










## **Divine intervention in *Naqli* cognition shackles: The prominent disclosure of the promised emissaries**

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### **Abstract**

This research analyzes the realities of Naqli's intervention in the boundaries of cognition shackles. It also points out the prominent divine promise of cognition shackles' termination. Today, The Ummah is at risk of certain levels of divine cognition shackles that tend to influence their Aqli and worldview and Naqli connections with the divine. The current research, however, is administered to analyze the Naqli intervention mechanisms in divine cognition shackles influencing human-divine cognition and practical developments relating to perceiving Naqli lexicon, Naqli (اعتبار; cross-over), and the Naqli – Aqli integration progress. The InAQ Methods were employed in the current study. The InAQ approaches encompass aspects of Naqli and Aqli integration insights. The findings show that the proper use of Naqli terminologies, lexicon, and (الذِّكْر; the Qur'anic stories and parables) eradicate Naqli cognition shackles. The findings also show that, by Allah's permission, intervenes in human cognition (core); the imperceptible drives either consciously or unconsciously; during moments of stupor (daze) and during (سبائتا; receiving divine guidance of Al-Qur'an (78:9) that preens the knowledge acquired by a human from time-to-time. The findings further show that the selected angels execute Naqli intervention in divine cognition shackles according to human cognition levels, needs, and abilities.

**Keywords:** Cognition Shackles, Disclosure, Divine, Emissaries, *Naqli* Intervention, Restoration

## **INTRODUCTION**

This research analyses the Naqli intervention in divine cognition shackles from organic Quran points of view. There are diverse experiences of divine cognition shackles. Naqli provides strong foundations for a compassionate, inclusive, and supportive approach to the boundaries of divine cognition disabilities. The Naqli intervention in divine cognition shackles intersects both Naqli and Aqli in a very viable way, as both Naqli and Aqli emphasize inclusivity, understanding, and respect for different reasoning capacities. The Naqli also encourages educators to devise various religious curricula to suit their different cognition requirements. In Naqli's perspective, every individual is cognitively incomplete.

Therefore, all people are victims of their respective disabilities (Al-Qur'an,12:76). However, the Naqli approach to humanity cognition is regarded with dignity and respect, regardless of their inborn cognition disabilities (Al-Qur'an,17:70). The Naqli offer guidance on how to treat people's cognition needs (Ranjbar, Sharifi, & Rafiei, 2021). The Naqli provisions encourage several Naqli provisions highlight the importance of compassion and care for those who are cognitively vulnerable (Al-Qur'an; 20:26, 73:20, 2:196, 87:8, 92:7, 2:280, 2:185, 18:88, 80:20, 94:6, 94:5, 54:40, 54:32, 54:22, 65:7, 54:17, 65:4, 51:3, 19:97, 44:58, 92:10). However, the Naqli principles of cognition stress the importance of devising means of providing knowledge to every individual, regardless of their cognition abilities (Guo, 2023; Gufran, & Muhammad Amrillah, 2022).

The Naqli also provides a lot of prominent divine glad-tidings regarding the divine cognition shackles broken by the Naqli emissaries of Sura 56: Al-Waqia, Surah 36: Ya-Seen, the Naqli emissaries of Surah 77: Al-Mursalat, the Naqli truth reveiler of Surah 69: Al-Haaqqah, the scripture textual surface layer is vibrated within its way to reveal the Naqli truth in Surah 99: Al-Zalzala, Surah 30: Al-Room, and in so many other Qur'anic units of composition when a group of people who are bound to fall (into disrepute) they (eventually) fall (into disrepute) in Surah 56: Al-Waqia, and when a group of people who rush toward the superficial way of Naqli interpretation instead of diligent delayed divine lexicon-based understanding are eventually defeated in Surah 30: Al-Ruum, and in so many other Qur'anic units of composition.

The methodological aspects of Naqli combat the Naqli cognition shackles using (تدبر القرآن) methods which comprised of 1. Observing of (علامات; Qur'anic markings). 2. Following organic (تفصيل; elaboration deposited by Allah S.W) in Al-Qur'an. 3. Using the Intellectual deduction (تفصيل; divarication) resulting from (Al-Ieatibār); cross-over. 4. (الآخرة); the delayed diligent observation using the divine lexicon.5. Al-Qur'an nested interpretation. 6. The spirit of certainty, relevancy, and intentionality of all Al-Qur'an-related patterns, including orthographic variations; and 7. Abiding by principles of using (ملة إبراهيم; Ibrahim composition style the chosen one to be the Imam of all generations in the proper use of divine lexicon) in Al-Qur'an (2:124), and the frequently used Al-Qur'an unique terminologies) the way they are consistently used in Al-Qur'an itself (Al-Qur'an, 16:103; 26:195), even if they happen to stand for different meanings in the 7th C. Arabic lexicon and language arts.

## Limitations of Tadabbur Al-Quran Instances Provided in The Current Research

Due to the limited scope and the number of Naqli cognition shackles variables analyzed in the current research some instances of tadabbur Al-Quran methods such as Observing the Qur'anic markings (Al-Qur'an, 16:103; 55:1-2) and using the Naqli nested interpretation to uncover the meanings and indications of Al-Qur'an verses at either textual or conceptual levels (Al-Qur'an, 6:99). have not been elaborated for divine intervention in Naqli cognition. That is because some of the Naqli texts in question have been either out of the current research context, or they are very clear; easy to understand; (Mubiin, Mufasssalaah & Muhkamah), and are perceivable by ordinary levels of cognitive capacities. Such categories of Naqli texts do not call for advanced tadabbur Al-Quran methods' application such as the Qur'anic units of compositions that were provided about the direct exposure of the true promise of divine knowledge restoration by the truth revealer (Al-Qur'an, 69:1-3) & 69:11-18), Qur'anic parables on divine knowledge restoration when Al-Qur'ans surface layer is shaken and split in its way of splitting (Al-Qur'an, 99:1-8), Qur'anic parables on divine knowledge

restoration by the divine pressuring to extract the truth out of the truthfulness of the Al-Qur'an (Al-Qur'an,103:1-3).

