

Verses of the Dynamic Illustrations in the Noble Qur'an:

**Religious, Psychological and Socio-
Educational Functions
(Textual Analytical Study)**

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In the name of Allah, the Most Gracious, the Most Merciful

Acknowledgement

All praise is due to Allah, the Exalted, the Merciful, Who is the Cherisher and Sustainer of the Universe. Peace and blessings of Allah be upon our beloved and last messenger, Muhammad (Peace and Blessings be upon him), upon his companions, his followers and upon all of those who followed and follow his footsteps until the Day of Judgment.

I am delighted to present to our respected readers the translation of this important Qur'anic study done by my respected colleague *Dr. Ayman Al Sayyad*, from Egypt, dealing with functions and lessons of the dynamic illustrations and images in the Noble Qur'an. This Qur'anic study is among a very rare Qur'anic studies in modern time dealing with religious, social, educational and psychological matters. By analyzing different eloquent styles of the Noble Qur'an, especially the dynamic images and illustrations expressed in many verses of the Noble Qur'an by many ways for numerous purposes, we have been able to reach and gain tens of lessons, and principles from the Noble Qur'an.

In this translation, regarding the Qur'anic verses, I have used few international trusted translations; Firstly, translation of the meanings of the Noble Qur'an, by *Muhsin Khan* and *Dr.*

Taqiyu Al Din Al Hilali, King Fahd Complex, in Al Madina Al Munawarah, Kingdom of Saudi Arabia. Secondly, *Muhamad Pikthal's* translation and *Yusuf Ali's* translation. May Allah have mercy upon all of them.

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May Allah shower His Mercy upon them, reward them for their huge scientific efforts in checking and reviewing this work.

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Abstract

In this study, the researcher tries to shed some light on the dynamic images in the Noble Qur'an which he considers to be a new facet of its miraculous eloquence. This effort is done to serve the Noble Book and to get Allah's reward. The study concentrates on Qur'anic verses which have dynamic images. It concentrates on direct application of these dynamic images through dynamic verbal expressions and their existence in those dynamic images.

This study discusses the most important functions of dynamic images that are reflected in the Quranic verses. These functions are religious, psychological, socio-educational, informative, artistic, scientific etc. They also include the scientific miracles in the Noble Qur'an

The term 'dynamic' is defined in this respect as the actual movement expressed by the body or its parts. It includes the movement of a hand or what symbolizes it, the movement of an eye or what symbolizes it, the turning of the head to any direction, commenting on a scene, and discussing or participating in an opinion by a sign. Thus, movement is defined as the materialized sign expression through using one of the body parts.

In this study, the terms 'dynamic' and 'image' are merged together. In other words, the Noble Quranic verses will be analyzed according to the availability of both portrayal and motion at the same time in the verse or the event. Hence, portrayal and motion are treated like two wings of a bird and they will not be separated except for explanation or analysis.

Introduction

The Noble Qur'an contains many dynamic words and images. Verses of the dynamic images in the Noble Qur'an have functions in the form of configurations and they are numerous and different. We observe these functions in a wider scope with many other general functions. The importance of dynamic words and their images does not lie in a single function. Some of them provide us with various advantages in more than one function. For example, one dynamic word may refer to an educational advantage and at the same time its dynamic image gives psychological and informative advantages. The image of a miser and a spendthrift is dynamically shown in holding and extension. Similarly, this can be with most dynamic words.

In the following pages of this paper, we will attempt to explore the main functions and advantages, which the dynamic image of the verses in the Noble Qur'an presents and makes them clear, beneficial and effective. Hence, this paper is divided into three essential parts. Each part deals with the general function and its related advantages. On the basis of this methodology, we may specify the most important functions of the verses, which the dynamic image has formed to serve the Qur'anic text and its sublime objectives.

Being more systematic, the functions of the dynamic image will be discussed in three parts in the following order:

1- Religious Function

2- Socio- Educational Function

3- Psychological Function

It may be possible for some scholars to discover many other functions in the analysis of dynamic images. However, this study will focus on the most important and narrated functions in the Noble Qur'an. This is the researcher's view in choosing the most general functions which present clear objectives, great effects and multiple meanings

CHAPTER ONE

The Religious Function

Many Qur'anic verses show a dynamic image in numerous religious and useful functions. Among them, we may state the following:

