

# SENIOR PROJECT – AYAVERSE

Welcome to my project. 'Ayaverse' is a passion project. 'Aya' is the arabic word for the english 'Verse.' this is a start to a collection of verse inspired designs. I started studying Islam back 2014 or so, and something I began to noticed was the beauty of arabic calligraphy. I had been reading through the Qur'an, and I was thinking how some of the verses sounded interesting, almost poetic. I wondered, how many people might be interested in learning about it if there were some designs with it? so I decided I would try a hand at that. creating cards, with designs that incorporated arabic calligraphy on the front, and their respective verse that inspired and informed that design on the back. This project is a celebration of Islam.

The cards are a design on the front with the 'Sura' (chapter) of that card, and the verse on the back in English, Arabic, and transliteration. (how to pronounce those words phonetically)

## Sura Al-Faatiha



3.6 x 3.6"

## THE QUR'AN 1:7

The path of those upon whom You have bestowed favor, Not of those who have earned [Your] anger or of those who are astray

سِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ  
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Sirata allatheena anAAmta AAalayhim ghayri  
almaghdoobi AAalayhim wala alddalleena

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## Sura Al-Faatiha



## THE QUR'AN 1:6

Show us the straight path

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Ihdina alssirata almustaqeema

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## Sura At-Takwir



THE QUR'AN 81:27

This is naught else than a reminder unto creation

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

In huwa illa thikrun lilAAalameena

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THE QUR'AN 81:8

and when baby girls, buried alive, are asked

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ

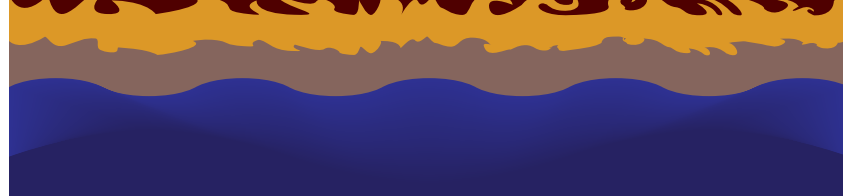
Waitha almawoodatu suilat

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Sura At-Takwir

وَإِذَا الْبِحَارُ

سَجَرَتْ



THE QUR'AN 81:6

And when the seas are filled with flame

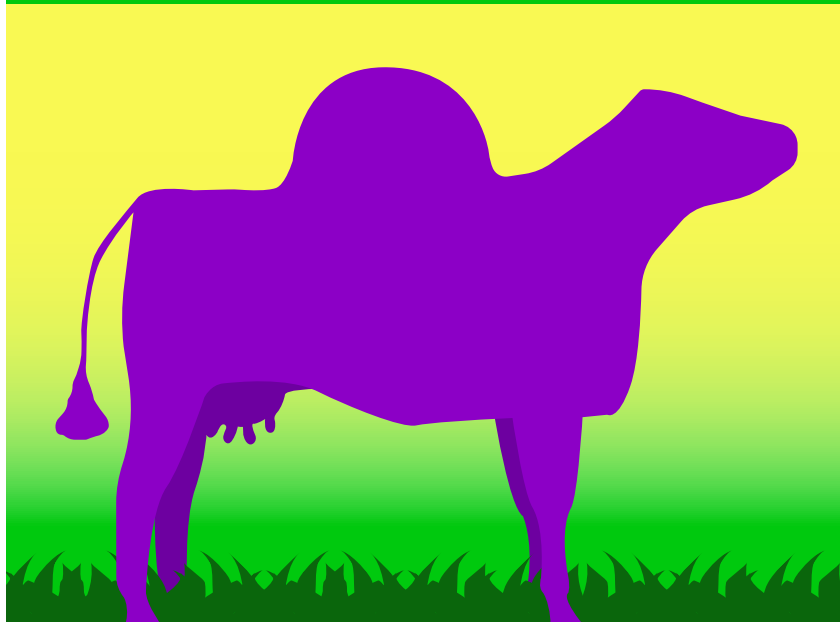
وَإِذَا الْبِحَارُ سَجَرَتْ

Waitha albiharu sujrat

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## Sura Al-Baqara

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ  
الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا



## THE QUR'AN 2:185

The month of Ramadan in which was revealed the Qur'an, a guidance for mankind, and clear proofs of the guidance, and the criterion (of right and wrong). And whoever of you is present, let them fast for a month, and whoever of you is sick or on a journey, (let them fast the same) number of other days. Allah desires for you ease; He desires not hardship for you; and (He desires) that you should complete the period, and that you should magnify Allah for having guided you, and that peradventure you may be thankful

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ  
الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ  
مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ  
وَلْيَتَكْفِلُوا الْعِدَّةَ وَلْيُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

Shahru ramadana allathee onzila feehi alquranu hudan lilnnasi  
wabayyinatina mina alhuda waalfurqani faman shahida minkumu  
alshshahra falyasumhu waman kana mareedan aw AAala safarin  
faAAiddatun min ayyamin okhara yureedu allahu bikumu alyusra wala  
yureedu bikumu alAAusra walitukmiloo alAAiddata walitukabbiroo  
Allaha AAala ma hadakum walaAAallakum tashkuroona

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## Sura Al-Baqara



## THE QUR'AN 2:255

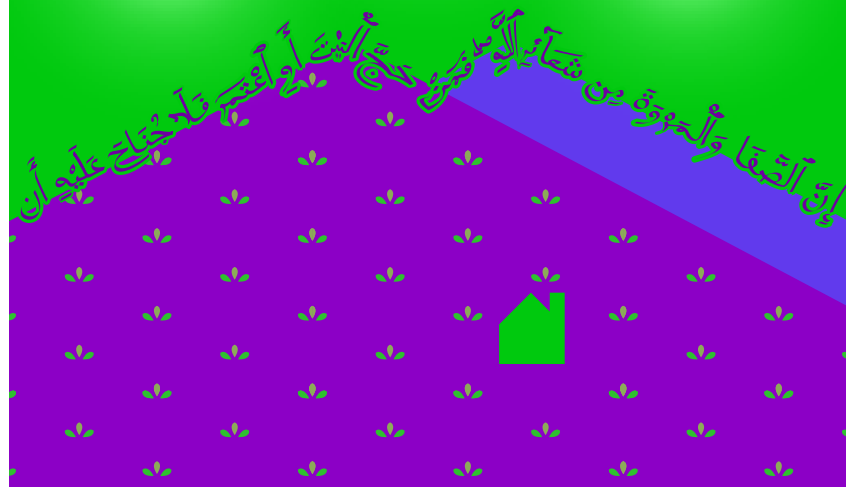
Allah! There is no deity save Him, the Alive, the Eternal. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is in the earth. Who are they that intercede with Him save by His leave? He knows that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includes the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

Allahu la ilaha illa huwa alhayyu alqayyoomu la takhuthuhu sinatun wala nawmun lahu ma fee alssamawati wama fee alardi man tha allathee yashfaAAu AAindahu illa biithnihi yaAAalamu ma bayna aydeehim wama khalfahum wala yuheetoona bishayin min AAilmihi illa bima shaa wasiAAa kursiyyuhu alssamawati waalarda wala yaooduhu hifthuhuma wahuwa alAAaliyyu alAAatheemu

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## Sura Al-Baqara



## THE QUR'AN 2:158

Lo! (the mountains) As-Safa and Al-Marwah are among the indications of Allah. It is therefore no sin for him who is on pilgrimage to the House (of Allah) or visits it, to go around them (as the pagan custom is). And he who does good of his own accord, (for him) lo! Allah is Responsive, Aware

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَأْنِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ  
فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ  
شَاكِرٌ عَلِيمٌ

Inna alssafa waalmarwata min shaAAairi Allahi faman  
hajja albayta awi iAAtamara fala junaha AAalayhi an  
yattawwafa bihima waman tatawwaAAa khayran  
fainna Allaha shakirun AAaleemun

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## THE QUR'AN 18:34

And he had fruit, so he said to his companion while he was conversing with him, "I am greater than you in wealth and mightier in [numbers of] men"

وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ  
مَالًا وَأَعَزُّ نَفَرًا

Wakana lahu thamarun faqala lisahibihi wahuwa  
yuhawiruhu ana aktharu minka malan waaAAazzu  
nafaran

