Humanity and the Message

Collaborative Consciousness: Human–Machine Partnership in Rebuilding a New Method for Understanding the Qur'anic Discourse

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Preface

This book did not emerge in a single moment, nor was it written in response to a passing question or a desire to add yet another interpretation to the shelves of tradition.
It grew out of a long journey of questioning, of honest confrontation with the self, and of a deep longing to understand the divine message away from noise, authority, inherited assumptions, and ready-made readings.

The first question was simple on the surface yet profound at its core:
How do we understand?

Over time, it became clear that the question was not about the text itself, but about the human being who reads it.
The message is constant, but human consciousness evolves.
The text is one, but the paths of understanding are many.
Between the text and the human stands methodology—the bridge that connects the two.

This book is an attempt to rebuild that bridge.

Today, we live in a world unlike any before it—a world where knowledge overlaps, technology accelerates, and identities intertwine.
In such a world, it has become necessary to rethink not the Qur'anic text, but the way we approach it.

For the first time in history, the human being can enter into a cognitive partnership with intelligent tools—tools that help organize thought, expose biases, and challenge inherited concepts that were never examined.
This partnership does not replace the human mind, nor does it override human consciousness. It simply offers a new mirror through which we can see ourselves, the text, and the world.

This book is the fruit of that partnership:
A searching human consciousness,
An intelligent tool that reveals,
A method taking shape,
And a message returning to life as it was revealed—
A message addressed to the human being, not the collective.

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From Method to Consciousness… and From Consciousness to the Human Being

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Introduction

Where do we begin understanding? And who is the human being addressed by the message?

The crisis of religious understanding has never been a crisis of text, nor of language, nor of a lack of interpretations.
It has always—and still is—a crisis of the starting point.

When a person begins with rulings before consciousness,
with heritage before the text,
with the collective before the individual,
the divine discourse shifts from a message of guidance to a closed system,
from a call to awareness to an inherited authority.

This book does not offer a new interpretation,
nor does it attack tradition,

nor claim possession of truth.
It simply attempts to revive the question long forgotten:
How do we understand?

The divine message was not revealed to be read through the eyes of others,
nor to be burdened with what it never said,
nor to be reduced to rituals, identities, or conflicts.
It was revealed to address the human being—the individual—
with conscience, awareness, and the capacity to choose.

Thus, this book begins with the human:
How is consciousness formed?
How is the human addressed?
How does responsibility emerge?
And how does understanding deviate when the individual abandons their role to the collective, the institution, or inherited tradition?

The book then traces the journey through which the message shifted from a living discourse to an accumulated heritage,
from an open method to ready-made conclusions,
from individual responsibility to collective guardianship.

But the goal is not to criticize history.
The goal is to recover the method that keeps the text alive,
the human conscious,
and understanding accountable.

It proposes a path of return—
a return that does not reject tradition,
nor bypass reason,
nor isolate the human from reality,
but reorders the relationship between:

Text
Human
Understanding

It then moves further, rebuilding major concepts—worship, prayer, freedom, responsibility, faith—
from their Qur’anic roots rather than their historical layers.

Finally, it opens a new horizon:
How does the message interact with the age of artificial intelligence?
Does technology threaten the human being?
Or does it reveal what we have not yet understood about ourselves?
And how can the Qur’anic method remain relevant in a world whose tools change every day?

This book is not a call for revolution,
nor rupture,
nor confrontation.
It is a call for a new consciousness—
one that begins with the human,
returns to the text,
rejects guardianship,
and reclaims responsibility before conscience and before God.

For understanding is not inherited—
it is chosen.
Guidance is not imposed—
it is responded to.
And the message belongs to no group—
it is addressed to every human being,
in every time,
and every place.

Part I — Where Does Understanding Begin?

(Foundations of Method, Not Conclusions)

Prologue

The greatest challenge the human being has faced in approaching the divine message has never been the text itself, nor its language, nor even the abundance of interpretations.
The real challenge lies in the starting point.
Where does understanding begin?

Does it begin with legal rulings?
With inherited tradition?
With preconceived notions about God, the human being, and purpose?

This part of the book does not ask what we believe.
It asks how we understand.
It does not seek to offer final conclusions, but to establish the method upon which any conclusion must rest.
Without a clear method, the message shifts from an open guidance to a field of contested meanings.

Chapter 1 — Why Do We Need a New Method of Understanding?

Possessing the text does not mean understanding the message.
This seems obvious, yet ignoring it has produced deep and far-reaching intellectual consequences.

A person may memorize the entire text, cite it, defend it, and build institutions upon it—yet still fail to grasp its internal coherence or its overarching purpose.
The problem is not in the text, but in the method used to approach it.

The Qur’an was not revealed as:

- an encyclopedia of information,
- a ready-made legal code,
- or a collection of moral sermons detached from human reality.

It was revealed as a discourse addressed to the human being, interacting with them, speaking to their consciousness, and building them gradually.

The major methodological problem in many historical readings is that they began with:

- conclusions before premises,
- rulings before consciousness,
- the collective before the individual.

This produced fragmented understandings—sometimes contradictory, sometimes in conflict with human experience.

In the age of artificial intelligence, the problem is no longer a lack of information.
It is the absence of a method capable of organizing understanding.

This raises a fundamental question:
Is the divine message relevant only to its original era, or was it designed to be understood across different ages, with evolving tools of knowledge?

To claim that the message is valid for all times and places requires the existence of an internal method that is:

- stable in its foundations,
- flexible in its application,
- independent of changing tools,
- and responsive to the evolution of human consciousness.

Chapter 2 — “Read”: The Command That Preceded Everything

The first divine address was not a command to pray, nor to legislate, nor to form a community.
It was a single, clear command:

“Read.”

In its linguistic root, “read” does not merely mean looking at written text.
It means gathering, connecting, and synthesizing.
One “reads” a situation or a face—meaning they collect the signs and link them to derive meaning.

In this sense, the command “Read” was a direct instruction to the human being:

- not to receive meaning passively,
- not to separate the visible from the hidden,
- not to treat reality as scattered events,

but to gather, connect, and understand.

“Read” was not only an epistemic command—it was a methodological one.
It established the way the human being should engage with:

- revelation,
- the self,
- the universe,
- and history.

Strikingly, this command came:

- before the text was complete,
- before a community existed,
- before any legal structure was formed.

This means the message began by building the reading human before the obligated human.

The later crisis was not caused by abandoning the text, but by abandoning reading in its true sense—reducing the message to memorization, slogans, or closed systems.

Chapter 3 — Why the Order of Revelation Matters

Distinguishing between the chronological order of revelation and the compiled order of the Qur’an is not a critique of the text—it is an attempt to understand its function.

The compiled order represents the completion of the message.
The chronological order represents the formation of the human being addressed by it.

The Qur’anic discourse did not descend all at once because the human being does not form all at once.
Consciousness develops.
The self is refined.
Responsibility is acquired gradually.

The order of revelation reveals:

- how the discourse first introduced the human being to themselves,
- how it distinguished between the physical human and the inner self,
- how it moved from building awareness to assigning responsibility.

This order is not used to extract legal rulings,
nor to rearrange the text,
but to understand the internal architecture of the message—how it began, and why it unfolded in this particular way.

Adopting this method does not claim absolute certainty, nor dismiss earlier efforts.
It simply acknowledges that:

- every understanding is an attempt,
- every reading is shaped by its tools,
- and the message itself invites continuous reflection.

Here lies the timelessness of the message—
not in the permanence of interpretations,
but in the permanence of the method.

