

Verses of the Dynamic Illustrations in the Holy Qur'an

**Some of it's Related 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 Holy 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 Holy Qur'an, especially the dynamic images and illustrations expressed in many verses of the Holy Qur'an by many ways for numerous purposes, we have been able to reach and gain tens of lessons, and principles from the Holy Qur'an.

In this translation, regarding the Qur'anic verses, I have used few international trusted translations; Firstly, translation of the meanings of the Holy 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.

I am grateful to all of those who in various ways helped me in completing this work. I would like to register my heartiest thanks, prayers, appreciations to all of my respected colleagues and beloved friends for their invaluable support extended to me. I have benefited from their critical comments reviews and suggestions, even though occasionally I had to reject their views and translations. However I feel obliged to mention here their names.

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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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Prof. Dr. Hajredin Hoxha

Taibah University, Al Madinah Al Munawarah, 6.06.2009

Introduction

The Holy Qur'an contains many dynamic words and images. Verses of the dynamic images in the Holy Qur'an have functions in the form of configurations and they are numerous and different. We observe these functions in the 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 Holy 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 Holy Qur'an. This is the researcher's view in choosing the most general functions, which presents clear objectives, great effects and multiple meanings

Abstract

In this study, the researcher tries to shed some light on the dynamic images in the Holy Quran which he considers to be a new facet of its miraculous eloquence. This effort is done to serve the Holy 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. This includes also the scientific miracles in the Holy 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 Holy 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.

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 بَكُمْ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ
 ﴿١٨﴾ أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصْبِعَهُمْ فِي آذَانِهِمْ مِّنَ
 الصَّوَاعِقِ حَذَرَ الْمَوْتِ ۗ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٩﴾ يَكَادُ الْبَرْقُ تَخْطِفُ أَبْصَرَهُمْ ۗ

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 Naysabūri; *Gharaiib Al Qur'an wa Raghaib Al Furqān*, Vol.1, p. 180-187; Al Shawkani; *Fat'hul Kadir*, Vol. 1, p. 45-48

كَلَّمَآ أَضَاءَ لَهُمْ مَّشَوْآ فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا ۗ وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ
وَأَبْصَرِهِمْ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾ (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 Holy Qur'an mentions and describes the condition of those worshipers who seek the mercy and forgiveness² 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:

2 See: Al Tabari; *Jami' Al Bayān 'an Ta'wil Ay Al Qur'an*, 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.

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

[آل عمران: 190 - 191] (﴿١٩١﴾)

"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 ".
(Ali 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 Holy 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 Holy 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 ^ط حَتَّىٰ إِذَا أَقَلَّتْ سَحَابًا ثِقَالًا سُقِنَهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ ^{هـ} مِنْ كُلِّ الثَّمَرَاتِ ^ع كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ) ([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 Holy Qur’an:

قال تعالى : (إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُّسْتَمِرٍّ ^{١١} تَنْزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُّنْقَعِرٍ ^{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)

Yea how (terrible) was my Penalty and my Warning!

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 Holy 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 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 by 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: (فَدَلَّهُمَا بِغُرُورٍ^ج فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءَاتُهُمَا وَطَفِقَا مَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ^ط وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلْ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ مُبِينٌ^{هـ}) [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 are part of our religion, and the religious general principles for an individual and society, reminding human beings for ever that he is originally

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

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 Ijtimai' fi Al Islām*, p.61-69; Ahmad Ibrahim; *Al Fadāil Al Khuluqiyah fi Al Islām*, p. 250-257

from clay. He is a weak, 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 Holy Qur'an:

قال تعالى: (وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٣﴾) [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 Furkan: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:

قال تعالى: (وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٧﴾) [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 Holy 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 in 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 did he spend 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 Holy Qur'an:

قال تعالى: (وَقُلْنَا يَتَّعَدُمُ اسْكُنَّ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ

شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٤٢﴾) [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 Holy 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 strived hard and opposed his own devil, returns with his soothing spirit to the light of faith, by reciting the Holy Qur'an, praying for forgiveness, and hoping to enter Paradise. This led to hard working, abandoning the pleasure of this worldly life, looking 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? By 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's look at this beautiful dynamic image in the Holy Qur'an:

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

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

قال تعالى: (كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أَجُورَكُمْ يَوْمَ الْقِيَامَةِ
فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

[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 Holy Qur’an describe means and ridiculous behavior of disbelievers avoiding and turning away 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 Holy Qur’an bring to their light strange and uncontrolled movements and behaviors with the messengers of God. The Holy Qur’an ridicules them and lets them feel that they themselves

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*

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 Holy Qur'an has shown the great patience and commitment of the messengers of God in facing their abandonment and harassment, until truth comes and false has disappeared. Therefore, we must learn 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 أَصْبِعَهُمْ فِي آذَانِهِمْ وَأَسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا ﴿٧﴾) [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.

"So I have called to them aloud; "Further I have spoken to them in public and secretly in private ", (Noah: 5- 9)

Regarding death⁹, its dynamic image in the Holy Qur'an has shown 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 He wishes, how He wishes, 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.

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

- 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 it comes 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- 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 أَيَّمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِّنْ عِنْدِ اللَّهِ فَمَالِ هَتُّؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾ [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 ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٨﴾ [الجمعة: 8])

10 Al Fakhr Al Razi, Opt.cit, Vol. 5, p.2060-2061

" 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 يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَلِيَّتَنِي أَخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٢٧﴾ يَوَيْلَتِي لِيَتَنِي لِمَ أَخَذْتُ فَأُلَانَا خَلِيلًا ﴿٢٨﴾ لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي ۗ وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَدُولًا ﴿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 at 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

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

is left, and no benefit for them at all. Have a look at this clear Qur'anic image:

قال تعالى: (وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ كَسَرَابٍ بِقِيَعَةٍ تَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ ۗ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٣٩﴾ أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَاهُ مَوْجٌ مِّن فَوْقِهِ مَوْجٌ مِّن فَوْقِهِ سَحَابٌ ۗ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدُهُ لَمْ يَكَدْ يَرَاهَا ۗ وَمَنْ لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن 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, black darkness, as 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 what a man sees or realizes about that day is something

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 Waqi’ah*: 1-6; *Al Zalalah*: 1-6; *Al Qiyāmah*: 6-13; *Al Mursalāt*: 7-13

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﴾ وَإِذَا الْجِبَالُ
سُيِّرَتْ ﴿٣﴾ وَإِذَا الْعِشَارُ عُطِّلَتْ ﴿٤﴾ وَإِذَا الْوُحُوشُ حُشِرَتْ ﴿٥﴾ وَإِذَا الْبِحَارُ
سُجِّرَتْ ﴿٦﴾ وَإِذَا النُّفُوسُ زُوِّجَتْ ﴿٧﴾ وَإِذَا الْمَوْءِدَةُ سُيِّلتْ ﴿٨﴾ بِأَيِّ ذَنْبٍ
قُتِلَتْ ﴿٩﴾ وَإِذَا الصُّحُفُ نُشِرَتْ ﴿١٠﴾ وَإِذَا السَّمَاءُ كُشِطَتْ ﴿١١﴾ وَإِذَا الْجَحِيمُ سُعِّرَتْ
﴿١٢﴾ وَإِذَا الْجَنَّةُ أُزْلِفَتْ ﴿١٣﴾ عَامَتْ نَفْسٌ مَّا أَحْضَرَتْ ﴿١٤﴾ ([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)

And the Almighty says:

قال تعالى : (إِذَا السَّمَاءُ أَنْفَطَرَتْ ﴿١﴾ وَإِذَا الْكَوَاكِبُ أُنْتَثَرَتْ ﴿٢﴾ وَإِذَا
الْبِحَارُ فُجِّرَتْ ﴿٣﴾ وَإِذَا الْقُبُورُ بُعِثِرَتْ ﴿٤﴾ عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ﴿٥﴾)
[الانفطار 1-5]

“ When the Sky is cleft asunder;
When the Planets are scattered;
When the Oceans are suffered to burst forth;
And when the Graves are turned upside down
(Then) shall each soul know what it hath sent forward and (what it
hath) kept back” (Al Infitar: 1-5)

The above mentioned verses contain messages for restraining, frightening, promising and threatening. There is a clear reminder for the believer in performing of good deeds, since that day is a long day. It makes the human being forget his wealth, relatives and his family. The Almighty says:

“ Each one of them that Day will have enough concern (of his own) to make him indifferent to the other” (Abasa: 37)

Also these verses warn the disbeliever and the denier of the bounties of God. Reminds him from the frightening scenes of the Hereafter and what type of punishment the people might face.

Thus, deep contemplation in the meanings of the previous verses is needed. These meanings inform people to be far away from following the devil's footsteps since tracing the devil is disgrace, loss and finally punishment with torture and fire. People in the hereafter will be in regret, confusion, and will ask themselves the following questions:

- What was prepared for that day?
- Will they be forgiven?
- Were their deeds accepted?
- What will be their final destination?

