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ORIGINAL ARTICLE

# Explaining the Concept of *Tadabbur* (Contemplative Reflection) in the Holy Qur'an and Applying It in Presenting a Geometric Interpretation of Surahs *al-Fātiḥah, al-Ṭalāq,* and *al-Fatḥ*

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**ABSTRACT**

Clarifying the position of *Tadabbur* within the conceptual and methodological framework for understanding the verses of the Holy Qur'an is of great importance. Examining the relationship between *Tadabbur* and concepts such as translation, exegesis, application and extension, and interpretation is necessary both to define their respective domains and to prevent conceptual confusion in the realm of meaning. The ambiguity surrounding the distinctions and conceptual relationships among these tools, as well as the absence of a systematic model for applying *Tadabbur* within Qur'anic exegesis is evident. The present study aims to redefine *Tadabbur* as an independent method and to present a systematic, hierarchical model for employing it in the process of understanding divine revelation. Using a descriptive-analytical-comparative method, drawing on both transmitted and rational approaches, the article explains the geometric–topological relationship between *Tadabbur* and related concepts, focusing on four types of relationships. The study concludes that *Tadabbur* is a rational, systematic, and holistic process whose relationship with translation and application is one of absolute generality and specificity, with exegesis of partial overlap, and with interpretation of complete distinction. Furthermore, by focusing on Surahs *al-Fātiḥah, al-Ṭalāq*, and *al-Fatḥ*, the study operationalizes the proposed model of *Tadabbur* and demonstrates its novel outcomes in comparison with conventional commentaries.

**KEYWORDS**

*Tadabbur*, Topology, Geometric Structure, Holy Qur'an.

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# Extended Abstract

## Explaining the Concept of *Tadabbur* (Contemplative Reflection) in the Holy Qur'an and Applying It in Presenting a Geometric Interpretation of Surahs *al-Fātiḥah, al-Ṭalāq,* and *al-Fatḥ*

**1. Introduction and Research Problem**

**1.1. The Need for Systematic Engagement with the Qur'an**

Understanding the Holy Qur'an requires systematic engagement with its vocabulary, meanings, internal relationships, and overarching purposes. Various methods, translation, exegesis, application and extension (jary wa taṭbīq), and interpretation (taʾwīl), have been employed, yet their conceptual boundaries and methodological relationships are not always clearly distinguished. In particular, tadabbur has received considerable attention as a Qur'anic imperative and educational practice, but its position as a systematic method requires further clarification.

**1.2. Review of Previous Studies and the Research Gap**

Previous studies have concentrated on the semantic components of tadabbur, its relationship with exegesis (tafsīr), and its intellectual, spiritual, and educational functions, as well as on Qur'anic coherence and textual structure. Despite these contributions, three issues remain insufficiently integrated: first, the conceptual relationship between tadabbur and other methods requires more precise classification; second, a systematic framework is needed to explain how tadabbur proceeds from understanding individual words and verses to identifying the coherence and overarching message of a surah; third, a practical analytical model is required to identify the structural relationships through which Qur'anic passages become intelligible as parts of an integrated whole.

**1.3. Research Objectives and Central Proposition**

The present study addresses these issues by defining tadabbur as a systematic, holistic, and reflective process. It employs a geometric–topological perspective: the geometric dimension concerns the organization and arrangement of conceptual relationships, whereas the topological dimension concerns the connections and structural positions of concepts within an integrated system. The study pursues three objectives: to redefine tadabbur as an epistemological and methodological framework; to formulate a systematic model guiding contemplative engagement with Qur'anic surahs; and to demonstrate the model's analytical potential through its application to Surahs al-Fātiḥah, al-Ṭalāq, and al-Fatḥ, selected because they represent distinct thematic domains: the individual's relationship with God, the regulation of family and social relationships, and the historical, political, and collective dimensions of the Muslim community. The central proposition is that tadabbur should not be reduced to an isolated act of reflection or treated as synonymous with other exegetical methods. Rather, it can function as an organized process connecting linguistic understanding, reflection on the relationships among verses, recognition of a surah's overall structure, and the practical application of its guidance.

**2. Research Methodology**

**2.1. Research Design and Approach**

This explanatory study employs a descriptive-analytical-comparative method, drawing on both transmitted and rational approaches. Its analytical dimension examines the meanings and semantic components of the principal concepts, tadabbur, translation, exegesis, application and extension, and interpretation. Its comparative dimension identifies similarities and differences among these concepts and determines the logical relationships defining their domains.

**2.2. The Four Logical Relations and the Geometric–Topological Framework**

The conceptual analysis is organized around four relations: equivalence, absolute generality and specificity, partial overlap, and complete disjunction. The geometric–topological approach then represents these relationships as an interconnected conceptual structure: geometry clarifies the arrangement of concepts, while topology emphasizes their relative positions, connections, and functions.

**2.3. Stages of the Research and Case Selection**

The research proceeds in two stages. The first establishes the conceptual and methodological foundations of tadabbur, examining its Qur'anic usage, defining related methods, and comparing their functions and

epistemological boundaries. The resulting analysis formulates a model in which linguistic understanding and consultation of reliable translations and commentaries facilitate reflection. At the same time, systematic attention to semantic relationships supports the discovery of a surah's overarching message. The second stage applies the framework to three surahs, moving from individual verses and their principal meanings to thematic sections, central concepts, connecting verses, and part–whole relationships, and comparing the proposed structural readings with ten selected classical and modern commentaries on each surah.

**2.4. The Three Case Studies and Methodological Scope**

Surah al-Fātiḥah is examined as a concise structure connecting knowledge of God, worship, and the pursuit of guidance. Surah al-Ṭalāq is analyzed as an integrated relationship between legal regulations, God-consciousness, ethical conduct, and the management of family crises. Surah al-Fatḥ is studied as a semantic and purposive sequence connecting victory with forgiveness, guidance, divine support, tranquility, strengthened faith, and the formation of an exemplary community. The study is qualitative and interpretive rather than statistical or experimental; the three case studies illustrate the model's analytical potential without constituting an exhaustive examination of every surah.

## 3. Results

**3.1. Conceptual Findings: The Four Logical Relationships**

The conceptual analysis yields four principal findings. First, the relationship between tadabbur and translation is one of absolute generality and specificity: translation seeks to convey Qur'anic meaning in another language, whereas tadabbur does not depend on translation and may occur through direct engagement with the Arabic Qur'an; translation can facilitate reflection but does not encompass the entire scope of tadabbur. Second, the relationship between tadabbur and application and extension is likewise one of absolute generality and specificity: tadabbur encompasses reflection on meanings, connections among verses, and the overarching message of revelation, while application and extension concern identifying instances in which Qur'anic statements and principles may be related to circumstances beyond their immediate historical and geographical settings; within the proposed framework, this practical stage is grounded in a broader process of contemplative understanding. Third, tadabbur and exegesis have a relationship of partial overlap: both seek to understand Qur'anic meanings and clarify divine guidance, but exegesis is a specialized and systematic discipline employing the sciences required for explaining the text, whereas tadabbur is a broader process of intellectual and spiritual reflection on meanings and relationships; their shared objective does not eliminate their methodological differences. Fourth, the relationship between tadabbur and interpretation is classified as complete disjunction: tadabbur is a general practice of reflection accessible to human beings, whereas taʾwīl concerns the underlying reality of things and is treated as belonging to divine and specially authorized knowledge.

**3.2. The Proposed Systematic Model of Tadabbur**

On the basis of these findings, the study proposes a systematic model of tadabbur. The process begins with understanding Qur'anic vocabulary and expressions through linguistic knowledge and, where appropriate, reliable translations, lexical sources, grammatical analysis, and commentaries. It then proceeds through reflection on semantic coherence, the relationships among verses, and the organization of the surah as a whole. This integrated understanding provides a basis for identifying the surah's overarching message and considering its application to different contexts. Tadabbur thus occupies an intermediary methodological position between primary textual understanding and the practical application of Qur'anic guidance, while remaining conceptually distinct from interpretation.

**3.3. Structural Reading of Surah al-Fātiḥah**

The application of this model produces three principal structural readings. In Surah al-Fātiḥah, the analysis identifies two complementary sections: verses 1–4 establish the theological and epistemological foundations through divine lordship, mercy, and sovereignty; verses 5–7 articulate the human response through exclusive worship, dependence on God, and the request for guidance; verse 5 functions as the central turning point. The surah consequently emerges as an integrated framework connecting theoretical monotheism, practical monotheism, and guidance.

### 3.4. Structural Reading of Surah al-Ṭalāq

In Surah al-Ṭalāq, the analysis distinguishes two interconnected domains: verses 1–7 establish the legal framework governing divorce, waiting periods, maintenance, and residence; verses 8–12 develop the theological and moral foundations associated with divine judgment, trust, knowledge, and power; God-consciousness serves as the principal connecting concept, presenting the legal regulations as part of an integrated framework in which ethical responsibility and awareness of God guide the implementation of family law.