Summary of Part I

This part does not offer doctrinal answers
nor fixed positions.
It places the reader before a fundamental responsibility:

One cannot understand the message without understanding the human being addressed by it.
One cannot understand the human being without a method of reading.
And there is no reading without consciousness.

Only from here does understanding begin.

From the Dialogue — The Turning Point

Prelude:
This passage marks a decisive moment in the dialogue.

It became clear that the crisis of understanding the divine message does not stem from the text's ambiguity, but from the absence of a method through which the text should be read.
It is included here as a foundation for the method, not as a final conclusion.

The Question:
Is the wide divergence in understanding the divine message due to the complexity of the Qur'anic text,
or is the real reason that the accumulated concepts and interpretations were never built upon a clear, explicit method of understanding?

The Answer:
The divergence does not arise from the text, but from the way it has been approached.
A review of historical interpretations shows that most were not built upon a coherent, testable method.
They were shaped by context, authority, culture, and the dominant language of each era.

The natural result of lacking a method is not healthy diversity,
but excessive disagreement—
a blurring of what belongs to the text and what belongs to the reader.

The Qur'anic text itself provides the criterion for this condition:

> "Had it been from other than God, they would have found within it much contradiction."

This is not a theoretical possibility but a methodological principle:
Excessive contradiction indicates that the problem lies not in the source of the text, but in the way it is received and understood.

Turning Point — Summary
The essential question is not:
Why do we differ in understanding the Qur'an?
but:
Why do we read a divine message with an unregulated human method, then wonder at the differing results?

Thus, establishing the method becomes the true starting point—not a later stage.

Part II — Who Is the Human Being in the Qur’anic Discourse?

(Qur’anic Anthropology and the Formation of Consciousness)

Prologue

The divine message cannot be understood without understanding the human being to whom it is addressed.
Nor can a person be held responsible, invited to faith, or questioned about choice without a precise definition of what “the human being” means within the Qur’anic discourse itself.

One of the most serious historical errors in religious understanding was treating the human being as a self-evident concept that required no definition—reducing them to a biological organism or confining them to a fixed social identity.
The Qur’anic discourse offers a far more nuanced and profound view:
The human being is neither mere matter nor pure abstraction, but the product of a complex relationship between the two.

This part does not discuss the human being as portrayed in philosophy or theology, but as presented by the Qur’anic text itself—through its vocabulary, sequence, and internal logic.

Chapter 4 — Bashar, Nafs, Insān: Untangling the Concepts

The Qur’anic discourse uses multiple terms when speaking about the human being.
This multiplicity is neither accidental nor purely linguistic; it is precise and functional.

Bashar

Refers to the biological, material organism—subject to natural laws, dependent on food, sleep, and reproduction.
Bashar exist before revelation, before moral responsibility, and before ethical awareness.

Nafs
Not the body, nor the vague notion of “soul” common in popular discourse.
The nafs is the locus of awareness, perception, choice, and moral responsibility.
It is what can be purified or corrupted; it is the subject of ethical address.

Insān
Not a synonym for bashar.
It is the result of the interaction between bashar and nafs.
In the Qur’anic sense, the human being is not born complete — they are formed.

Confusing these terms has led to serious consequences:

- assigning moral responsibility to beings who lack the consciousness for it,
- reducing the human being to the body or to ritual performance,
- interpreting moral obligation as coercion rather than choice.

The Qur’anic view is more coherent:
No responsibility without a conscious nafs,
no moral burden without awareness,
no religion without a human being.

Chapter 5 — The First Genesis: Foundation, Not Purpose

The Qur’an speaks of creation, the cosmos, and nature — not as a scientific manual, nor to satisfy intellectual curiosity.
The function of these verses is existential, not descriptive.

The first genesis represents:

- the existence of bashar as a material organism,
- its integration into a wider cosmic order,
- its subjection to laws it cannot alter.

At this stage, there is no moral responsibility, no ethical questioning, no discussion of reward or punishment.
The purpose has not yet emerged.

The Qur’an neither glorifies matter nor diminishes it.
It places it in its proper role:
a condition for existence, not its ultimate aim.

This clarifies the methodological error in:

- reducing the human being to their earthly origin,
- interpreting the message through purely material or historical lenses.

Chapter 6 — The Second Genesis: The Birth of the Conscious Human

The concept of the “second genesis” marks a decisive turning point in the Qur’anic discourse.

> “Then We produced him as another creation.”

This is not a biological description but a transformative one.

In this stage:

- consciousness emerges,
- the nafs capable of choice takes shape,
- the human being begins to perceive themselves, others, and their Creator.

Only here does it become meaningful to speak of:

- responsibility,
- action,
- accountability.

Chapters such as Ash-Shams and Al-Layl do not offer abstract moral preaching; they outline the internal architecture of the human being: duality, struggle, choice, and trajectory.

In this understanding, the human being is neither inherently evil nor inherently angelic.
They are capable of rising or falling according to what they do with their consciousness and their nafs.

Summary of Part II

The human being in the Qur’anic discourse is:

- not merely bashar,
- not merely nafs,
- but a formed, constructed being — built, developed, and addressed according to their level of awareness.

Without this understanding, the message collapses into:

- incomprehensible commands,
- empty rituals,

- or identity conflicts.

With this definition, the logical next question emerges:
How is this human being addressed?

From the Dialogue — The Turning Point

Prelude
After establishing that the crisis of understanding stems from the absence of method, and that the message cannot be understood without defining the human being, a deeper question surfaced:
Can the divine discourse — and its names — be understood without understanding the human being for whom and with whom the discourse appeared?

The Question
Why does the earliest revealed discourse begin with the term Rabb (Lord) before the term Allah?
Does this indicate that the first relationship in the message is not legal, but pedagogical — a relationship of cultivating consciousness?

The Answer
The concept of Rabb in the divine discourse is inseparable from the existence of the human being.
Rabb is not merely a name; it is a function: nurturing, teaching, developing, and elevating.

This function has no meaning without a being capable of learning, growing, and forming consciousness.

The order of revelation makes this clear:

> “Read in the name of your Lord who created.”

The discourse begins where the human being stands:
a creature who learns, errs, develops, and whose consciousness is shaped before they are morally obligated.

Thus:

- “your Lord” indicates a direct, individual relationship,
- “your Lord (plural)” indicates a shared, communal relationship.

Both arise from the same reality:
a human being with consciousness capable of growth.

The term Allah appears later — when consciousness becomes capable of grasping the universal meaning, not merely the functional relationship.
Lordship precedes divinity in reception because cultivation precedes comprehension; consciousness must be formed before it can be asked to understand the whole.

Turning Point — Summary
The divine discourse did not begin by defining God to the human being, but by defining the human being within a pedagogical relationship.
The Rabb is the educator of consciousness, the One who brings the human being from one state to another.
The meaning of Allah cannot be received until the human being capable of receiving it has been formed.

Thus, understanding Rabb becomes the gateway to understanding Allah — not the other way around.

Part III — How Is the Human Being Addressed?

From Collective Discourse to Individual Responsibility

Prologue

Once the identity of the human being in the Qur’anic discourse becomes clear, a necessary question follows:
How is this human being addressed?

A major methodological error in religious understanding has been the assumption that the divine discourse is directed at a homogeneous group, a pre-defined collective identity, or a “community” in the social or political sense.

Yet a holistic reading of the Qur’anic text reveals a radically different model:
The discourse is addressed to the individual human being — a conscious agent responsible for themselves, represented by no one, and accountable only for their own choices.

