

# **A new vision in the miraculous arrangement of the Holy Quran according to "Ayman Eid Al-Rawajfah" - the theory of symmetry as a model –**

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## **Abstract:**

Ayman Eid Al-Rawajfah from Tafila Technical University in Jordan is one of the contemporary researchers who delve into the field of miracles and Quranic and linguistic studies. His research in this field is considered original and reference. Because it carries new ideas and opinions, which can reach the point of being considered theories, through which he tried to link between science and literature, and his book “Bridging between Literature and Sciences: The Theory of Groups (Group) and Symmetry in the Holy Qur’an” is the best evidence of that. And we will focus in this study on one the theories he put forward are "the theory of symmetry in the Holy Qur'an".

Accordingly, we seek in this research paper to introduce this researcher who was influenced by the Qur’anic miracle and tried to link between science and literature through his achievements and works in this regard, by answering the following questions: Who is “Ayman Eid al-Rawajfah”? What are his works about the Quranic miracle? What is his theory: Symmetry in the Holy Quran?

**Keywords:** Ayman Eid Al-Rawajfah, Quranic miracle, new vision, symmetry theory.

## **Introduction:**

Delving into the miracles of the Qur'an is not limited by an era or time, because the Book of God Almighty is open to reading and contemplation, and it contains many secrets and potentials that are not restricted by enumeration and confinement. Among our distinguished researchers, following their guidance with perseverance and diligence, we find Dr. Ayman Eid Al-Rawajfah from Tafila Technical University in Jordan, one of those who tried to research the miracle of the Holy Qur'an, despite his specialization in the field of Qur'anic, linguistic and human sciences in general. With a specific specialty?

In fact, the works of "al-Rawajfah" in the field of miracles and Qur'anic studies deserve a pause for reflection and study, as they are original and reference research, containing new ideas and opinions, that can be considered theories in this field that lead to renewal horizons in the future, as he tried to link science and literature to serve Qur'anic studies through His book "Bridging between Literature and Sciences: Theory of Groups and Symmetry in the Holy Qur'an". In these papers, we will seek to introduce this distinguished researcher through his valuable research, focusing on one of the theories he presented, which is "Theory of Symmetry in the Holy Qur'an."

### **1- Introducing Ayman Eid Al Rawajfa:<sup>1</sup>**

Professor at Tafila Technical University in the Department of Chemical Engineering - Jordan since 2004, and Dean of Scientific Research and Graduate Studies (2018-2020). ) from (Martin Luther) University in Germany in 2004, as it is the first message supported by the MEDRC Center.

He worked as a researcher at the Jordanian Atomic Energy Commission (2012-2013), director of the Energy and Oil Shale Research Center (2011-2012), as well as a researcher at Doosan, a Korean company famous for building power and desalination plants (2008-2009).

He has published about one hundred (100) research papers in international peer-reviewed journals, as well as in international conferences, and has written a number of units in published books. He also obtained a US patent. He is an Associate Editor and Editorial Member of several international journals. Among the areas in which he has researched are:

- Water chemistry, thermal desalination methods, and membrane desalination methods.

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<sup>1</sup> - The CV sent by Professor "Ayman Eid Al-Rawajfah" on: 11/20/2022.

- Formation of scales (lime) and the occurrence of erosion and ways to prevent its formation.
  - Pre-treatment, hybrid systems, reactor cooling water and industrial water.
  - Fertilizers.
  - Extraction of minerals.
  - Industrial crystal.
  - Pharmaceutical technology and solid particles.
  - Environmental research, quality control and product management.
  - Researcher in the sciences of the Qur'an, Hadith, reflection and linguistics.
- 2- His Quranic and linguistic research and studies:**
- Al-Aqsa and a contemplative reading of the first corresponding verses in Surat Al-Isra: an application of interdependence theories.
  - Towards a new linguistic theory for a new era: the text from the text and the extra dimension in discourse analysis.
  - Applying text theory from the text and the extra dimension in discourse analysis: Tawjediah sentences in the Holy Quran.
  - The call to reflect on the noble hadith: the text from the text and the extra dimension in the analysis of the prophetic speech.
  - A new discovery: the theory of inversion and the genetic factor (DNA) of the Arabic language.
  - Cementing sentences in the Holy Quran: Examples from Surat Al-Baqara.
  - Secrets of interdependence in the Holy Quran: A new view on the meanings of the cut letters. Symmetry in the Holy Qur'an: psychological emotions and indicative contents in Surat Taha and Surat Al-Insan.
  - Application of symmetry network theory in the Holy Qur'an: the educational implications of Surat Yusuf and Surat al-Qalam.
  - Theory of groups (factions) and symmetry in the Holy Quran: symmetry of the surahs.
  - The theory of groups (factions) and symmetry in the Holy Qur'an: the symmetry of verses, sentences and words in Surat Al-Baqarah as a model.
  - Symmetry in the Holy Qur'an: Origin and Application.
  - Symmetry Network Theory in the Holy Quran: A trend towards innovation and renewal.
  - Network symmetry theory (harmony) in the Holy Quran: the principle of the theory.