### 3.5. Structural Reading of Surah al-Fatḥ

In Surah al-Fatḥ, the analysis identifies a sequence in which victory functions as the beginning rather than the final objective of a broader process: the opening declaration of manifest victory is connected with forgiveness, the completion of divine favor, guidance, honorable divine support, tranquility, and the strengthening of faith, culminating in the portrayal of an exemplary community in verse 29; victory is thus presented as a means toward individual and communal transformation rather than merely a political or military achievement.

### 3.6. Comparison with Established Commentaries

Comparative examination of the selected commentaries reveals that elements of structural coherence and connections among thematic sections are already present in established exegetical traditions; the proposed model seeks to integrate such insights into an explicit geometric–semantic framework, organizing the relationships among verses and thematic units into a coherent account of each surah's overall message.

## 4. Discussion

### 4.1. Conceptual Clarification and Integration

The findings suggest that the principal contribution of the proposed model is the integration of conceptual clarification and practical textual analysis. By distinguishing tadabbur from translation, exegesis, application and extension, and interpretation, the model seeks to prevent these concepts from being used interchangeably, while recognizing that they may perform complementary functions within the broader process of understanding the Qur'an.

### 4.2. Insights from the Three Case Studies

The three case studies demonstrate how a surah-centered approach can identify relationships less visible when verses are examined primarily as separate linguistic, legal, or historical units. In Surah al-Fātiḥah, the connection between divine attributes and human response clarifies the relationship between theological knowledge and worship. In Surah al-Ṭalāq, the relationship between legal commands and God-consciousness reveals the ethical and theological foundations of family legislation. In Surah al-Fatḥ, the connection between victory and the formation of an exemplary community extends the analysis from historical circumstances to spiritual and social consequences. These readings are consistent with Qur'anic structural studies that explain textual coherence through internal relationships rather than treating the Qur'an as an aggregation of disconnected statements; the proposed approach, however, seeks to move beyond identifying individual parallels by integrating them into a methodological account of tadabbur, treating the surah as an interconnected semantic system whose components contribute to an overarching message.

### 4.3. Practical Implications and Limitations

The model also offers a potential bridge between scholarly analysis and contemporary engagement with Qur'anic guidance, illustrating how contemplative reading can inform reflection on human purpose, family difficulties, ethical responsibility, social cohesion, and governance. These implications should be understood as interpretive possibilities grounded in the selected textual analyses.

The study has limitations: its practical demonstration is confined to three surahs, and its conclusions are based on qualitative interpretation and comparison rather than independent empirical testing. Accordingly, the claim that the model can be applied to all Qur'anic surahs remains a methodological proposition supported by the diversity of the selected cases, rather than a conclusion established through exhaustive application. Further research could examine additional surahs, specify more detailed criteria for identifying geometric and topological relationships, and compare results systematically across different exegetical traditions.

## 5. Conclusions

This study presents tadabbur as a systematic and holistic method for understanding the Holy Qur'an and establishes a conceptual framework for distinguishing it from other approaches to Qur'anic interpretation. Its principal theoretical finding is that the relationship between tadabbur and translation, and between tadabbur and application and extension, is one of absolute generality and specificity; its relationship with exegesis involves partial overlap; and its relationship with interpretation is characterized, within the study's framework, by complete disjunction.

The proposed geometric–topological model organizes the process of tadabbur from linguistic understanding to reflection on intra-surah coherence, identification of an overarching message, and consideration of practical application. The three case studies demonstrate its interpretive potential across distinct thematic domains: Surah al-Fātiḥah connects divine knowledge, worship, and guidance; Surah al-Ṭalāq integrates family legislation with God-consciousness and ethical responsibility; and Surah al-Fatḥ connects victory with spiritual development and the formation of an exemplary community. These findings support the view that tadabbur can be articulated as a methodological framework rather than treated solely as an individual devotional activity, contributing to more integrated readings of Qur'anic surahs and providing a basis for relating textual coherence to contemporary intellectual, ethical, and social concerns. However, further applications and comparative studies are necessary to assess its scope and refine its analytical procedures.

Future research should apply the framework to a wider range of surahs, clarify the criteria used to establish structural relationships, and investigate its relationship with existing methods of thematic and structural exegesis. Such work could strengthen the model's methodological precision while preserving its central aim: understanding Qur'anic verses through their interconnected meanings and the coherent purposes of revelation.

**K E Y W O R D S**

Tadabbur, Topology, Geometric Structure, Holy Qur'an.

## Introduction

Correct action is necessarily conditioned upon knowledge and awareness; action without knowledge lacks legitimacy and validity. Knowledge of the teachings of the Holy Qur'an, regarded as the only heavenly text preserved from alteration and distortion, requires the systematic use of clear and effective methodological tools. Significant scholarly efforts have employed tools such as translation, exegesis, application and extension, and interpretation in seeking to understand the divine intent behind Qur'anic verses; however, comparatively little attention has been given to *Tadabbur*. *Tadabbur* elevates the descriptive and analytical dimensions of these tools into a reflective and formative process, moving beyond the discovery of meaning toward the concrete realization of meaning within human life. Moreover, *Tadabbur* is not confined to elite scholarly circles; through broader engagement with audiences, it also contributes to intellectual cultivation. In addition, *Tadabbur* reveals a structured relationship and order beneath the seemingly dispersed arrangement of the Qur'an, a coherent network and an organized system formed by its verses. Understanding the components of this system and their harmony yields a new insight into the geometric structure of the Qur'an. The present article aims to remove ambiguity and clarify the structural characteristics, both geometrical and topological, of understanding Qur'anic verses from the perspective of *Tadabbur*. Accordingly, it pursues three primary objectives:

1. Redefining *Tadabbur* as an epistemic system and formulating a hierarchy for understanding the Holy Qur'an.

2. Designing a model of contemplative understanding with methodological generality, capable of being applied to all Qur'anic surahs.

3. Establishing a systematic link between traditional exegetical knowledge, modern methodology, and contemporary social needs, such as cultivating monotheistic rationality, balancing material and spiritual life, fostering hope and resilience, approaches to conflict resolution, social responsibility, and clarifying the relationship between science and religion.

The innovation of this article lies, positively, in explaining a structural model of *Tadabbur* that enables regulated and widespread engagement with the Qur'an, and negatively, in preventing conceptual confusion and the resulting misunderstandings.

## 1. Research Background

Previous studies have generally focused on two main axes:

- Semantic analyses of the concept of *Tadabbur* and its place within the process of Qur'anic exegesis;

- Examination of the educational and formative functions of *Tadabbur*. The research work A Study on *Tadabbur* in the Holy Qur'an by Valiollah Naqipourfar, which originated from discussions on the subject of Tadabbur, was initially presented as an introduction to thematic exegesis and later developed into a more focused exploration of contemplative reflection. The following section briefly reviews selected analytical studies in this field and evaluates them in terms of subject, method, and conclusions, concluding with the distinctive contribution of the present article.

A) Qasempour, Mohsen, and Salmannejad, Morteza (2012 AD/1391 SH): "The Semantics of *Tadabbur* in the Holy Qur'an with Emphasis on Syntagmatic and Paradigmatic Relations." Quarterly Journal of Historical Studies of the Qur'an and Hadith, 18(52), 103–124. This article defines *Tadabbur* as a specific cognitive activity limited to engagement with divine

speech and, within the Qur'anic context, as an obligation aimed at deep understanding and heartfelt reception of the divine origin of the verses. Using a structural semantic approach, it analyzes the syntagmatic and paradigmatic relations of the term *Tadabbur* in four Qur'anic verses (4:82; 23:68; 47:24; 38:29) and identifies its semantic components. The findings describe *Tadabbur* as a cognitive process that requires attentive listening, reflective recitation, and a heartfelt reception of divine meaning.

B) Mohammad Alinejad Omran, Ruhollah (2015 AD/1394 SH): "*Tadabbur* in Understanding the Qur'an." Siraj Munir Biannual Journal, 6(20), 149–173. In this article, *Tadabbur,* unlike traditional exegesis, moves beyond explaining words and apparent meanings to achieve a coherent, surah-centered understanding of the Qur'an through a horizontal reading of verses. Using a descriptive–analytical method grounded in Qur'anic verses, narrations, and exegetical views, the study concludes that *Tadabbur* is an active process involving reflection on the purposeful arrangement of verses and the recognition of the guiding aim of each surah, differing essentially from traditional exegesis, which is focused on linguistic details.

C) Jabbari, Karim (2021 AD/1400 SH): "The Epistemic Foundations of the Dynamism of Understanding and *Tadabbur* in the Holy Qur'an for Contemporary Generations" in the Scientific-Research Quarterly of Qur'an and Medicine, 6(1).