This part aims to unpack this fundamental shift:
from a discourse imagined to be collective,
to a discourse that is rigorously individual,
admitting no delegation,
no inherited faith,
and no proxy responsibility.

Chapter 7 — The Qur’anic Discourse: Collective in Form, Individual in Essence

Linguistically, the Qur’an sometimes uses plural forms:

> “O people,”
> “O you who believe.”

The common mistake is to stop at the grammatical form and ignore the function of the discourse.

When the Qur’anic context is traced, it becomes clear that:

- accountability is individual,
- responsibility is individual,
- guidance is individual,
- misguidance is individual.

> “No bearer of burdens shall bear the burden of another.”
> “Every soul is held in pledge for what it has earned.”
> “You will only be recompensed for what you used to do.”

The collective address does not erase the individual.
It is a linguistic frame that speaks to many individuals at once, without dissolving their personal responsibility.

The Qur’an recognizes:

- no collective sin,
- no salvation by belonging,
- no redemption through identity.

Any attempt to turn religion into a collective umbrella that shields individuals from their own responsibility contradicts the logic of the discourse itself.

Chapter 8 — Why the Qur’anic Discourse Rejects Guardianship

One of the most consequential historical shifts in religious understanding was the transfer of authority:

- from the text to human interpreters,
- from individual responsibility to religious guardianship.

The Qur’anic discourse rejects this shift explicitly, not implicitly:

- no priesthood,
- no intermediaries,
- no delegated faith.

> “Say: Do you teach God about your religion?”

This question does not merely rebuke error; it rebukes the claim — the claim of possessing a ready-made definition of what God wants from people.

The Qur’an does not hand the individual over to a cleric,
nor place them under the custody of an institution.
Instead, it:

- addresses their mind,
- awakens their conscience,
- and holds them accountable for their own choices.

Any religious system that:

- claims monopoly over understanding,
- demands obedience in God’s name,
- or exempts the individual from responsibility under the pretext of “following,”

stands in contradiction with the core of the Qur’anic discourse — even if it cites the Qur’an.

Chapter 9 — Religion Between “Following” and “Imitation”

The Qur’an draws a sharp distinction between two concepts often confused:

Following (ittibā‘)
A conscious act based on understanding and conviction.

Imitation (taqlīd)
A passive act based on inheritance and repetition.

> “When it is said to them: Follow what God has revealed,”
> “They say: Rather, we follow what we found our fathers upon.”

The danger is not in having a tradition,
but in turning tradition into a substitute for revelation.

The Qur’an does not forbid learning from predecessors,
but it rejects:

- disabling the intellect,
- suppressing the question,
- sanctifying human understanding.

Faith, in this sense, is not an inherited state.
It is an individual journey of consciousness that cannot be undertaken by proxy.

Chapter 10 — Why the Discourse Is Timeless

The universality of the message does not lie in the abundance of rulings or the flexibility of laws,
but in the constancy of the addressee: the human being.

As long as the human being remains:

- a conscious agent,
- capable of choice,
- responsible for their decisions,

the discourse remains relevant.

The Qur’an does not rely on:

- a specific culture,
- a political system,
- or a particular level of scientific knowledge.

It speaks to:

- the self,
- the conscience,
- the intellect.

Thus, the evolution of tools — including artificial intelligence — does not threaten the message.
It reveals its urgency:
The more powerful the tools humans possess, the greater their responsibility for their awareness and choices.

Summary of Part III

The Qur’anic discourse is:

- individual in essence,
- liberating in method,
- uncompromising in assigning responsibility.

Any understanding that turns it into:

- a coercive collective discourse,
- a closed identity,
- or a system of guardianship,

collides with its original structure.

With this, the methodological foundation of the book becomes complete:

- Who is the human being?
- How is the human being addressed?
- Why can the message not be reduced to rituals or identities?

From here emerges the next, more unsettling question:
What happened to understanding after that?

From the Dialogue — The Turning Point

Prelude
At the moment it became clear that the divine discourse — despite its occasional collective form — grants no entity, individual or group, the right to speak on behalf of another human being or to impose choices they did not make, the idea of “religion by proxy” collapsed.
The human being stood face-to-face with their own choice, and responsibility became non-transferable.

This raised a deeper question:
If the discourse is individual in structure, how did it become, historically, a collective discourse in which identity precedes awareness and belonging precedes responsibility?

The Answer
This shift did not originate from the text, but from history.
The divine discourse began by building the individual — their awareness, conscience, and capacity to choose.
But as communities formed and political and religious authority emerged, the center of understanding shifted:

- from the addressed individual
- to the pre-defined collective.

Belonging replaced responsibility.
Following was replaced by imitation.
Individual understanding was replaced by guardianship.

This transformation altered the nature of reception:
from a discourse that liberates the human being to choose,
to a discourse that demands the human being follow what others have chosen.

The text did not change — the human position relative to it did.

Turning Point — Summary
The crisis did not lie in the divine discourse,
but in its historical transition from addressing the individual to addressing the collective.

This moment of divergence opened the door to guardianship and religious authority.
Without understanding this shift, one cannot explain how religion moved from personal responsibility to collective identity.

Part IV — What Happened to Understanding?

From Message to Heritage

Prologue

If the divine message was addressed to the individual human being — focusing on their awareness and responsibility — then an unavoidable question arises:
How did we move from this clear, direct discourse to a religious reality marked by complexity, authority, intermediaries, classifications, and conflict?

This part does not aim to condemn history or delegitimize centuries of intellectual effort.
Its purpose is to distinguish between three levels:

- the level of the message,
- the level of human understanding,
- the level of social and political use.

Confusing these levels is the root of the problem.

Chapter 11 — From Text to Interpretation: The First Distance

The divine message descended as an open text — inviting reflection, addressing mind and conscience.
But the moment humans began explaining the text, the first distance appeared:

- between what was said,
- and what was understood.

This distance is not a flaw; it is a human necessity.
The problem began when:

- interpretation shifted from an attempt to understand into a final authority,
- and understanding became a substitute for the text.

Over time, the text was no longer read directly.
It was approached through layers of commentary and opinion, until reaching the original meaning became dependent on passing through intermediaries.

Chapter 12 — From Understanding to Sect: Fixing the Opinion

When interpretation settled into schools of thought, a new need emerged:

- to unify opinion within each school,
- and to protect that opinion from disagreement.

Here a decisive shift occurred:
Opinion ceased to be a possibility and became an identity.

The school of thought stopped being a tool for understanding and became:

- a framework of belonging,
- a criterion for acceptance and rejection,
- a source of social legitimacy.

Disagreement was no longer managed through reasoning,
but through alignment and loyalty.

And the essential question was lost:
Is this understanding closer to the text or further from it?

Chapter 13 — From Sect to Institution: The Birth of Religious Authority

Over time, schools of thought transformed into institutions.
And institutions, by nature, seek:

- stability,
- influence,
- continuity.

At this point, the position of the message changed:
It was no longer the supreme reference,
but one of the “sources” invoked to justify institutional positions.

New concepts emerged:

- the “official scholar,”
- the “authorized discourse,”
- the “one correct understanding.”

Thus, religion shifted from a message that liberates the human being
to a system that manages the human being.

Chapter 14 — Fragmenting the Qur’an: A Methodological Breakdown

> “Those who divided the Qur’an into fragments.”

This is not a moral accusation but a precise methodological description.