On the point of limitations, this article provides one example (out of research scope) about the use of Naqli (Nested Interpretation) to guide subsequent similar investigations. The method of Naqli (Nested Interpretation) is used to uncover the meanings and indications of Naqli provisions using textual, contextual, and conceptual levels. The Naqli (Nested Interpretation) at textual levels encompass various divine textual analyses including Naqli text segmentation (along with text divine lexicon, semantics and orthographical variations, divine language-arts, the frequently used divine terminologies, and specific elements of divine syntactic and morphologies. Yet Naqli (Nested Interpretation) at the conceptual levels) encompasses various collections of Naqli abstract concepts that are embedded in Naqli linguistic boundaries and (Ibrahim composition style).

The Naqli (Nested Interpretation) at the context levels involves geo-historical aspects; (i.e. geographical location contexts, time, and factors influencing the Naqli messages (not the language text; the language texts are veritably preserved). For instance, the interpretation of Al-Qur'an verse (40:37) is nested with Al-Qur'an verse (111:1-1).

#### Allah S.W Says:

"... وَقَالَ فِرْعَوْنُ يَا هَامَانَ ابْنِ لِي صَرْحًا لَعَلِّي أَبْلُغُ الْأَسْبَابَ" (Al-Qur'an, 40:36). "أَسْبَابَ السَّمَاوَاتِ فَأَطَّلِعَ إِلَى إِلَهِ مُوسَى وَإِنِّي لأظنُّهُ كاذِبًا وَكَذَلِكَ زَيْنَ لِفِرْعَوْنَ سُوءَ عَمَلِهِ وَصُدَّ عَنِ السَّبِيلِ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ" (Al-Qur'an, 40:37).

Fir'aoun said: Haman, construct for me (صَرْحًا; a composition of lexicon) so that I can reach the ways (of elevation) (Al-Qur'an, 40:36). 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 (تَبَابٍ; cutting off peoples' palms)" (Al-Qur'an, 40:37). The Al-Qur'an verse (40:37) above can be nested with following Al-Qur'an verse (111:1).

#### Allah S.W Says:

مَا (1) تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ (2) أَبْغَىٰ عَنْهُ مَالَهُ وَمَا كَسَبَ (3) سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ (4) وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ (5) فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ (6) (Al-Qur'an, 111:1-6). The divine terminology (تَبَابٍ) in Al-Qur'an verse (40:37) and the unit of composition (وَتَبَّ) in the above Al-Qur'an verse (111:1) indicate that the two stories have much to share in common and therefore the application of Naqli (Nested Interpretation) uncovers the true essence of divine meanings and indications of those Naqli provisions. Thus using the Naqli (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 Naqli text analysis along with Naqli (Nested Interpretation) further facilitates the proper extraction of Naqli divine messages including morals, rituals, and laws.

## THE RESEARCH PROBLEM

It is absurd, that the supporters of those who rejected to learn Al-Qur'an linguistic boundaries and (Ibrahim composition style) became too competent in Tafsiir, Asbab Al-Nuzul, and Hadith publications after 50 years after the death of our beloved Rasul S A W (Kaltsum, 2020). It is very absurd that a tremendous amount of Islamic heritage was masterminded by (الأعراب; the 7th C. Arabic speakers) mentioned in Al-Qur'an, (9:97; 49:14; and 48:16). Al-Qur'an, (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 Al-Qur'an linguistic boundaries of what Allah made accessible upon His Messenger (Boudokha Massoud, 2024; Saeh, 2015).

Then, the majority of these (the 7th C. Arabic speakers) mentioned in Al-Qur'an, (9:97; 49:14; and 48:16) embraced Islam very late after the conquest of Mecca right before the death of our beloved Rasul S A W. They happened to be branded as the Umayyads dynasty. When the Rasul S A W forgave them upon the conquest of Mecca and treated them with compassion, in response to this generosity of the Rasul S A W after his death the Umayyads massacred the best of Medinan young men in the famous battle of Harrah which was managed by Umayyad's reign. Then they managed the (Hadith Dha3eif) industry and spread the 7th C. Arabic lexicon along with the true divine lexicon claiming that the scripture was revealed in their linguistic motifs and composition styles (Shamsuddin, Asmad, & Binti Ahmad, 2018; Makkawi Ibrahim, 2018; Wheeler, 2021).

The common challenge of divine cognition shackles affecting people's divine cognition is manifested in their improper divine communication skills, insufficient divine reflection skills, poor divine cognition levels, and other divine cognition variables (Al-Qur'an 36:7-11). Hence, the victims are often stigmatized to feel isolated or ashamed of their defeat and disrepute experiences as witnessed in Surah (Al-Qur'an,30:02); (الروم) is plural of (seekers), from the root "رأى" a group of people who rush toward the superficial way of Naqli interpretation instead of diligent delayed divine lexicon-based understanding. The cognition defeat and disrepute experiences are also witnessed in Surah (الواقعة) (Al-Qur'an,56:1-2; 96:15). (الواقعة) is plural, from the root "وقع" a group of people who are bound to fall (into disrepute) they (eventually) fall (into disrepute) (Al-Qur'an,56:1-2; 96:15).

Further elements of divine cognition shackles are manifested in accepting the (Al-Ziīnah) or the adornments (لأزيننَّ لهم); falling prey to groupthink and herd mentality (أجمعين); choosing the way of indirect guidance (forefathers, leaders, teachers, relying on poets use of Arabic, relying on corrupted older scriptures) (غواية); neglecting (delayed diligent understanding of the scripture) and Naqli verification; belying the Al-Qur'an (استهزاء) (تكذيب); distractions from, and neglect of, the Al-Qur'an (إعراض); and conceit or attachment to what we think we know (استكبار) instead of acquiring insights in what is provided by the authentic Naqli. Thus, this is the new era of divine cognition shackles' break as in Al-Qur'an (36:7-11); We are witnessing that what went around the Naqli corruption before comes around it from time- to time.