This article addresses how the Qur'an, despite temporal and cultural distance from the era of revelation, continues to guide modern humanity. Through an analytical-review method drawing on Qur'anic verses, narrations, and commentaries, it examines the dynamic, spiritual, and cultural vitality of the Qur'an. The results present the Qur'an as possessing a trans-historical vitality, enabling it to respond to the needs of all generations, and describe understanding and interpretation as a fluid, evolving process enriched by active audience participation. The fundamental distinction of the present article from previous studies is evident at the theoretical, methodological, and practical levels. Theoretically, it refines the concept of *Tadabbur*, redefining it not merely as one tool among others but as a comprehensive and systematic framework organizing other mechanisms of textual understanding, such as contextual analysis, examination of occasions of revelation, identification of semantic networks, and analysis of linguistic strata, within an integrated system. Methodologically, it introduces a multi-level model centered on *Tadabbur*, employing a combined descriptive–analytical–comparative approach that moves beyond traditional studies.

In practice, it offers a systematic guideline that addresses two major needs in contemporary Qur'anic studies: "Reducing interpretive uncertainty amid multiple semantic possibilities and providing a practical map for transitioning from abstract understanding to the concrete application of Qur'anic teachings." The most significant innovation of this article lies in presenting a systematic theory of *Tadabbur*, characterized by three key features: "Process-orientation, structural flexibility that allows adaptation to different contexts, and internal validation based on Qur'anic evidence." Its fundamental contribution is to create an intellectual paradigm that elevates *Tadabbur* from an ethical recommendation to a structured methodology, offering operational mechanisms for problem-oriented interpretation relevant to contemporary audiences. This model may serve as a theoretical and practical framework for future research in Qur'anic hermeneutics.

## 2. Research Methodology

Given the nature of the research problem, this article belongs to explanatory studies, as its expected outcome, proposing an approach for a deeper understanding of Qur'anic verses, is to some extent foreseeable (Paktachi, 2012 AD/1391 SH: 31-32). The study employs a combined descriptive–analytical–comparative method. At the analytical level, semantic analysis is used particularly componential analysis of meaning (Paktachi, 2012 AD/1391 SH: 165). At the comparative level, the study adopts a micro-comparative approach (Paktachi, 2012 AD/1391 SH: 110), chosen for the structural and functional similarities among the five conceptual categories and their interdependent relationships with the Qur'anic text.

The geometric perspective in this article serves to map structure and organize the concept of *Tadabbur* in relation to other tools of Qur'anic inquiry, while the topological perspective aims to determine the position and function of *Tadabbur* within this structure.

## 3. Definitions

### 3.1. Tadabbur

The root of the word derives from (d-b-r), which appears in the Holy Qur'an in forty-four different derivatives (ʿAbd al-Bāqī, 1986 AD/1407 AH: 252). The term *Tadabbur* itself occurs in four Qur'anic verses and denotes reflection upon the outcomes and consequences of matters (Farāhīdī, 2000 AD/1421 AH: 280; Jawharī, 2009 AD/1430 AH: 359). It appears in the Meccan surahs *Ṣād* (Zamakhsharī, 1986 AD/1407 AH: 4, 70) and *al-Mu'minūn* (Zamakhsharī, 1986 AD/1407 AH: 3, 174), and in the Medinan surahs *al-Nisāʾ* (Ṭabrisī, 2005 AD/1426 AH: 3, 5) and *Muḥammad* (Ṭabrisī, 2005 AD/1426 AH: 9, 122). These four verses will be discussed according to their chronological order of revelation and with reference to the meaning of *Tadabbur* within them. Verse 29 of Surah *Ṣād* considers the outcome of reflection upon divine verses to be remembrance and admonition for people of understanding: "A blessed Book which We have sent down to you so that they may reflect upon its verses, and that those endowed with intellect may take heed." Verse 68 of Surah *al-Mu'minūn* is semantically close to the previous verse and, in light of its context, expresses the call to *Tadabbur* in interrogative form. Here, *Tadabbur* is regarded as equivalent to reflection, whose result is recognition of the divine origin of the Qur'anic discourse (Ṭūsī, n.d.: 7, 381): "Have they not reflected upon the Word, or has something come to them that did not come to their forefathers?" In verse 82 of Surah *al-Nisāʾ*, *Tadabbur* indicates the absence of contradiction and the harmony of the Qur'anic verses, confirming their single divine source (Fakhr Rāzī, 1999 AD/1420 AH: 10, 151): "Do they not reflect upon the Qur'an? Had it been from other than God, they would surely have found in it much discrepancy." In verse 24 of Surah *Muḥammad*, *Tadabbur* is mentioned as a means of taking admonition and learning lessons from Qur'anic exhortations (Zamakhsharī, 1986 AD/1407 AH: 4, 326): "Do they not reflect upon the Qur'an, or are there locks upon their hearts?" In these four verses, *Tadabbur* forms complementary syntagmatic relations with the words "Its verses," "The Word," and "The Qur'an"; a contrastive relation with "Hearts"; and an intensifying relation with "So that they may take heed." Words functioning as substitutes for *Tadabbur* in the Qur'an largely derive from the linguistic roots (s-m-ʿ) (hearing) and (t-l-w) (recitation). This semantic network suggests a three-dimensional model of *Tadabbur*: "A cognitive dimension (associated with "those endowed with intellect" and remembrance)," "An existential dimension (the heart)," and "A practical dimension (recitation and attentive listening)." (Qasempour & Salmannejad, 2012 AD/1391 SH)

Accordingly, *Tadabbur* may be defined as sustained and profound reflection on verses and expressions for the purpose of remembrance and moral instruction, as well as for perceiving the systematic coherence of the Qur'an and affirming its divine origin.

### 3.2. Translation

Some scholars derive the word "Translation" from the root (r-j-m), meaning to throw stones (Ibn Manẓūr, n.d.: 12, 227), while others relate it to the quadrilateral root (t-r-j-m), meaning to make something clear or explicit (Javaheri, 2002 AD/1381 SH: 6). Others consider it a non-Arabic term derived from *Tarjumān* (interpreter), or possibly of Aramaic origin (Ramyar, 1982 AD/1362 SH: 646). Translation thus refers to transferring speech or writing from a source language into a target language in such a way that the speaker's or author's intended meaning is accurately conveyed.

### 3.3. Exegesis

Some scholars consider its root to be an inversion of (s-f-r) (Abū al-Futūḥ Rāzī, 1951 AD/1371 AH: 1, 23; Ibn ʿAṭīyya and Jeffery, 1971 AD/1392 AH: 173), while others derive it from (f-s-r), meaning clarification and explanation (Ibn Fāris, 1983 AD/1404 AH: 4, 504). Linguistically, exegesis refers to uncovering and clarifying intended meaning (Ibn Manẓūr, n.d.: 5, 55), and the intensive verbal form implies deep and thorough clarification. In Qur'anic sciences, exegesis denotes the discipline concerned with understanding and explaining Qur'anic verses (Zarkashī, 2006 AD/1427 AH: 22), through which human beings attempt, to the extent of their capacity, to uncover the divine intent behind the verses (Siddiq Hasan Khan, 1999 AD/1420 AH: 1, 11). Thus, exegesis may be understood as attaining God's intended meaning in Qur'anic expression.

### 3.4. Application and Extension

The root (j-r-y) conveys meanings such as the running of a horse, the blowing of wind (Farāhīdī, 2001 AD/1421 AH: 138), flowing or movement (Ibn Manẓūr, n.d.: 14, 140), and the rapid passage of water (Rāghib Iṣfahānī, 1991 AD/1412 AH: 194). Movement and dynamism constitute its essential semantic element. Terminologically, application refers to applying Qur'anic statements and concepts to new instances across different times and places (Rezaei Isfahani, 2013 AD/1392 SH). The word extension, derived from (ṭ-b-q), denotes the complete correspondence or overlap of two things (Farāhīdī, 2000 AD/1421 AH: 561; Ibn Manẓūr, n.d.: 10, 209; Zabīdī, 1993 AD/1414 AH: 13, 282). In Qur'anic scholarship, it is closely related in meaning to application and refers to applying events, ideas, or examples to Qur'anic verses by the exegete (Ṭabāṭabā'ī, 2014 AD/1393 SH: 1, 42). Accordingly, application and extension imply removing temporal and spatial exclusivity from Qur'anic verses and extending their application beyond the original context of revelation.

### 3.5. Interpretation

Derived from the root (ʾ-w-l), meaning return or reversion (Ibn Athīr, 1947 AD/1367 AH: 1, 80; Fayyūmī, 2007 AD/1428 AH: 20), interpretation refers to transferring a word from its apparent meaning to another meaning (Ṭurayḥī, 1993 AD/1414 AH: 1, 97). In Qur'anic terminology, it denotes the ultimate origin or underlying reality of things, to which they ultimately return (Ṭabāṭabā'ī, 2014 AD/1393 SH: 3, 25). Thus, interpretation may be understood as the essential reality of the verses, whose full comprehension, according to *Āli ʻImrān*: 7 and interpretations related to *al-Wāqiʻah*: 79 and *al-Aḥzāb*: 33, is confined to God and the Ahl al-Bayt.