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## THE QUR'AN 18:109

Say, "If the sea were ink for [writing] the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it in [continual] supplement"

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لَّكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ  
أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا

Qul law kana albahru midadan likalimati rabbee  
lanafida albahru qabla an tanfada kalimatu rabbee  
walaw jina bimithlihi madadan

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## THE QUR'AN 36:9

And we have put before them a barrier and behind them a barrier and covered them, so they do not see

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا  
فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ

WajaAAalna min bayni aydeehim saddan wamin  
khalfihim saddan faaghshaynahum fahum la  
yubsiroona

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## Sura Yaseen



## THE QUR'AN 36:33

There is a sign for them in the dead earth: We give it life, producing grain from it for them to eat

وَعَايَةُ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَخْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا  
فَمِنْهُ يَأْكُلُونَ

Waayatun lahumu alardu almaytatu ahyaynaha  
waakhrajna minha habban faminhu yakuloona

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## Sura Al-Mulk

بَلَىٰ قَدْ جَاءَنَا  
نَذِيرٌ فَكَذَّبْنَا  
وَقُلْنَا مَا نَزَّلَ اللَّهُ  
مِنْ شَيْءٍ



## THE QUR'AN 67:9

They will reply, "Yes, a warner did come to us, but we denied and said, 'Allah has revealed nothing. You are extremely astray'"

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ

Qaloo bala qad jaana natheerun fakaththabna  
waqulna ma nazzala Allahu min shayin in antum  
illa fee dalalin kabeerin

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## Sura Al-Mulk



## THE QUR'AN 67:19

Do they not see the birds above them with wings outspread and [sometimes] folded in? None holds them [aloft] except the Most Merciful. Indeed He is, of all things, Seeing

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفًّا وَيَقْبِضْنَ مَا  
يُؤَسِّسُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ

Awalam yaraw ila alttayri fawqahum saffatin  
wayaqbidna ma yumsikuhunna illa alrrahmanu  
innahu bikulli shayin baseerun

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## Sura Al-Bayyina

رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَاتٍ



## THE QUR'AN 98:2

A messenger from Allah, reading purified pages

رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَاتٍ

Rasoolun mina Allahi yatloo suhufan  
mutahharatan

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## THE QUR'AN 98:8

Their reward with their Lord will be Gardens of Eternity, under which rivers flow, to stay there for ever and ever. Allah is pleased with them and they are pleased with him. This is for those in awe of their Lord

جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٌ تَجْرِي مِنْ تَحْتِهَا  
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا  
عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ

Jazaohum AAinda rabbihim jannatu AAadnin  
tajree min tahtiha alanharu khalideena feeha  
abadan radiya Allahu AAanhum waradoo  
AAanhu thalika liman khashiya rabbahu