In this era of divine cognition shackles break we witness many signs of defeat and shame of people who are bound to fall (into disrepute) because of their Naqli corruption when they (gradually) start to fall into the disrepute (Al-Qur'an,56:1-2; 96:15). It is evident that the signs of defeat and shame of people who

planted the divine cognition shackles during 40H are mentioned in Surah 81: Al-Takwir and Surah 100: Al-Adiyat. They are also bound to fall into disrepute by the Naqli emissaries of Sura 56: Al-Waqia, Surah 36: Ya-Seen, the Naqli emissaries of Surah 77: Al-Mursalat, the Naqli truth revealer of Surah 69: Al-Haaqqah, by the vibration of the scripture textual surface layer within its way to reveal the Naqli truth in Surah 99: Al-Zalzala, by defeat and shame of people who planted the Naqli cognition shackles Surah 30: Al-Room, and by regaining the Naqli evidence-based knowledge in Surah in Surah 102: Al-Takathur, and by the Naqli prevalent announcement of Surah 78: Al-Naba'a, in so many other Naqli units of composition. It is also evident that every human being is at risk of certain levels of divine cognition shackles that tend to influence their Aqli worldview and Naqli connections with the divine (Abdekhoda, & Ranjbaran, 2022).

This is the new era of divine cognition shackles' break using Naqli intervention disclosure so that people can analyze the Naqli by themselves without (عوجا; any crookedness (detour approach) just like our beloved Rasul S.A.W and his great Sahabah R.A (Elass & Bennoudi, 2023; Ford, 2013). The early Muslim community was instructed to follow the in which were instructed to engage the Naqli directly without any detour Al-Qur'an (18:01, 39:28, 14:3, 11:19, 7:45, 7:86, 3:99, 20:107, and 20:108).

**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 (عوجا; any crookedness (detour approach) for it (18:01).

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

"قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ" (39:28).

It is a concinnated *Al-Qur'an*; (arranged in a meaningful order) (غَيْرَ 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), (Hasaniyah, Faisol, & Murdiono, 2023).

**Allah S.W Says:**

غُلِبَتِ الرُّومُ defeated are (الرُّومُ) the (seekers) (فِي أَدْنَى الْأَرْضِ; of the superficial way of the scripture interpretation) instead of diligent delayed divine lexicon-based understanding (this was during the era of Rasul and great Sahabah when they defeated the 7th C. Arabic lexicon and language-arts (2) (وَهُمْ) مِنْ بَعْدِ غَلِبِهِمْ سَيَغْلِبُونَ; however, the defeated ones; i.e. the seekers of the superficial way of the scripture interpretation) shall become the victors during the times of divine unproductive situations; i.e. the times of divine instability that proceeded the era of Rasul and great Sahabah when the user of the 7th C. Arabic lexicon from (Banu Umayyah) started to produce a lot of (Hadith Dha3iif) in form of Naqli using their 7th-century Arabic lexicon (Al-Qur'an, 30:02-03). Allah S.W Says:

لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ the divine declaration has become due upon them, and thus, they will not believe. (7) إِنَّا جَعَلْنَا فِي أَعْيُنِهِمْ أَغْشَاءً فَهُمْ إِلَى الْآذْقَانِ فَهُمْ مُقْمَحُونَ we have remanded blinders into their convictions and thus, (the blinders and *Naqli* cognition shackles) are up to their chin, and thus, they (those who do not believe) are resistant and deprived of receiving any new guidance. (8) فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ we have remanded Infront of them a barrier and behind them a barrier, (فَأَعْشَيْنَاهُمْ; and thus, we shrouded their convictions) and thus, they can not perceive. (9) وَسَوَاءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ It is all the same whether you (Muhammad) have warned them or you have not warned them, they will not believe. (10) إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ إِنَّمَا; It is not what you think Muhammad), You warn only someone who follows the (الذِّكْر; Dhikr; i.e., the Qur'anic stories and parables), and toils (following signs of) Al-Rahman) in accordance with what has been not disclosed). Give such a person a glad tidings of reconnection with Allah and a soft-spoken recompense (*Al-Qur'an* 36:7-11).

It is hypothesized that the proper use of Naqli terminologies, lexicon, and (Qur'anic stories and parables) eradicate the divine cognition shackles (Kitishat, 2016; Mulović, 2022). Thus, while engaging in bringing in cognition capacity professionals, Naqli intervention is viable in restoring people's divine communication skills, divine reflection skills, divine cognition levels, and divine general knowledge restoration can bridge the gap between Naqli cognition capacity and Aqli integrity. Therefore, this article provides clear examples of eradicating the divine cognition shackles using original Naqli terminologies, Naqli lexicon and (Qur'anic stories and parables) along with restoration of divine communication skills, restoration of divine reflection skills, restoration of divine cognition levels, and divine knowledge restoration. However, it is advisable to follow the Aqli routine of bringing in cognition capacity professionals, creating resources on coping strategies, and normalizing conversations about cognition capacity so that the problem of cognition capacity stigma can be mitigated (Guo, 2023).

## METHODOLOGY

Due to the current research scope and objectives, this research is applicable with most of (تدبر القرآن) methods including:

1. Observing (Qur'anic markings) (*Al-Qur'an*, 16:103; 55:1-2).
2. Following organic (elaboration deposited by Allah S.W) *Al-Qur'an* (11:1).
3. Using the Intellectual deduction (divarication) result from (cross-over (*Al-Qur'an*, 59: 2), (Nabila Hamid Hamid Ali, 2015; Al-Bakaa & Joda, 2017; Holmes,1998).
4. (التدبر); the delayed diligent observation using the divine lexicon (*Al-Qur'an*, 4:82).
5. Using the *Naqli* nested interpretation to uncover the meanings and indications of *Al-Qur'an* verses at either textual or conceptual levels (*Al-Qur'an*, 6:99). The *Naqli* (Nested Interpretation) at textual levels encompass various divine textual analyses including *Naqli* text segmentation (along with text divine lexicon, semantics and orthographical variations, divine language-arts, the frequently used divine terminologies and specific elements of divine syntactic and morphologies. Yet the *Naqli* (Nested Interpretation) at the conceptual level (Achfandhy, 2020), encompasses various collections of *Naqli* abstract concepts that are embedded in *Naqli* linguistic boundaries and (Ibrahim composition style) (Hambali, 2024). The *Naqli* (Nested Interpretation) at the conceptual level also



involves geo-historical aspects; (i.e. geographical location contexts, time; and factors influencing the message (not language).

6. Embracing the spirit of certainty, relevancy, and intentionality of all Al-Qur'an-related patterns, including orthographic variations.
7. Abiding by principles of using (Ibrahim composition style) and the frequently used Al-Qur'an unique terminologies) the way they are consistently used in Al-Qur'an (Al-Qur'an, 16:103; 26:195), even if they happen to stand for different meanings in the 7<sup>th</sup> C. Arabic lexicon and language-arts (Çiçek, 2022).