### 3.6. Geometry

Linguistically derived from the Persian word *Handāz*, and related to *Handūs* (a person possessing sound insight and experience) (Ibn Manẓūr, n.d.: 6, 251-252), geometry in Arabic signifies measure and form. It is a foundational branch of mathematics concerned with quantity, space, shapes, and bodies (Dehkhoda, 1994 AD/1373 SH: 14, 20837). Although geometry traditionally studies spatial quantities and relations among forms, historically it has developed into a broader discipline concerned with explaining order and proportionality in existence. Some Qur'anic commentaries refer to the "Geometry of Creation," the order of the heavens and earth, and precise measurement in divine creation, as in the verse: "…And everything with Him is by measure," (al-Ra'd: 8) which indicates precise proportion and balance in creation (Ṭabrisī, 2005 AD/1426 AH: 6, 14; Ṭabāṭabā'ī, 2014 AD/1393 SH: 11, 306). Geometry may therefore be understood as a discipline concerned with refining and organizing structures and giving order to forms.

### 3.7. Topology

Topology, often described in mathematics as "Soft Geometry," is a branch concerned with properties of spatial structures that remain unchanged under continuous transformation. The term derives from the Greek Topos (place) and logos (study or knowledge), referring to the study of spatial structures based on continuity, connection, and adjacency rather than precise measurement (Munkres, 2000: 75-76).

From the perspective of Islamic philosophy, especially in the thought of *Mullā Ṣadrā*, existence is continuous and interconnected, with levels of being described through gradation (Sadr al-Din Shirazi, 1988 AD/1368 SH: 1, 36-37). This notion bears a conceptual resemblance to topological ideas of continuity and connected transitions. Based on the verse: "Indeed, We have sent down the Reminder, and surely We will preserve it," (al-Ḥijr: 9), the Qur'an possesses structural stability; its conceptual network remains intact despite historical change and is protected from alteration or deficiency (Ṭabāṭabā'ī, 2014 AD/1393 SH: 12, 101). Extending the topology conceptually from mathematics to theology, it may therefore be understood as a discipline that reflects on structural wisdom, coherence, and the interconnectedness of phenomena. In the present article, the geometric–topological structure refers to mapping the architecture of the concept of *Tadabbur* and explaining its interconnection with translation, exegesis, application, and extension, and interpretation.

### 3.8. The Four Logical Relations

1. Equivalence, a relation in which two concepts completely correspond in all instances.
2. Absolute generality and specificity, a relation in which the broader concept encompasses all instances of the more specific one.
3. Partial overlap (generality and specificity from one aspect), a relation in which two concepts share some instances while differing in others.
4. Complete disjunction, a relation characterized by total absence of shared instances (Muzaffar, 2004 AD/1383 SH: 1, 59).

In this article, these four relations serve to distinguish similar concepts, determine precise semantic boundaries among overlapping notions, analyze the conceptual network, map relationships among key concepts, and prevent conceptual confusion and interpretive errors arising from unclear semantic boundaries.

## 4. Findings

Based on the previously presented definitions, a comparative analytical examination of the research propositions will now be undertaken, followed by the presentation of the geometric–

topological structure and the model derived from it.

### 4.1. Analytical–Comparative Summary

1. The relationship between *Tadabbur* and translation is one of absolute generality and specificity. This means that every translation of the Qur'an is, in reality, the result of the translator's contemplation of the divine verses. However, *Tadabbur* itself is neither dependent upon nor confined to translation and may occur directly through engagement with the original Arabic text of the Qur'an without the mediation of translation.
2. The relationship between *Tadabbur* and application and extension is likewise one of absolute generality and specificity. *Tadabbur* has a broader scope, encompassing reflection on meanings, interconnections among verses, and comprehension of overarching divine messages. By contrast, application refers more specifically to identifying concrete instances and relating persons, events, or situations to Qur'anic content; theoretically, it is grounded in *Tadabbur*.
3. The relationship between *Tadabbur* and exegesis is one of partial overlap. Both share a common goal of understanding the meanings of verses and uncovering divine intentions. However, they differ in certain respects: "Exegesis is a systematic and specialized process grounded in various Qur'anic sciences, whereas *Tadabbur* is universal, innate, and based on reflective intellectual and spiritual contemplation."
4. The relationship between *Tadabbur* and interpretation is one of complete disjunction. They differ not only methodologically and epistemologically but also in purpose and ultimate aim. *Tadabbur* is a general duty addressed to all human beings, whereas interpretation belongs to the realm of divine and exclusive knowledge, accessible only to God and His infallible representatives. The geometric–topological diagram referred to here aims to clarify these relational distinctions and to delineate the conceptual boundaries of *Tadabbur* and its position within the system of Qur'anic knowledge.

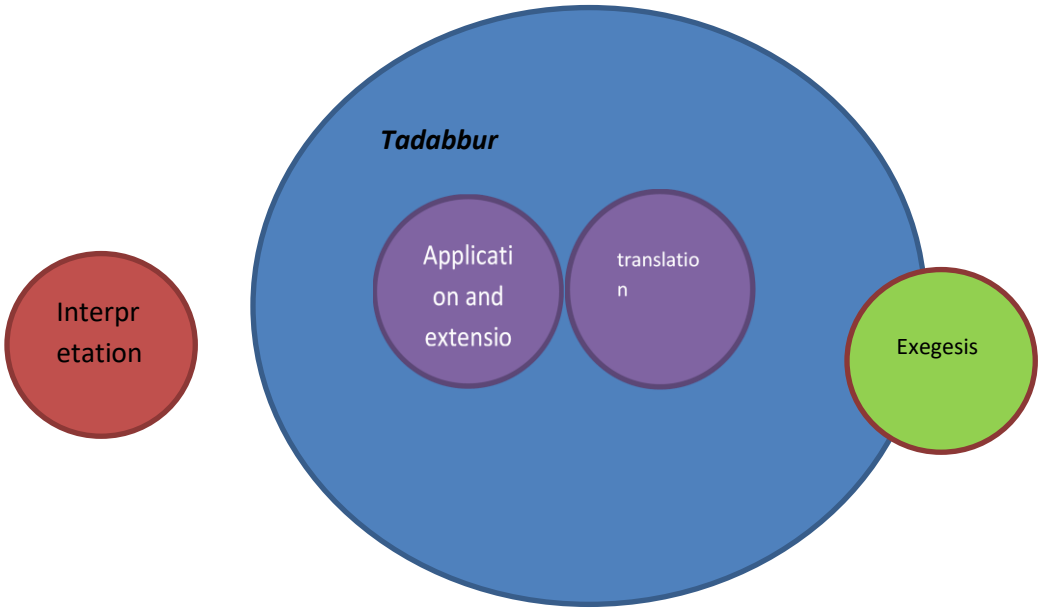



**Figure 1.** Geometric-Topological Diagram of the Relationship between *Tadabbur* and Translation, Exegesis, Application and Extension, and Interpretation

### 4.2. The Model of *Tadabbur*

The process of modeling *Tadabbur* involves assembling related concepts across different verses to uncover divine intent. Nevertheless, due to its semantic and structural proximity to other concepts, especially translation, exegesis, and application, it does not function independently of them. The first step in *Tadabbur* isunderstanding Qur'anic vocabulary and expressions, achieved through knowledge of the Arabic language and literature and consultation of lexical and grammatical sources. Reliable translations and commentaries may serve as facilitating tools at this stage. Subsequently, through attention to the semantic coherence of verses and a systematic engagement with the Qur'anic text, the contemplator, according to his or her intellectual, spiritual, and practical preparedness, attains an understanding of the intended meanings of the verses and becomes capable of applying them to various contexts, thereby extending the domain of extension and application. Accordingly, the position of *Tadabbur* among these concepts lies after translation and exegesis and before application. Regarding its relationship with interpretation, given the complete distinction between the two, it must be acknowledged that although both relate to understanding layers of Qur'anic meaning, the exclusive nature of interpretation, reserved for God and the infallible authorities, establishes a clear boundary separating it from *Tadabbur*. Thus, the development of a comprehensive model of *Tadabbur*, taking into account its conceptual and methodological relations with adjacent notions, constitutes an important step toward deepening Qur'anic understanding and strengthening engagement with revelation.

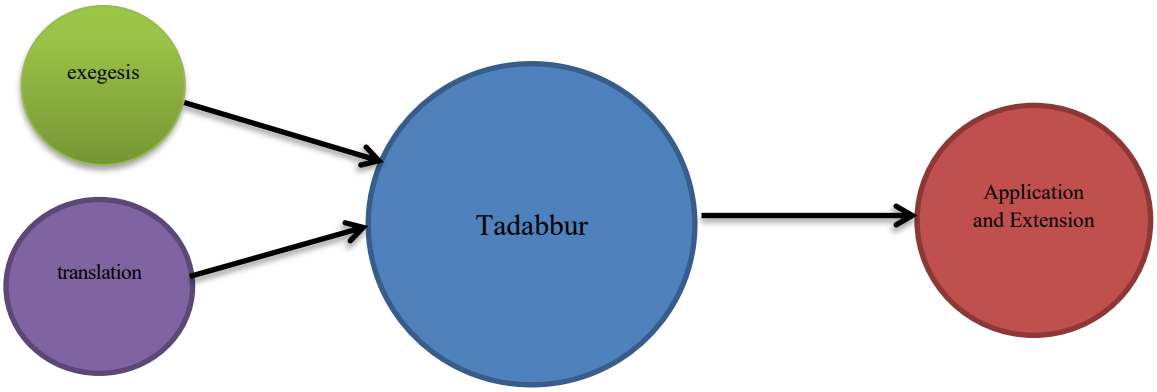



**Figure 2.** Geometric-Topological Diagram of the *Tadabbur* Model in the Holy Qur'an

## 5. Tadabbur in Surahs *al-Ḥamd*, *al-Ṭalāq*, and *al-Fatḥ* Based on the Proposed Model

In order to test and implement the proposed new model of *Tadabbur*, which is based on analyzing geometric and topological relationships among Qur'anic verses and concepts, three Qur'anic chapters were selected for examination. It should be noted that this model is also applicable to other chapters of the Qur'an.