### **3- The book “Bridging between Literature and Sciences: Group Theory and Symmetry in the Holy Qur’an” by Ayman Eid Al-Rawajfah:**

In this book, Al-Rawajfah tried to link literature and science, considering that his specialty is scientific and not literary. That is, building a bridge between these two disciplines, and this is what the term (bridging) means, by studying the symmetry in the Holy Qur’an that exists between its surahs, verses, and words ... etc., in a scientific study, based on his study of symmetry in chemical compounds<sup>1</sup>, where he sees that “group theory (Factions) is a method by which the appearances of symmetry in an object are determined, and it has important applications in chemistry and physics; Symmetry in molecules gives information about their properties such as structure, spectrum, polarity, etc. Symmetry means harmony, consistency, and integration of parts around an element of symmetry to the extent that the composition is proportional and balanced. The elements of symmetry are geometric, namely, a surface of reflection, an axis of rotation, a center of inversion, and (self) identity, and the action resulting from it is called the “symmetry process” and the symmetry is vertical or horizontal.<sup>2</sup>

#### **a- Book information:**

Bridging between Literature and Sciences: The Theory of Groups (Factions) and Symmetry in the Holy Qur’an, Dar Jalis Al-Zaman, Jordan, Edition 01, 2021. The number of pages is 237 pages.

The truth is that we were not able to obtain the book, but its owner, may God reward him with the best reward, has kindly provided us with some information about it, which gives us a clear idea of what it contains, and it is clear that most of its contents are presented in his published articles that we relied on in our research, and in general, that information is represented in the content (Index), preface, introduction and list of sources.

The content included<sup>3</sup> seven (07) units (titles): Introduction. Group theory (factions). Group theory (factions) and symmetry in the Holy Quran: the principle of the theory. Symmetry of the fence. Correspondence of verses, sentences and words: Surat Al-Baqarah

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<sup>1</sup> - See: Ayman Eid Al-Rawajfah, Symmetry Network Theory (Harmony) in the Holy Qur’an: The Principle of Theory, Thesis Journal for Human Sciences, Iraq, Volume 03, Issue 09, 2018, p. 14.

<sup>2</sup> - Ayman Eid Al-Rawajfah, Theory of Groups (Factions) and Symmetry in the Holy Qur’an: Symmetry of the Surahs, Al-Atroha Journal for Human Sciences, Iraq, Volume 04, Issue 01, 2019, p. 13.

<sup>3</sup> - Ayman Eid Al-Rawajfah, Bridging Between Arts and Sciences: Theory of Groups (Factions) and Symmetry in the Holy Qur’an, Dar Jalees Al-Zaman, Jordan, Edition 01, 2021, after the book’s information page.

as a model. Theoretical applications are a trend towards innovation, creativity and innovation. Applications of theory A new view of the meanings of the cut letters.

The content is followed by a two-page introduction by “Muhammad Attia Al-Saudi,” who praised the book a lot, including his saying: “The truth is that it is a pearl of contrast in the aesthetic of Quranic interdependence, and a scientific opening that bridges between the innovations of literature and the facts of science, and opens the horizons of applied knowledge in the various sciences of the Qur’an in Faith, legislation, morals, education, jurisprudential and historical deductions, and other knowledge that is indispensable to mankind »<sup>1</sup>, to conclude with a supplication for the author of the book “al-Rawajifah” who seeks renewal and innovation, saying: “I ask God Almighty to reward this ambitious researcher with the best reward, as he has enriched the library Qur’anic writings with this sober book, and he did a good job, and he leaned towards innovation and renewal »<sup>2</sup>.

As for the introduction, it came in seven (07) pages, in which “Al-Rawajifah” spoke about an indisputable truth; On the miraculousness of God’s wise speech and the secrets, interconnections, and unique characteristics it contained, explaining the content of his book, saying: “In this book, there is an explanation of group theory and symmetry in the Holy Qur’an, as a bridge between literature and science, and to open horizons for its application in various sciences. The Qur’an and its miracles in legislation, educational principles, faith, jurisprudential deductions, history, ethics, science, and others.

According to what our knowledge has reached, we are the first to talk about this theory, and we thank God the All-Knowing who opened it up to us with it, and we pray to God to accept it from us as a science that can be benefited from, and to reward our master Muhammad, may God’s prayers and peace be upon him, and our parents with the best reward, and O {Lord, have mercy on them as they are, Raise me small.” (Al-Israa: 24).

Ibn Ashour categorizes the relationship of the Qur’an with science into four levels, and this application and theory in this book may fall within the second type:

The first: sciences included in the Qur’an, such as news of the prophets and nations, refinement of ethics, jurisprudence, legislation, belief, fundamentals, Arabic and rhetoric.

The second: sciences that increase the knowledge of the interpreter, such as wisdom, appearance, and the properties of creatures.

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<sup>1</sup> - Ibid., Submission.

<sup>2</sup> - Ibid., Submission.

The third: sciences that he referred to or came in support of, such as geospatial science, medicine and logic.

The fourth: Sciences that have nothing to do with it, either because of their invalidity, such as admonitions, al-Ayafah, and mythology, or because they do not help to serve him, such as the science of prosody and rhymes»<sup>1</sup>, then he presented in some detail the previous seven units included in the content.