Muslim scholars should honor the rampant need for divine terminologies, which are master keys that unravel the Al-Qur'an's concealed provisions, by producing a valid, reliable, and authentic Al-Qur'an wordlist based on (Ibrahim composition style) curriculum and (تدبير القرآن) methods (Calis, 2022).

## LITERATURE REVIEW

The wide range of literature on the divine intervention in Naqli cognition shackles was consulted for this research purpose including Qur'anic parables on restoring divine communication skills Al-Qur'an (7:58) & (30:46), Qur'anic stories on restoring divine communication skills Al-Qur'an (31:12-14), and (2:55-56). Further instances literature divine intervention in Naqli cognition shackles included Qur'anic parables on restoring divine reflection skills Al-Qur'an (2:164), Qur'anic parables on restoring divine reflection skills Al-Qur'an (4:82); (47:24); (25:73); (24:44), and (27:83-85), and Qur'anic parables on restoring divine reflection skills Al-Qur'an (34:46) & (30:41).

The Qur'anic parables on restoring divine cognition cross-over Al-Qur'an (2:255), (2:29), & (71:15-20), Qur'anic parables on restoring divine cognition cross-over Al-Qur'an (6:141), Qur'anic parables on restoring divine cognition cross-over Al-Qur'an (6:99) & (39:29) were also included (Muhammad Jassim Al-Jassim, 2022; Nabila Hamid Hamid Ali, 2015). Finally, the Qur'anic parables on divine knowledge restoration Al-Qur'an (69:1-3) & 69:11-18), Qur'anic parables on divine knowledge restoration Al-Qur'an (99:1-8), Qur'anic parables on divine knowledge restoration Al-Qur'an (103:1-3) were also consulted.

## Instances of Divine Intervention in *Naqli* Cognition

The Naqli cognition restoration involves a complex approach to enhancing spiritual and ethical understanding using "divine" attributes (Hassan, Ahmad, & El-Muhammady, 2022). It is a framework for restoring and enhancing one's cognition alignment with higher spiritual principles, promoting ethical behavior, and developing a deeper connection to divine wisdom. Thus, the Naqli cognition restoration is comprised of the following four major constructs that bring about optimum cognition restoration including restoration of Naqli divine communication skills, restoration of divine reflection skills, restoration of divine signs cross-over, and divine knowledge restoration.

### Divine Intervention in *Naqli-Divine* Communication

Allah S.W Says:

وَالْبَلَدُ الطَّيِّبُ يَخْرِجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبَثَ لَا يُخْرِجُ إِلَّا نَكِدًا كَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ (7:58).

Good land i.e. (البَلَدُ; Natsu of human/ directly guidable man) yields its vegetation (i.e. divine guidance) by the permission of its Lord. While the corrupted (Natsu of human) yields only the scanty. That is how We explain the (divine) signs to those who (يَشْكُرُونَ; properly communicate with Allah using divine lexicon) (Al-Qur'an, 7:58).

The use of (Ibrahim composition style), (the delayed diligent observation), and (divarication); the (زُرْعَ; planted crops) i.e. the mature concepts which are yielded by (cross over) procedures of one divine section then we apply them to the new counter sections. are the most relevant methods of (تَدْبِيرُ الْقُرْآنِ) applicable with Al-Qur'an, 7:58. just like Qur'anic stories and parables and verses on creation and nature, verse 7:58 above is not exceptional; it is parabolic which makes it almost impossible to engage it for the divine communication without using (Ibrahim composition style) and (delayed diligent observation). According to (Ibrahim composition style) throughout Al-Quran, the elevated meanings of the terms (الْبَلَدُ, البلدة, البلاد) imply (the living human (s) e.g (Al-Qur'an, 50:36); (نَبَاتُ; implies effects of divine guidance on a human soul) e.g (Al-Qur'an, 71:17); (شَكَرَ; implies the proper communication with Allah using his divine lexicon; Ibrahim composition style.

The selection of the type of (تَدْبِيرُ الْقُرْآنِ) methodology applicable to any given verse is always determined by Allah's signatures at the end of the Qur'anic verse(s). For instance, the signature of verse 7:58 (كَذَلِكَ نُصَرِّفُ ) كَذَلِكَ نُصَرِّفُ (الْآيَاتِ; divine cognitive signs)- the divine signs are not in the scripture texts; they are always in the human cognition domains- to those who (يَشْكُرُونَ; properly communicate with Allah using divine lexicon) (Al-Qur'an, 7:58). The verse 7:58 above imply more elevated meanings above its surface of superficial layer; the (الزينة; adornment layer) which we are alerted about in Al-Qur'an (18:7-8).

"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 (مَا عَلَى الْأَرْضِ; what is atop the scripture text- of Al-Qur'an) (زِينَةً لَهَا; an adornment against it) (لِنَبْلُوهُمْ; to 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 term (shukur; شَكَرَ) throughout Al-Qur'an is not used to mean the superficial (gratitude شَكَر vs. ingratitude حَقَرَ) as suggested by the 7th C. Arabic literature corpus. Thus, the superficial layer of the term (shukur; شَكَرَ) as suggested by the 7th C. Arabic lexicon does not reflect the eternal divine qur'anic term "شَكَر" vs. "كَفَرَ" which consistently refers to the proper communication with God using His divine lexicon (Qur'an, 27:40, 31:12, 54:35, 46:15, 34:13, 27:19, 31:14, 4:147, 14:7, 39:7, 2:243, 2:185, 2:172, 2:152, 16:114, 3:123, 56:70, 36:73, 23:78, 28:73, 40:61, 27:73, 5:89, 16:78, 67:23, 30:46, 36:35, 10:60, 7:58, 2:56, 22:36, 45:12, 2:52, 14:37, 12:38, 34:15, 35:12, 29:17, 32:9, 8:26, 16:14, 7:10, 5:6)



It is also vital to engage verse 7:58 using the Al-Qur'an toiling method of (divarication) which results from (cross-over) and mature concepts yielded by (cross-over) that could be applied to new sections as in the following verse of Al-Qur'an (13:4) Allah S.W. says:

"وَفِي الْأَرْضِ قِطْعٌ مُتَجَاوِرَاتٌ وَجَنَّاتٌ مِنْ أَعْنَابٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَانٌ وَعَيْرٌ صِنْوَانٌ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفْضِلُ بَعْضَهَا عَلَى بَعْضٍ فِي الْأُكُلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ." (Al-Qur'an,13:4)

And (وَفِي; in the style of) (الْأَرْضِ; the scripture), (you find) there are sections in close proximities to one another, and (you also find) (وَجَنَّاتٌ; concealed abodes of understanding) (مِنْ; containing) (أَعْنَابٍ; vines currying branches of ripe grapes i.e. collection of mature concepts), and (you also find) (وَزَرْعٌ; planted crops) i.e. mature concepts yielded by (واعتبار; cross over) and (تدبير; procedures, that could be applied to new sections) and (you also find) (وَنَخِيلٌ; date palms; i.e. stories of messengers and prophets) (صِنْوَانٌ وَعَيْرٌ صِنْوَانٌ; 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 (الْأُكُلِ; eat, i.e. their consumption of locutionary expressions). Verily, in all the above are signs for a (قَوْمٍ) people whose cores; (قُلُوبَ) receive divine guidance (Al-Qur'an,13:4).

In the manner of the above submissions we can further use the (تدبر القرآن) methodology of (divarication) and the mature concepts yielded by the verse 7:58 (cross over) procedures of the known divine section of the singular term (الْبَلَدُ) which imply (the living human in verse the verse, then we apply them to the new counter section of plural term (الْبِلَادُ) in Al-Qur'an (50:36) so that we can access more divine insight about the two divaricated verses. Having realised the consistent divine use of the terms (الْبَلَدُ, البلدة, البلاد) to imply (the living human (s) we can apply the (divarication) of the singular term (الْبَلَدُ) in verse the verse 7:58, then we plant it with the crops of the plural (الْبِلَادُ) in Al-Qur'an (50:36) to realise that the dead people keep on searching (for an opening) to access those who still alive in their a physical existence, (asking themselves) Is there a solution to join you in toiling to earn more reward from Allah. Hence the living ones are the hosts of the dead souls acting like proxy for the dead (قَرْنٍ) helping them to continue earning Allah's rewards of (الصالحات) because the; (قَرْنٍ; dead people) are not able to do the (الصالحات) by themselves without connecting the a living body. Hence, the more we do the (الصالحات) the more we help the (قَرْنٍ) to earn Allah's benedictions in their afterlife zone and vice versa. On contrarily, when we neglect to do the (الصالحات) they move elsewhere searching (for an opening) in to those who (alive) still with a physical existence doing the (الصالحات) , (asking themselves) "Is there a solution" for them to get more rewards from Allah? The following verse (50:36) becomes clear by applying the (تدبر القرآن) methodology of (divarication):

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَحِيصٍ (50:36) .

How many (قَرْنٍ lineages); ("قَرْنٍ" جمع الجمع من "قرين") such as ("علاقة" جمع الجمع من "علاقة") How many lineages we rendered extinct before them that was stronger in valor than them, then they searched (for an opening) into those who (alive) still with physical existence, (asking themselves) "Is there a solution"? (50:36).

Thus, the divarication methods in the above analyses are the cross sections of the optimum cognition restoration pertain divine communication restoration implied by the divine term (يَشْكُرُونَ) in the context of Al-Qur'an verse (7:58). The same applies diligently with the rest of divine units of composition by the qualified toilers on the scripture pertain the rest of cognition restoration constructs such as divine reflection restoration, restoration of divine signs cross-over, and divine knowledge restoration knowing that Al-Qur'an units of composition are full of concealment and the were deliberately made complicated to those who do not follow Ibrahim composition style. Allah misleads many with Al-Qur'an and guides many with it but He misleads none except those who do not follow Ibrahim's composition style, (Al-Qur'an, 2:26).

## Divine Intervention in Naqli Reflection

### Allah S.W Says:

"إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاجْتِلاَفِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَخْبَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ" (٢:١٦٤).

Indeed in the creation of the (السَّمَاوَاتِ; the elevated layers of understanding) and (الأَرْضِ; the scripture); and in the alteration of night and day (toiling); in the "الْفُلْكِ; i.e. the proper supplications" that delivered upon (الْبَحْرِ; unstable grounds) with beneficial to the people; and in what Allah أَنْزَلَ; made accessible of His "مَاءٍ; divine guidance "from (السَّمَاءِ; the abstract understanding) and then He revivifies with it the "الأَرْضِ; scripture " after (مَوْتِهَا; its corruption), (وَبَثَّ فِيهَا; and He also exposes in its (proper) way) (knowledge extracted) through every type of "دَابَّةٍ; toiler"; in the appropriation of (الرِّيَّاحِ; triumphs; ie. Divine messages) and in (الْمُسَخَّرِ; the compliant) (السَّحَابِ; the existing state of knowledge and hypotheses of new potential discoveries and ideas) (of that are compelled between the "السَّمَاوَاتِ; layers of understanding" and (الأَرْضِ; the scripture) "surely, these are signs for people who reason (Al-Qur'an, 2:164).

The signature of the above Qur'anic verse (2:164) ...“surely, these are signs for people who reason”... together with the meanings of the divine terminologies that featured in the above verse (2:164) constitute the decree that the true insights of the Qur'anic verse (2:164) can only accessible by using (الآخرة; the diligent Al-Qur'ān toiling, delayed understanding, and Ibrahim composition style that follows the divine unique terminologies the way they are consistently followed during The era of Rasul Muhammad S.A.W and the early Muslim community as in Al-Qur'an (Al-Qur'an, 16:103; 26:195), even if they happen to stand for different superficial meanings in the 7th C. Arabic lexicon and language-arts (Çiçek, 2022). The following Table 1 provides a list of divine terminologies used in the Qur'anic verse (2:164) the reflective meanings of which are only accessible by (diligent Al-Qur'ān toiling, delayed understanding, and Ibrahim composition style.