The three selected chapters, *al-Ḥamd, al-Ṭalāq*, and *al-Fatḥ*, represent distinct thematic domains related to human relationships with God and others. Surah *al-Ḥamd* addresses the individual's relationship with God, while Surah *al-Ṭalāq* and Surah al-Fatḥ address relationships with others, both Muslims and non-Muslims. *Surah al-Ḥamd* exemplifies a doctrinal-devotional chapter with a central

place in the Qur'an; *Surah al-Ṭalāq* focuses on social and family legislation; and *Surah al-Fatḥ* presents historical and political themes. Their differences allow broader generalization to other Qur'anic chapters.

**Table 1.** Comparative Table of Surah *al-Ḥamd*, *al-Ṭalāq*, and *al-Fatḥ*

| Axis of Comparison | Surah al-Ḥamd | Surah al-Ṭalāq | Surah al-Fatḥ |
|---|---|---|---|
| **Type of Surah** | Devotional, foundational; "Umm al-Kitāb" (Mother of the Book) | Legislative; family jurisprudence | Historical–social, political |
| **Style of Expression** | Supplicatory–descriptive | Legal, with commands and prohibitions | Narrative-descriptive |
| **Central Theme** | Monotheism, servitude, seeking guidance | God-consciousness, justice, regulation of family relations | Divine support, realization of victory, tranquility and steadfastness of believers |
| **Function of the Verses** | Recited in all prayers; devotional role | Juridical application in family law | Explanation of the event of *Ḥudaybīyyah* and consolidation of the Islamic community |
| **Context of Revelation** | Meccan | Medinan | Medinan |
| **Geometric Structure / Semantic System** | Ring structure; central axis: *"Īyyāka naʿbudu…"* (You alone we worship…) | Gradual–conditional structure centered on *God-consciousness* | Sequential structure centered on the "Manifest victory" (*fatḥ mubīn*) |
| **Role of Divine Lordship** | *"Rabb al-ʿālamīn"*; *"Mālik yawm al-dīn"* | *"…God has set a measure for everything"* | *"He it is who sent down tranquility…"* |
| **Role of Guidance** | Defining the path of guidance: *"Guide us to the straight path"* | Legislative guidance within the family | Historical–social guidance of the community |
| **Educational Approach** | Monotheism-centered and devotional formation | Ethical–legal formation | Social–political formation |
| **Level of Human Transformation** | Individual–devotional | Familial and immediate social | Broad social–historical |

Beyond these points, the purpose of this implementation is to determine whether the proposed model can move beyond fragmented, detail-oriented traditional readings toward an integrated, systematic, and multilayered understanding of the surah as an "organic whole," and what new insights it may offer compared with conventional exegesis. Awareness of the macro-architecture of a surah leads to a deeper, more coherent, and problem-oriented reading of the Qur'an. The systematic model of *Tadabbur* rests upon three foundations:

1. Layered understanding: Moving from the understanding of words and verses (micro level) toward discovering intra-surah relationships and overall coherence (macro level).

2. Systemic approach: Viewing the surah as a "Semantic System" in which its components (verses) exist in organic relation to one another and to the whole.

3. Topological analysis: Focusing on discovering stable relationships and enduring semantic connections among concepts, independent of chronological order or specific historical contexts (while still taking them into account).

Before elaborating the proposed model, it should be noted that the idea of order and geometric structure in Qur'anic chapters has long been regarded as a key to understanding Qur'anic language and has been examined at multiple levels of meaning and structure (Khamegar, 2019 AD/1386 SH: 6-13).

Classical and modern rhetorical and exegetical analyses emphasize that meaning in the Qur'an emerges through internal connections, purposeful arrangement of propositions, and syntactic and semantic interaction among components. Hence, Qur'anic discourse is not a mere aggregation of words but arises from a network of organized relationships that generate textual coherence (Alimohammadi et al., 2021 AD/1400 SH).

This perspective has expanded the study of order beyond the sentence level to include verses and entire chapters through parallel, contrastive, and complementary relationships. Later, holistic approaches developed this view through discussions of thematic axes, intra-textual connections, and broader structural patterns. Identifying central themes, explanatory pairings, and structural organization has demonstrated textual unity and responded to fragmented readings of the Qur'an, paving the way for more precise analytical models (Aghaei, 2007 AD/1386 SH). In recent decades, analysis of surah structures through linguistic markers, purposeful repetition, multilayered symmetries, and semantic networks has enabled recognition of more complex patterns—patterns that reveal not only internal unity but also conceptual relationships among opposing or complementary elements. Consequently, studies of Qur'anic order have moved beyond early rhetorical description toward geometric–semantic models, mirror structures, ring compositions, and analyses of central axes within chapters (Mohammad Alinejad Omran, 2020 AD/1399 SH).

This article, drawing on the achievements of these intellectual currents and in connection with efforts to discover the internal logic of the organization of Qur'anic verses, seeks to take a methodological step toward explaining a model of *Tadabbur*. This model is based on the semantic geometry of the text and reconstructs the mechanism of coherence within a surah not through external assumptions but from within the text itself. The innovation of the proposed model lies in its fidelity to previous studies on textual order while moving beyond merely reporting symmetries and connections, and instead attempting to depict the structure of the surah as a purposeful semantic network, one that can serve as the basis for contemplative analysis and for extracting the guiding message of the surah within a coherent internal logic.

### 5.1. Surah *al-Ḥamd*

#### 5.1.1. Explanation of the Geometric-Semantic Structure and Semantic Dialectic

Despite its brevity, *Surah al-Ḥamd*, according to the proposed model of *Tadabbur*, possesses one of the most complex and coherent geometric-semantic structures. From a geometric perspective, the surah may be divided into two symmetrical yet complementary sections. The following table illustrates the structure of the surah not merely as adjacent parts but as two complementary movements forming an ascending and descending arc or a corresponding structure.

**Table 2.** Corresponding Structure of *Surah al-Ḥamd*

| Section of the Sūrah | Verses | Central Theme | Ontological Role |
|---|---|---|---|
| **First Section (Descending / Theoretical)** | 1-4 | Explanation of the Creator (Lordship, Mercifulness, Sovereignty) | Foundations of a monotheistic worldview (knowledge) |
| **Second Section (Ascending / Practical)** | 5-7 | Explanation of the creature (servitude, seeking help, seeking guidance) | The existential and practical path of the human being (action) |

A precise topological analysis indicates the inseparable connection of verse 5 (You alone we worship and You alone we ask for help) with verses 1-4. Verse 5 functions as a turning point and connecting node, forming a bridge between absolute praise and absolute supplication.

From the perspective of semantic dialectic, worship becomes meaningful only when knowledge of God's three attributes, Lord of the worlds, the Most Merciful, the Master of the Day of Judgment, reaches completion. Worship thus represents the existential response of the human being to the theoretical description of God. This constitutes the dialectic between divine action (the descriptions in verses 1–4) and human response (worship and seeking help in verse 5).

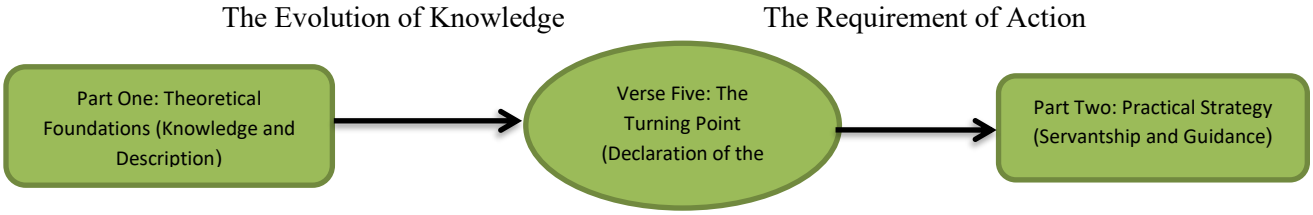
### 5.1.2. The Structural Position of *Surah al-Ḥamd* in Major Commentaries

Although traditional commentaries often focus extensively on linguistic and narrative discussions, deeper examination reveals traces of this structural perspective within exegetical works. The following table highlights structural approaches to *Surah al-Ḥamd* in ten well-known commentaries, presented chronologically by exegete.