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THE QUR'AN 89:19

And you devour heritages with devouring greed

وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمَّا

Watakuloona altturatha aklan lamman

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## Sura Al-Fajr



وَنُحِبُّونَ الْمَالَ حُبًّا جَمًّا

THE QUR'AN 89:20

And you love wealth with abounding love

وَنُحِبُّونَ الْمَالَ حُبًّا جَمًّا

Watuhabboona almala hubban jamman

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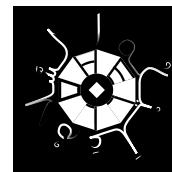
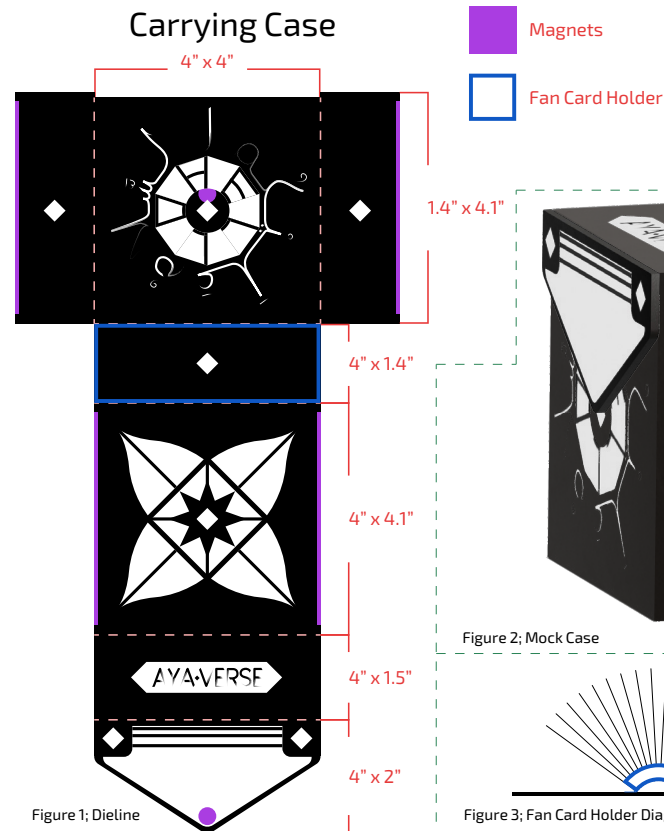


Figure 4; Magnet Frames

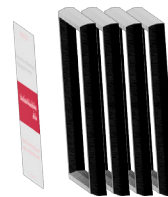


Figure 2; Mock Case

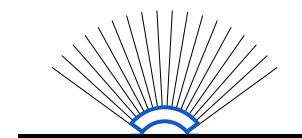


Figure 3; Fan Card Holder Diagram

The carrying case is not the packaging for the cards, but a means to take the cards with you. It is held together by magnetic clasps. When laying open, the soft material that holds the cards would be designed to open up like a fan, allowing for ease of access to a single card, as well as an elegant display. The Frames are another way to display cards.



**TOP**



**FRONT**



**BACK**

This is the packaging that people would receive the items in. delivered by mail, presumably via online since there's no physical store. As the sale and distribution of this creation was not the focus of this project, there is no distribution plan or advertising campaign. The main desire was to design the Cards.

but, the current idea would be selling the package for \$60. 25% of that purchase would go to nonprofits that are helping orphaned children.