The Table 1 list of *divine* terminologies used in the *Qur'anic verse* (2:164) Accessible by (Diligent *Al-Qur'ān* Toiling, Delayed Understanding, and Ibrahim Composition Style

الأرض	the scripture
وَبَيَّنَّ فِيهَا	and He also exposes in its (proper) way
اللَّيْلِ	night (toiling) on the scripture
الْبَحْرِ	unstable grounds
أَنْزَلَ	Allah made accessible
مَوْتَهَا	its corruption
دَائِمَةٍ	every type of toiler
السَّخَابِ	the existing state of knowledge and hypotheses
النَّهَارِ	day (toiling) on the scripture
السَّمَاءِ	The abstract understanding of the scripture
السَّمَاوَاتِ	elevated layers of divine understanding
مَاءٍ	divine guidance
الْقُلُوبِ	the proper supplications

Table 1 above provides a list of divine terminologies used in the Qur'anic verse (2:164) accessible by (the diligent Al-Qur'ān toiling, delayed understanding, and Ibrahim composition style methods without rushing to the harried flat superficial meanings of the 7th-century Arabic lexicon. The principle criteria are to abide by the principle of delayed diligent understanding of the context, especially when the verses do not make plausible divine sense by considering the 7th C. Arabic wordlists.

The method of using the (divine lexicon and the frequently used Al-Qur'ān unique terminologies) and the way they are consistently used in Al-Qur'ān are more appropriate for engaging the 2:164 above. The use divine lexicon and the frequently used Al-Qur'ān terminologies is essential lest the Al-Qur'ān divine sense be untenable when they are attributed to the superficial meanings of the 7th-century Arabic lexicon. For instance, Al-Qur'ān (2:164) where the term (الأرض) is applied to mean (the scripture) by all means. The verse like (2:164) where the term (الأرض) is used may lose its divine essence if the term (الأرض) is applied to mean (the Earth) instead of (the scripture) which is the consistent meaning of the term (الأرض) throughout the Al-Qur'ān Al-Kareem.

We can consider the instance of Al-Qur'ān verse (2:164) in the above discussions as a practical instance of the proper divine intervention in Naqli reflection on the concealed meanings of the divine lexicon. Al-Qur'ān verse (2:164) applies the consistent divine lexicon and (Millat Ibrāhīm; Ibrāhīm composition style. The above instances of observing the (divine lexicon and the frequently used Al-Qur'ān unique terminologies) and applying them the way they are consistently used in Al-Qur'ān is are irrefutable evidences for the necessity to respond to the contemporary Ummah need for the true decodes of divine terminologies that unravel Al-Qur'ān concealed provisions. A vast majority of Al-Qur'ān verses can hardly make plausible divine sense when they attributed to the superficial meanings of the 7th-century Arabic lexicon without prioritizing to follow (Millat Ibrāhīm; Ibrāhīm composition style and the diligent inductive & deductive (tadabbur Al-Qur'ān) methods that consistently unravel the concealments the way they were unraveled during the earliest Islamic era before the emergence of tafsīr books and literature.

## Divine Intervention in The Cognition of *Naqli* Signs Cross-Over

**Allah S.W Says:**

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ (٢:٢٥٥).

Allah, there is no deity but He, the Living, the Everlasting. Sleepiness does not apply to Him, and neither (does) sleep. To Him belongs all that is in (السَّمَاوَاتِ; the elevated layers of understanding) and in (الأَرْضِ; the scripture). Who is (claim) that he intervenes with Him except by His permission? He knows what is available and what is before them, and they acquire no part of His knowledge except with what He willed (i.e., بالقلم). (كُرْسِيُّهُ; His (كُرْسِيٍّ) that He provided to you (وَسِعَ; it is capable of -accommodating- the (السَّمَاوَاتِ; the elevated layers of understanding) and (الأَرْضِ; the scripture) and controlling access to them does not burden Him in the least. He is aloof, the prevalent (Al-Qur'an, 2:255).

The signature of the above Qur'anic verse (2:255) ....“ He is aloof, the elevated, the “... together with the meanings of the divine terminologies that featured in the above verse (2:255) manifest a basic alternative hypothesis (Ha) that since Allah S.W is aloof, the prevalent, then the pleasure of (كُرْسِيُّهُ; His (كُرْسِيٍّ) and (عَرْشُهُ; His (عَرْشٍ) does not befit Him. Hence, the true meaning of the terminology (كُرْسِيُّهُ; His (كُرْسِيٍّ) is just like (عَرْشُهُ; His (عَرْشٍ) has much to do with the divine intervention in Naqli cognition, in the essence that Allah provided all human beings with the (كُرْسِيُّهُ; His (كُرْسِيٍّ) as in Surah Sad (38:34), while He (Allah S.W possesses all the control over (كُرْسِيُّهُ; His (كُرْسِيٍّ) that He provided all human beings. Thus, no one i.e. (angels) (claims) to intervene with (كُرْسِيُّهُ; His (كُرْسِيٍّ) that He provided with all human beings except by His permission as referred to in surah Fussilat (Al-Qur'an, 41:30); (Surah Al-Qadr (Al-Qur'an, 97:4)...

We can consider the above submission about (كُرْسِيُّهُ; His (كُرْسِيٍّ) in Al-Qur'an verse (2:255) as discussions as a practical call for the proper divine intervention in Naqli signs cross-over to attain the concealed meanings of the divine lexicon of (كُرْسِيُّهُ; His (كُرْسِيٍّ) and (عَرْشُهُ; His (عَرْشٍ) because their superficial meanings of the 7th-century Arabic lexicon do not befit Allah's true eminence.

**Divine Intervention in Naqli Knowledge Restoration**

The following Qur'anic units of compositions directly expose the true promise of divine knowledge restoration by the truth revealer (Al-Qur'an, 69:1-3) & 69:11-18), Qur'anic parables on divine knowledge restoration when Al-Qur'ans surface layer is shaken and split in its way of splitting (Al-Qur'an, 99:1-8), Qur'anic parables on divine knowledge restoration by the divine pressuring to extract the truth out of the truthfulness of the Al-Qur'an (Al-Qur'an, 103:1-3). The meanings of the selected sample Quranic verses on Naqli knowledge restoration are easily accessible by using the (diligent al-Qur'an toiling, delayed understanding, and Ibrahim composition style.

**Allah S.W Sa Says:**

الْحَقَّاهُ (69:1).

The truth revealer; (69:1).

مَا الْحَقَّاهُ (69:2).

What is the truth revealer? (69:2).

وَمَا أَذْرَاكَ مَا الْحَقَّاهُ (69:3).