- 1- The obedience of God,
- 2- Opposing one's own wishes and the devil's enticement,
- 3- Holding firmly on to Islamic guidance and not straying away from its divine teachings; otherwise, man would become threatened and lost, surrounded with fear and confusion. He is feeling and living in a state of destruction and doom. He is surrounded with darkness; above him are clouds, thunder and lightning. This is the condition of a man who has gone astray and has deviated from the right path ¹. Allah says in the following verses:

قال تعالى: (مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ﴿١٧﴾ صُمُّ

1 See: Al Fakhr Al Razi, *Al Tafsir Al Kabir wa Mefatihul Ghayb*, Vol. 2, p. 79-89; Al Qurtubi; *Al Jami' Li Ahkamil Qur'an*, Vol. 1, p. 228-242; Al Naysaburi; *Gharaib Al Qur'an wa Raghaib Al Furqan*, Vol.1, p. 180-187; Al Shawkani; *Fat'hul Kadir*, Vol. 1, p. 45-48.

بُكُمْ عُمَىٰ فَهُمْ لَا يَرَجِعُونَ ﴿١٧﴾ أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ
 وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصْبَعَهُمْ فِيٓءِاذَانِهِم مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ۚ
 وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٨﴾ يَكَادُ الْبَرْقُ تَخْطِفُ أَبْصَرَهُمْ ۖ كُلَّمَا أَضَاءَ
 لَهُمْ مَّشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا ۚ وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ
 وَأَبْصَرِهِمْ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾

[البقرة: 17 - 20]

"Their likeness is as the likeness of one who kindleth fire, and when it sheddeth its light around him Allah taketh away their light and leaveth them in darkness, where they cannot see,

Deaf, dumb and blind; and they return not

Or like a rainstorm from the sky, wherein is darkness, thunder and the flash of lightning. They thrust their fingers in their ears by reason of the thunder-claps, for fear of death. Allah encompasseth the disbelievers (in His guidance).

The lightning almost snatcheth away their sight from them. As often as it flasheth forth for them they walk therein, and when it darkeneth against them they stand still. If Allah willed, He could destroy their hearing and their sight. Lo! Allah is Able to do all things"

(al-Baqarah: 17-20)

The Noble Qur'an mentions and describes the condition of those worshipers who seek the mercy and forgiveness ² of God in different positions and styles, as in standing, sitting, sleeping, lying down on their side and contemplating at any time and in any form. Due to these different positions and styles of worship, supplications, requests and repentance became multiplicity. All this is to achieve the pleasure of the Almighty, ambition in His effacement and forgiveness, contemplating His supreme power, and affirming His divinity. The Almighty has in His hands paradise and hell. Human beings struggle the first and seeking refuge from the second. The Almighty has everything, as is illustrated in following verse:

قال تعالى: (إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ ﴿١٩٠﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾)

[آل عمران: 190 - 191]

2 See: Al Tabari; *Jami' Al Bayān 'an Ta'wil Ay Al Qur'ān*, Vol. 4, p.209-210; Al Naysaburi, Op.cit, Vol.4, p.147-159; For a detailed similarities refer to the chapter: *Al Zumar*: 9.

"Lo! In the creation of the heavens and the earth and (in) the difference of night and day are tokens (of His sovereignty) for men of understanding.

Men who celebrate the praises of Allah standing sitting and lying down on their sides and contemplate the (wonders of) creation in the heavens and the earth (with the thought): "Our Lord! not for naught hast thou created (all) this! Glory to thee! give us salvation from the penalty of the fire"

(al-'Imran: 190-191)

After this, those who know the truth and strive for it are not equal with those who know it and turn away. They do not contemplate on the creation of the skies and the earth, nor worship Him, nor fear of His punishment, nor they seek His mercy. Are those who know, equal with those who know not?

The dynamic images in some verses of the Noble Qur'an, dealing with winds³, show very important religious advantages. Such advantages deserve thinking and contemplation about God's creation. The wind is God's creation, and it is under His full command. The wind brings life and growth; it pollinates plants and trees, springs grains and fruits, drives clouds, brings down rain, and spreads hope and growth everywhere. These marvelous images can be seen in the following verses of The Noble Qur'an:

³ See: Al Razi; Op.cit, Vol.7, p.43; Sayed Qutb; *Fi Zilal Al Qur'an*, Vol.3, p.1298-1300; Chapter: *Al Dhariyat*, verses: 1-3, 41-42, Chapter: *Al Haq-qah*; 6-7

قوله تعالى: (وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۖ حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا ثِقَالًا سُقْنَهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ ۚ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾)