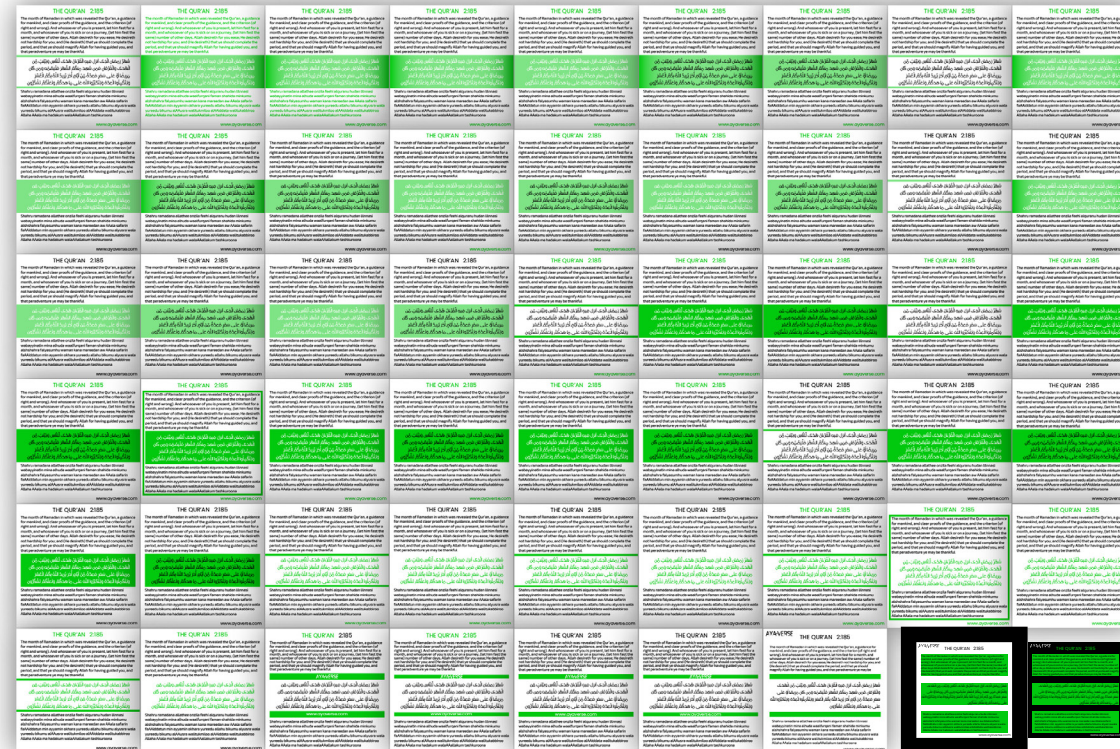
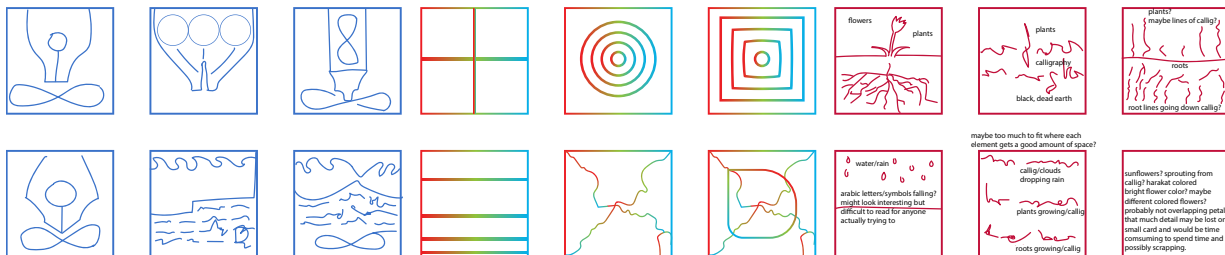
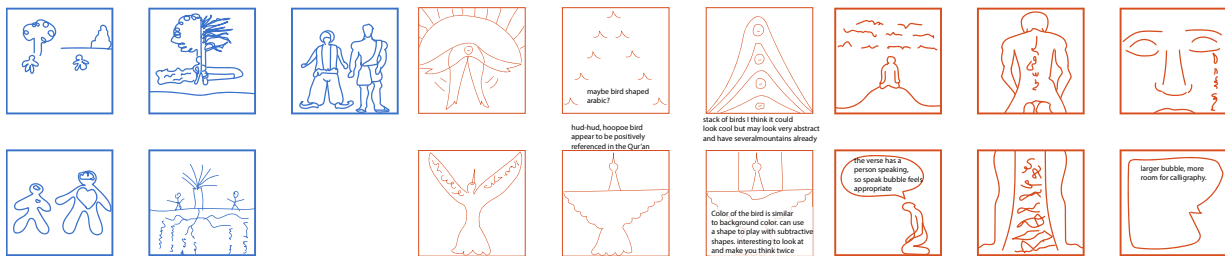
**Thank you for your time!**

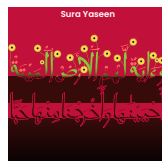
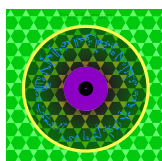
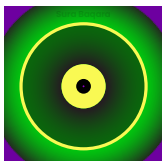
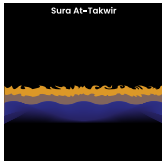
And a big 'Thank You' to my professors for sticking with me and my unusual concept, to my friend's for being there to keep me just distracted enough to be okay with not doing other things, and to my special someone, thanks for being my inspiration. I have to say that as a non-Arabic speaker, this was quite a challenge, and I hope you enjoy it. The remainder of this presentation will be process; reference acquisition, asset variation, notes and sources.

Live long and prosper,  
Casey

Caseyalexandertong@gmail.com







## Senior Project research

- Narrowing down Surah (Chapter) and Ayah (verse) selection for the scope of the project.