(مَا الْحَقَّاهُ; I swear by He what made you aware of (مَا الْحَقَّاهُ; what is the truth revealer is) (Al-Qur'an, 69:1-3).

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

إِنَّا لَمَّا طَعَى الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ (69:11).

(طَعَى; became excessive) (حَمَلْنَاكُمْ فِي الْجَارِيَةِ; We were took the role of carrying you (all) (فِي الْجَارِيَةِ; up on the way of divine guidance) (69:11).

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَا أُذُنٌ وَاعِيَةٌ (69:12).

making it - the truth revealer- a reminder for you, so that an attentive ear becomes aware of it (12).

فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ (69:13).

And thus, when a gentle breath is blown into (الصُّورِ; the curved instrument-the ear) a single breath, (69:13).

وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً (69:14).

And (حُمِلَتِ; carry out the responsibility- of revealing their contents), (الْأَرْضُ وَالْجِبَالُ; the scripture and the compositional units- in it) (فَدُكَّتَا; and then they are made explorable), (دَكَّةً وَاحِدَةً; in a single swift way) (69:14).

فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ (69:15).

on that time, the great event occurs (69:15).

وَانْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ (69:16).

And when the (السَّمَاءُ; the abstract understanding) (وَانْشَقَّتِ; is sectioned so that it is \_at that time- (وَاهِيَةٌ; raining) (69:16).

وَالْمَلَائِكَةُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ (69:17).

And when (وَالْمَلَائِكَةُ عَلَى أَرْجَائِهَا; the angels are executing their – anticipated- assignments; its anticipated promises; executing the vastness of the elevated layers of understanding) and (يَحْمِلُ; they carry the responsibility of the (عَرْشَ) of your Lord above them. (فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ; At that time, they are eight - such layers) (69:17).

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ (69:18).

On that time (تُعْرَضُونَ; you are -swiftly- subjected to the judgement), (لَا تَخْفَى مِنْكُمْ خَافِيَةٌ; no hidable part of you remain hidden) (*Al-Qur'an*, 69:11-18).

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

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا (99:1).

When (الْأَرْضُ; the scripture, i.e. *Al-Qur'ans* surface layer) (زُلْزِلَتْ; is shaken); (زِلْزَالَهَا; i.e. is split in its own way of splitting), (99:1).

وَأُخْرِجَتِ الْأَرْضُ أَثْقَالَهَا (99:2).

and – as a result- (وَأُخْرِجَتِ الْأَرْضُ; the scripture, i.e. *Al-Qur'ans* surface layer) brings out its heavy load (99:2).

وَقَالَ الْإِنْسَانُ مَا لَهَا (99:3).

and the (الْإِنْسَانُ; divinely guidable man) asks: "What is with it?" (99:3).

يَوْمَئِذٍ تُخَدِّثُ أَخْبَارَهَا (99:4).

At that time, it (الْأَرْضُ; the scripture, i.e. *Al-Qur'ans* surface layer) shall express its (true) accounts (99:4)

بِأَنَّ رَبَّكَ أَوْحَىٰ 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 يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ (99:6).

On that time (يَصْدُرُ النَّاسُ; various groups of people) will come forth (أَشْتَاتًا; scattered- each on her/ his own) (لِّيُرَوْا 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 erogenous application of Qur'anic lexicon shall see its (bad results) (*Al-Qur'an*, 99:1-8).

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

وَالْعَصْرِ (103:1).

By the pressuring! -also time of pressuring- to extract the truth out of the truthfulness of the *Al-Qur'an* (103:1).



إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (103:2).

Surely, the (الإنسان; divinely guidable man) is bound for loss, (103:2). 103:2

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ (103:3).

except those who believe and (عَمِلُوا الصَّالِحَاتِ: toil in accordance with the divine lexicon) and counsel each other towards the truth and counsel each other towards the patience; (nor rush and no hurried interpretations of divine lexicon) (Al-Qur'an, 103:1-3).

## DISCUSSION

The divine intervention in *Naqli* cognition shackles is activated by the prominent divine promise of emissaries to protect the scripture.

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلِمَ بِهِ الْمَوْتَى بَلِ لِلَّهِ الْأَمْرُ جَمِيعًا أَفَلَمْ يَنبَأِ الَّذِينَ آمَنُوا أَنَّ لَوْ يَشَاءُ اللَّهُ لَهَدَى 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) (سُيِّرَتْ 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 as intermediaries to corrupt the divine message); Nay! (لَوْ; 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).

It is evident throughout the literature that the intervention in *Naqli* cognition shackles emphasizes cross-over the Al-Qur'an superficial layer using (Ibrahim composition style) and the frequently used Al-Qur'an unique terminologies.

### 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 (مَا عَلَى الْأَرْضِ; what is atop the scripture text- of Al-Qur'an) (زِينَةً لَهَا; an adornment against it) (لِنَبْلُوهُمْ; to 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) (لَجَاءُ لَوْ; 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; 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 (تَدَبَّرَ) methods and divine linguistic codes application, there should be a great deal of cross-over the Al-Qur'an superficial layer to ascend to the abstract divine cognitions deposited in the Naqli to terminate the Naqli cognition shackles and maintain the valid insight of divine message (Al-Dulaimi, 2020).

### Historical Naqli Cognition Shackles' Gaps

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 Al-Qur'an linguistic boundaries did not disseminate Al-Qur'an linguistic boundaries and (Ibrahim composition style). Unfortunately, the supporters of those who rejected to learn Al-Qur'an linguistic boundaries and (Ibrahim composition style) became too competent in Tafsir, Asbab Al-Nuzul, and Hadith fabrications after 50 years after the death 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) (Boudoukha Masoud, 2016).

The majority of these (the 7th C. Arabic speakers) mentioned in Al-Qur'an, (9:97; 49:14; and 48:16) embraced Islam very late after the conquest of Mecca right before the death of our beloved Rasul S A W. They happened to be branded as the Umayyads dynasty. When 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 after his death the Umayyads massacred the best of Medinan young men in the famous battle of Harrah Genocide which was managed by Umayyad's reign in the year 63 A.H. was unimaginable event in the Islamic history.

The year 60 A.H. (679 C.E.) (the 7th C. Arabic speakers) mentioned in Al-Qur'an, (9:97; 49:14; and 48:16) amended the caliphate to become a royal hereditary monarchy and Mu'awiyah ibn Yazid Ibn Mu'awiyah, the son of Mu'awiyah, of the 7th C. 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).