[الأعراف 57]

“And He it is Who sendeth the winds as tidings heralding His mercy, till, when they bear a cloud heavy (with rain), We lead it to a dead land, and then cause water to descend thereon, and thereby bring forth fruits of every kind. Thus bring We forth the dead. Haply ye may remember”

(al-A'raf: 57)

The wind may also bring severe punishment, restraint and misfortune when it is sent to those deniers of God's bounties and His messengers. It destroys them, disperses their unity, ruins their homes, deprives their lives, and roots their trees up. As a result of that, the clouds become punishment upon their heads and the winds become poison in their noses and blows them violently as if they were the roots of palm-trees torn up (from the ground). Almighty God says in the Noble Qur'an:

قال تعالى: ﴿إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمِ نَحْسٍ

مُستَمِرٍّ ﴿١٩﴾ تَنْزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُنْقَعِرٍ ﴿٢٠﴾

[القمر: 19 - 20]

“For We sent against them a furious wind on a Day of violent Disaster Plucking out men as if they were roots of palm-trees torn up (from the ground)”

(al-Qamar: 19-20)

On the basis of the shown images of the wind, it becomes very clear to us the astonishing wisdom and the power of the Exalted God in the change of the wind. Sometimes winds are beneficial, and sometimes not. The winds are glad tidings for patient worshipers and painful torture for liars and deviated people.

In another case, the dynamic image of the Noble Qur'an, in the story of Adam and Eve⁴ has shown us their condition of disgrace and repentance when they disobeyed their Lord's commands. Their Lord had prohibited them from approaching the cursed tree. It is true that the human's soul is certainly prone to evil. Adam and Eve ate from the forbidden tree, followed the devil and trusted his broken promise of eternity. This made their

⁴ See; Al Razi; Op. cit. Vol. 14, 48-52, also refer to chapter: *Tāhā*: 121

veil apparent and they became shameful of each other and were in panic and shame since their private parts were exposed. They quickly tried to cover them with the leaves of trees, but it was too late. The issue is not covering their private parts, but disobedience of Lord's wisdom and command in approaching the cursed tree, and realizing that their private parts' were exposed, and is an advance knowledge of the severe punishment awaiting them. Almighty God illustrates this wonderful image in the following Qura'nic verses:

قال تعالى: ﴿فَدَلَّٰهُمَا بِغُرُورٍ ۖ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءَاتُهُمَا وَطَفِقَا مَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ ۗ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلَّ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ مُبِينٌ﴾

[الأعراف 22]

"So by deceit he brought about their fall: when they tasted of the tree their shame became manifest to them and they began to sew together the leaves of the garden over their bodies. And their Lord called unto them: "Did I not forbid you that tree and tell you that Satan was an avowed enemy unto you?"

(al-A'raf: 22)

In some other Qur'anic verses deal with educational instruction⁵, which is part of our religion and the religious general principles for an individual and society, reminding human being for ever that he is originally from clay. He is a weak and low servant and can't challenge this universe. Therefore, he must be humble, and should know that humbleness is a great sign of righteous people. Almighty God says in the Noble Qur'an:

قال تعالى: ﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا﴾

[الفرقان: 63]

"And the servants of (Allah) Most Gracious are those who walk on the earth in humility and when the ignorant address them they say "Peace!"

(al-Furqan: 63)

So, arrogance comes from disbelief and ignorance. The servant calls upon his Lord in being afraid of Him and desiring His love and reverence. Then, how could he become arrogant and forget his weakness and the origin of his creation? The Most Merciful says:

5 See: Al Basti; *Raudatu al U'qalā wa Nuz'hatu al Fudalā'*, p.59-62; Ibn Taymiya; *Makārimul Akhlaq*, p.225-230; Hasen Ay-yub; *Al Suluk Al Ijtima'i fi Al Islām*, p.61-69; Ahmad Ibrahim; *Al Fadā'il Al Khuluqiyah fi Al Islām*, p. 250-257

قال تعالى: ﴿وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّكَ لَنْ تَخْرِقَ
الْأَرْضَ وَلَنْ تَبْلُغَ آلْجَبَالَ طُولًا﴾

[الإسراء 37]

*“And walk not in the earth exultant. Lo! thou canst not
rend the earth, nor canst thou stretch to the height of the hills”*

(al- Isra:37)

So the Glory is for Him alone, the Creator, the Absolute Ruler, the Almighty, the Omnipotent, the Lord of Honor and Power. He (God) is free from what they ascribe (to Him)!