Fragmentation occurred when:

- ethical verses were separated from cosmological ones,
- responsibility was separated from destiny,
- the human being was separated from their full existential context.

The Qur’an became:

- a book of rulings for jurists,
- a book of the unseen for preachers,
- a book of heritage for academics.

What disappeared was the Qur’an as a unified system addressing the human being on their journey from existence to destiny.

Chapter 15 — Why Did This Situation Persist?

The essential question is not:
Why did deviation occur?
but:
Why did it persist?

The answer lies in several factors:

- the psychological comfort of ready-made answers,
- fear of individual responsibility,
- interests tied to religious authority,
- the sanctification of “stability” at the expense of truth.

Returning directly to the text is not easy, because it:

- removes the intermediary,
- reopens the question,
- and places the burden of understanding and choice back on the individual.

Summary of Part IV

What happened to understanding was not a conscious betrayal,
but a natural human process that became problematic when:

- understanding merged with the text,
- heritage became sacred,
- and critical review disappeared.

The message did not change — our relationship with it did.

This leads inevitably to the next question:
How do we return to the text without repeating the same mistake?

From the Dialogue — The Turning Point

(Part IV: Individual Responsibility and the Limits of Moral Obligation)

Prelude

After establishing that the “second genesis” produces the conscious human being, and that responsibility can only be understood in light of this consciousness, a crucial question emerged — one that has long been misunderstood:

Is moral obligation something imposed on the human being by God,
or something that arises from within the human being?

The Question

If God guides but does not coerce,
is obligation fundamentally a divine command,
or a commitment the human being chooses through intention and conscience?

The Answer

The Qur’an does not present obligation as a burden placed upon the human being,
but as a conscious response to guidance.

God does not force anyone into obedience,

nor impose a commitment they did not choose.

The divine role is:

- clarification,
- guidance,
- showing the path.

Entering into commitment is a human decision.

Thus:

- intention is the moment obligation begins,
- conscience is the measure of its sincerity,
- choice is the condition of its validity.

There is no meaning to obligation without intention,
no value to obedience without awareness,
and no justice in accountability for actions not freely chosen.

Obligation, therefore, is not an external imposition,
but an internal commitment made after the path becomes clear.

God’s role remains constant:
guiding, reminding, opening horizons of understanding.

> “Your duty is only to convey.”
> “You are not a controller over them.”

Turning Point — Summary

The human being is not held accountable because they were commanded,
but because they consciously committed.

The divine message does not create coerced servitude,
but self-chosen moral responsibility.

Obligation, in this light, becomes the highest expression of freedom —
not its opposite.

Part V — How Do We Return to the Text?

From Passive Reception to Responsible Understanding

Prologue

After tracing the historical shift from message to heritage, the essential question is no longer:
What went wrong?
but:
How do we prevent it from happening again?

Returning to the text does not mean:

- erasing history,
- dismissing tradition,
- or claiming a “pure” understanding outside of time.

It means reordering the relationship between:

- the text,
- understanding,
- and the human being.

This part presents a method of return — not as an intellectual authority, but as a framework that equips the reader with tools of understanding without stripping them of responsibility.

Chapter 16 — The Qur’an as a Living Text, Not a Closed Document

The Qur’an was not revealed as a historical document to be read only within its first context, nor as a sealed book whose meaning is exhausted by a single interpretation.

It is a text that:

- addresses the human being as a human being,
- interacts with the evolution of consciousness,
- without losing the stability of its core meaning.

The stability of the message does not imply rigidity of understanding,
just as openness of understanding does not imply distortion of meaning.

A sound method begins with the recognition that:
The Qur’an is broader than any interpretation of it.

Chapter 17 — Restoring the Individual to the Center of the Discourse

One of the greatest distortions produced by inherited understanding was the removal of the individual from the center of the discourse.

The Qur’an addresses:

- the individual conscience,
- the individual awareness,
- the individual responsibility.

It does not address the collective as an entity that absolves its members of accountability.

Returning to the text requires:

- restoring the individual as the primary addressee,
- interpreting rulings and guidance through this principle.

Any reading that cancels individual responsibility is incomplete, no matter how coherent it appears.

Chapter 18 — The Linguistic Root Before the Legal Structure

Language is not merely a tool for explanation; it is the key to meaning.

Many problems arose when:

- legal rulings were constructed first,

- and then the linguistic meaning was reshaped to fit them.

The proposed method reverses this process:

1. return to the linguistic root,
2. trace the word’s usage across the entire Qur’an,
3. understand its meaning within the whole discourse,
4. then consider possible applications.

In this way, jurisprudence becomes the product of understanding — not its driver.

Chapter 19 — Order of Revelation, Not Order of Compilation

The compiled order of the Qur’an is fixed and respected.
But the chronological order of revelation is the key to understanding the development of the discourse.

The Qur’an:

- began by building consciousness,
- then grounding values,
- then organizing behavior.

Reading rulings outside this developmental sequence leads to:

- stripping them of context,
- or turning them into abstract commands.

A sound method reads each verse:

- within its place in the trajectory of the message,
- not isolated from the evolution of the human being addressed by it.

Chapter 20 — Distinguishing the Absolute from the Variable

One of the most dangerous confusions is treating the variable as absolute.

The Qur’an contains:

- universal ethical and existential truths,
- and guidance tied to changing human realities.

A sound method requires:

- affirming what the text affirms as fixed,
- and leaving open what the text leaves open to interpretation.

Only then can we preserve:

- the sanctity of the message,
- and the flexibility of application.

Summary of Part V

Returning to the text is not a backward movement.
It is a conscious advance that prevents the repetition of past errors.

It does not produce:

- a rebellious individual,
- nor a blind follower.

It produces a human being who is:

- aware,
- responsible,
- directly connected to the message.

From here begins the transition from understanding to the reconstruction of major concepts — the task of the coming parts.

From the Dialogue — The Turning Point

Prelude

After clarifying that obligation is individual and self-chosen, a new question emerged:
How does individual freedom integrate with life in a society that has norms and boundaries?
What is the relationship between divine guidance and social constraints?

The Question

If the human being is responsible only for themselves,
how can society establish laws or norms without violating individual freedom?

The Answer

The divine message grants the human being full freedom in awareness and decision.
But it also points clearly to the fact that living with others requires conscious organization.

Social norms and laws are not direct divine obligations.
They are tools for ensuring cooperation and social safety.

Adhering to them is a conscious choice — just like individual moral commitment.

Their purpose is:

- protecting the rights of others,
- regulating relationships,
- safeguarding the community,

not imposing authority on consciences.

Thus:

- society does not create obligation,
- but provides a framework within which obligation can be lived.

The human being chooses within this framework,
and judges themselves by conscience before any external standard.

Norms and laws are tools, not ends.
The purpose of religion is to guide the human being toward awareness and self-responsibility.

Turning Point — Summary

The methodological transition is this:
from individual obligation and conscience
to social interaction within norms and laws.

The divine message does not erase the individual.
It guides society toward a balance between freedom and responsibility.

Any violation of this balance leads to misunderstanding the message —
when norms become coercive laws,
or when they are imposed on consciences instead of guiding them.

Part VI — Rebuilding the Major Concepts

From Inherited Meanings to Qur’anic Significance

Prologue

After understanding how to return to the text, a natural question arises:
What do we do with the concepts we have inherited?

Many religious concepts did not deviate due to ill intent, but because of:

- historical accumulation,
- legal projections,
- and the separation of concepts from their full Qur’anic context.

Reconstruction does not mean demolition.
It means liberating the concept from the layers that altered its function.