Parables in the Holy Qur'an are very important in guiding and directing. They are ever more influential in illustration, and if they are accompanied with dynamic image, they confirm and clarify more. This can be exemplified with the deniers of God who worship idols instead¹⁴. They refuge to them in requests, ascribe doing any thing to them, and hence their supplications are in delusion. This is similar to a person who is in need of water. When he reaches the source of the water, he extends his arms, enters his opened and stretched hands into the water, scoops water to drink. With such open hands he can not drink water. Following this way he can not quench his thirst because he does not follow the right and the proper way of drinking. The same is for those who worship other than God. Those can't offer any help nor cause any harm. Look at this amazing Qur'anic dynamic illustration:

قال تعالى: (لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَسِطَ كَفَّيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا

[الرعد 14]

فِي ضَلَالٍ مُّبِينٍ)

“For Him (alone) is prayer in Truth: any others that they call upon besides Him hear them no more than if they were to stretch forth their hands for water to reach their mouth but it reaches them not: for the prayer of those without Faith is nothing but (futile) wandering (in the mind)”,
Ar Ra'd:14

Those who seek prestige and honor from other than Almighty God, Allah will disgrace them. Those who ask other than Allah, they will be dishonored and discredited. The Glorified God says in the Holy Qur'an:

14 See: Al Fakhr al Rāzi; *At Tafsir Al Kabir wa Mefatihul Ghayb*, Vol.10, p.29-30; Abdul Majeed Al Bayanūni; *Darbu Al Amthāli fī Al Qur'ān*, Opt. cit, p.34-41-*Ahamiyatu Al Mathali fī Al Qur'ān*; Ibn Taymiyah; *Makārimu Al Akhlāq*, Opt. cit, p.231-239

قال تعالى: (أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ

خُلَفَاءَ الْأَرْضِ أَلَيْسَ لَهُ مَعَ اللَّهِ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٦٢﴾) [النمل:62]

“Or who listens to the (soul) distressed when it calls on Him and who relieves its suffering and makes you (mankind) inheritors of the earth? (Can there be another) god besides Allah? Little it is that ye heed! ”
An-Naml:62

Other Qur’anic verses reiterate that guidance only comes from Almighty God and control is in His hands¹⁵. Allâh says:

قال تعالى: (فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ

يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ تَجْعَلُ

اللَّهُ الرَّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٥﴾) [الأنعام 125]

“And whomsoever Allâh will to guide, He opens his breast to Islâm; whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allâh puts the wrath on those believe not”
(Al-An’âm:125)

The one who is given blessings form Allah, pushing himself to Him, wishing to love Him and is sincere in his worship, Allah opens his breast to guidance, i.e. Islam. Allah also gives everything that is good and makes him aware of that. This lightens his ways of knowledge and inspires him with the light of true and transparent faith. The one who loses his wishes and expectations from his Lord, nothing is expected from him and no advice satisfies him. “Thus Allâh puts the wrath on those believe not ”

(Al- An’âm:125)

15 See: Al Fakhr Al Râzi, Opt. cit. Vol. 13, p.186-195; Tâhir bin Ashûr, Opt.cit. Vol. 6, p.57-61

Through some Qur'anic verses, the dynamic image of extending and holding the hand shows a dynamic metonymy in form of generosity and stinginess. These two qualities can't be present in one person ¹⁶. So what about the Jews who ascribed to their Lord that His Hand is tied up, neither spends nor gives?

قال تعالى: (وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّا أَنْزَلْنَا إِلَيْكَ مِنَ رَبِّكَ طُغْيَانًا وَكُفْرًا وَالْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٦٤﴾) [المائدة 64]

“ The Jews say: "Allâh's Hand is tied up (i.e. He does not give and spend of His Bounty)." Be their hands tied up and be they accursed for they uttered. Nay, both His Hands are widely outstretched. He spends (of His Bounty) as He wills. Verily, the Revelation that has come to you from your Lord (Allâh) increases in most of them (their) obstinate rebellion and disbelief. We have put enmity and hatred amongst them till the Day of Resurrection. Every time they kindled the fire of war, Allâh extinguished it; and they (ever) strive to make mischief on the earth. And Allâh does not like the Mufsidûn (mischief-makers),” Al Mâ'idah: 64

وقال تعالى: (إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾) [الذاريات: 58]

“Verily, Allâh is the All-Provider, Owner of Power, the Most Stron”, (Al-Dhâriyât:58)

On His hand is power, He manages it as He wishes. He feeds the earthworm in its lap, the bird on the tree, the fetus in its mother's womb, the whale in the darkness of the sea. Be exalted, He enlarges and restricts

16 See Al Fakhr Al Râzi, Opt. cit. Vol. 6, p. 43-48; Sayed Qutb, Opt. cit. Vol. 2, p.929-930

sustenance as He pleases and this is based on His divine wisdom and spiritual benefit. These are not known by the Jews and those similar to them. When God supplies His servant with provision, and he spends it out for His pleasure and thanks Him for the blessing, The Almighty gives him more and guides him. However, if the servant is a greedy miser and thinks himself self-sufficient, the Almighty God will degrade and disgrace him.

قال تعالى: (فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿٥﴾ وَصَدَّقَ بِالْحُسْنَىٰ ﴿٦﴾ فَسَنِيبِهِ رُءُوسٌ ﴿٧﴾ لِلْيُسْرَىٰ ﴿٧﴾ وَأَمَّا مَنْ نَحَلَ وَاسْتَغْنَىٰ ﴿٨﴾ وَكَذَّبَ بِالْحُسْنَىٰ ﴿٩﴾ فَسَنِيبِهِ رُءُوسٌ ﴿١٠﴾ لِلْعُسْرَىٰ ﴿١٠﴾ وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ ﴿١١﴾) [الليل 5-11]

“As for him who gives (in charity) and keeps his duty to Allâh and fears Him, And believes in Al-Husnâ (The Best or a reward from Allâh). We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And denies Al-Husnâ. We make smooth for him the path for evil. And what will his wealth avail him when he goes down (in destruction)” ?

Al-Lail: 5-1 Some servants are deprived of wealth and its abundance. This depends on Allah’s wisdom which is known by Him. Allah knows their worship if they are being poor and in need. They thank and mention Allah. Paradise is the reward for their patience. If Allah makes them rich, this would probably lead to them abandoning their Lord’s worship. As a result, in poverty there is a blessing and favor for them, and for the others living in luxury there is wrath and resentment,

قال تعالى: (فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ ۖ قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ ۗ وَإِنْ تُخَالِطُوهُمْ فَارْحَمُوهُمْ ۗ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ ۗ وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٢٠﴾) [البقرة: 220]

“...And Allâh knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property)”,

Al Baqarah:220.

However, this is the behavior of the Jews; disturbance, deception and greediness to wealth and property. For any simple commercial benefit, they do not hesitate to sell their dignities and children.

Their naive statement about Allah, that: “Allâh's Hand is tied up” was for a certain reason in their hearts but they did not succeed. However, Allah has extinguished and returned their plots against them. So for them, there is disgrace in this life and great torture in the hereafter.

Through the extension and holding of the hand, there is another religious implication by using the dynamic image as it is presented below:

قال تعالى: ﴿ وَآتَىٰ عَلَيْهِم نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ ۗ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ لَئِن بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَنَّكَ إِنِّي أَخَافُ ۗ ﴾

اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٨﴾ (المائدة: 27-28]

“And (O Muhamad) recite to them (the Jews) the story of the two sons of Adam (Hâbîl and Qâbîl-Abel and Cain) in truth; when each offered a sacrifice (to Allâh), it was accepted from one but not from the other. The latter said to the former: “I will surely kill you.” The former said: “Verily, Allâh accepts only those who are Al-Muttaqûn (the pious believers of Islâmic Monotheism who fear Allâh much and love Allâh much). If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you: for I fear Allâh, the Lord of the ‘Âlamîn (mankind, jinn, and all that exists)” (Al- Mâ'idah:27-28)

The context with the dynamic denotation is about killing which, of course is a great and terrible crime. It is also greater since it was between the

two sons of Adam (peace be upon him) ¹⁷. This dynamic image came in a summarized rhetorical manner by using metonymy of the biggest and ugliest crime among mankind. It is killing innocent human beings, which is forbidden by Allah. Our beloved prophet Muhammad(peace be upon him) told us about the enormity of this crime. The vanishing of this world is much more easier in the sight of Allah than killing an innocent human being except if it is for justice. That is why Allah ordered retaliation for killing, and on the day of Judgment there will be fire, and what a bad dwelling that is. Allâh said: “*And we ordained therein for them: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal, Al Maidah: 45.*” This was the first and biggest crime committed on earth. The reward is equal to the type of action which is the fire for wrongdoers.

