InAQ using Tadabbur Al-Qur'an methods should embrace the following:

- (i)- observing (علامات; markings).
- (ii)- organic (تفصيل; elaboration by Allah S.W).
- (iii)- intellectual deduction (تفصيل; divarication) result from (اعتبار; cross over).
- (iv)- (التدبر; the delayed diligent observation using the divine lexicon.
- (v)- nested Naqli interpretation.
- (vi)- the spirit of certainty, relevancy, and intentionality of all Naqli-related patterns, including orthographic variations; and
- (vii)- Abiding by principles of using (Millat Ibrahim and the frequently used Al-Qur'an unique terminologies) as they are consistently used in the Naqli (Al-Qur'an, 16:103; 26:195), even if they happen to stand for different meanings in the 7th-century Arabic lexicon and language-arts because the systematic application Tadabbur Al-Qur'an methods and divine linguistic codes provably unravel the Al-Qur'an concealments the way they unraveled them during the earliest Islamic era before the emergency of the Tafsir corpus.

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More advanced research is warranted on revisiting the principles of the InAQ intellectual principles using *Tadabbur Al-Qur'an* methods. Otherwise, this Ummah is not different from those who corrupted the Torah before the emergency of the *Risalah* of our *Rasul*; the prophet Muhammad S.A.W.

Revisiting the InAQ principles in view of *Tadabbur Al-Qur'an* results in elevating *Naqli-Aqli* integration practices. This advancement implies that diligent knowledgeable people (المجتهدون) who are well-versed in *Tadabbur Al-Qur'an* methods and *Naqli* provision can qualify for InAQ implementation. Otherwise, it will be very difficult to achieve InAQ goals. In this manner, the divine terminology of (أَنْعَامُهُمْ; their herds i.e. their blind followers/ المقلدون) is applicable to those who are not qualified to carry out InAQ in view of *Tadabbur Al-Qur'an*.

### Allah S.W Says

"أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ" (*Al-Qur'an*, 32:27)

Do they not recognize that we conduct the water (الماء; i.e., divine guidance) to the (الأرض الجُرز; barren lands i.e. the scriptural text that seems unintelligible) and we bring out because of such (الماء; water) (زَرْعًا; planted crops) from of which (أَنْعَامُهُمْ; their herds i.e. their blind followers) and themselves (تَأْكُلُ; eat i.e. consume the locutionary expressions) Don't they observe? (*Al-Qur'an*, 32:27).

It is necessary to refrain from borrowing stories from the corrupted versions of the earlier scriptures and baseless opinions that mislead some Muslim scholars away from engaging *Naqli* in the way that Allah S.W. instructed us to do since the earliest Muslim communities before the emergency of *Naqli* translations.

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### Acknowledgment

This article is based on USIM-HZWU research series under the code: (USIM/HZWU/FPBU/ANTARABANGSA/42824), We sincerely thank all parties who participated in this research.

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