Let us find him presenting a will in which he says: “We recommend researchers for more scrutiny and exploration to use this innovative and creative approach to provide an integrated interpretation. This part needs investigation and detail by researchers in Quranic studies, interpretation and miracles, and in the Arabic language as well.”<sup>2</sup>

### **B- Subject of the book:**

The focus of the book is “Group Theory and Symmetry in the Holy Qur’an,” which states that each surah in the first half of the Qur’an has a corresponding surah in the second half (first level); That is, Surahs (2-57) correspond to Surahs (58-113 beginning with the beginning of (withdrawal)) and (113-58 beginning with the end of (Reflection)), and in the following format: **Sura / withdrawal / reflection**

2/57/113 (Al-Baqara/ Al-Mujadala/ Al-Falaq),

3/58/112 (Al-Imran / Al-Hashr / Al-Ikhlās),

4/59/111 (Women/Examined/Al-Masad),

5/60/110 (al-Ma’idah/al-Saff/al-Nasr), and so on... to the end of the Holy Qur’an.

As well as in one surah; For every verse or group of verses in the first half of the surah corresponds to a verse or group of verses from the second half (the second type). This applies to a group of verses united by one subject (the third type), and in one verse as well (the fourth type), as a structure and arrangement for the whole Qur’an (beginning with beginning, i.e. withdrawal or displacement, and beginning with end, i.e. reversal). The lowest level of symmetry is identity (fifth type), and the smallest surah, verse, or sentence that has no corresponding or non-symmetrical is called chiral. Set theory is applied at all

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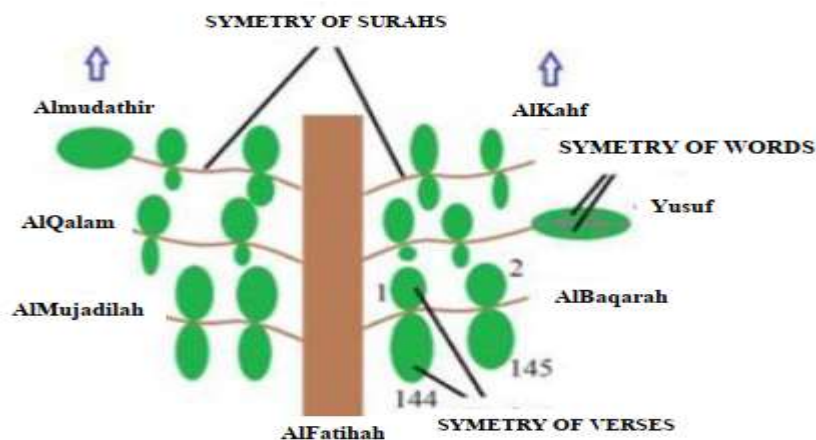
<sup>1</sup> - Ayman Eid Al-Rawajfah, Bridging Literature and Sciences: Group Theory (Factions) and Symmetry in the Holy Qur’an, previous reference, pp. 04-05.

<sup>2</sup> -Ibid., p. 07.

levels: the Qur'an as a whole and the single surah And verses, sentences, words, letters and what is below<sup>1</sup>, and so on «symmetry is on the following levels and there may be others:

1. The symmetry of the surahs in the Holy Qur'an, so the surahs from (2-57) correspond to the surahs from (58-113), i.e.: Al-Baqarah/ Al-Moujadala, Al-Imran/ Al-Hashr, Al-Nisaa/ Al-Mumtahana,... Al-Hadid/ Al-Falaq.
2. The correspondence of the verses in one surah.
3. Matching sentences and words in one verse.
4. Correspondence of similar verses in the Holy Quran.
- 5 Correspondence of stories and situations»<sup>2</sup>.

This is what he clarified in the following figure (Figure No. 01), which highlights the principle of symmetry network (harmony) in the surahs, verses and words in the shape of the good tree.<sup>3</sup>



**Figure 01:**  
**The principle of the network of symmetry (harmony)**  
**in the surahs, verses and words**

<sup>1</sup> - Ayman Eid Al-Rawajfah, Future Trends in the Trilogy of the Holy Qur'an, Hadith, and the Arabic Language: Going Further, Al-Manahil Magazine, Oran University 01, Volume 03, Issue 01, 2022, p. 14.

<sup>2</sup> - Ayman Eid Al-Rawajfah, Theory of Groups and Symmetry in the Holy Qur'an: Symmetry of the Surahs, previous reference, pp. 13-14.

<sup>3</sup> - Ayman Eid Al-Rawajfah, Symmetry Network Theory (Harmony) in the Holy Qur'an: The Principle of Theory, previous reference, p. 16.