In some other verses of the Noble Qur'an, there is a clear message that a man must have deep and strong confidence, certainty in God's decision and His predestination. It is also that the man's wealth, family and children are temporary and vanishing. Nothing will remain except his good deeds and righteous actions. Thus, he must increase and multiply his performance of good deeds, be thankful to his Lord in both happiness and distress, be confident in none but Him. This world deceives the people and has no trust. It brings to them regret and sorrow. Anyone who is attached to it will be disgraced and anyone who abandons it will be honored by his Lord. The rich man should know that he is God's representative of his own wealth. He will be questioned about it; from where did he earn it and where he spent it. The man should be careful about his

wealth because it might be destruction on him⁶. This image can be viewed in these following verses of the Noble Qur'an:

قال تعالى: ﴿وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَلَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا



[الكهف:42]

"And his fruit was beset (with destruction). Then began he to wring his hands for all that he had spent upon it, when (now) it was all ruined on its trellises, and to say: Would that I had ascribed no partner to my Lord!"

(al -Kahf:42)

In other Qur'anic verses, the dynamic image of the Noble Qur'an presents the difficulty of crossing Hellfire and entering Paradise. It's not an easy task to be saved from the Hellfire and receiving pardon from the Most Forgiving God. The man who strives hard and opposes his own devil, returns with his soothing spirit to the light of faith, by reciting the Noble Qur'an, praying for forgiveness, and hoping to enter Paradise. This leads to hard working, abandoning the pleasure of this worldly life, looking

6 Al Fakhr Al Rāzi; Opt.cit, Vol. 21, p.124-129; Abdul Majed Al Bayānūni; *Darbu Al Amthāli fi Al Qur'an*, Darul Kalam, Damscuss, 1991, p.65; Ibn Taymiyah; Opt.cit, 231-239; Al Basti; Opt.cit.153-156

forward to the Hereafter and offering obedience. Therefore, his reward, entering Paradise, is according to his own actions. After all, is saving oneself from the Hellfire an easy task? To the Almighty God, it is not. It requires displacement, difficulty, suffering, effort, hardship, patience and steadfastness. The reward for performing good deeds in the same-kind⁷. Let us look at this beautiful dynamic image in the Noble Qur'an:

قال تعالى: ﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ
أُجُورَكُمْ يَوْمَ الْقِيَمَةِ ۖ فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ
فَقَدْ فَازَ ۚ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿١٨٥﴾

[آل عمران 185]

"Every soul shall have a taste of death: and only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the fire and admitted to the garden will have attained the object (of life): for the life of this world is but goods and chattels of deception."

(Ali 'Imran: 185)

Some verses of the Noble Qur'an describe means and ridiculous behavior of disbelievers avoiding and turning away

7 See: Al Alūsī; *Ruh Al Ma'āni*, vol.2, p.357; Hasan Ba Jodah; *Al Nādi Al Adbi Al Thaqafti*, Jeddah, 1992, p.549-551

from the messengers of God⁸. This is configured by the great Qur'anic rhetorical style and eloquence in following points:

1- Their false allegations, thinking that they are on the right path, and mocking the messengers.

2- Their dissatisfaction messengers' answers because of their delusions and deception.

3- Their confession that Almighty God does not know their mysteries and secret conversations in advance of their speech and questioning.

4- Putting in front of other disbelievers the image of the right path and the image of punishment, motivating them to believe and leave the deviation. Those who obey the messenger of God, they are in light, pleasure and Paradise, and for those who disobey; they are in deviation, loss, torture and Hellfire.

5- Most dynamic images in the Noble Qur'an bring to their light strange and uncontrolled movements and behaviors with the messengers of God. The Noble Qur'an ridicules them and lets them feel that they themselves ridicule by their messengers. Some of them covered their heads in order not to hear a single word, others bite their hands due to great sorrow and repentance, and others move their heads like sick and paralyzed people.