The repeated dynamic image of a man who does not worship and does not remembers Allah lays and stresses on another religious function. From this function we may learn that causing the harm on man, no matter how small or big it is, reflects the nature of his creation that he is rapid and rash. He does not know how good things come to him. This is a model of a human being who can be found every where and at all times. He is always in a state of anxiety, restlessness and fear. He asks a lot of questions, works little, rapid to benefit, pessimistic and desperate when evil befalls him. He is not afraid of his Lord. He praises and worships Him only when he is in trouble and disaster. At this time, he prays in a humble way, remembers his Lord repeatedly and expects His forgiveness at all times. He remembers His blessings at all times and in different positions, lying down, sitting and standing. When the Merciful God diverts the disaster, this man becomes arrogant as if nothing happened to him. He lives a luxury and comfortable life, forgets his Lord, and forgets supplicating to Him. He becomes like a cursed devil ¹⁸ after being among the glorifiers of God. Allah says:

17 See: Al Qurtubi; *Al Gami' Li Ahkâmi Al Qur'an*, Opt.cit. Vol.6, p.133-138; Ibn Kathir; *Qasas Al Anbiyâ*, Opt. cit. p.33-38; Al Suhaybâni, Abd Al Muhsin; *Al Fitnatu wa Meuqif Al Muslimi minhâ fi Dau'i Al Qur'an*, Daru Al Qasim Li Al Nashr, Al Riyad, 1996, p.166

18 Al Qurtubi, Opt. cit. Vol. 10, p.321

قال تعالى : (وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَى بِجَانِبِهِ ^ط وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوسًا ﴿٨٣﴾) [الإسراء 83]

وقال تعالى : (وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَنْ لَمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ كَذَلِكَ زِينٌ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢﴾) [يونس 12]

“ And when We bestow Our Grace on man (the disbeliever), he turns away and becomes arrogant (far away from the Right Path). And when evil touches him, he is in great despair, Al- Isrâ 83.” And said: “ When harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for harm that touched him! Thus it is made fair-seeming to the Musrifûn (those who denied Allâh and His prophets, and transgressed Allâh’s limits by committing all kinds of crimes and sins) that which they used to do” (Yûnus: 12)

Every Muslim must be very careful not to be counted among such people since they are more despicable than stones which are treaded by people. Every Muslim should hurry to repent and regret. Allah knows everything. Allah says:

قال تعالى: (إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٥﴾) [آل عمران: 5].

“Truly, nothing is hidden from Allâh, in earth or in the heavens, [Âl‘Imrân:5.]”

The dynamic image in the story of Joseph (peace and blessings be upon him) with Al Aziz’s wife¹⁹ affirms that God is always with the pious and righteous people and also with His prophets and messengers. Anyone who follows the right path, who is pure and chaste, he prays to his Lord and ultimately will attain the forgiveness and help of Allah and be among those who enjoy the happiness of His Grace. The holy verse indicates that God

19 See: Al Fakhr Al Râzi; *Al Tafsir Al Kâbir*, Opt.cit. Vol. 18, p.115-128; Al Sûyûti; *Al Dur Al Manthûr fî Al Tafsir bi Al Ma’thûr*, Vol.8, p.219-232; Abd Al Hafez, Al Sayed; *Bûhûth fî Qasas Al Qur’ân*, Dar Al Kitâb Al Lubnâni, Beirût, 1972, p.191-209; Ali Al Bajâwi wa Al Akharûn; *Qasasu Al Qur’ân*, p. 90-98

Almighty will help those who are obedient to Him. It is also those who are chaste and turn away from committing the crime of adultery, even if they had a chance and could do it, they will be rewarded with a special protection and special shadow on the day of Judgment. It was narrated by our beloved prophet Muhammad (peace be upon him)²⁰: “...and a man who was called upon by a beautiful and high ranking lady to commit an adultery said to her that I fear my Lord ”, he is like Joseph (peace and blessings be upon him) and those who follow his steps.

The dynamic image in the story of Joseph (*Peace and blessings be upon him*) underlines the fact that the victory is for the pious and righteous people, and prophets, messengers of God are to be exposed to different kinds of tests and trials like other people. However, by deep faith, strong determination and full energies, they become victorious. At their crucial times and crises when they are almost exhausted and are about to be defeated, the help and the victory of God comes. This tides up their hearts and endures their feet. What makes the prophets and messengers different from the others is their genuine endeavor to overcome such tests, including their lusts²¹.

20 Ibn Hagar Al Askalāni; *Fat'hul Bari' fi Sharh Sahih Al Bukhāri*, Vol.19. p.226.

21 Abd Al Kārim Al Khatib; *Qis'satā Adem wa Yusuf “ Alayhima Al Salam “*, Daru Al Fikr 'Arabi, Egypt, 1973, p.79; And also see: Al Ansāri Abu Hafis; *Zuhru Al Kimām fi Qis'sati Yusuf Alayhi Al Salam*, Darul Al Kutub Al 'ilmiah, Beirūt, 2003, 193-194; Also see: 'Omar Ba Hadhek; *Al Dilalatu Al I'gazyah fi Rehab Sureti Yusuf*, Daru Al M'mūn li Al Turāth, Damascus, p.23-28

CHAPTER TWO

The Psychological Function

The Holy Qur'an is a book of life and religion, addressing humanity in sensation and thinking. The Holy Qur'an also draws to humanity the footsteps to the blessed and safe road. It looks to the human and quiet soul and elevates it among all human beings. Consequently, his heart relaxes, his spirit becomes clean, he joins others in their happiness and shares in their grief and sadness, and he calls his Lord Allah with full sightedness, religion and knowledge. This call soothes the hearts and uplifts the souls of mankind; hence human souls turn back to their Lord pleased and satisfied.

The Holy Qur'an also looks to the blameful soul and motivates it to what is good. This is to reform it, purifies its emotion and sentiment, pulls out the evil which can prevent it from the purity and tranquility, and preserves it from the suspicious ways and depravity. Therefore, the blameful soul returns to the protection of his Lord while being purified from sins, becoming relaxed and stable, distinguishing the good from the evil.

The Holy Qur'an also looks to the constantly bad urging soul and restrains it from wrongdoings and suspicious ways. This is to invite it to the ways of paradise and remind it the methods of repentance and mercy. If this kind of soul does not adhere God's commands, it will be too late at the time of death to repent and the same will be among the dwellers of the fire. Due to its refusal and denial of Allah's warnings over many times, and being away from faith, it will be always in the state of blindness and seduction and will be thrown to the fire. No intercessor will be called for help and no reward will be granted. There will be disgrace and humiliation, torture and fire because of its arrogance when it was alive, its failure to fulfill the commands of Allah, and its turning away from the Holy Qur'an which is full of promises and threats with clear and certain signs. However, our Lord is never unjust to His servants.

Through the dynamic images in many verses, the Holy Qur'an is able to drive the human soul and stimulate its emotions especially in those verses which contain promises and threats. The Holy Qur'an portrays views on the

Day of Judgment. It also describes worshippers who remember the God throughout the night and at the end of day time. It also illustrates many other dynamic images of the human soul, their functions will be presented with their Qur'anic verses.

In some other the Qur'anic verses, God Almighty demonstrates gratification and devoutness, spiritual tolerance, expansion of vision, and correction of opinion for those worshipers who remember Him. Thus, their hearts become purified and their minds become correct and alright. They believe in God's destiny and fate, understand the importance of being sincere in worshiping God and their hearts become attached to Him. They do not have hatred, antagonism, jealousy and greediness. It is always satisfaction, tolerance and spiritual purity. Those are the owners of a peaceful soul²². Allâh says:

قال تعالى : (الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

[آل عمران: 191]

(١٩١)

“Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heaven and the earth, (saying) : “ Our Lord ! You have not created (all) this without purpose, glory to You! (Exalted are You above all they associate with You as partners). Give us salvation from the torment Fire ,

Âl ‘ Imrân 191

And said:

وقال تعالى : (أَمَّنْ هُوَ قَنِتٌ ءِأَنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْأَخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُولُو

[الزمر: 9]

(٩)

22 See: Al Tabari, *Gami' Al Bayân*, Opt.cit, Vol. 4, p.209-210; Ibn Taymiyah; *Makārim Al Akhlaq*, p.193-201

“ *Is one who is obedient to Allah, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: Are those who know equal to those who know not? It is only men of understanding who will remember (i.e. get a lesson from Allah’s Signs and Verses, Az- Zumer: 9)*”

Some of the Quranic verses which have dynamic images as in Allâh say:

قال تعالى (وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا

أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾ [السجدة: 12]

“ *And if you only could see when the Mujrimun (criminals, disbelievers, polytheists, sinners) shall hang their heads before their Lord (saying): Our Lord! We have now seen and heard, so send us back (to the world), that we will do righteous good deeds. Verily, we now believe with certainty, As-Sajdah: 12*” was able to draw a full picture, revealing a lot of meanings and imaginations. It is the real state of the polytheists while they are being punished and living under tremendous shame and great regret of what they did. The Holy Qur’an replaces the whole scene by a single dynamic image in a particular situation in saying “...shall hang their heads..”. This indicates their emotion of what they committed. It reveals to human beings a lot of meanings which cannot be conceptualized by long statements²³.