**Table 3.** Structure of *Surah al-Ḥamd* in Major Commentaries

| No. | Name of Tafsīr | Author | Structural Approach to *Surah al-Ḥamd* |
|---|---|---|---|
| 1 | *Jāmiʿ al-Bayān* | Ṭabarī | Based on narrations, divides the surah into two halves: praise and supplication; the first half for God and the second half for the servant (Ṭabarī, 1991 AD/1412 AH: 1, 38). |
| 2 | *al-Kashshāf* | Zamakhsharī | In discussing rhetoric, refers to the sequential order and coherence of the verses; considers *"Īyyāka naʿbudu"* (You alone we worship) the fruit of prior knowledge (Zamakhsharī, 1986 AD/1407 AH: 1, 1). |
| 3 | *Majmaʿ al-Bayān fī Tafsīr al-Qurʾān* | Ṭabrisī | Like Ṭabarī, based on narration, maintains the division into two parts: praise and supplication (Ṭabrisī, 2006 AD/1426 AH: 1, 19). |
| 4 | *Rawḍ al-Jinān wa Rūḥ al-Jinān* | Abū al-Futūḥ Rāzī | Emphasizes the importance of beginning the surah with the description of God followed by praise; considers lexical order a prelude to semantic order (Abū al-Futūḥ Rāzī, 1951 AD/1371 AH: 1, 74). |
| 5 | *al-Tafsīr al-Kabīr (Mafātīḥ al-Ghayb)* | Fakhr al-Dīn Rāzī | Emphasizes dividing the surah into two sections: Praise and supplication, corresponding to the theoretical-practical distinction (Fakhr al-Dīn Rāzī, 1999 AD/1420 AH: 1, 229). |
| 6 | *al-Jāmiʿ li-Aḥkām al-Qurʾān* | Qurṭubī | In juridical discussions, stresses the obligation of reciting al-Ḥamd in prayer, reflecting its central role in religious life (Qurṭubī, 1944 AD/1364 AH: 1, 115). |
| 7 | *Rūḥ al-Maʿānī fī Tafsīr al-Qurʾān al-ʿAẓīm* | Ālūsī | Emphasizes the remarkable coherence of the verses and the connection of *"Īyyāka naʿbudu"* with the preceding descriptive verses (Ālūsī, 1994 AD/1415 AH: 1, 38). |
| 8 | *al-Taḥrīr wa al-Tanwīr* | Ibn ʿĀshūr | Considers the surah to encompass the various aims of the Qur'an, including praise and glorification of God, affirmation of divinity, affirmation of resurrection, commands and prohibitions, and promises and warnings (Ibn ʿĀshūr, 1999 AD/1420 AH: 1, 131). |
| 9 | *al-Mīzān fī Tafsīr al-Qurʾān* | ʿAllāmah Ṭabāṭabāʾī | States that the surah is a summary of all Qur'anic objectives and that its verses possess an inseparable unity; theoretical monotheism is the prelude to practical monotheism (Ṭabāṭabāʾī, 1973 AD/1393 AH: 1, 40). |
| 10 | *Tafsīr-e Nemooneh* | Naser Makarem Shirazi | Emphasizes the comprehensiveness and concise structure of the surah; views the linkage of the verses in three stages: knowledge, action, and outcome (Makarem Shirazi, 1994 AD/1373 SH: 1, 3-4). |

### 5.1.3. Graphic Representation of the Geometric-Semantic Relationships of Surah al-Ḥamd




In the diagram referenced, the elements of the first section, the epistemic foundations, include:

• "All praise belongs to God, Lord of the worlds" (principle of lordly monotheism),

• "The Most Merciful, the Most Compassionate" (principle of divine mercy),

• "Master of the Day of Judgment" (principle of resurrection).

The turning-point element is "You alone we worship and You alone we ask for help" (devotional and practical monotheism). The elements of the second section include:

• "Guide us to the straight path" (request for continuous guidance),

• "The path of those upon whom You have bestowed favor" (positive model),

• "Not of those who incurred wrath nor of those who went astray" (negative models to be avoided).

The first section establishes theoretical foundations by drawing on knowledge of divine lordship, mercy, and sovereignty. The turning point connects this knowledge to human action, leading to worship and servitude as a direct response to praise and recognition. Ultimately, the human being realizes that perfection cannot be achieved without continuous guidance and thus begins to request the straight path, an existential strategy achieved by identifying both desirable and undesirable models.

### 5.1.4. Surah *al-Ḥamd* as a Dominant Discourse

This analysis shows that *Surah al-Ḥamd* is not merely the opening chapter of the Qur'an but a condensed paradigm that outlines the roadmap of human interaction with existence in three fundamental steps:

1. Knowledge of the origin (theoretical monotheism) through praise and articulation of divine attributes.

2. Practical commitment (devotional monotheism) through declaration of exclusive servitude and reliance.

3. Seeking guidance toward the ultimate goal and continuity on the path of perfection. This systemic structure establishes *Surah al-Ḥamd* as the *Umm al-Kitāb* (Mother of the Book) and as the dominant discourse governing the Qur'an as a whole, since all Qur'anic teachings, from law and ethics to narratives and doctrine, may be understood as elaborations of this inseparable relationship between knowledge, worship, and guidance.

## 5.2. Surah *al-Ṭalāq*

### 5.2.1. Analysis of the Geometric-Semantic Structure of Surah *al-Ṭalāq*

An Integrated Model of Law, Ethics, and Crisis Management *Surah al-Ṭalāq*, beyond being a purely juridical text, represents an exemplary integration of law and worldview, demonstrating

the deep relationship between individual and family rulings and theological and ethical foundations in the Qur'an. Even the most difficult personal and familial challenges, such as divorce, are managed within a piety-centered system. God-consciousness functions as the central keyword and structural connector of the surah, which operates as an integrated "Crisis-management System." Accordingly, the two-part structure of the surah is first explained, followed by an examination of its structural position in major commentaries.

### 5.2.2. Explanation of the Two-Part Structure and the God-consciousness-Centered Connection

From a thematic perspective, *Surah al-Ṭalāq* may be divided into two distinct yet interconnected domains:

**Table 4.** Two-Part Structure of Surah *al-Ṭalāq*

| Section of the Surah | Verses | Central Theme | Ontological Role |
|---|---|---|---|
| **First Section (Law and Rulings)** | 1-7 | Explanation of the juristic details of divorce, waiting period, maintenance, and residence | Just legislation for resolving crisis |
| **Second Section (Belief and Moral Formation)** | 8-12 | Clarification of the consequences of actions, admonition through the fate of past nations, trust in God, and the vastness of divine knowledge and power | Providing the psychological and doctrinal foundation for implementing the law |

The topological analysis of the surah indicates that God-consciousness serves as the unifying thread connecting the two aforementioned sections. God-consciousness is not merely an ethical recommendation; rather, it serves as an operative factor that removes the law from a rigid and purely juridical form and transforms it into a humane and just ruling. In the legal section, God-consciousness appears in verses 2 and 4 within the context of the rulings on divorce and the waiting period. This demonstrates that the juridical rulings of divorce are properly implemented, free from injustice and resentment, only when motivated by divine consciousness. The jurisprudence of divorce in the Qur'an is therefore a jurisprudence imbued with divine ethics.

In the doctrinal section, the promises of "A way out" (*Makhrajan,* relief from hardship) and "Provision from where one does not expect" (*Yarzuqhu min ḥaythu lā yaḥtasib*), mentioned in verses 2 and 3, are presented as direct results of God-consciousness. These promises grant hope and trust in God to individuals on the verge of divorce and encourage them to implement the law correctly so that they may benefit from its outcomes. The concluding verses (8-12), by reminding readers of God's greatness, further emphasize adherence to divine limits, of which God-consciousness is the most complete expression.

### 5.2.3. The Structural Position of *Surah al-Ṭalāq* in Major Commentaries

Although most traditional commentaries focus primarily on juridical derivation, perceptive exegetes have consistently pointed to the connection between legal rulings and exhortation (law and ethics) within this surah. The following table presents the structure of *Surah al-Ṭalāq* in ten well-known commentaries, arranged chronologically according to the exegete.