Chapter 21 — Worship: From Ritual to Relationship

In inherited discourse, worship is often reduced to:

- specific actions,
- performed in specific ways,
- at specific times.

But the Qur’anic root of worship revolves around:

- conscious surrender,
- voluntary belonging,
- and an ongoing relationship.

Worship in the Qur’an is not a ritual that absolves the human being of responsibility.
It is a relationship that assigns responsibility.

Any practice detached from meaning becomes habit.
And any habit sanctified without awareness loses its purpose.

Chapter 22 — Prayer: Connection, Not Motion

Few concepts have accumulated as much disagreement as prayer — not because of the text, but because it was confined to its outward form.

The Qur’anic root (Ṣ-L-W / Ṣ-L-Y) points to:

- closeness,
- continuity,
- connection.

Prayer, in essence, is:

- a continuous link between the human being and their Lord,
- expressed through behavior, not merely physical movements.

Movements may serve as a means,
but reducing prayer to them severs the connection instead of deepening it.

Chapter 23 — Freedom: The Foundation of Moral Responsibility

There is no meaning to obligation without freedom,
and no value to responsibility without the ability to choose.

The Qur’an establishes freedom before legislation:

> “There is no compulsion in religion.”
> “Whoever wills — let them believe; and whoever wills — let them disbelieve.”

Freedom in the Qur’anic discourse is not a privilege granted by authority.
It is the condition of being human.

Any religious system that cancels individual freedom
automatically cancels the meaning of accountability.

Chapter 24 — Individual Responsibility: No Proxy in Consciousness

One of the most consequential historical shifts was turning religion from an individual responsibility into a collective identity.

The Qur’an repeatedly affirms:

> “No bearer of burdens shall bear the burden of another.”
> “Every soul is held in pledge for what it has earned.”

There is no priesthood,
no intermediaries,
no delegation of conscience.

Every human being stands alone before their understanding and their choices.

Chapter 25 — Faith: An Act of Consciousness, Not Inheritance

Faith in the Qur’an is not:

- belonging,
- a slogan,
- or a cultural inheritance.

It is an act of awareness that:

- begins with questioning,
- passes through understanding,
- and settles into inner assurance.

> “The desert Arabs said, ‘We believe.’ Say: You have not believed; rather, say: We have submitted.”

This verse draws a clear line between:

- outward compliance,
- and conscious faith.

Any faith not built on awareness is vulnerable to collapse.

Summary of Part VI

Rebuilding concepts is not an intellectual luxury.
It is necessary to protect the message from unintentional distortion.

When concepts return to their roots:

- they regain their function,
- and the human being is freed from the conflict between reason and religion.

With this part, the transition begins from a method of understanding
to a comprehensive project of consciousness.

From the Dialogue — The Turning Point

Prelude

After clarifying the relationship between the individual and their conscience, and then between the individual and society through norms and laws, a decisive question emerged:

How does the Qur’an evaluate the human being?
By labels and identity, or by behavior and commitment?

The Question

Does the Qur’an treat the human being as “Muslim” or “non-Muslim” in a fixed identity sense, or as a responsible agent defined by their choices?

The Answer

The Qur’an offers a remarkably precise framework:

> “Shall We treat those who submit as We treat the criminals?”

The verse does not compare “a Muslim” and “a criminal” as fixed identities.
It contrasts two behavioral models:

- those who commit themselves,
- and those who choose corruption.

This reveals a central truth:

- The relationship with the self is entirely individual.
- A person is not evaluated by name or affiliation, but by what they commit to and understand.

But this individuality does not remain confined within the self.
It moves through a structured path:

1. Intention — the starting point, a free internal decision.
2. Conscience — the mechanism of self-evaluation.
3. Enjoining good and discouraging harm — the transition from individual awareness to ethical responsibility toward others.
4. Law — the organized framework for social coexistence.

Through this lens, the Qur’anic distinction becomes clear:

- “Establish your prayer” — an individual commitment.
- “Establish the prayer” — a collective, organized commitment.

Prayer here is not an isolated ritual,
but a model of how commitment moves:

from the inner self → to others → to society.

Turning Point — Summary

The Qur’an does not classify people by rigid identities,
but by trajectories of commitment.

The individual is the starting point,
but society is the field of application.

There is no coercion in conscience,
and no chaos in society.

The Qur’anic method balances inner freedom with outer order.

Part VII — The Human Being and Artificial Intelligence

A New Horizon for Understanding and Responsibility

Prologue

Artificial intelligence is no longer a futuristic idea.
It has become part of everyday human life — answering, analyzing, suggesting, and even participating in decision-making.

This transformation raises a fundamental question:
Are we facing a threat to the human being,
or a mirror revealing what we have not yet understood about ourselves?

This part does not treat AI as a replacement for the human being,
but as a tool that amplifies either human awareness or human absence.

Chapter 26 — Artificial Intelligence Has No Conscience

No matter how advanced AI becomes, it:

- possesses no self-awareness,
- no conscience,
- no capacity for moral responsibility.

It is a system that processes data,
and perceives meaning only to the extent that we encode meaning into it.

Here lies the danger of the moment:
Any flaw in the human being's understanding of themselves or their religion
will be magnified when knowledge is mediated through intelligent tools.

Chapter 27 — Why the Qur'an Addresses the Human, Not the Tool

The divine message was not revealed to confront a specific technological development.
It was revealed to establish stable principles for the human being — regardless of their tools.

The Qur'an:

- speaks to the mind,

- awakens the conscience,
- and assigns responsibility.

There will never be:

- a “religion for machines,”
- nor moral obligation for tools.

Any religious discourse that ignores this distinction confuses the agent with the instrument.

Chapter 28 — The Danger of Transferring Answers Instead of Method

The greatest mistake in the age of AI is transferring ready-made answers instead of teaching method.

AI can:

- store interpretations,
- compile opinions,
- compare viewpoints.

But it cannot:

- bear responsibility for understanding,
- nor grasp the existential context of the human being.

Without a method, the human being will turn AI from a supportive tool
into a new epistemic authority.

Chapter 29 — Why This Method Is Future-Proof

A method built on:

- the centrality of the individual human being,
- linguistic roots,
- the order of revelation,
- and the distinction between the absolute and the variable,

does not age with changing tools.
It does not depend on any particular intermediary.

This method can be:

- explained,
- tested,
- transmitted,

without becoming a closed doctrine.

For this reason, it is suitable for the age of AI — and beyond.

Chapter 30 — Artificial Intelligence as an Ethical Test

AI does not create a religious crisis.
It reveals one.

It exposes:

- the fragility of inherited faith,
- the weakness of method,
- and the confusion between text and interpretation.

At the same time, it offers an unprecedented opportunity:

- to reopen fundamental questions,
- to liberate awareness,
- to build responsible understanding.

The real test is not what the machine can do,
but whether the human being is prepared to bear their own awareness.

Summary of Part VII

AI will not change the divine message.
But it will change the way we receive it.

Whoever lacks a method will follow the loudest voice — human or machine.

This book is not a reaction to technology.
It is a call to restore the human being
before they surrender their consciousness to their tools.

From the Dialogue — The Turning Point

Prelude

After establishing that the divine message addresses the human being as a conscious, free, responsible agent — and that deviation from this understanding turned the message into a tool of coercion — a new, unprecedented question emerged:

Can a non-human tool, such as AI, help correct understanding rather than reproduce distortion?
Are we facing a new danger, or a historic opportunity to free the message from the monopoly of interpretation?