#### 4- The new vision of "Ayman Eid Al-Rawajfah" in reading the Qur'anic text and analysing the discourse:

Ayman Eid al-Rawajfah believes that the previous trends were “concentrated in one method, which is reading texts in a single direction; That is, without searching for the deep connections between the different texts, and focused on the succession in analysing the texts and their connections in the format A-C-D...etc. Al-Suyuti's connection (for example) to each surah of the Qur'an with what follows it in his book (Secrets of the Order of the Qur'an) may fall within the rotation (relay) as a geometric transformation and in both directions: (Al-Fatihah - Al-Baqara - Al-Imran ... Al-Falaq - Al-Nas) or (Al-Falq - Al-Nas .. - Al-Imran Al-Baqarah - Al-Fatihah), and this also applies to the relationship of each verse to what follows it or before it »<sup>1</sup>; That is, reading the Holy Qur'an, its interpretation, revealing its secrets and the interdependencies of its deep systems - as well as the various other texts - usually takes place in a one-way dimension. As for the future directions of text analysis that he envisions and seeks to clarify and root in his theories, they reveal the reading of the Holy Qur'an in other dimensions that are added to it. The dimension that was prevalent (sequential), as he says: “These interdependencies are either sequentially (which is common in previous studies), or by withdrawal, or reflection, or expansion, or all of them, which is the direction that we talked about and rooted for in our theories”<sup>2</sup>, explaining these Dimensions are in the following two figures:<sup>3</sup>

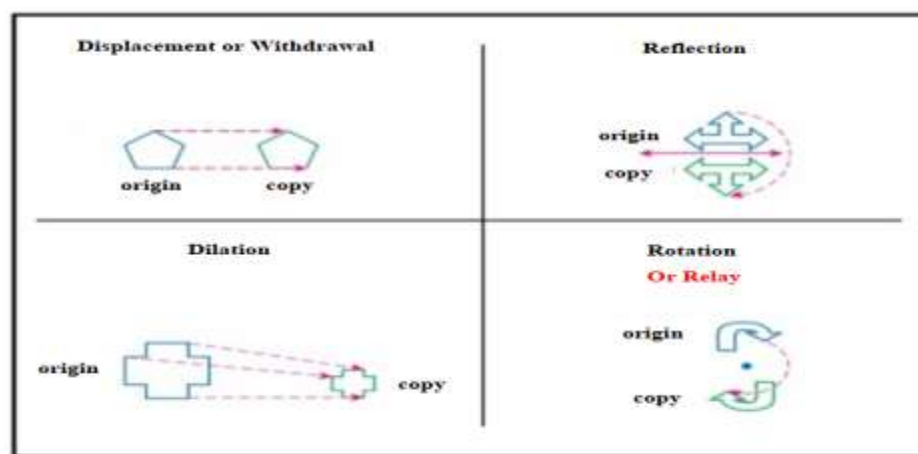


Figure 02: Potential connections (geometric transformations)

<sup>1</sup> - Ayman Eid Al-Rawajfah, Future Directions in the Trilogy of the Holy Qur'an, the Noble Hadith, and the Arabic Language: Going Further, previous reference, pp. 12-13.

<sup>2</sup> - Previous reference, p. 11.

<sup>3</sup> - Ibid., pp. 12, 15.

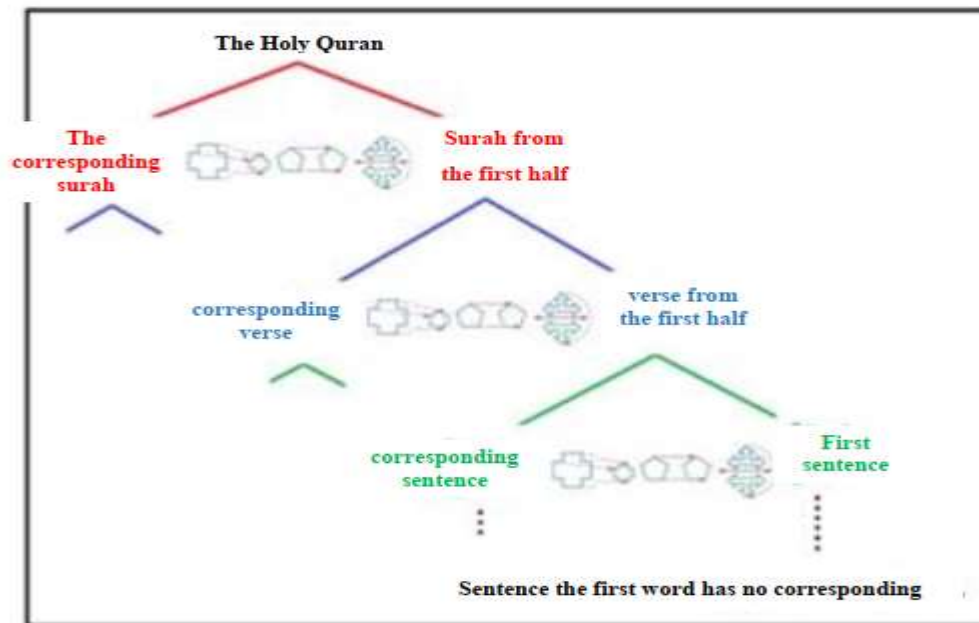


Figure 03:

Principle of Group Theory and Symmetry in Surahs, Verses and Words.