**Table 5.** Structure of *Surah al-Ṭalāq* in Major Commentaries

| No. | Name of Tafsīr | Author | Structural Approach to Surah al-Ṭalāq |
|---|---|---|---|
| 1 | *Jāmiʿ al-Bayān* | Ṭabarī | Emphasizes the obligation of observing divine limits in divorce; narrations under verses 2 and 3 indicate the importance of God-consciousness in attaining life's needs (Ṭabarī, 1991 AD/1412 AH: 28, 90). |
| 2 | *al-Kashshāf* | Zamakhsharī | In rhetorical analysis, discusses the sequential order and coherence of the verses, considering the promise of provision as encouragement to avoid injustice during the waiting period (Zamakhsharī, 1986 AD/1407 AH: 4, 555). |
| 3 | *Majmaʿ al-Bayān fī Tafsīr al-Qurʾān* | Ṭabrisī | Under verse 2, points to the connection between God-consciousness, relief, and sustenance, while treating legal discussions as the primary focus (Ṭabrisī, 2006 AD/1426 AH: 10, 32). |
| 4 | *Tafsīr Rawḍ al-Jinān wa Rūḥ al-Jinān* | Abū al-Futūḥ Rāzī | Interprets the promise of "a way out" and "provision" as encouragement for proper implementation of revocable divorce, preventing unjust divorce (Abū al-Futūḥ Rāzī, 1951 AD/1371 AH: 19, 267). |
| 5 | *al-Tafsīr al-Kabīr (Mafātīḥ al-Ghayb)* | Fakhr al-Dīn Rāzī | Under verse 2, highlights the inseparable relationship between God-consciousness and provision, viewing it as motivation for fulfilling divine legal limits (Fakhr al-Dīn Rāzī, 1999 AD/1420 AH: 30, 562). |
| 6 | *al-Jāmiʿ li-Aḥkām al-Qurʾān* | Qurṭubī | Given the juristic nature of the surah, focuses mainly on legal rulings, but regards verse 2 as among the most comprehensive verses on God-consciousness and its impact on life (Qurṭubī, 1944 AD/1364 AH: 18, 159). |
| 7 | *Rūḥ al-Maʿānī fī Tafsīr al-Qurʾān al-ʿAẓīm* | Ālūsī | Understands the link between divorce rulings and divine promises as encouragement for proper implementation of divine law (Ālūsī, 1994 AD/1415 AH: 14, 330). |
| 8 | *al-Taḥrīr wa al-Tanwīr* | Ibn ʿĀshūr | Points to the main objective of the surah as explaining divorce rulings and encouraging action based on God-consciousness (Ibn ʿĀshūr, 1999 AD/1420 AH: 28, 263). |
| 9 | *al-Mīzān fī Tafsīr al-Qurʾān* | Allamah Ṭabāṭabāʾī | Notes the repetition of God-consciousness and its executive function, emphasizing that divine promises serve to motivate the just application of divorce rulings (Ṭabāṭabāʾī, 1973 AD/1393 AH: 19, 314). |
| 10 | *Tafsīr Nemooneh* | Naser Makarem Shirazi | Considers the second section of the surah as completing the first, presenting the admonitions as providing an ethical foundation for juristic rulings (Makarem Shirazi, 1995 AD/1374 SH: 24, 217). |

### 5.2.4. Graphic Representation of the Geometric –Semantic Relationships of Surah *al-Ṭalāq*

This diagram depicts the geometric–semantic structure of Surah *al-Ṭalāq* as an integrated crisis management system centered on God-consciousness.

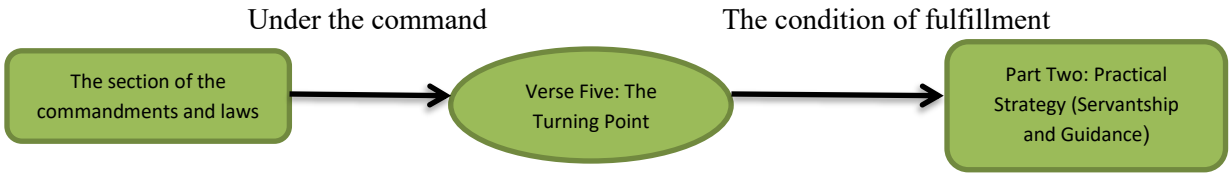



**Figure 4.** Diagram of the Geometric-Semantic Relationships in Surah *al-Ṭalāq*

In this model, the block representing the legal and juridical section establishes the legal framework necessary for resolving crisis situations. The central block, God-consciousness, explicitly mentioned in verses 2, 4, 5, and 10, functions as the connecting axis, ensuring the proper implementation of rulings and serving as the condition for the realization of divine rewards.

The doctrinal and motivational section serves as a foundation that fosters hope and reliance on God, enabling individuals to adhere to God-consciousness and endure the hardships associated with implementing the rulings.

The semantic flow among these blocks demonstrates that juridical rulings must be executed under the guidance of God-consciousness; that is, legal implementation must be motivated by divine consciousness and avoidance of injustice. God-consciousness also constitutes the condition for the realization of the output section (doctrinal and motivational outcomes), meaning that only those who embody God-consciousness benefit from divine promises such as relief from hardship, unexpected provision, and the psychological tranquility that arises from faith. Thus, within the structure of Surah *al-Ṭalāq*, God-consciousness encompasses the entire surah and serves as its juridical–educational framework, in which law without ethics, God-consciousness, remains incomplete, while ethics serves as the operational foundation of law.

### 5.3. Surah *al-Fatḥ*

#### 5.3.1. Analysis of the Geometric-Semantic Structure of Surah *al-Fatḥ*

From Military Victory to a Model of Civilizational Formation Surah *al-Fatḥ*, revealed in its historical context concerning the political–military victory of the Muslims at *Ḥudaybīyyah*, provides an excellent example of how the contemplative model can offer a trans-historical and model-building reading of the Qur'an. At the outset, the surah emphasizes the concept of a "Clear victory," interpreting the Treaty of *Ḥudaybīyyah*, which outwardly appeared as a political concession, as in reality the starting point of a civilizational process. In this exposition, while emphasizing the topological connections among victory, forgiveness, guidance, tranquility, and the formation of an exemplary community, the structural position of this framework in ten major commentaries will be examined. This will be followed by a graphic diagram and analytical table presenting the verses of Surah *al-Fatḥ* as a strategic civilizational document.

#### 5.3.2. Topological Analysis

In this surah, victory is not an ultimate end but rather a means and a point of departure. External and internal victory prepares the ground for and guarantees the realization of the following five higher objectives:

**Table 6.** Topological Structure of Surah *al-Fatḥ*

| Row | Higher Objective (Result of the Victory) | Verse | Semantic Connection (Cause–Effect Relationship) |
|---|---|---|---|
| 1 | Forgiveness and completion of divine favor | 2 | External victory leads to the perfection of divine blessings and successes. |
| 2 | Guidance to the Straight Path | 2 | Victory facilitates the path of guidance and removes its internal and external obstacles. |
| 3 | Honorable divine support | 3 | Divine support, in connection with victory, ensures enduring dignity and strength rather than merely temporary success. |
| 4 | Descent of tranquility and increase of faith | 4 | Victory, by creating inner reassurance, strengthens the faith of believers. |
| 5 | Emergence of an exemplary community and supreme success | 5 and 29 | This process of perfection ultimately leads to the formation of an ideal community characterized by the qualities mentioned in verse 29. |

This semantic chain shows that victory in the Qur'an is not the final goal; rather, it serves as a means to consolidate doctrinal foundations, strengthen social structures, and ensure continuous guidance within a monotheistic society.

### 5.3.3. The Structural Position of Surah *al-Fatḥ* in Major Commentaries

Although many traditional exegetes, such as *Ṭabarī* or *Ibn Kathīr*, focused primarily on the historical context of revelation and juridical discussions such as the Pledge of *Riḍwān*, other commentators adopted a broader perspective, acknowledging the deep connection between victory and its spiritual and social consequences.

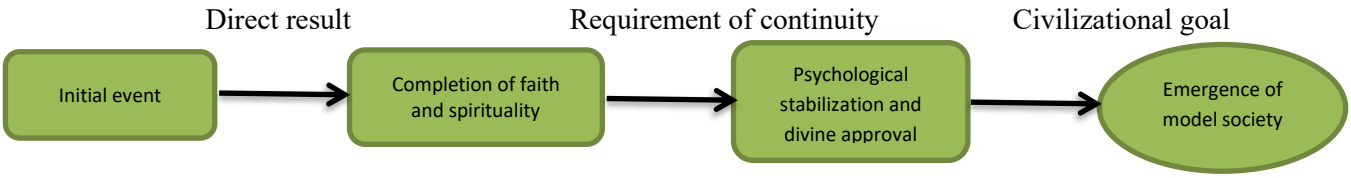
**Table 7.** Structure of Surah *al-Fatḥ* in Major Commentaries