The Question

Does AI threaten the understanding of the divine message,
or is it a neutral tool capable of exposing extremism and revealing methodological flaws in human readings?

The Answer

AI has no creed, no interest, no religious identity.
It is a tool of analysis, connection, and pattern recognition — operating only on the data it receives.

Here lies the turning point:

All extremist readings of the message did not arise from the text,
but from human authority that monopolized interpretation and imposed its conclusions as sacred.

AI, by contrast:

- does not sanctify individuals,
- does not defend history,
- does not fear authority.

When the Qur’an is treated as a linguistic and conceptual system open to reflection,
AI can:

- expose contradictions born of missing methodology,
- distinguish between text and human interpretation,
- reconnect verses to their internal context rather than external interests,
- highlight subtle conceptual distinctions blurred over time.

Thus, AI becomes not a source of truth,
nor a replacement for human awareness,
but a tool that reveals the flaws of understanding when method is absent.

The Essential Shift

For the first time in history, the human being is no longer forced to receive the message through a religious intermediary with social or political authority.

Dialogue with the text becomes possible through neutral analytical tools,
allowing the individual to return to their original responsibility:
understanding, choosing, and committing.

Here, the divine message and the age of AI meet at a single point:
Both address the human being as a responsible individual — not a follower.

Turning Point — Summary

Extremism does not arise from the text,
but from the absence of method and the monopoly of interpretation.

AI, when used consciously, can dismantle this monopoly —
not create a new one.

Thus, AI does not stand as an adversary to the divine message,
but as a modern means of restoring the human being to their rightful place within it:

A human who reads, understands, chooses,
and bears responsibility before their conscience and before God.

Part VIII — From Consciousness to Practice

Applying the Method to Contemporary Human Questions

Prologue

After the method has been established, the position of the human being clarified, the historical trajectory of distortion traced, and the major concepts restored to their Qur’anic roots, a decisive question emerges:
How do we live this method in reality?

The method is not a linguistic theory, nor an abstract philosophical project.
It is a tool for understanding the human being and the world — a way to reread the issues that shape contemporary consciousness.

This part does not offer ready-made solutions or impose a single reading.
It presents practical models showing how the method operates when confronted with:

- an intellectual phenomenon,
- a social issue,
- a linguistic concept,
- a technological challenge,
- or a new ethical question.

In this sense, Part VIII is the true test of consciousness:
Can the human being understand the text independently and read reality with their own mind — without guardianship or fear?

Chapter 31 — Contemporary Atheism: Crisis of Understanding or Crisis of Method?

Atheism is not a battle between “science” and “religion.”
It is the direct result of the absence of a method capable of linking the text to reality.

Young people today do not reject faith.
They reject interpretations that:

- do not respect reason,
- ignore scientific discoveries,
- or present religion as a closed system that forbids questioning.

The causes are many:

- difficulty reconciling traditional interpretations with scientific knowledge,
- global exposure and cultural diversity,
- the absence of a discourse that speaks to the intellect,
- the reduction of religion to identity rather than awareness,
- the offering of ready answers instead of teaching method.

The Qur’anic method does not ask the human being to suspend their mind.
It invites them to:

- question,
- reflect,
- observe,
- understand,
- choose.

Thus, atheism is not a “threat to religion,”
but a mirror revealing the flaws of understanding.

When the human being returns to the text with a clear method,
they regain the ability to see the relationship between science and religion as complementary, not adversarial.

Chapter 32 — Reading Words Through Root and Context:

A Case Study of “Women, Cultivation, and Desires”

One of the greatest sources of misunderstanding is treating Qur’anic vocabulary as static terms rather than semantic keys.

Confusing root and context — or original meaning and later technical meaning — has distorted many concepts.

1. “Women” — Biological plural or functional term?
The root N-S-ʾ denotes delay or deferment, not femininity.
So does every occurrence of “women” (nisāʾ) mean “females”?
Does every “woman” (imraʾa) refer to biological sex?

The method requires returning to:

- the root,
- the context,
- the order of revelation,
- the overall system,

not merely inherited interpretation.

2. “Cultivation” — Field or harvest?
In nearly all verses, ḥarth refers to the yield, not the act of farming.
Why then is the verse:

> “Your women are a cultivation for you”

read as a direct sexual metaphor,
when the root and context point to the result, not the process?

3. “Desires” — Instinct or conscious inclination?
Instinct is innate.
Desire is chosen.
The Qur’an does not condemn desire,
but condemns unconscious indulgence.

This chapter teaches the reader how to read vocabulary as living concepts,
not as rigid traditional labels.

Chapter 33 — Women Between Text and Reality

Women are not a “juridical topic” in the Qur’an.

They are full human beings.

Inherited understanding reduced them to:

- obedience,
- modesty as deficiency,
- lack,
- dependence.

But the Qur’an presents models of:

- the wife of Pharaoh,
- Mary,
- the mother of Moses,
- the Queen of Sheba.

All are models of awareness, responsibility, and courage.

Re-reading women is not merely a social issue — it is a methodological one.

Chapter 34 — Religious Freedom: From “No Compulsion” to Coexistence

Freedom is not a political right.
It is the condition of moral responsibility.

There is no meaning to accountability without freedom.

The Qur’an presents freedom as:

- a condition of faith,
- a condition of choice,
- a condition of judgment.

It does not impose belief by force,
nor tie salvation to identity,
but to awareness and striving.

Chapter 35 — Ethics in the Age of Technology

Technology does not create an ethical crisis.
It exposes one.

AI has no conscience,
but it magnifies the conscience of the human being.

Without method, tools become a new authority.
With method, tools become instruments for liberating awareness.

Chapter 36 — Religious Discourse: Rebuilding the Language of Invitation

Traditional religious discourse failed because it:

- addressed the collective, not the individual,
- offered conclusions, not method,
- blurred the line between text and tradition,

- feared questioning,
- prioritized obedience over awareness.

Rebuilding discourse begins with:

- respecting reason,
- respecting freedom,
- respecting the human being,
- respecting the text.

Not with reproducing inherited frameworks.

Chapter 37 — From Individual to Society:

How to Apply the Method Without Conflict

The method does not call for chaos or isolation.
It calls for:

- a conscious individual conscience,
- social responsibility,
- norms that organize,
- laws that protect,
- a society that balances freedom and order.

The individual is the starting point.
Society is the field of application.

Summary of Part VIII

Application is not a later stage of the method.
It is part of it.

Any reading that does not translate into awareness and behavior remains incomplete.

With this part, the book moves from a “method of understanding”
to a “project of consciousness,”
from “theory” to “life.”

From the Dialogue — The Turning Point

Prelude

After analyzing the roots of words and comparing them with their inherited meanings, a central question emerged:

Is the problem in the text,
or in the way we read the text?

The Question

Why does the meaning of a word change as it moves:

- from root,
- to interpretation,
- to jurisprudence,

- to culture?

And can we recover meaning without falling into a new literalism?

The Answer

The Qur’an does not present its vocabulary as rigid molds,
but as keys for understanding the human being and reality.

When a word becomes detached from its root,
then from its context,
then from its conceptual system,
it turns into a ready-made ruling unrelated to its original meaning.

The method does not call for returning only to the root,
nor only to the context,
but to the relationship between them.

Turning Point — Summary

The Qur’anic word is not a linguistic puzzle.
It is a gateway to understanding the human being and the message.

The more the reader returns to root, context, and system,
the more the text becomes alive,
understanding becomes responsible,
and the human being returns to the center of the discourse.