Also in some other Qur’anic verses, the dynamic image demonstrates the condition which afflicts him who commits sin or crime. He never feels calm, neither sleeps and settles in one place because he does not know the consequences of his crime. All the time, he expects punishment and retaliation. His heart is continuously shaking and remembering what he has committed. He is desperate and his eyes are looking around in a state of fear. All his senses are in constant fear and continuous shock. Allâh says:

23 Abd Al Halem Hafni, *Uslûb Al Sukhriyati fi Al Qur’ân Al Karim*, Opt.cit, p.118-119

قال تعالى: (فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اَسْتَنْصَرَهُ

بِالْأَمْسِ يَسْتَصْرِخُهُ قَالَ لَهُ مُوسَى إِنَّكَ لَغَوِيٌّ مُبِينٌ ﴿١٨﴾ ([القصص: 18]

“So he became afraid, looking about in the city (waiting as to what will be the result of his crime of killing), when behold, the man who has sought his help the day before, called for his help (again). Musa (Moses) said to him: Verily, you are a plain misleader“ (Al Qasas:18)

And also the Almighty said:

وقوله تعالى : (فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ

([القصص: 21]

“So he escaped from there, looking about in the state of fear. He said: My Lord! Save me from the people who are Zalimun (Polytheists and wrong-doers) !, Al-Qasas: 21”.

This verse shows the importance of patience and pardon at the time of anger and wrath and put the whole trust in Allah. Allâh said:

وقال تعالى: (الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ

وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ) ([آل عمران 134]

“ ...who repress anger and who pardon men; verily Allah loves Al Muhsinun (the good doers) , (Âl‘ Imrân: 13)

The assaulter, otherwise, will have speedy reaction, weak faith, confusion mind, heart anxiety, looking around of eyes and disturbance the senses.

The dynamic image appears in succession and intensity in one Qur'anic verse portraying wrongdoers as:

قوله تعالى : (وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ^ع إِنَّمَا

يُؤَخِّرُهُمْ^ط لِيَوْمٍ تَشْخَصُ فِيهِ^ط الْأَبْصَارُ ﴿٤٢﴾ مُهْطِعِينَ^ط مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ

إِلَيْهِمْ طَرْفُهُمْ^ط وَأَفْعِدَتْهُمْ^ط هَوَاءَ^ط ﴿٤٣﴾ [إبراهيم: 42-43]

“ Consider not that Allah is unaware of that which the Zalimun (polytheists, wrong-doers) do, but He gives them respite up to a Day when the eyes will stare in horror. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty (from thinking because of extreme fear ” (Ibrâhîm: 42-43)

This verse brings four successive and accompanied images. In another words, four successive scenes are for one narration. Those images make a gazed picture in imagination. Verily, it is a unique picture in portraying the horror, shame, fear and full submission. It is covered by a depressed shadow and sadness. The situation in the picture has two groups; one is in the picture and the other is revealed from it. They are human beings who have a common connection and a similar sensation. These images become alive in the group who reveals and draws an emotional feeling between the two groups in a spiritual manner with sensible imagination. When the reader recites the verse, he will mentally and spiritually feel in a similar way as if he is facing the same situation²⁴.

The dynamic images many Qur’anic verses pertaining to death²⁵ present a number of psychological significant indications. They affect the spirit of a believer when he recites those verses. He becomes more reflective and pious, fears Allah and His punishment, on The Reckoning Day.

24 Qutb Sayed; *Al Taswir Al Fanni*, Opt. cit, p. 51; Also refer to: Ibn Taymiyah; *Makārim Al Akhlaq*, 283-289;

25 See: Al Basti; *Rowdatu Al ‘Ukala’*, Opt.cit. p. 283-289; Also refer to these following chapters in the Holy Qur’ān; *Al Zumar*: 42; *Al Nisa’*: 100; *Al Mu’minūn*: 99; *Al Ahzāb*: 16; *Al An’am*; 93; *Al Baqarah*: 243

Therefore, he becomes more active at all times, repents to his Lord at all times. Allâh said:

قال تعالى : (أَيَّنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ وَإِنْ تُصِبَّهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِبَّهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾)

[النساء 78]

“Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high! And if some good reaches them, they say, This is from Allah, but if some evil befalls them, they say, This is from you (O Muhammad). Say: All things are from Allah, so what is wrong with these people that they fail to understand any word?, An- Nisa:78.” And said: “ Say (to them): “ Verily, the death from which you flee will surely meet you, then you will be sent back to (Allâh), the All-knower of the unseen and the seen, and He will tell you what you used to do” (Al Jumu’ah: 8)

The human being would like to live in this world forever and he fears death even if he is self-denying. He does not know where his actions will lead him. He always expects death and is afraid of it. Death readiness depends on strength of faith. Those whose spirit and faith is strong and satisfied, are always active, rush for repentance and supplicate at all times. Those who are occupied with life luxuries and desires, are always anxious and confused and they fear death as if they are about to sink. On this basis, they care about this life and they may forget the Hereafter until they face the powerful death which comes quickly and suddenly. At that time, there is nowhere to go!

All the previous dynamic images of death bring into the heart of the denier the state of fear and restlessness. They may drive him to repent and bring him closer to his Lord before it's too late since he does not know whether he will remain alive or not for the next moment. For a believer, those images are very beneficial. He thinks about death and remembers it.

He repents to his Lord. He is ready to face death as if it is in front of him and the Reckoning Day is behind him and it is either Paradise or Fire.

In this Holy Verse:

قال تعالى: (وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾ [لقمان: 18].

"And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not any arrogant boaster", (Luqman: 18)

Through a dynamic image The Holy Qur'an has been able to bring to human spirit a very disgusting and ugly picture. The Holy Qur'an portrays the picture of a proud and an arrogant man, who walks proudly, turns away from the people, strutting and vainglorious. This ugly picture is compared to a sick wry necked camel, a disease which afflicts the camel and twists its neck, causing it not to walk straight with its neck. It walks curved and twisted. This is the picture of a man who is proud, arrogant and turns away from people. By this ugly behavior such a human being becomes a source of mockery and sarcasm, and I do not believe that someone is going to allow with this description, or to walk in the same way as the arrogant walks, being proud, considering him self superior, and at the same time he exposes himself to a mocking form. Thus, I don't believe that someone will accept this kind of description for himself, or he would agree for himself that kind of walking being proud and arrogant man²⁶.

It is the divine style of The Holy Qur'an, revealing and unmasking the inner intentions of the hypocrites, who are striving hard to make mischief on the earth, to threaten the entity of the Islamic empire. Their ideas and plots were exposed to all, their hopes to be scattered. The Holy Qur'an has revealed to our beloved messenger some of their behaviors, for instance:

26 Abd Al Halem Hafni, *Uslūb Al Sukhriyati fī Al Qur'ān*, Opt. cit. p. 58; Sayed Qutb; *Fi Zilāl Al Qur'ān*, Opt.cit. Vol.5, p.2790; Ibn Taymiyah; *Makārim Al Akhlaq*, Opt. cit. 225-230; Al Busti; *Raudatu Al 'Ukala'*, Opt.cit. 59-62; Hasan Ayūb; *Al Sulūk Al Igtima'i*, p. 432-433.

قال تعالى : (أَشِحَّةً عَلَيْكُمْ^ط فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْتَشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُمْ بِالسِّنَةِ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَلَهُمْ^ع وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٩﴾) [الأحزاب: 19]

"Being miserly towards you (as regards help and aid in Allah's Cause). Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death; but when the fear departs, they will smite you with sharp tongues, miserly towards (spending anything in any)good, (and only covetous of booty and wealth). Such have not believed. Therefore, Allah makes their deeds fruitless and that is ever easy for Allah ", (Al Ahzab: 19)

In the previous scenes the Holy Qur'an has stressed upon their movements while addressing the messenger of God (*peace and blessings of Allah be upon him*), in a way that is full of mockery and sarcasm, and what happens to them when their souls, homes and properties are at risk, and at this crucial point we may differentiate between true and false people.

In this dynamic image The Holy Qur'an has shown their fear and concern in one single phrase: "Their eyes are in a state of movement.", like what ?, "like the one who is fainting from death..". By this illustration the Holy Qur'an has stressed on the main weak points which are present in the hearts of the hypocrites, like; loving the pleasures of this world, being not ready to defend the religion of Islam, neither to sacrifice for it's sake the wealth, the children and all what they posses. By this beautiful and astonishing dynamic image, the Holy Qur'an is able to draw and to show briefly to us their state of mind, their personality and character, which probably could not been achieved by many words and descriptions²⁷.

27 See: Abd Al 'Aziz Al Humaydi: *Al Munāfiqūn fi Al Qur'ān*, Opt. cit. p.214-230

The Holy Qur'an often mentions the scenes of the Day of Judgment²⁸, for the purpose of lessons, contemplations and spiritual revisions before it is too late. So when we read those verses pertaining to The Day of Judgment, we may observe directly the punishment of God influencing our selves. Describing the scenes and images of the Day of Judgment is very important, which brings our tears down, and astonishes our minds, shakes our hearts, makes us to cry and shout loudly. People are gathered. How would the situation be when a mother quits her baby and runs away, and every pregnant one will drop her load, runs away from his parents, his wife and children,

قال تعالى: (لِكُلِّ أَمْرٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾) [عبس:37]

“ Everyman that Day will have enough to make him careless of others”, (Abasa: 37).

The Almighty says:

قال تعالى : (يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٢﴾) [الحج:2].