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; allowed the Syrian army to conduct the Madinah Genocide and 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 extended (the 7th C. Arabic speakers) mentioned in Al-Qur'an, (9:97; 49:14; and 48:16) 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); (Nadi, 2021). The Ummah today is experiencing a continuous outcry, about the Tafsir Al-Tabari (300H) which 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 Islamic publications larked the systematic use of Naqli linguistic boundaries and (Ibrahim composition style); they were either based on the 7th C. Arabic wordlists, opinions of selected people they assumed to be qualified, or they were based on importing from the corrupted versions of older scriptures including the corrupted versions of Torah and the Gospel! Thus, this is where the Naqli cognition shackles tragedy was planted to affect the subsequent Ummah generations!

Such historical tragedies continue to trigger the entire Ummah to arouse sensitive questions about the quality, validity, reliability, and authenticity of the earliest tafsir and hadith 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 Al-Qur'an linguistic boundaries of what Allah made accessible upon His Messenger (Makawi, Ibrahim, 2015). The Ummah may need to know 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 true author Tafsir Al-Tabari?... Such sensitive questions have become rampant especially in this era of human awareness when the universe has nothing to hide!

## FINDINGS

In the contemporary era of human awareness, the Ummah is at risk of deprivation from certain levels of divine cognition shackles that Banu Umayyah initiated right 50 years after the Waffat of our beloved Rasul S.A.W. Such cognition shackles have been affecting the Majoty Ummah for nearly 1300 years since Banu Umayyah had influenced their leaders' Aqli and worldview. They also influenced the Ummah Naqli cognition to perceive the Naqli due to their 7th C. Arabic wordlists, opinions of selected people they assumed to be qualified, or by importing from the corrupted versions of older scriptures including the corrupted versions of Torah and the Gospel! Instead of using the divine linguistic boundaries and (Ibrahim composition style! Thus, this is where the Naqli cognition shackles tragedy was planted to affect the subsequent Ummah generations! However, the findings show that proper use of Naqli terminologies and lexicon eradicates all Naqli cognition shackles and rescues the original meanings of the Naqli scripture.

The findings also show that Allah's emissaries by Allah's permission, intervene in human cognition (core); the imperceptible drives either consciously or unconsciously; during moments of stupor (daze) to preen the knowledge acquired by humans from time to time.

The findings further show that the selected angels execute Naqli intervention in divine cognition shackles according to human cognition levels, needs, and abilities.

Finally, the findings imply that it is natural to have some parts of the Qur'an that we do not yet understand, but it does not mean that we will never understand them. Allah will reveal their insights to Ummah at the right time.

**Allah S.W Says:**

"يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبَدَّ لَكُمْ تَسْؤُكُمْ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْآنُ تُبَدَّ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ" (٥:١٠١)

"O you who Believed, do not ask about things that if they are exposed to you, (تَسْؤُكُمْ; would damage your understanding); but if you ask about them (يُنَزَّلُ الْقُرْآنُ; when the Qur'an is being accessible), (and) they are exposed to you, (عَفَا اللَّهُ عَنْهَا; then, Allah pardoned it; (they are no longer harmful to your understanding) Allah is the best provider of Forgiveness, mercy". (5:101).

The concealed insights underlying Naqli methods are systematically applicable with the methodology of (تدبر القرآن; تدبر القرآن) to seek the truth about the Naqli methods' application for Ummah. Thus, the philosophy of "Tabula Rasa", which is also known as the "Blank Slate" by Locke (1689- 1996) reminds the current researchers about the necessity of emptying the cups (Minds) and dropping all fables and (الإسرائيليات; Israiliyyaats) before receiving a fresh Divine refill of Naqli provisions directly from Al-Qur'an and authentic narrations of Purified Al-Sunnah Al-Shareefah of our beloved Rasul Muhammad S.A.W. Holding in minds that the Naqli methods in question for Ummah are based on divine reflection that governs the nature of the selected Naqli methods application and moderation to the circumstances of pleasure and pain along with (Fitrah) of divine courage to continue living (physically and spiritually), justice and doing what's right, and wisdom and proper understanding of the scripture (Rosyanti, Hadi, Tanra, Islam, Hatta, Hadju, Idrus, & Ibrahim, 2018).

## CONCLUSION

This research analyzed the realities of Naqli's intervention in the boundaries of cognition shackles. Every human being is at risk of a certain level of either the visible or invisible cognition shackles that tend to influence human Aqli and worldview levels and Naqli that moderate the levels of cognition connections with the divine including cognition shackles influencing Iman theoretical cognition and practical developments relating to perceiving Naqli lexicon, Naqli cross-over, and the cognition integration of Naqli - Aqli, in form of practicing (الفتنوت) aspects of spiritual silence. The InAQ Methods were employed in the current study.

The InAQ approaches encompass Naqli and Aqli insight aspects (Yaşar, 2022). Whereby the methodological aspects of Naqli comprise (تدبر القرآن) using 1. Observing of (Qur'anic markings). 2. Following organic (elaboration deposited by Allah S.W) in Al-Qur'an. 3. Using the Intellectual deduction (divarication) resulting from (cross-over. 4. the delayed diligent observation using the divine lexicon. 5. Al-Qur'an nested interpretation. 6. The spirit of certainty, relevancy, and intentionality of all Al-Qur'an-related patterns, including orthographic variations; and 7. Abiding by principles of using (Ibrahim composition style) and the frequently used Al-Qur'an unique terminologies) the way they are consistently used in Al-Qur'an itself (Al-Qur'an, 16:103; 26:195), even if they happen to stand for different meanings in the 7th C. Arabic lexicon and language-arts.

The findings show that the proper use of Naqli terminologies, lexicon, and (Qur'anic stories and parables) eradicate Naqli cognition shackles. They also show that, by Allah's permission, intervenes in human cognition (core); the imperceptible drives either consciously or unconsciously; during moments of

stupor (daze) and during (سباتا; receiving divine guidance of Al-Qur'an (78:9) that preens the knowledge acquired by a human from time-to-time. The findings further show that the selected angels execute Naqli's intervention in divine cognition shackles according to human respective cognition levels, needs, and abilities.

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