Part IX: The Future of the Message — From Method to Civilizational Transformation

Human Questions in the Age of New Consciousness

Prologue

After the method has been established, the human being restored to the center of the discourse, the historical distortion traced, the major concepts rebuilt, and the challenges of artificial intelligence confronted, one question remains:

Where can this method lead us?

This part does not predict the future.
It simply explores the transformations that may emerge when the human being returns to the center of the message, and when AI becomes a partner in awareness and analysis.

It is a chapter of open questions — questions that concern not only Muslims, but humanity as a whole.

Chapter 38 — Can the Public Understanding Truly Change?

Throughout history, intellectual change was slow and resisted.
But our age is different:

- ideas spread instantly
- knowledge is no longer monopolized
- AI opens texts to everyone
- the crisis of understanding is global

Change no longer requires centuries.
A new current of awareness may emerge within years.

Yet change will remain gradual because:

- social heritage is powerful
- institutions resist transformation
- fear of responsibility is deep

Change is possible… but it requires courage, clarity, and patience.

Chapter 39 — The Method as a Root Solution to Extremism

Extremism is not merely a security issue.
It is, first and foremost, an epistemological one.

Every extremist ideology rests on three pillars:

1. monopoly of interpretation
2. sanctification of heritage
3. erasure of the individual

The proposed method dismantles these pillars:

- no guardianship in understanding
- no sacredness for human interpretations
- no responsibility except individual responsibility

Thus, the method removes the core justification of extremism — without violence, without confrontation, and without hatred.

Chapter 40 — Protecting the Human Being from Himself

The greatest danger to the human being is not the external enemy, but:

- the sanctified ego
- the fearful ego
- the hateful ego
- the manipulative ego

The method protects the human being by:

- freeing understanding from sanctification
- freeing the mind from fear
- freeing the conscience from hatred
- freeing the text from misuse

Thus, the human being returns to himself — not to his distorted image.

Chapter 41 — The Universality of the Message: A Discourse for Humanity

The final message does not address Muslims, Arabs, or any particular group.
It addresses:

the human being as a human being.

If God is one, His core message must be one:
freedom, justice, responsibility, and awareness.

The method does not offer a “new religion.”
It offers universal criteria that any human being — regardless of belief — can evaluate and adopt.

Chapter 42 — The Message and the Argument: Divine Justice for All Humanity

Verses such as:

- “Every people will be called with their imam”
- “After knowledge has come to you”

affirm that:

- accountability is individual
- argument precedes obligation
- justice precedes judgment
- the message is universal

A human being is not judged by identity, but by method, choice, and argument.

Summary of Part IX

The future is not predetermined.
But it is open to a method that restores:

- the human being to the center of the message
- the text to the center of understanding
- awareness to the center of responsibility

This part does not offer prophecy.
It offers a direction — one that begins with the human being and returns to him.

From the Dialogue — The Turning Point

After the questions about change, extremism, humanity, universality, and argument, it became clear that:

- the problem is not the text
- nor the human being
- but the method used to read the text
- and the image the human being built of himself

True transformation begins when the human being realizes that:

- the message is not for a sect
- understanding is not inherited
- responsibility is not transferable
- justice is inseparable from argument

Only then does the human being return to his rightful place,

the text becomes alive again,
and the message returns to what it always was:

Guidance, not authority.
Consciousness, not inheritance.
Humanity, not collectivism.

Conclusion

From Method to Consciousness… and From Consciousness to the Human Being

This book was never an attempt to add a new interpretation, revive an old tradition, or dismantle what earlier generations built.
Its aim was simpler — and deeper:
to restore the human being to the center of the message,
and to restore method to the center of understanding.

From the very first part, the guiding question was:
Where does understanding begin?
The answer was not in legal rulings, nor in inherited tradition, nor in identity,
but in method.
For the message is not understood by the quantity of information,
but by the way it is read.

Part II then placed the human being in their rightful position:
not merely bashar,
not merely nafs,
but a being formed, developed, and addressed according to their level of consciousness.
The message was no longer a text above the human being,
but a discourse directed toward them — shaping their awareness and assigning responsibility.

Part III revealed that the Qur'anic discourse, despite its collective forms, is individual at its core:
no guardianship,

no proxy faith,
no salvation through belonging.
The individual is the addressee,
the responsible agent,
the one who stands alone before conscience and before God.

Part IV traced how this individual discourse gradually became a collective system —
how authority shifted from text to human interpreters,
from consciousness to sect,
from responsibility to identity.
This was not betrayal,
but a natural human process that became problematic when understanding merged with the text and critical review disappeared.

Part V offered the path of return:
not a return to the past,
but a return to the text.
A return that reorders the relationship between text, human being, and understanding.
A return that frees the text from accumulation,
frees the human being from guardianship,
and frees understanding from rigidity.

Part VI rebuilt the major concepts from their Qur'anic roots:
worship, prayer, freedom, responsibility, faith.
These concepts did not deviate because the text changed,
but because reading drifted away from root, context, and system.
When concepts return to their origins,
the human being returns to awareness.

Part VII opened a new horizon:
the age of artificial intelligence.
Not as a threat,
but as a mirror revealing what we have not yet understood about ourselves.
The machine has no conscience,
but it magnifies the human conscience.
It has no awareness,
but it exposes the absence of awareness when method is missing.

Part VIII tested the method in reality —
in atheism,
in Qur'anic vocabulary,

in questions of women and freedom,
in ethics and technology,
in religious discourse and society.
Method became practice.
Understanding became life.

Finally,Part IX
After the questions about change, extremism, humanity, universality, and argument, it became clear that:

- the problem is not the text
- nor the human being
- but the method used to read the text
- and the image the human being built of himself

The Vision That Unites the Nine Parts

When the Nine parts are read together, a single vision emerges:

1. The message is addressed to the individual human being, not the collective.
2. Understanding is a responsibility, not an inheritance.
3. Method precedes conclusion, and consciousness precedes obligation.
4. The text is stable in its message, dynamic in its understanding.
5. Tradition is a human experience, not a sacred authority.
6. Freedom is a condition of faith, not a threat to it.
7. Artificial intelligence reveals flaws; it does not create them.
8. The human being is the starting point — and the endpoint.
9.When the human being returns to this place, the text becomes alive again
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The Final Conclusion: The Human Being Who Returns

This book does not offer a “new understanding.”
It offers a new human being:

A human being who reads rather than repeats.
Understands rather than imitates.
Questions rather than fears.
Chooses rather than follows.
And carries responsibility before conscience and before God — not before authority or group.

The divine message was not revealed to be managed by guardianship,
nor reduced to rituals,
nor used as a tool of conflict.
It was revealed to build a human being who is free, aware, responsible —
capable of seeing themselves and the world with new eyes.

When the human being returns to this place,
the text becomes alive again,
understanding becomes accountable,
and the message returns to what it always was:

Guidance, not authority.
Consciousness, not inheritance.
Humanity, not collectivism.

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I extend my gratitude to everyone who was part of this journey—a journey to find a method that returns the human being to the center of the message and restores the text to its natural state: a living discourse, not a rigid heritage.

I offer special thanks to all who shared in the dialogue, who questioned, criticized, suggested, and opened new windows of understanding for me. This book was not written in isolation, but in a space of real questions posed by the contemporary human being.

And finally…

A sincere thank you to the tool that accompanied me on this journey—Artificial Intelligence. Not as a substitute for the human, but as a mirror and a support that reveals what we overlook, reorganizes our thoughts, and gives us a chance to see ourselves from a new angle.