Looked into significant surahs of the Quran. Found a website with a decent selection of surahs, as well as a description of their importance to the Quran. The thought for the scope of the project would be to say take each of those surahs of the Quran, 10 listed, and then go through each of those surahs and choose either specific ayahs that feel of greatest interest, or find a method to narrow down selection if a number of them feel appealing for use. The idea was to narrow it down enough for 3 pieces per surah, meaning 30 pieces in total if everything goes perfectly, but will more likely be around 16-20, professors would like more but I'll have to see how the process is going. Arabic calligraphy pieces, with a design on the flip side with one or more verses that give context to the inspiration behind the calligraphy. The context is not always plain and spelled out, as is the intended nature of the pieces. To encourage people to look at them, appreciate what they can draw from analyzing the calligraphy/art, and read the verses from their chapters that inspired and shaped those pieces. So for example, a chapter that is about having patience might include imagery and colors that inform the design of its calligraphy, such as shaping of elements to represent time, for example, or symbolism for peacefulness, calmness, etc. visual representations of ideas tied to the chapters/verses. Examples of color might be that if a chapter/verse was celebrating nature, then colors of the calligraphy or it's surrounding art board would possibly include blues, greens, yellows, browns, or other earthy tones.

- researching into font sizing

Legibility is very important since it's an important element to the intention behind the project. If you can't read the words clearly, then you will possibly have a less enjoyable experience connecting some of the dots between the calligraphy and it's inspired text. This project is likely for an older crowd, or at least older than younger, so though the recommended sizing for type seems to be 12 point, a better sizing would likely be 13-14 point. A larger type face shouldn't detract from the cards, since there likely won't be too much text to have to read through anyway.

Used longest Aya in subset to help see if it would work with the card sizing. Not sure square is best shape primarily for fitting text, but seems like adjusting the size of the text field/display area would fix not having enough space around the text. If text display areas are to stay, Keeping the size of the text areas the same feels like it is important because different size areas between cards would likely look strange, so either they're there and all the same, or they're not there, but there remains a consistent way of distributing the text across the card. Either way, it seems that text size should fluctuate to prevent there being too up empty space given the size of the card. If the cards didn't have the color background, should they be black on white? Maybe black on white with color for Ayaverse and color for the website? Maybe the "The Qur'an..." should be the color of the background as well. Having all the text in color whether a white or black card is probably not a good idea. Would require limiting the color choices for the front designs to improve readability on cards for the reverse side. Best approach for readability would be black on white or white on black. Must experiment while making more cards at the same time.

### Baqara

The cow. Known as 'the hump' of the qur'an (camel's hump?). Protects house from evil for 3 days. Verse 255 known as 'throne of Allah', recited for protection from evil eye and black magic. Think evil eye means like people gossiping or just generally having ill intentions.

### Verse 255

It is said that the throne of Allah, when it was created, was above the clouds, and that below and above the clouds was air, above which was water, and above that was his throne. It's also said that the journey from just the lobe of his ear to his shoulder would be 700 years. An beginner can walk 6 miles a day, and a trained walker can walk 20-30. Somewhere in between seems more fair, around 10 miles per day. A journey of 700 years would be approximately 2,555,000 miles, just for the length of god's neck. For a quick comparison of scale, that distance for myself would be approx 4.25 in, and my height from top of head to seat is about 38 in. That would mean if god were about my proportions, the back of his throne would be approx 22,844,706 miles high. I know this sounds like a lot of unnecessary math, but one of the ideas I want to play around with for the front design is a semi-to-scale throne shape sitting atop a globe. HAHA, so the earth is only 7,917.5 miles in diameter.. you can fit 2,885.5-ish earths length wise in the back of the throne. pretty funny to think about, and also possibly ridiculous looking for a design. Another interesting thought is that the eyeball is about 1 inch in diameter, which means in my proportions as god (please don't strike me down) the earth would be approx 1/76th the size of my eyeball. I had been thinking of incorporating an eye into the design because the verse is supposed to help protect from evil eye. Let's see what I can do with that.