6- Beside these strange movements of the disbelievers, as mentioned before, the dynamic image of the Noble Qur'an has shown the great patience and commitment of the messengers of God in facing their abandonment and harassment, until truth came and falsehood disappeared. Therefore, we must learn

8 Al Busti; Opt. cit, p.283-289; Ali Al Bajawi wa Akharūn; *Qaṣaṣ Al Qur'an*, Al Maktabah Al Tijariyah Al Kubrā, Al Qahira, 1969, p.15-22, Also refer to Chapter: *Hūd*:5, *Al Isra'*: 50-51

patience and steadfast from the messengers of God and warn disbelievers before death. The Glorified Lord has shown this wonderful image in these following verses:

قال تعالى: ﴿ قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴿٥﴾ فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا ﴿٦﴾ وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصْبُعَهُمْ فِيْٓ ءَاذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا ﴿٧﴾ اسْتِكْبَارًا ﴿٨﴾ ﴾

[نوح 5 - 7]

"He said: "O my Lord! I have called to my People night and day:

"But my call only increases (their) flight (from the Right)."

"And every time I have called to them that thou mightest forgive them they have (only) thrust their fingers into their ears covered themselves up with their garments grown obstinate and given themselves up to arrogance"

(Noah: 5- 7)

Regarding death⁹, the dynamic image in the Noble Qur'an displayed numerous religious functions; the following are to be mentioned:

- 1- The human's soul is in the hands of the God, He may hold it when, how and where He wishes.
- 2- The Muslim must work hard as if he lives forever, and must be prepared for the Hereafter as if he may die tomorrow.
- 3- There is no time for amusement, lewdness and forgetting the graves.
- 4- The belief in death and resurrection, reward and punishment, Paradise and Hell.
- 5- Admitting, that the believer does not know the time of his death, how and where it comes.
- 6- Sleeping is considered a small and a minor death, hence the believer must be thankful to his Lord after awakening.
- 7- Believe in God's destiny, His order is to be done and executed, and no one can stop it.
- 8- No credit for hiding from death. It is everywhere and wherever you are. It can't be delayed, nor can it happen before it is supposed to be.

9 Refer to the following chapters: *Al Zumar*:32, *Al Nisa'*: 100, *Al Mu'minūn*: 99, *Al Ahzab*:16, *Al An 'am*; 93, *Al Baqarah*: 243

- 9- The Muslim must be prepared to face the agony of death since it's not an easy matter. Muslims face hardship, trouble and pain during submitting their ¹⁰ soul to their Lord. So, how about the disbeliever!? May God protect us. These realities are mentioned in this wonderful Qur'anic dynamic image:

قال تعالى: ﴿أَيُّنَمَا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ ۚ وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ ۖ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ ۚ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ ۚ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ۝﴾

[النساء: 78]

"Wherever ye are death will find you out even if ye are in towers built up strong and high!" If some good befalls them they say "This is from Allah"; but if evil they say "this is from thee" (O Prophet). Say: "All things are from Allah. But what hath come to these people that they fail to understand a single fact?"

(al-Nisa: 78)

قال تعالى: ﴿قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلْقِيكُمْ^ط ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٨﴾

[الجمعة: 8]

"Say (unto them, O Muhammad): Lo! the death from which ye shrink will surely meet you, and afterward ye will be returned unto the Knower of the invisible and the visible, and He will tell you what ye used to do.."

(al-Jumu'ah: 8)

Some Qur'anic verses refer to the Judgment Day ¹¹ as the following verse:

قال تعالى: ﴿وَيَوْمَ يَعْصُ الظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَلَبِّتَنِي أَخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٩﴾ يَوَيْلَتَىٰ لِيَتَنَّى لَمْ أَخَذْ فُلَانًا

¹¹ See: Sayed, *Fi Zilāl Al Qur'ān*, Vol.5, p. 2560-2561

خَلِيلًا ﴿٢٨﴾ لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي ۖ وَكَانَ
الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا ﴿٢٩﴾

[الفرقان 27 - 29]

"The Day that the wrongdoer will bite at his hands He will say "Oh! would that I had taken a (straight) path with the Apostle!

"Ah! woe is me! would that I had never taken such a one for a friend!

"He did lead me astray from the Message (of Allah) after it had come to me! Ah! the Evil One is but a traitor to man! "

(al-Furqan: 27-29)

On that day, no friend, even an intimate friend is to be obeyed. No child, as well as wealth are beneficial. Regret of sins is not useful. The chance and the time for forgiveness has already gone. There will be torture, hell, disgrace and fire. The wrongdoer will have nothing except biting off his hands and living in regret and sorrow. He is abandoned by his devil, hence he blames himself and cries for his state. Nor messenger was followed, nor did he quit and give up sin. The devil was his trusted adviser and a close guide to clear delusion.