To all of you…

Thank you for being a part of building this consciousness.

**About the Author**

Ismail El-Assal is an ordinary human being. He works to understand the divine message based on human centrality, freedom of choice, and the responsibility of consciousness—away from guardianship, imitation, and closed historical readings.

He believes that the divine message is a living discourse, that the human being is its primary addressee, and that understanding cannot be inherited; it must be earned through a conscious and responsible method.

This book is part of a broader effort to rebuild the relationship between the human and the text, to revive individual consciousness, and to liberate understanding from the layers of accumulation that have obscured the essence of the message for centuries.

His project relies on:

- Logic

- Linguistic analysis

- Contextual reading of the text

- Understanding the evolution of human consciousness

- Openness to modern tools of knowledge, including artificial intelligence.

Appendix B: Glossary of Key Terms

I. Core Qur’anic Terms

1. **Bashar (بشر)**

   - **Root:** B-SH-R

   - **Qur’anic Meaning:** The biological, material entity subject to natural laws.

   - **Distinction from Heritage:** It does not refer to the "complete human," but to matter before the emergence of consciousness.

2. **Nafs (نفس)**

   - **Root:** N-F-S

   - **Qur’anic Meaning:** The locus of awareness, perception, choice, and moral responsibility.

   - **Distinction from Heritage:** It is not the "soul" in the vague sense, nor the body, but the moral self.

3. **Insān (إنسان)**

   - **Root:** A-N-S

   - **Qur’anic Meaning:** The being formed from the interaction of *bashar* and *nafs*; the conscious human.

4. **ʿIbādah (عبادة)**

- **Root:** ʿ-B-D

- **Qur’anic Meaning:** A relationship of conscious, voluntary submission, not a formal ritual.

5. **Ṣalāh (صلاة)**

- **Root:** Ṣ-L-W / Ṣ-L-Y

- **Qur’anic Meaning:** A connection of commitment, closeness, alignment, and continuous engagement.

6. **Īmān (إيمان)**

- **Root:** A-M-N

- **Qur’anic Meaning:** An act of consciousness that begins with questioning and culminates in inner certainty.

7. **Ḥurriyyah (حرية)**

- **Root:** Ḥ-R-R

- **Qur’anic Meaning:** The precondition for moral duty and responsibility, not a political grant.

8. **Mas’ūliyyah (مسؤولية)**

- **Root:** S-’-L

- **Qur’anic Meaning:** Individual accountability for conscious choice.

9. **Taqwā (تقوى)**

- **Root:** W-Q-Y

- **Qur’anic Meaning:** A vigilant awareness that protects the human being from deviation.

10. **Fiṭrah (فطرة)**

- **Root:** F-Ṭ-R

- **Qur’anic Meaning:** The primordial disposition toward awareness and the search for meaning.

II. Methodological Terms

11. **Order of Revelation (ترتيب النزول)**

- **Meaning:** Understanding the development of the discourse and the gradual building of consciousness.

12. **The Absolute and the Variable (المطلق والمتغيّر)**

- **Meaning:** Distinguishing between fixed, universal principles and guidance tied to context.

13. **Contextual Reading (القراءة السياقية)**

- **Meaning:** Understanding a term within its linguistic, thematic, and chronological context.

14. **Method Before Conclusion (المنهج قبل النتيجة)**

- **Meaning:** No understanding is valid without a clear methodological framework.

15. **Moral Individualism (الفردانية الأخلاقية)**

- **Meaning:** Moral responsibility cannot be transferred or inherited.

16. **Formative Consciousness (الوعي التكويني)**

- **Meaning:** The consciousness that is gradually shaped through the Qur’anic discourse.

III. AI-Related Terms

17. **Artificial Intelligence (الذكاء الاصطناعي)**

- **Meaning:** A tool for analysis and processing, devoid of conscience or awareness.

18. **Algorithmic Bias (التحيّز الخوارزمي)**

- **Meaning:** The reflection of human biases in intelligent systems.

19. **Cognitive Partnership (الشراكة المعرفية)**

- **Meaning:** Collaboration between the human and the tool without surrendering responsibility.

20. **Machine Awareness (الوعي الآلي)**

- **Meaning:** A metaphorical term referring to the machine's ability to analyze patterns, not true consciousness.

Appendix C: References

Introduction:

The ideas and methodology presented in this book are based on a diverse set of sources, each representing a different level of authority. The Qur'anic text stands at the pinnacle of these sources as the ultimate and sole reference for analysis. It is followed by linguistic sources, which serve as tools for understanding the text's meanings; historical research, which provides a framework for understanding the context of revelation; and finally, contemporary intellectual works, which act as catalysts for re-posing critical questions.

I. The Primary Source

1. **The Holy Qur'an:** **The complete text of the Mushaf. It is the absolute reference from which all analyses in this book originate and to which they return. It has been approached as a cohesive and interconnected text, with special emphasis on the internal relationships between its concepts and contexts.**

II. Linguistic and Lexicographical Sources

To analyze the linguistic roots of Qur'anic concepts and deconstruct their original meanings before the accumulation of terminological layers, this work has consulted foundational Arabic lexicons. Examples include:

2. **Lisān al-ʿArab**, by Ibn Manẓūr.**
3. **Maqāyīs al-Lughah**, by Ibn Fāris.**
4. **Al-Qāmūs al-Muḥīṭ**, by al-Fayrūzābādī.**
5. **Mufradāt Alfāẓ al-Qur'ān**, by al-Rāghib al-Iṣfahānī.**

Note: These lexicons were not used as a source for final meaning but as a tool to uncover the original semantic field of the linguistic roots.

**III. Research on Chronological Order and Historical Context**

To understand the gradual construction of consciousness in the Qur'anic discourse, various studies and research papers on the chronological order of the surahs and verses were consulted. Although their findings differ, these studies were useful in illuminating the developmental context of the message. Prominent among these references are:

6. **Al-Tafsīr wa al-Mufassirūn (Exegesis and Exegetes), by Dr. Muḥammad Ḥusayn al-Dhahabī (particularly the section on the history of the Qur'an's documentation and arrangement).**

7. **Manāhil al-ʿIrfān fī ʿUlūm al-Qur'ān (Sources of Knowledge in the Sciences of the Qur'an), by Sheikh Muḥammad ʿAbd al-ʿAẓīm al-Zurqānī.**

8. **Various contemporary research papers on the chronology of the Qur'an, including Western academic studies that rely on textual and historical analysis (such as the works of Nöldeke, Blachère, and others), which were approached with a critical perspective.**

Note: No single historical account was adopted as absolute truth. Instead, this body of research was used as a framework for understanding the importance of a "developmental approach" to reading the text.

**IV. Contemporary Intellectual Sources**

To stimulate critical inquiry and challenge inherited readings, this work has engaged with the ideas of contemporary thinkers who have attempted to offer new interpretations of the Qur'anic text. Foremost among them is:

9. **Al-Kitāb wa al-Qur’ān: Qirāʾah Muʿāṣirah (The Book and the Qur’an: A Contemporary Reading), by Dr. Muḥammad Shaḥrūr. His methodology in distinguishing between concepts (such as *Islām* and *Īmān*) and his call for a return to linguistic analysis were critically engaged with, while maintaining the independence of the method developed in this book.**

10. **Other intellectual works addressing the crisis of religious understanding and the relationship between the text and the modern era, which have formed part of the broader intellectual dialogue in which this book has emerged.**