“ The Day you shall see it, every nursing mother will forget her nursing, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah” Al Hajj:2

When he looks down he becomes more frightened, when he looks up to the sky he becomes extremely anxious. So what are the consequences of this kind of horror on the believer?! And what can he do on this awful day?! On that day the body will be shaken, and the tears will be drop and the beating of the heart will increase. The Allah Exalted says:

28 See: Sayed Qutb; *Fi Zilāl Al Qur'ān*, Opt.cit. Vol. 4, p. 2408; Al Husayn Garnu; *Asalibu Al Tashwiq wa Al Ta'ziz fi Al Qur'ān AL Karim*, Opt. cit, p. 181-183; Also refer to these following chapters: *Al Takwir*: 1-14; *Al Inshiqāq*: 1-6; *Al Waki'ah*: 1-6; *Al Zalzalāh*: 1-6; *Al Qiyāmah*: 6-13; *Al Mursalāt*: 7-13.

قال تعالى : (إِذَا السَّمَاءُ أَنْفَطَرَتْ ﴿١﴾ وَإِذَا الْكَوَاكِبُ أُنثَرَتْ ﴿٢﴾ وَإِذَا الْبِحَارُ فُجِّرَتْ ﴿٣﴾

﴿٤﴾ وَإِذَا الْقُبُورُ بُعْثِرَتْ ﴿٥﴾ عَلِمْتَ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ﴿٦﴾) [الانفطار: 1-5]

" When the heaven shall be cleft asunder. And when the stars shall be fallen and scattered. And when the seas shall be burst forth. And when the graves shall be turned upside down (and bring out their contents).(Then) a person will know what he has sent forward and (what he has) left behind (of good or bad deeds)" . (The Cleaving: 1-5)

The Arabs used to live in the destructed dry desert, waiting for drops of water which brings back to them their life and work. This beautiful dynamic image in the Holy Qur'an has been captured and shown in some of it's verses, through the spiritual analysis of the Arabs and their relation with the desert, and their yearning for water. In this kind of portrayal there is a lesson to be learned, that the thirsty person must use the right means to achieve his dreams or goals. The Almighty Allah says:

قال تعالى : (لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ

بِشْيءٍ إِلَّا كَبْسِطٍ كَفِيهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَلِغِهِ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا

فِي ضَلَالٍ ﴿١٤﴾) [الرعد:14]

" For Him (Allah, Alone) is the Word of Truth (i.e. none has the right to be worshipped but Allah). And those whom they (polytheists and disbelievers) invoke besides Him, answer them no more than one who stretches forth his hand (at the edge of the deep well) for water to reach his mouth, but it reaches him not; and the invocation of the disbelievers is nothing but an error (i.e. of no use)" ,(Ar-Ra'd: 14)

Through demonstrating this great example, the dynamic image of the Holy Qur'an has exhibited the foolishness of those worshipping stones and false gods, besides Allah, they won't be answered. This is similar to the previous example of the man who uses the wrong means to quench his thirst²⁹.

29 Abd Al Halem Hafne; Opt. Cit. P.143; Also see: Abdur rahman Al Jarbū'; Al Amthāl Al Qur'āniyah Al Qiyasiyah Al Madrubati lil Iymān, Islamic University, Al Madinah Al Munawarah, 2003, p. 58-59

Yet another scene of the dynamic image of the Holy Qur'an, can be seen in the verses showing the quarreling and dispute of the people in the Hell Fire, and indicating the inner personality and mood of the disbelievers, regardless of their rank and outlook. On that day all of them will be exposed to the fire, there is no doubt about it. No mocking, no arrogance, no denial. The punishment has already fallen upon them, and your Lord never is unjust to His servants. The Allah Exalted says in the Holy Qur'an:

قال تعالى : (وَإِذْ يَتَحَاوُونَ فِي النَّارِ فَيَقُولُ الضُّعْفَتُوا لِلَّذِينَ
 اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا نَصِيبًا مِنَ النَّارِ ﴿٤٧﴾
 قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ ﴿٤٨﴾
 وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ ﴿٤٩﴾
 قَالُوا أَوْلَمْ تَأْتِكُمْ رُسُلُكُم بِالْبَيِّنَاتِ قَالُوا بَلَىٰ قَالُوا فَأَدْعُوا اللَّهَ وَمَا دَعْوُ
 الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٥٠﴾ [غافر: 47 - 50]

"And, when they will dispute in the Fire, the weak will say to those who were arrogant: Verily, we followed you: can then take from us some portion of the Fire ? Those who were arrogant will say: we are all (together) in this (Fire) ! Verily Allah has judged between (His) slaves. And those in the Fire will say to the keepers (angels) of Hell: Call upon your Lord to lighten for us the torment for a day ! They will say: Did there not come to, your Messengers with (clear) evidences (and signs) ? They will say: Yes. They will reply: Then call (as you like) ! And the invocation of the disbelievers is nothing but in vain (as it will not be answered by Allah) ! ", (Ghafir: 47-50)

So, they are always in continuous dispute and endless debate. Each of them (the weak and the arrogant) is trying to blame the other, in order to be saved from the Fire. However, this would be impossible for them, they will see the Fire in front of them, on their right and will left sides, They will scream for help, and the invocation of the disbelievers is nothing but in vain. What is presented in this picture about the spiritual and mental state of the disbelievers, deniers of the God and His messengers, and what's going on their minds while they argue. Really this is very precise description. This

shows to us the beating of their hearts how much does it increases, how much fear and panic they are living in, how much their bodies are shaking with a lot of lessons which attract and awaken them. Indeed these miraculous verses of the Qur'an are for those who want to contemplate deeply their meanings. On that day no friend, neither mediator is obeyed. Everyman that Day will have enough to make him careless of others. Death is true and real, resurrection is true and real, Fire is true and real, Paradise is true and real, so please be prepared for this Day and do not be among those who will dispute with his friends.

Again, the dynamic image of the Holy Qur'an regarding the extension and the holding of the hand, has been repeatedly mentioned, carrying in its structure a lot of functions. Among those functions, is the dissipation and the stinginess. These two phenomena have negative impacts on society. If someone is a dissipater, this will be a burden to a society, because he spends all his savings. This will drive him to beg from the people, because he is not able to continue his normal life, is out of money and possesses nothing. In contrary, if someone is stingy, he too will be blameworthy, because he always remains a passive man, spending nothing, is in a state of shock and fear, concerned about his wealth. is afraid from stealers and thieves, or other else will ask from him. Finally, he is permanently in a state of fear and concern³⁰. The Most Merciful Allah says in the holy Qur'an:

قال تعالى : (وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾ إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۗ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٣٠﴾) [الإسراء: 29 – 30]

“ And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in a severe poverty “ (Al Isra: 29-30)

The amazing dynamic image of the Holy Qur'an, demonstrates clearly the deviation of the pagans from guidance and worshipping of God,

30 Abd Al Halem Hafne, *Uslūb Al Sukhriyati fi Al Qur'ān*, Opt.cit. p.184; Also refer to: Al Busti, Opt.cit. p.234-241;

by dispraising them and throwing into their hearts some sort of terror and panic. Their situation is similar to the one falling from the sky to the earth, and immediately after the falling on the earth, the birds have grabbed him and the wind ³¹ had thrown him. The exalted Allah says:

قال تعالى: (حُنْفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخَطَفُهُ الطَّيْرُ أَوْ تَهْوَى بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ﴿٣١﴾) [الحج:31]
 “Hunafa’ Lillaḥ (i.e. worshipping none but Allah), not associating partner (in worship) to Him; and whoever assigns partners to Allah, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown to a far off place” (Al Hajj:31)

The Holy Qur’an confirms its dispraising of those who have been given religious knowledge, and then they turn away by following the footsteps of the devil. The dynamic image compares such people with a dog when it pants and breathes, lowering its head up & down. This picture demonstrates full disgrace and humiliation of that person who has turned away from his knowledge, like the snake when it is cast off, detached from its skin, and the devil has overpowered him, made him among those who have gone astray. If it is God’s will he would have become among the knowledgeable men, but unfortunately he was inclined to this world, preferred its pleasure, and because of that, Allah has degraded and dishonored him. Due to this big mistake, his example has is identical with the dog, extra lowness and meanness³². take a look on this Divine statement:

قال تعالى: (وَاتْلُ عَلَيْهِمْ نَبَأَ الَّذِي ءَاتَيْنَاهُ ءَايَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ ﴿١٧٥﴾ وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلَ عَلَيْهِ يَلْهَثْ أَوْ تَتْرَكْهُ يَلْهَثْ ذَٰلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۚ فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾) [الأعراف: 175 - 176]

31 Abd Al Fattah Lasheen; *Al Bayān fi Dow’i Asālib Al Qur’ān*, Opt. cit. p.43;

32 ‘Aeed Yunus; *Al Tasweer Al Gamāli fi Al Qur’ān Al Karim*, Opt. cit. p. 139

“And recite (O Muhammad to them the story of him to whom We gave Our Ayat (proofs, evidences, lessons, signs, revelations etc.) but he threw them away; so Shaitan (Satan) followed him up, and he became of those who went astray. And had We willed, We would surely have elevated him therewith, but he clung to the earth and followed his own vain desire. So his parable is the parable of a dog; if you drive him away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. Such is the parable of the people who reject Our Ayat (proofs, evidences, lessons, signs, revelations etc). So relate the stories, perhaps they may reflect.”³³, (Al- A’raf: 175-176)