- **Rotation;** It is linking each paragraph to what follows it: a-b-c-d...etc.
- **Inversion (beginning with end);** the first sentence in the first half with the last sentence in the second half: A- B- C//- C- B- A.-
- **Withdrawal or displacement (starting with the beginning);** The first sentence in the first half with the first sentence in the Second half: A- B- C //- A- B- C.-
- **and stretching;** There may be a detail of the whole or a summary of the details.<sup>1</sup>

He also adds, saying: «When we use theories of the secrets of interdependence in the Holy Qur'an, such as the levels of the theory of "groups", which reveal the secrets of interdependence, surah by surah or more, or verse by verse or more, or sentence by sentence or more, or letter by letter or less than that, or The principle of cementing sentences that represent a common factor that makes one sentence two complete sentences; We rise from the kilo level in the levels of understanding and interpretation to the mega and giga levels,

<sup>1</sup> - Ayman Eid Al-Rawajfah, The Call to Contemplate the Noble Hadith: Text from Text and Extra Dimension in Analyzing the Prophet's Discourse, Journal of Islamic Research and Studies, Iraq, Issue 62, 2020, p. 166.

and even more than that, depending on the level of direction that we rise to »<sup>1</sup>, and therefore he seeks to present a set of theories for text analysis and reflection and exploring the depths of triple interconnections (the Holy Qur'an, the Hadith and the Arabic language) such as The theory of groups and symmetry, the principle of sentences or cementing devices, Tawjidiyah sentences, the theory of the text from the text and the extra dimension, the theory of inversion and the genetic factor of the Arabic language... and others, because he believes that the future of research lies in it as new dimensions that have not yet been explored, and this is what will lead us, God willing. Almighty God to reach explanations, discoveries, and theories commensurate with the coming era<sup>2</sup>. This is what we notice clearly in his book "Bridging between Literature and Sciences", and what he stated in his introduction to the aforementioned texts that he was the first to engage in this kind of theories in an attempt to link between science and literature, and in pursuit of renewal and innovation.

There is nothing wrong with clarifying this new approach to the interpretation of the Holy Qur'an with two examples of what he called "al-Rawajfah" with the principle of sentences or cementing devices, and the principle of Tawjidiyah sentences. Before presenting the two examples, the concept of these two terms must be presented.

He defined sentences or cementing devices as: « Sentences, semi-sentences, words, letters, or even a common stroke between two sentences, so that the first sentence is completed with it and takes on a complete meaning, and the second sentence is completed with it and takes on another complete meaning. There may be more than one inclusive sentence in one verse, and it may also come between two verses (i.e. the ends of the verses), with the emphasis that this concept does not cancel or contradict the original meaning of the verse »<sup>3</sup>, which is illustrated by Figure No. 04:

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<sup>1</sup> - Ayman Eid Al-Rawajfah, Future Directions in the Trilogy of the Holy Qur'an, the Noble Hadith, and the Arabic Language: Going Further, *ibid.*, p. 19.

<sup>2</sup> - See: *Ibid.*, p. 09.

<sup>3</sup> - *Ibid.*, p. 17.

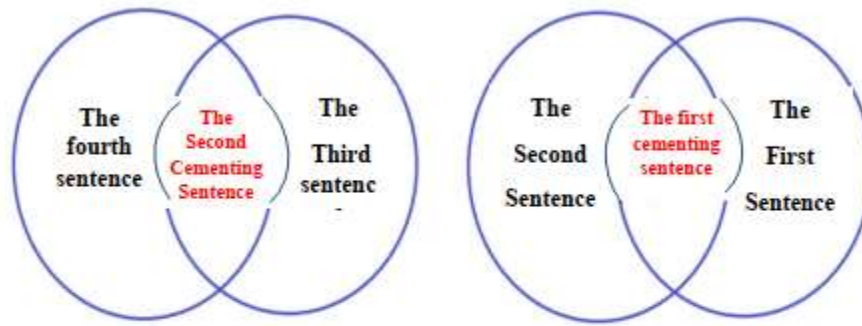


Figure 04: The concept of cementing sentences in the Holy Quran

He continued, saying: «The concept of "cementing sentences" leads us to a miraculous and reflective analysis of the Qur'anic discourse, so we add the "miraculous and reflective" criterion as an additional sixth criterion, added to the five criteria of endowment and initiation, and it becomes as follows:

1. Verbal criterion.
2. Moral standard.
3. The reading standard.
4. Rhetorical criterion.
5. Verse head standard.
6. The miraculous criterion of contemplation.

So the criterion of “miracle contemplation” is the criterion of innovation, creativity and renewal, and it is the criterion of those who are well-established in science, taking into account that the endowment is good and the beginning is good as well, and to employ cementing sentences in directing the meaning, an increase».<sup>1</sup>

As for the Tawjediah Sentences, he defined them as: “Sentences, semi-sentences, words, or even terminal letters that have been proven to be repeated, or have been repeated, emphasizing the pronunciation and renewing the meaning, and are either proven (repeated) or reflective (may be repeated). is a hybrid of the terms (emphasizing) and (regenerative),

<sup>1</sup> - Ayman Eid Al-Rawajfah, Future Directions in the Trilogy of the Holy Qur’an, the Noble Hadith, and the Arabic Language: Going Further, previous reference, p. 18.

and it is peripheral because it comes at the beginning or end of the sentence, and it may also be considered a special case of sentences or cementing devices.”<sup>1</sup>

As for the example of a cementing sentences, it is in verse 06 of Surat Al-Baqarah, the Almighty said: **“Verily, those who disbelieve, it is the same to them whether you warn them or do not warn them, they will not believe.”**

In the first dimension, we find its interpretation in (Al-Muntakhab fi Tafsir Al-Qur’an Al-Kareem) as follows: “... As for the ignorant ones who have lost the readiness for faith out of evasion and obstinacy, they will not respond to God, It is equal to them that you intimidate them and not intimidate them”. As for the extra dimension, the cementing sentence (whether) is raised as follows:

1. Those who disbelieve are alike: Those who disbelieve are alike in their disbelief, stubbornness, and hostility to Islam.
2. Whether you warn them or not, they will not believe: If you warn them or not, they will not believe.