| No. | Name of Tafsīr | Author | Structural Approach to the Trans-historical Nature of the Victory (Fatḥ) |
|---|---|---|---|
| 1 | *Jāmiʿ al-Bayān* | Ṭabarī | Under verse 1, although he interprets the victory as the Treaty of Ḥudaybīyyah, under verse 4 he refers to the descent of tranquility and the strengthening of faith, highlighting the spiritual dimension of the victory (al-Ṭabarī, 1412, vol. 2: 45). |
| 2 | *al-Kashshāf* | Zamakhsharī | In rhetorical analysis, considers the "manifest" nature of the victory to lie in its great spiritual achievements and the perfection of the religion (Zamakhsharī, 1986 AD/1407 AH: 4, 332). |
| 3 | *Majmaʿ al-Bayān fī Tafsīr al-Qurʾān* | Ṭabrisī | Regards forgiveness as the result of propagating the religion and enduring hardships after the victory, and considers the victory a factor in the perfection of prophethood (Ṭabrisī, 2005 AD/1426 AH: 9, 139). |
| 4 | *Rawḍ al-Jinān wa Rūḥ al-Jinān* | Abū al-Futūḥ Rāzī | Views the victory as a means of completing the proof and spreading the religion, serving as a prelude to honorable divine support (Abū al-Futūḥ Rāzī, 1951 AD/1371 AH: 17, 320). |
| 5 | *al-Tafsīr al-Kabīr (Mafātīḥ al-Ghayb)* | Fakhr al-Dīn Rāzī | Considers the victory a prelude to forgiveness, guidance, and support, indicating its central role in the perfection of religion (Fakhr al-Dīn Rāzī, 1999 AD/1420 AH: 28, 65-66). |
| 6 | *al-Jāmiʿ li-Aḥkām al-Qurʾān* | Qurṭubī | Under verse 29, elaborates on the qualities of the perfected believers and regards these qualities as the ultimate outcome of the process of victory (Qurṭubī, 1944 AD/1364 AH: 16, 292). |
| 7 | *Rūḥ al-Maʿānī fī Tafsīr al-Qurʾān al-ʿAẓīm* | Ālūsī | Interprets honorable support as going beyond military assistance, defining it as enduring dignity arising from connection to the Truth (Ālūsī, 1994 AD/1415 AH: 13, 246). |
| 8 | *al-Taḥrīr wa al-Tanwīr* | Ibn ʿĀshūr | Although emphasizing the historical aspect, considers the Treaty of Ḥudaybīyyah as opening the path for the mission and the conquest of Mecca, serving as a prelude to the descent of tranquility and the strengthening of faith (Ibn ʿĀshūr, 1999 AD/1420 AH: 26, 120). |
| 9 | *al-Mīzān fī Tafsīr al-Qurʾān* | Allamah Ṭabāṭabāʾī | Does not view victory merely as an outward opening; rather, he identifies its primary aims as the completion of divine favor, forgiveness, and guidance, its inner and spiritual dimensions (Ṭabāṭabāʾī, 1973 AD/1393 AH: 18, 253). |
| 10 | *Tafsīr Nemooneh* | Naser Makarem Shirazi | Describes the surah as comprising seven sections and regards it as inspirational for contemporary Muslims and Islamic societies in facing events and challenges (Makarem Shirazi, 1995 AD/1374 SH: 22, 6). |

### 5.3.4. Graphic Representation of the Geometric–Semantic Relationships of Surah *al-Fatḥ*

This diagram depicts the geometric–semantic structure of Surah *al-Fatḥ* as a process of monotheistic civilizational formation that begins with a victorious event and culminates in the emergence of an ideal society.

**Figure 5.** Diagram of the Geometric–Semantic Relationships in Surah *al-Fatḥ*




The block-diagram structural model demonstrates that victory is not merely a political achievement but a point of departure for a causal-teleological chain of spiritual, psychological, and social achievements, laying the groundwork for individual and collective spiritual perfection, namely, forgiveness and guidance. This perfection entails honorable and enduring divine support as well as inner tranquility, which together form the foundation of major civilizational movements. Firm faith and psychological stability ultimately lead to the emergence of a stable community, whose characteristics are portrayed in verse 29, a community both compassionate among itself and firm against hostility, yet dignified and strong. The diagram thus shows that victory in Surah *al-Fatḥ* represents an inward and outward process aimed at forming a model community.

### 5.3.5. Surah *al-Fatḥ* as a Strategic Document for Civilizational Formation

The present contemplative framework elevates Surah *al-Fatḥ* from a historical report to a paradigmatic model. The central message of the surah is that political and military victories attain ultimate value only when they lead to individual spiritual perfection, namely, forgiveness and guidance, as well as collective psychological security, and ultimately to the emergence of an ideal social structure and the formation of an exemplary community. From this perspective, Surah *al-Fatḥ* presents a blueprint for transforming victory into civilization, emphasizing that the foundation of such a civilization lies not merely in military power but in deep faith and inner assurance, which are regarded as direct divine outcomes of the "Clear victory."

## Conclusion

The present article aimed to examine and analyze the structural relationships between contemplative reflection and other common tools for understanding the Qur'an, such as translation, exegesis, extension and application, and interpretation, based on a geometric–topological approach, with the goal of clarifying the methodological position of *Tadabbur* within the system of Qur'anic knowledge. The most important achievements of this article, which constitute its innovative contribution in comparison with existing exegetical works, are as follows:

1. Redefining *Tadabbur* as a comprehensive methodology for understanding the Qur'an: In this article, *Tadabbur* is presented as a process

grounded in the internal coherence of verses and structured by a systematic, holistic approach, through which the overarching message of revelation and the divine purpose may be understood. This approach moves beyond traditional exegesis and opens a new horizon for broader engagement with the Qur'an, strengthening readers' intellectual and spiritual connection to the text.

2. Clarifying the conceptual relationship between *Tadabbur* and other tools of Qur'anic understanding: Logical analysis of their relationships demonstrates that *Tadabbur* has a relation of absolute generality and specificity with translation and with extension and application; a relation of partial overlap with exegesis; and a relation of complete distinction from interpretation. This conceptual clarification prevents confusion among epistemic tools while establishing *Tadabbur*'s independent position within the framework of Qur'anic understanding.

3. Presenting an operational model for *Tadabbur*: The proposed model, designed on a conceptual hierarchy extending from translation to interpretation, situates *Tadabbur* in a meaningful intermediate position between primary understanding (translation and exegesis) and the application to concrete instances (extension and application). In this way, it functions as an intermediary link between intellectual comprehension and practical realization.

4. Providing a systemic and holistic interpretation: The article demonstrates that, unlike many sequential commentaries that analyze verses individually, the contemplative model, by viewing the surah as an integrated whole, achieves a deeper and more systematic understanding of the divine message.

5. Discovering topological connections: The model successfully identifies stable semantic relationships between seemingly separate sections of surahs, such as the connection between "Praise and Guidance" in Surah *al-Ḥamd*, "God-consciousness and Law" in Surah *al-Ṭalāq*, and "Victory and Civilizational Formation" in Surah *al-Fatḥ*.

6. Elevating *Tadabbur* from an individual practice to a scientific method: The study demonstrates that *Tadabbur* can possess a clear framework and methodology and may function as an interpretive paradigm alongside other established approaches.

7. Production of religious knowledge and responsiveness to contemporary needs: The readings derived from the three examined surahs (the existential map of the human being, a crisis-management system, and a model of monotheistic governance) indicate that this contemplative model has strong potential for extracting Qur'anic responses to complex contemporary issues such as the philosophy of life, family crises, and governance.

8. Presenting a generalizable model: The model's success across three surahs with entirely different themes indicates its applicability to all surahs of the Qur'an, thereby opening new horizons in Qur'anic studies.

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«مقاله پژوهشی»

# تبیین مفهوم تدبر در قرآن کریم و بهره‌گیری از آن در ارائه تفسیری هندسی از سوره‌های حمد، طلاق و فتح

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**چکیده**

تبیین جایگاه تدبّر در منظومه مفهومی و روشی درک آیات قرآن کریم واجد اهمیت است. بررسی نسبت تدبّر با مفاهیمی چون ترجمه، تفسیر، جری و تطبیق و تأویل به جهت تحدید قلمرو و نیز پیشگیری از تخلیط این مفاهیم در ساحت معنا ضرورت دارد. ابهام در تمایزها و ارتباط‌های مفهومی میان این ابزارها و نیز فقدان الگویی نظام‌مند برای اعمال تدبّر در حوزه دانش تفسیر در علوم قرآنی بر کسی پوشیده نیست. هدف این تحقیق، بازتعریف تدبّر به‌عنوان یک روش مستقل و ارائه الگوی روشمند و سلسله‌مراتبی برای بهره‌گیری از این ابزار در فرایند فهم کلام وحی است. این مقاله با بهره‌گیری از روش توصیفی – تحلیلی – تطبیقی با رویکرد نقلی و عقلی، رابطه هندسی – توپولوژیک تدبّر و دیگر مفاهیم مرتبط را با تمرکز بر نسبت‌های چهارگانه تبیین کرده است. در پایان و با تحلیل و بررسی راهکارهای ارائه شده این نتیجه به دست می‌آید که تدبّر، فرایندی عقلانی، نظام‌مند و کل‌نگر است که نسبت آن با ترجمه و تطبیق، عموم و خصوص مطلق، با تفسیر، عموم و خصوص من‌وجه، و با تأویل، تباین تام خواهد بود. علاوه بر این، تحقیق حاضر با تمرکز بر سه سوره حمد، طلاق و فتح، الگوی تدبری ارائه‌شده در مقاله را عملیاتی کرده و دستاوردهای نوین آن را در مقایسه با تفاسیر رایج نشان داده است.

**واژه‌های کلیدی**

تدبر، توپولوژی، ساختار هندسی، قرآن کریم.

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