In another verses of the Holy Qur'an, the dynamic image is presented very clearly and precisely the spiritual and mental condition of arrogant people, who are so proud of their wealth and children, and they forget that the prevention and the granting of wealth is in the hands of God. And the Holy Qur'an mentions in its famous true story, a man who enters his garden proudly, polytheist and arrogant, however The Almighty Allah has taught him a lesson, by destroying and burning his garden totally, because of not being thankful to Him. Have a look at these divine verses:

قال تعالى: (وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّيَ أَحَدًا ۗ) [الكهف:42].
 " So his fruits were encircled (with ruin). And he remained clapping his hands (with sorrow) over what he had spent upon it, while it was all destroyed on its trellises, and he could only say: "Would that I had ascribed no partners to my Lord" (Al Kahf:42)

Yet another dynamic image, has been given by the Holy Qur'an. This is about the wrongdoer and the oppressor at the time of accounting on the Day of Judgment. He calls upon his friends for help, calls his devil for help, there will be no response. At that difficult and tough position, the signs of regret, fear and sorrow will appear on his face. Due to this critical condition

33 See: Muhammad Ramadan Al Bouti; *Manhagun Tarbawiyun Farid*, Darul Hikmah, Beirut, 2003,, p. 72-81; Abd Al Mageed Al Bayānūni; *Darbu AL Amthali fi Al Qur’ān*, Opt. cit, Daru Al Qalam, Damascus, 1991, p.109-111

he will bite on his hands. The Merciful God has shown this scene to us in these verses:

"And (remember) the Day when the *Zâlim* (wrong-doer, oppressor, polytheist) will bite at his hands, he will say:

قال تعالى : (وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَلِيَّتَنِي أَخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٢٧﴾ يَوَيْلَتِي لِيَتَنِي لِمَ أَخَذْتُ فَأُلَانًا خَلِيلًا ﴿٢٨﴾ لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا ﴿٢٩﴾) [الفرقان: 27 - 29]

"Oh! Would that I had taken a path with the Messenger (Muhammad)
"Ah! Woe to me! Would that I had never taken so-and-so as a *Khalîl* (an intimate friend)! "He indeed led me astray from the Reminder (this Qur'ân) after it had come to me. And *Shaitân* (Satan) is to man ever a deserter in the hour of need", (Al Furkan: 27-29)

The Holy Qur'an has treated the soul of human being through some depriving lessons and elements which makes it restless and concerned about its wellbeing, by expecting torment and death at any time. So it must think carefully that there won't be helpers or mediators, and non is responsible for its sins and mistakes. There is no time and no reason for being proud and arrogant towards the poor and needy people, or following the enticement of the friends. death is very close to it, it should hurry to repentance and to look forward to achieve Gods pleasure in the Hereafter, and to be closer to His final messenger Muhammad (peace and blessings of Allah be upon him), in Paradise.

CHAPTER THREE

The Socio - Educational Function

1- Numerous verses of the Holy Qur'an deal with dynamic image, have pointed out many social functions, regarding educational instruction and guidance, which are of benefit to society. These benefits can help society to develop itself, and to become more progressive. These functions are helpful for the society in protecting it from some destructive social behavior, which are not of benefit to society, and can cause the society to collapse by all of its morals and ethics. In the following passages, we will try to demonstrate some of these social and educational advantages, which the dynamic image of the Holy Qur'an has portrayed by its different influential expressions.

Some Qur'anic verses have indicated a very dangerous and destructive phenomenon, which is widespread in many Muslim societies, and that is the usury and interest. God Almighty says in the Holy Qur'an:

قال تعالى: (الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾ [البقرة: 275]

“ Those who eat Ribâ (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity. That is because they say: " Trading is only like Ribâ (usury)," whereas Allâh has permitted trading and forbidden Ribâ (usury). So whosoever receives an admonition from his Lord and stops eating Ribâ (usury) shall not be punished for the past; his case is for Allâh (to judge); but whoever returns [to Ribâ (usury)], such are the dwellers of the Fire - they will abide therein “, (Al Baqarah: 275)

The dynamic image has indicated that the one who is involved in this matter, is like a person beaten by Devil, he is not guided and successful in his standing, his speech and his work³⁴.

The Holy Qur'an has connected between the idea of usury and the work of The Devil. The Devil is the one who helps and encourages the Muslim to commit this act, and persuades him with many false excuses, and the Muslim believes that this act is right. Once he falls in the claw-trap of usury, and his wealth increases, he then begins to feel that he has fallen to a crime, believing that the devil is behind this great sin. Whenever he tries to get out of this trap, The Devil brings him back. The position and the moves of such people are like the beaten-driven people by the Devil.

Let this person have a look and analyze himself, what kind of damage usury has brought to him. People around him are very jealous of him. Instead of helping the needy people, solving their financial crises, he exploits them with usury, and forgets the saying of our beloved prophet Muhammad (peace and blessings of Allah be upon him), saying: (*whosoever wants to be saved from The Hell Fire, let him release the burden of a distressed- the one who lives in poverty*)³⁵.

In the story of Adam and Eve, and their expulsion from Paradise, there was a great warning and an impact on some weak points of human behavior. This weakness is observed through this dynamic image after they joined eating from the cursed tree, they became confused, doubtful and fearful. The Exalted Allah says:

34 See: Al Qurtubi, *Al Gam'i Li Ahkami Al Qur'an*, Opt. cit. Vol. 3, p. 348-370; Al Tabari; *Gami'u Al Bayan*, Opt.cit. Vol. 3, p.101-104; Al Fakhr Al Razi, *Al Tafsir Al Kabir*, Opt. cit. Vol. 7, p. 91-100; Al Naysaburi; *Gharāib Al Qur'an wa Raghāibu Al Furqān*, Opt. cit. Vol. 7, p. 83; Abu Hay-yan Al Tawhidi; *Al Bahru Al Muhit*, Opt.cit. vol. 2, p. 534-537; Qutb Sayed; *Fi Zilāl Al Qur'an*, Opt. cit. Vol. 1, p. 534-537; Zakariya Bashir Imām; *Usūl Al Fikr Al Igtima'I fi Al Qur'an Al Karim*, Maktabatu Rawai'u Magdalawi, Jordan, 2000, p. 226-227; Ghaythā' Muhammad; *Dirasāt Tarbawiyah fi Wahati Al Zilāl*, 1998, p. 379-387 (Library of the Prophet's Mosque in Madina. No publishing house is mentioned); Muhamad Al Gamāl; *Al Akhlaq wa Al Mu'amalāt fi Al Islām*, Opt. cit. p. 14-29.

35 Ibn Hagar Al 'Asqalāni; *Fat'hu Al Bāri fi Sharh Sahih Al Bukhāri*, Vol. 6. p. 389

قال تعالى: (فَأَكَلَا مِنْهَا فَبَدَتَ لَهُمَا سَوْآتُهُمَا وَطَفِقَا مَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَى آدَمُ رَبَّهُ فَغَوَى ﴿١٢١﴾ [طه: 121])
 “Then they both ate of the tree, and so their private parts became manifest to them, and they began to cover themselves with the leaves of the Paradise for their covering. Thus did Adam disobey his Lord, so he went astray “,
 (Taha: 121)

In this story, there is a lesson to be learned, and that is one should be patient and not being hasty. Sometimes we do not know what is hidden in the unseen world, and we do not know the wisdom of being prohibited from a certain thing. The Muslim must not follow his own lusts and desire of eternity, and must be aware of the devil’s seduction³⁶. What is said above confirms the importance of being patient and obeying the commands of our Lord, which are full of benefits for the humanity, so let him not oppress himself by being hasty. The God Most Merciful says:

قال تعالى: (وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾ [النحل: 118])
 “...And We wronged them not, but they used to wrong themselves “,(Al Nahl:118)

In the above mentioned story, The Devil was able to put his finger on some weak spots of the human being, so he utilized two important means; seduction and provocation. This is done through his advice to Adam and Eve, by convincing both of them that he is a faithful and sincere adviser, and he wishes for them what is best. He urged them to eat from the eternal tree, promising them with a kingdom that will never deteriorate, and finally he swore by Allah. By this way of cheating the Devil inspired them to be attached to this worldly life, besides their desire to become dominant. What happened long time ago, this can be seen in our daily lives by our enemies

36 See; Al Fakhr Al Rāzi, Opt. cit. Vol. 11, p. 126-128; Al Tahir Bin ‘Ashūr; *Al Tahrir wa Al Tanwir*. Opt. cit. Vol.16. 326-328; Ibn Kathir; *Qasas Al Anbiyā’*, Opt. cit. p. 7-20

and by the hypocrites, claiming that they offer help, advice and guidance, but in fact, they do not offer any kind of help. The conclusion in the story of Adam is that as he disobeyed His Lord, their private parts became manifest to them. His intellect did not help him except to cover himself with the leaves of Paradise in panic and fear, because he was sure that the punishment is coming³⁷.