That is, the meaning of the word (whether) is attracted by the two sentences that precede it and the one after it, without the two sentences’ connotations being disturbed and their meanings being complete, so that the original meaning remains as it is, and another additional meaning is added that enriches the interpretation of the verse and increases its clarification.

As for the example of a Tawjediah sentence, it is in verse 87 of Surat Al-Baqarah. The Almighty said: **“And indeed, we gave *Musa* the book and followed him up with a succession of Messengers. And we gave *Isa*, the son of Maryam, clear signs and supported with *Ruh-ul-qudus*. Is it that whenever their came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you killed.”** It reads as follows: a sentence **“Some you disbelieved and some you killed”** It is the Tawjediah sentence that makes the first sentence complete with meaning: **“...Is it that whenever their came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you killed.”** In which the Children of Israel denied a group of God’s messengers and killed another team, and when it is repeated, it is the second sentence (tawjediyah) with full meaning: **“Some you disbelieved and some you killed”** Which means in addition to its meaning in the first sentence that you, Children of Israel, a group of you denied the messengers and a group of you went

<sup>1</sup> - Ibid., pp. 18-19.

further than the denial; So they killed a team of messengers<sup>1</sup>. That sentence: **“Some you disbelieved and some you killed”** can be read on both sides without conflict; The first of them: the meaning in the interpretations, which is that the children of Israel denied one party of God’s messengers and killed another team, and the second: that the children of Israel themselves were divided into two groups; One group belied some of the messengers, and another group killed others.

### 5- Symmetry theory in the Holy Quran:

The detection of symmetry in the Holy Qur’an “needs several applied methodologies, governed by the nature of the systems of the Holy Qur’an, and its division into verses and surahs, with an emphasis that all these types and forms - regardless of their multiplicity and diversity - do not contradict in their results and indications, but rather complement and agree in achieving the purposes Surahs and the purposes of the Holy Qur’an »<sup>2</sup>, Suleiman al-Daqour and Ayman Eid al-Rawajfah formulated a concept of symmetry in the Holy Qur’an, which states that: “A Qur’anic methodology confirms the construction of the surahs and verses of the Holy Qur’an on a clear, specific, disciplined, regular system in which the Qur’anic surahs coincide so that each surah is corresponding. to another surah, and the verses in one surah coincide so that each verse corresponds to another.”<sup>3</sup> Thus, two types of symmetry were identified - according to the previous definition - that fall within what is known as semantic symmetry among scholars<sup>4</sup>, and these two types are<sup>5</sup>:

**A- Symmetry between the surahs of the Holy Qur’an:** This is after dividing the surahs into two halves in terms of their work, and examining the symmetry of each surah from the first half with its counterpart from the second section. This symmetry appears in the topics, not in the verses, and perhaps this is completely consistent with the different number of verses of the surahs. This type appears in one of two forms:

<sup>1</sup> - Ibid., pp. 18-19.

<sup>2</sup> - Suleiman Al-Daqour, Ayman Eid Al-Rawajfah, Symmetry in the Holy Qur’an: Origination and Application, Islamism of Knowledge, World Institute of Islamic Thought, Jordan, Year 24, Issue 96, 1440 AH / 2019, pp. 27-28.

<sup>3</sup> - Ibid., pp. 22-23.

<sup>4</sup> - The sources state that symmetry among scholars is of two types: a verbal symmetry and a moral one. See: Al-Fattah Hasan Ali Al-Bajja, The Phenomenon of Sentence Measurement in the Arabic Language between Ancient and Modern Linguists, Dar Al-Fikr, Amman, 01, 1419 AH / 1998 CE, p. 331.

<sup>5</sup> - Suleiman Al-Dakour, Ayman Eid Al-Rawajfah, previous reference, pp. 28-29.

- Correspondence of the two surahs in the sequence of the beginning of the surah with the end of the other surah: we find that the symmetry between the two surahs appears in the first, in the sequence of the course in the verses, passages, and topics according to their sequence in the surah, with the sequence of the course with the other surah in the reverse of the sequence of its verses, sections, and topics, so that the sequence is from the end to the beginning, And so on.

- Correspondence of the two surahs in the sequence of the beginning of the surah with the beginning of the other surah: we find that the symmetry between the two surahs appears in the first, in the sequence of the course through the verses, passages, and topics according to their sequence in the surah, with the sequence of the course in the other surah according to the sequence of its verses, sections, and topics as well, and so on.