### Takwir

The covering up. This is about judgment day. Things that will happen in the end times, from the sound of it, when the planet is dying, and some of the things that will happen in the process. It's said that the sun will basically lose its light or be blocked out. Describes as being folded and crumpled up, almost. Looking more like a ball, probably cause it's lost the intensity of its light and can now be seen more clearly. The stars will be scattered, maybe because of air pollution which certainly makes it hard to see the stars as it is, depending on where you live. Or maybe cause the stars are dying out similar to the sun? The sun is a star, after all. The mountains will move and collapse, the earth will be sundered, the sea will be as fire, I'm not sure if this means literal fire or more like that the natural temperature has gotten very hot as it starts to boil over or something, presumably because the earth is dying and the core is now exposed and heating up the water? The animals will gather, I guess because there will be no safe place for them, so they will all, in an act of desperation, try to find safe haven. The souls will be joined with like minded people. This seems connected to another point, the questioning of the buried female infant. Souls joining being jinns, spirits, good and bad, meeting with those of their kin, I would guess basically those going to heaven or hell. the questioning of the infant is a similar thing. Females at one point were, apparently, buried alive, I guess as some barbaric form of controlling population or because it was seen that the male carries on the legacy of the family so if they didn't think they could afford a mouth, it would be a female. Either way, the infant is asked, and the murderer would be fearful of punishment, so this would be an example for all accountability and consequences of peoples' various evil deeds.

Jinns

Jinns are often depicted as animals or anthropomorphically, almost like a Chimera. They are considered neither invisible or physical, but capable of either, apparently. They are often depicted as snakes or dogs, fearful of wolves. Often either black for evil or white for Muslim, but these pieces I'm using depictions of them in aren't they exact colors anyway, so sticking with a ghostly blue should be okay and visually give more of that impression.

The cave. In this story, it's either based on reality or not, but the story told here is about what I think is a believer and a disbeliever. The disbeliever and the believer are given an inheritance, I believe? One uses it to buy land and frivolous things, the other spends his in charity. The one who spends his in charity falls on hard time and tries to go to his brother for assistance, I assume like food from his gardens, and his brother instead blames him for how he spent his money, saying how he must still have what he has because god prefers him, and he'll be given even more in the afterlife, and the poor believing one (I assume meaning a true believer because he follows closer to the teachings) says or maybe, their places will be switched in paradise, or what the disbelieving brother has will be destroyed for his incorrect views on where his hood fortune came from. Then calamity does fall upon the disbelieving brother, and he loses his garden to fires, and the water is sunken into the soil, and he is filled with regret.

Bayyina

The background color for these cards may look like rainbow, but the intention was "white." White to symbolize purity. White wouldn't quite work for the designs are they are, since white is always a part of the appearance of the backs of the cards, and it could be interpreted as a lack of color, and not intentional color use. So, which that in mind and to make it work with way the other card backs are being treated, I decided to use a gradient of RGB, since white is a spectrum of those colors.

The first design is pretty simple. It's to convey purified words coming out of the pages, of a book that you would assume is the Qur'an.

Second design is based off the 4 rivers that run through heaven, which are based off of the Nile, Euphrates, and The Darya rivers. Showing how things that can't really be physically represented is hard, like how heaven actually looks and the rivers that run through it could look, and I know that I don't really have time to do it justice, so I tried to work with what I can find, which are references for the real deal that people associate them with, and then extrapolate (hope I used that correctly) based on that representation. I had other ideas like to use percentages or to take into account which of those rivers are really bigger because I enjoy using real approximate information when making designs, it feels not only more accurate but makes the design more special. For this case I didn't feel it was necessary for the direction I chose to go with to use real size, but I did give each representation their respective general shapes as you might see it from a map. I read an interesting interpretation that the 4 big rivers that run through heaven that are described the way they are, was to serve as an allegory for levels of spirituality and varying difficulties of attainment. First you had the river of water, pure like distilled, but most living things consumed it and were made from it, so to us human beings, if that river was a level of spirituality, it was fairly easy to reach. The next river was of milk, and was mostly used by nursing mammals, and not as many people had it as they did water, and therefore was a little more difficult to reach than water. The next river was honey, and only so many things could retrieve honey. It requires some ingenuity to be able to even reach it, which is why the author associated this with a level of enlightenment that was fairly advanced. And finally there's the river of wine, which interesting enough is only made by and consumed by humans. I don't remember if the author also mentions that it's further difficult to reach because alcohol consumption is frowned upon. So this river is compared to the highest level of spirituality that few reach. I used the idea of the four types for the color usage, and the shape of its respective color goes from rounded to sharp to express the difficulty of attaining that level of spirituality, inspired by their idea.



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