Other Qur'anic verses have indicated and stressed on being humble. Being moderate in walking is a great Islamic social moral. This kind of walking is mentioned in the Holy Qur'an in the context of merits of the righteous people. The exalted Allah says:

قال تعالى: (وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٣﴾) [الفرقان: من الآية 63]

"And the (faithful) slaves of the Most Gracious (Allâh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness ", (Al Furqan:63).

As for cheerfulness, boastfulness and especially arrogance, is considered to be sickness which falls on the human being, makes him look up high to the sky, hoping to compete with the mountains with his arrogance and superciliousness, believing that he is more superior than others. This type of bad ethical and moral values, are the ones which break up close social ties among Muslims, and that is not allowed according to Islam, because it carries disunity, jealousy, disagreement and the mutual hatred among people³⁸. Allah The Almighty says:

37 See; Rashed Al Barawi; *Al Qasas Al Qur'āni Tafsirun Igtima'i*, Daru Al Nahdati Al 'Arabiyah, Egypt, 19878, p. 17-18

38 See: Al Fakhr Al Rāzi; Opt. cit., Vol. 20, p. 312-313; Al Busti; Opt. cit. 59-62; Hasan Ayūb; *Al Sulūk Al Igtima'I fi Al Islām*, p. 69-71, 432-433; Ahmad Ibrahim; *Al Fadāil Al Khulukiyah fi Al Islām*, p. 250-257

قال تعالى : (وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ
 الْجِبَالَ طُولًا ﴿٣٧﴾ [الإسراء: 37]
 "And walk not on the earth with conceit and arrogance. Verily, you
 can neither rend nor penetrate the earth, nor can you attain a stature like
 the mountains in height"
 (Al Isra:37)

In the previous parable we may observe that the holy Qur'an utilizes the style of sarcasm and mockery through the dynamic image of this arrogant man, who wants to penetrate the earth or to attain the mountains in height. The reason behind using this style is that the Holy Qur'an aims at changing bad social values, shortcomings and deficiencies which the Holy Qur'an forbids. For instance, the Holy Qur'an forbids bad ethical and moral values which the Arabs were involved in the pre-Islamic era-(Jahiliyah), like being arrogant and superior. This idea nowadays could be seen amongst youths who are eager to become dominant and superior, in order to achieve their goals they changes their external behavior, by adopting hard and brutal ethics. In other words they become arrogant and malignant.

The way the Holy Qur'an cures this bad social behavior is very interesting. It doesn't cure it with mere words or any kind of threatening, rather it uses the style of sarcasm and mockery in order to draw in the mind, how ugly and how bad that kind of behavior. By demonstrating the ugliest side of this behavior, this type of ethic doesn't become attractive and interesting, to be proud of it, rather, it turns to sarcasm and mockery of the person who is involved with it³⁹.

Some verses of The Holy Qur'an have also indicated some bad social habits regarding the discrimination of a women. Allah, The exalted says:

قال تعالى : (وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾
 يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ ۚ أَيُمْسِكُهُ عَلَىٰ هُونٍ ۗ أَمَّ يَدُسُّهُ فِي
 التُّرَابِ ۗ أَلَا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾ [النحل: 58 - 59]

39 Abd Al Halem Hafni; *Uslūb Al Sukhriyati fi Al Qur' ān*, Opt. cit. p. 57-58;

" *And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief!*

He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonor or bury her in the earth ? Certainly, evil is their decision". (Al Nahl:58-59).

The dynamic image has shown through these verses a man hiding from the people because of the evil he has been informed. He is full of grief and sorrow, hides from the people, like being a debtor to them, or committing a crime. The reason behind his behavior is, that he is afraid of poverty, if he looks after his baby girl, and also he is ashamed of having a baby girl, due to the bad social habits which were present in the pre-Islamic era, (Jahiliyah). Having girls according to the Arabs of Jahiliyah, was considered a shameful act, disgrace and a scandal.

The Holy Qur'an portrays his confused and fearful moves. Shall he keep her, educate her or look after her, with disgrace and humiliation, or shall he bury her in the ground alive, in order to relax and satisfy his mind and heart? Certainly evil is in their decision.

In Islam, the woman has been given a lot of rights and privileges, which can't be seen in other Religions. She is considered mate of a man. She is a mother, sister, daughter, wife. How they are unaware in considering these realities carefully⁴⁰!

The dynamic image of the Holy Qur'an in the case of holding and extending the hand, has presented numerous social functions, based on its certain context. It carries sometimes in its' structure different meanings, like being stingy and spendthrift. Sometimes means to kill or to refrain from it, or like the false accusations of the Jews against God, that His hands are tied up, (i.e. God is stingy, be Exalted from what they used to ascribe to Him), and what do they hide in their hearts against Islam and the Muslims.

40 See; Al Suyūti, *Al Dur Al Manthūr*, Opt. cit. Vol. 9, 63; Al Shawkāni; *Fat'hul Kadir*, Vol. 4, p. 2263-2264; Zakariyā Bashir Imām; *Usul Al Fikr Al Igtima'i*, Opt. cit. p. 216-223

Islam has established the most important educational basis, with numerous social ethical principles. Islam calls upon people to work and to be moderate in spending⁴¹. It also confirms that sustenance of humanity is in the hands of God. However, human beings must follow the right and the exact means to attain it. Stinginess and miserliness do not increase wealth, on the contrary it will bring hatred and jealousy among people, cuts off and breaks the social and family ties.

Wasting and dissipation also is harmful for individuals and destroys social capabilities. It also drives people to fornication and immorality. Being spendthrift is not a good value. The miserliness too, contradicts the righteous habit of a true believer. Both values are unpleasant for God. So being moderate-not extreme, is among the most important teachings and values of Islam. It makes the Muslim peaceful and guided in every single step he moves towards, and he becomes aware of errors and mistakes in his work and worship. Read carefully this Divine Holy verses:

قال تعالى: (وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾ إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٣٠﴾ [الإسراء: 29-30]

“ And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty. Truly, your Lord enlarges the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever All-Knower, All-Seer of His slaves. (Al Isra:29-30)

Yet another important lesson may be derived from the dynamic image of the extension and the holding of the hand, and that is the warning from committing the most dangerous of social crimes, and that is the unjust

41 See: Tahir Bin ‘Ashūr, Opt. cit. Vol. 15, p. 84-86; Ibn Taymiyah, Opt. cit. p. 96, 102, 202, 209; Al Husayn Garno, *Asalib Al Tashwiq wa Al Ta’ziz fi Al Qur’ān*, Opt. cit. 137-181; Abdur Rahmān Al Nahlawi; *Usūl Al Tarbiyati Al Islamiya*, Darul Fikr, Damascus, 1983, p. 31-33; Zakariya Bashir Imām, Opt. cit. 216-223; Abd Al Halim Hafnawi, Opt. cit. p. 184

killing of a human being. This crime shakes peace and security of society⁴². To keep peace among people, in Islam, the law of retaliation was established, in order to teach a lesson to every killer.

Our beloved prophet Muhammad (Peace be upon him) has also warned in his sayings from the consequences of anger, in order not to reach the stage of fighting with an opponent, otherwise, both the killer and the killed will be in Hell, because both of them were eager to kill each other. In Islam it is not allowed to kill a Muslim without a just cause,(*becoming apostate, Muslim married man committing adultery, and a man who is a killer*), otherwise law of the jungle will be dominant in society, if they are not restrained by their faith and Islamic principles.

The importance of the dynamic image has also been seen clearly in the story of the two sons of Adam, when they offered a sacrifice. The God Almighty accepted the sacrifice of Habil, and did not accept the sacrifice of Kabil, then, Kabil swore that he was going to kill his brother Habil⁴³. The Holy Qur'an has portrayed this action through the dynamic image of the extension of the hand. Habil was a very peaceful man, he did not opt to extend his hand to kill his brother, because he was afraid of being sinful, if he would have killed his brother, or it might be, that at that time, self defense was allowed. Let us read, carefully, this verses of the Holy Qur'an⁴⁴:

قوله تعالى: (إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿٢٩﴾) [المائدة: 29]

“And (O Muhammad , recite to them (the Jews) the story of the two sons of Adam (Hâbîl and Qâbîl-Abel and Cain) in truth; when each offered a sacrifice (to Allâh), it was accepted from the one but not from the other. The latter said to the former: "I will surely kill you" The former said: "Verily, Allâh accepts only from those who are Al-Muttaqûn.

"If you do stretch your hand against me to kill me, I shall never stretch

42 Ibn Hagar ‘Asqalâni, Opt. Cit. Vol. 20, p. 28; Al Busti; Opt. cit, p. 138-140;

43 See: Al Baydawi: *Anwar Al Tanzil wa Asrâr Al Ta'wil*, Opt. cit. Vol. 2, p.68

44 Rashed Al Barâwi; *Al Qassas Al Qur'âniyy*, p. 36.

my hand against you to kill you : for I fear Allâh, the Lord of the ‘Âlamîn (mankind, jinn, and all that exists)."

"Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire; and that is the recompense of the Zâlimûn (polytheists and wrong-doers)."