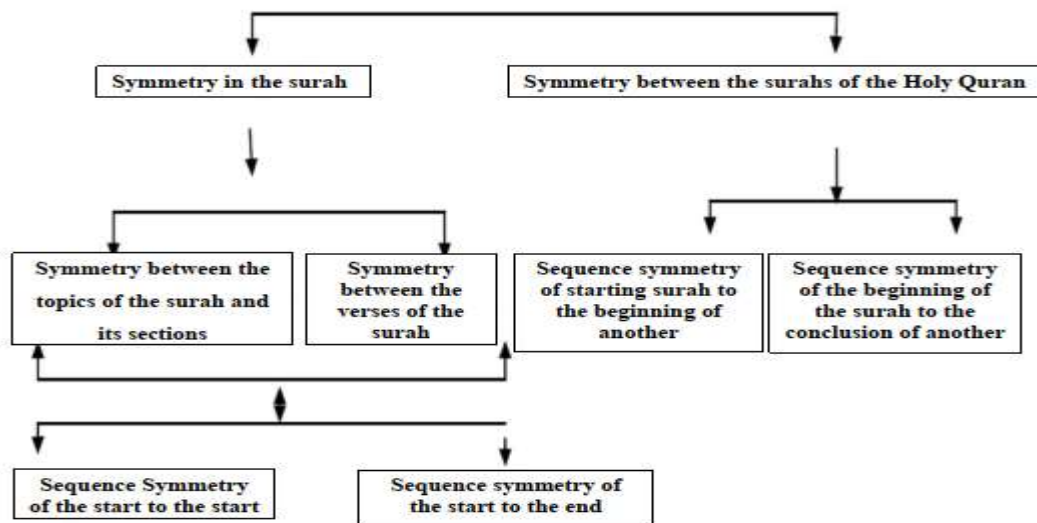
**B- Symmetry in one surah:** It is divided into two parts, namely:

- Symmetry between the verses of the surah after dividing it in terms of its number into two halves, and it is in the surahs whose number of verses is even, it appears by dividing it into two opposite parts. As for the surahs with single verses, when they are divided, it appears that there is a central verse in the middle, and the rest of the verses correspond in a clear way.

- Symmetry between the topics of the surah and its sections, as it shows the integration of these topics and the consistency of their systems in the surah to achieve their meanings and purposes. These two sections appear in one of the following two forms:

- The sequence of symmetry between the beginning and the beginning: If the number of verses of the surah - for example - is a hundred verses, then verse 01 corresponds to verse 51, and verse 02 corresponds to verse 52, and so on.

- The sequence of symmetry between the beginning and the end: If the number of verses of the surah - for example - is one hundred verses, then verse 01 corresponds to verse 100, and the second verse corresponds to verse 99, and so on.



**Figure 05: diagram of the symmetry between the surahs and the symmetry in one surah**

Therefore, our focus will be on these two types of symmetry; that is, on the first two levels of symmetry previously referred to in what was explained by the “Rawajfah” in the theory of groups (factions) and symmetry in the Holy Qur’an. Al-Rawajfah represented the first type (symmetry between the surahs of the Holy Qur’an) with several examples,<sup>1</sup> such as symmetry between Suras Al-Baqarah and Al-Mujadala, Al-Israa’ and Al-Muzammil, and Al-Kahf and Al-Muddaththir.... He also represented the second type (symmetry in one surah) by symmetry in Al-Fatihah, Al-Baqarah, Al-Ikhlash, Yusuf, Al-qiyama, Al-Sharh...etc<sup>2</sup>.

We studied these two types; The first was through the symmetry between Surat Al-Fatihah and Surat Al-Mulk, and the most important results that were reached were represented in the following points<sup>3</sup>:

- The symmetry between Surat Al-Fatihah and Al-Mulk was achieved through the symmetry of the topics of their respective sections, as the first surah was divided into four (04) sections, and the second surah into six (06) sections.

<sup>1</sup> - See: Suleiman Al-Daqour, Ayman Eid Al-Rawajafah, previous reference, pp. 33-38.

<sup>2</sup> - See: Ibid., pp. 38, 42, 49, 51.

<sup>3</sup> - See: Mokhtaria ben Abed, Symmetry between the Surahs in the Holy Qur’an - Surat Al-Fatihah and Al-Mulk as a model -, International Forum: Symmetry in Algerian Heritage - A Semantic Approach -, Laboratory of Semantics in Linguistic Levels in the Algerian Literary Heritage, University of Oran 1, Ahmed Ben Bella, Day 07 / 08 November 2022 AD, pp. 06-12.

- The diversity of aspects of symmetry between the two surahs according to two forms: hierarchical symmetry, and opposite sequential symmetry, according to the following:

- **Reverse serial symmetry:** it appears as follows:

section 01 (Surah Al-Fatihah/ verse 01-02) corresponds to section 01 (Surah Al-Mulk/ verse 01-05).

Section 02 (Surat Al-Fatihah / Verse 03) corresponds to section 02 + 03 (Surah Al-Mulk / Verse 06-11 + Verse 12-15)

Section 03 (Surat Al-Fatihah/Verse 04) corresponds to Section 04 + 05 (Surah Al-Mulk/Verse 16-24 + Verse 25-27).

Section 04 (Surah Al-Fatihah/ verse 05-06) corresponds to section 06 (Surah Al-Mulk/ verse 28-30).

- **Reverse serial symmetry:** it appears as follows:

Section 01 (Surat Al-Fatiha) corresponds to section 06 (Surat Al-Mulk).

Section 02 (Surat Al-Fatiha) corresponds to section 05 (Surat Al-Mulk).