Some Qur'anic verses drew a picture about the relation of the disbelievers to the Almighty God. That was done in rhetorical movements and very brief statements. Their deeds are

wrong, all are vanished, nothing is left, and no benefit for them at all. Have a look at this clear Qur'anic image:

قال تعالى: ﴿وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ كَسَرَابٍ بِقِيعَةٍ تَحْسِبُهُ
الظَّمْآنُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ
فَوَفَّاهُ حِسَابَهُ ۗ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٣٩﴾ أَوْ كَظُلُمَاتٍ فِي خَرِّ لُجِّيٍّ
يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ ۖ مَوْجٌ مِّنْ بِفَوْقِهِ ۖ سَحَابٌ ۖ ظُلُمَاتٌ بَعْضُهَا
فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدُهُ لَمْ يَكَدْ يَرَاهَا ۗ وَمَنْ لَّمْ يَجْعَلِ اللَّهُ لَهُ
نُورًا فَمَا لَهُ مِنْ نُّورٍ ﴿٤٠﴾

[النور 39 - 40]

“But the Unbelievers their deeds are like a mirage in sandy deserts which the man parched with thirst mistakes for water; until when he comes up to it he finds it to be nothing: but he finds Allah (ever) with him and Allah will pay him his account: and Allah is swift in taking account”

(al-Nur:39-40)

Their deeds became deception, denial, dissipation, disobedience, a false mirage and black darkness such as the

killing waves and clouds of thunder. No light guides them, nor a way that saves them,¹² “for any to whom Allah giveth not light there is no light “

A good number of the Qur’anic verses specifically deal with the scenes of the Day of Judgment¹³. They explain the horrors of that day. It is the day of Reckoning, the day of Resurrection, the day of Gathering, the day of Shaking. All that a man sees or realizes about that day is something unimaginable, unbelievable and almost not to be trusted. Look at these scenes of that Doomsday:

قال تعالى: ﴿إِذَا الشَّمْسُ كُوِّرَتْ ﴿١﴾ وَإِذَا النُّجُومُ انْكَدَرَتْ ﴿٢﴾
 ﴿٣﴾ وَإِذَا الْجِبَالُ سُيِّرَتْ ﴿٤﴾ وَإِذَا الْعِشَارُ عُطِّلَتْ ﴿٥﴾ وَإِذَا
 الْوُحُوشُ حُشِرَتْ ﴿٦﴾ وَإِذَا الْبِحَارُ سُجِّرَتْ ﴿٧﴾ وَإِذَا النُّفُوسُ
 زُوِّجَتْ ﴿٨﴾ وَإِذَا الْمَوْءِدَةُ سُيِّلَتْ ﴿٩﴾ بِأَيِّ ذَنْبٍ قُتِلَتْ ﴿١٠﴾ وَإِذَا

12 See: Al Zamakhshari; *Al Kash-shāf*, Vol.4, p. 309-310; Al Tahir bin ‘Ashūr; *Al Tahrir wa Al Tanwir*, Vol. 18, p.251-257

13 See: Sayed Qutb; *Fi Zilāl Al Qur’ān*, Vol. 6, p.3846-3847; Also see these chapters: *Al Inshiqāq*:1-6; *Al Waqī’ah*: 1-6; *Al Zalzalah*: 1-6; *Al Qiyyāmah*: 6-13; *Al Mursalāt*: 7-13

الصُّحُفُ نُشِرَتْ ﴿١٤﴾ وَإِذَا السَّمَاءُ كُشِطَتْ ﴿١٣﴾ وَإِذَا الْجَحِيمُ سُعِرَتْ
 ﴿١٢﴾ وَإِذَا الْجَنَّةُ أُزْلِفَتْ ﴿١١﴾ عَلِمَتْ نَفْسٌ مَّا أُحْضِرَتْ ﴿١٠﴾

[التكوير 1 – 14]

*"When the sun (with its spacious light) is folded up;
 When the stars fall losing their luster
 When the mountains vanish (like a mirage);
 When the she-camels ^{ten} months with young are left
 untended;
 When the wild beasts are herded together (in human
 habitations);
 When the oceans boil over with a swell;
 When the souls are sorted out (Being joined like with like);
 When the female (infant) Buried alive is questioned
 For what crime she was killed;
 When the Scrolls are laid open;
 When the World on High is unveiled:
 When the Blazing Fire is kindled to fierce heat;
 And when the Garden is brought near
 (Then) shall each soul know what it has put forward"
 (al- Takwir: 1-14)*

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