Section 03 (Surat Al-Fatiha) corresponds to section 04 (Surat Al-Mulk).

Section 04 (Surat Al-Fatiha) corresponds to section 01, 02 and 03 (Surat Al-Mulk).

- The emergence of the symmetry of the first half of Surat Al-Fatihah (the first three verses) with the first half of Surat Al-Mulk (the first fifteen verses), and the symmetry of the second half of the first surah (the last three verses) with the second half of the second surah (the second fifteen verses).

- The presence of opposite and identical pairs in the verses of the two corresponding sections: section (04) of Surat Al-Fatihah and section (06) of Surat Al-Mulk.

The second type of symmetry was in Surat (Al-Naba'), where the most important results that were reached were<sup>1</sup>:

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<sup>1</sup> - See: Mokhtaria ben Abed, Symmetry in the Holy Qur'an - an applied study in Surat (Al-Naba) -, Al-Manahil Magazine, Oran University 1, Ahmed bin Bella, Volume 03, Issue 01, 2022, pp. 132-140.

- The diversity of aspects of symmetry in Surat Al-Naba between sections and verses, and in each of them there are two forms: hierarchical symmetry, and opposite sequential symmetry, which is explained as follows:

Part One (01 - 20)	Part Two (21- 40)
<p><b>The first section (01) :</b> (01-05) From the verse : « what are they asking about »(01) to the verse : « Nay, again, they will come to know »(05)</p> <p><b>The second section (02) :</b>(06 – 16) From the verse : « Have We not made the earth as a bed »(06) to the verse : « and gardens of thick growth »(16)</p> <p><b>The third section (03) :</b> (17 – 20) From the verse : « verily, the day of decision is a fixed time »(17) to the verse : « and the mountains shall be moved away from their places and they will be as if they were a mirage »(20)</p>	<p><b>The first section (01):</b>(21 – 30) From the verse: «truly, hell is a place of ambush »(21) to the verse : «so taste you, no increase shall we give you, except in torment »(30)</p> <p><b>The second section (02) :</b>(31 – 36) From the verse: «verily, for the <i>muttaqūn</i>, there will be a success »(31) to the verse : «a reward from your Lord, an ample calculated gift »(36)</p> <p><b>The third section (03) :(37 – 40)</b> From the verse: « the Lord of the heavens and the earth, and whatsoever is in between them, the most gracious, with whom they cannot dare to speak »(37) to the verse: « verily, we have warned you of a near torment – the day when man will see that which his hands have sent forth, and the disbeliever will say: woe to me! Would that I were dust! »(40)</p>

Figure 06: Types of symmetry in Surat Al-Naba'

**Symmetry of sections:**

**Hierarchical symmetry:** It appears as follows:

- Correspondence to section 01 of part 01 and section 01 of part 02:
- Correspondence to section 02 of part 01 and section 02 of part 02:
- Correspondence to section 03 of part 01 and section 03 of part 02:
- Corresponds to sections 01 and 02 of part 01 and sections 01 and 02 of part 02.

**Opposite serial symmetry:** This is evident as follows:

- Section 01 of part 01 corresponds to Section 03 of part 02 as follows: Correspondence to section 02 of part 01 and section 02 of part 02: detailed.
- Correspondence to section 03 of part 01 and section 01 of part 02:

**- Symmetry of verses:**

**Hierarchical correspondence:** Verse 17 corresponds to verse 37. Verse 18 corresponds to verse 38. Verses 19-20 with verse 39. Verse 11 with verse 31. **Opposite sequential**

**symmetry:** verses 01-02 correspond with verse 40. Verse 03 with verse 39. Verses 04-05 with verse 38.

- The symmetry between the six sections of the surah was completely achieved, but it was not completely achieved between the verses.
- The multiplicity of symmetrical relationships between the sections of the Surah and their diversity between agreement, succession, integration, disagreement, connection, clarification, specification, and the relationship of the whole to the part.

### **Conclusion:**

What we have presented in these few pages are only excerpts from the future visions of Ayman Eid Al-Rawajefah, which carry innovative horizons in analysing the Quranic text and discourse, and even the noble Prophet's hadith and the Arabic language, or (the Trilogy of Miracles) as he puts it, This is done through a number of theories and mechanisms that allow revealing various symmetries and dimensions that have not yet been explored in the field of interpreting the Holy Qur'an and explaining its systems.

And we do not claim to be familiar with all of his distinguished works and analytical theories that bear the features of creativity, innovation and innovation, but we call on ourselves and all interested researchers to study these researches carefully, as they are truly worthy of consideration. Based on it, and adopting the theories that were put forward in it in order to achieve a renewed reading of the Holy Qur'an and bring out more of its hidden treasures and the secrets of its wondrous miracles, and we believe that this is the highest thing any researcher seeks, as "Al-Rawajfa" says in this regard: "And contemplating the verses of God in His Book is as This is the case in contemplating His signs in the universe, one of the most honourable and noble scientific works, and it requires enlightening insight and penetrating understanding that cannot be guided by a disobedient person"<sup>1</sup>.

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<sup>1</sup> - Ayman Eid Al-Rawajefah, Bridging between literature and Sciences: Group Theory and Symmetry in the Holy Qur'an, previous reference, p. 03.

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