So the Nafs (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers “,
(Al Maidah: 27-30)

The beauty of the dynamic image in stretching and holding the hand, has shown clearly the trespassing of the Jews against our Lord and His attributes, Exalted be He. Their false statement was recorded in the Holy Qur’an:

قال تعالى: (وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ وَلِيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا وَالْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٦٤﴾ [المائدة 64]

“ The Jews say: "Allâh’s Hand is tied up (i.e. He does not give and spend of His Bounty)." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends (of His Bounty) as He wills. Verily, the Revelation that has come to you from your Lord (Allâh) increases in most of them (their) obstinate rebellion and disbelief. We have put enmity and hatred amongst them till the Day of Resurrection. Every time they kindled the fire of war, Allâh extinguished it; and they (ever) strive to make mischief on the earth. And Allâh does not like the Mufsidûn (mischief-makers).”,
Al Maidah: 64

Stinginess is not unknown feature of the people. It can be found in every time and society. However, regarding the miserliness of the Jews this is something different, for two important reasons: 1- this behavior flows from their deep inner spirit, because of their greediness, 2- the stinginess of

other societies can be found as a character in individuals, whereas, miserliness is a collective ethical common character, which can be found among Jews, as a whole society; in their race and their offspring's. The domination of miserliness upon the Jews is a well known issue, and this character became their famous ideal slogan⁴⁵.

The dynamic image of the Holy Qur'an in the story of Joseph⁴⁶ (Peace be upon him), with the wife of Al- Aziz, has shown many aspects of despotism. Through this story, became manifest the scandal of his wife in front of her husband. She chased him, tore his shirt, saw her husband, and acted in advance by complaining in order to avenge from Joseph (Peace be upon him), (*What is the punishment for him who intended an evil against your wife*), at this hot spot, she did not let her husband decide, rather, she took the initiative to speak out the verdict against Joseph, (Peace be upon him), (*..except that he be put in prison or a painful torment*), in order to motivate and urge him. Later, the innocence of Joseph, (Peace be upon him), became clear. However, what were the causes of putting him in jail? We may summarize the causes in a few points:

1- To inform the people that he is guilty and the wife of Al- Aziz is innocent, because he is the one who intended evil against her.

2- After putting him in jail, for a short or a long period, they will close the case, and finally the innocence of the wife of Al-Aziz will be manifest.

3- Putting Joseph in prison, this is considered a sort of punishment for his refusal of her offer,(i.e. her attempt to commit adultery)⁴⁷.

All these reasons may be considered some manifestations of the social and political dictatorship at that time against the believers, which can be repeated at any time and any place, during absolute and arbitrary systems.

45 Abd Al Halem Hafne; Opt. cit, p.260

46 Refer to Chapter of Yusuf , verses: 22-28; Abd Al Hamid Al Suhaybāni; *Al Fitnatu wa Mawqifu AL Muslimi minha*, Opt. cit. 225; Omar Ba Hadheq; *Al Dilalah Al I'gazyah fi Qissati Yusuf*, Opt. cit. 23-28; Ibn Taymiyah; *Makārimu Al Akhlaq*, p. 148-153

47 Rashid Al Barawi; *Al Qasas Al Qur'āniyy Tafsirun Igtima'i*, Opt. cit, p;102-104

Yet another lesson can be derived from the story of Joseph (Peace be upon him). Being moderate is considered a high moral quality, and being extreme is considered depravity, and the source of all problems.

The actions and the love of the wife of Al-Aziz, were full of heedless extremism, which led her to fall in love with Joseph, (Peace be upon him), when he used to be a manservant in her palace.

Another lesson is to be learned, is that we must be careful from being extreme in our respect and love. We must be aware of the ranks, reasons and types of this love and respect towards others. There should be limits and principles of love and respect. Saying that, we also must not exceed the proper limits in our dealings with women, not to incline to their sweet and smooth speech and their soft spoken words, because their double dealing and deceit is great, forgetting not, that the torment of God is greater, so be cautious from them⁴⁸.

In the story of Qarun (Korah) with his people, the dynamic image has confirmed that the torment; *earth swallowing*, which he received, was a result of his extreme richness. Allah the Almighty says:

قال تعالى: (فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ

مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ ﴿٨١﴾ ([القصص: 81]

“So We caused the earth to swallow him and his dwelling place. Then he had no group or party to help him against Allâh, nor was he one of those who could save themselves “, (Al Qasas: 81).

He really became arrogant, a killer and an oppressor with his wealth, and insolent towards God. The social function which can be derived from this dynamic image is that, many people are trying to become rich, regardless of the means and ways of achieving wealth. This social phenomena has its' negative consequences and bad impact on society. This will lead to division of the society essentially into two social ranks; the first

48 See: Rashed Al Barawi, Opt. cit., p.100; Al Sayed Abd Rabeih; *Buhûth fi Qasas Al Qur'āniy*, p.191-209; Abu Hafs Al Ansāri; *Zuhru Al Kimam fi Qissati Yusuf Alayhi Salam*, p. 193-194; Omar Bahadheq; *Al Ganib Al Fan-ni fi Al Qasas Al Qur'āni*, p. 113-114

one, they will hold a monopoly over wealth, and they are few, a minority. Behind them is power and the politics. The second class is the majority, and they are the weak people and the exploited ones⁴⁹.

The punishment which has fallen on Qarun (Korah), there was a clear lesson for both classes, rich and poor. sustenance is divided by the permission of God, no one has the right to interfere in this divine decision, and no one should seek what the other posses. Look how The Holy Qur'an clarifies this idea:

قال تعالى: (وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيَكَابُ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا وَيَكَابُ لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا) [القصص: 82]

“ And those who had desired (for a position like) his position the day before, began to say: " Know you not that it is Allâh Who enlarges the provision or restricts it to whomsoever He pleases of His slaves. Had it not been that Allâh was Gracious to us, He could have caused the earth to swallow us up (also)! Know you not that the disbelievers will never be successful “ , (Al Qasas: 82)

Another important educational lesson from the dynamic image in The Holy Qur'an, may be learned. This lesson contains advice, instruction, guidance and a call to patience and steadiness. If a trial falls upon the believer, he must show great patience, satisfaction and readiness to accept that. In contrary to the weak believer, or the disbeliever, if something bad falls upon him, he turns back on his face, reverts to disbelief after being Muslim, and by this action, he loses both in this world and the Hereafter, and that is a clear loss. Think about this holy verse:

قال تعالى: (وَمِنَ النَّاسِ مَنْ يَعْْبُدُ اللَّهَ عَلَىٰ حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ) [الحج: 11]

49 See: Rashed Al Barawi; Opt. cit. 129; Al Busti; Opt. cit. 148-152

“And among mankind is he who worships Allâh as it were, upon the edge (i.e. in doubt): if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face (i.e. reverts to disbelief after embracing Islâm). He loses both this world and the Hereafter. That is the evident loss ”, (Al Haj: 11)

The believer must trust the decision of God, and be satisfied with it. He must understand that all matters are in the hands of the God. If a trial falls upon him, that is a result of his bad deeds and actions, Allah, The Most Merciful says:

قال تعالى: (وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾) [النحل: 118]

“ ...And We wronged them not, but they used to wrong themselves “, (Al Nahl:118)

The believer must bear in his mind that distress and trial is probation and test from his Creator. If he shows patience and steadiness, he will be rewarded and helped by his Lord, and will achieve Allah’s pleasure. Let the believer be thankful to his Lord in both joy and sorrow, in good times and bad times⁵⁰.

50 See: Al Fakhr Al Rāzi, Opt.cit. Vol. 12, p.13-14; Al Qurtubi; Opt.cit. Vol. 12, p.17-20; Ibn Taymiyah; Opt. cit. p. 231-239; Al Busti; Opt. cit, p. 157- 165; Hasan Ayūb; Opt. cit. p. 484; Ahmad Ibrahim; Opt. cit. p. 173-179

Conclusion

The significance of the dynamic expressions within the Qur'anic context determines the general features of the Qur'anic image. In other words, the dynamic expression represents the center around which all other elements of portraying are revolving. Furthermore, the dynamic expression within the Quranic context focuses on many religious, educational, psychological, ..., etc functions in a clear and precise way.

The dynamic expression generates some kind of musical rhythm within the Qur'anic portray via the ability to exploit the phonetic, grammatical, and morphological potentials in the Quranic image. These potentials might include the increase in speed of rhythm, according to the nature of the Qur'anic event, the explicit reveal of power and surprise, and the reveal of calmness and continuation in accordance with the objectives of the Qur'anic portray.

The dynamic expressions have the power to be expanded mentally and morally, and makes them live images in front of the reader. The reader may be involved in these events and their effects. He may participate in interaction with the speed of the event, realization of its scope, expectation of its results and interaction with its colors. The reader may search resources by re-texturing of the dynamic image of the event, and the power of its influence on the recipient. Thus, the Qur'anic verses achieve a lot of aims.

The Quranic Inimitabilities appear clearly in the dynamic images in terms of the Qur'anic story. Qur'anic eloquence participates in personalizing the story's characters and its sequent events, selecting its time and place. The role of movement is highlighted in drawing the personality's features and its objectives and helping in discovering the general perceived lessons. Moreover, it leads to form the corners of the artistic image of the event, reach its climax, and create excitement in the recipient. This makes him an active participant in the event trying to find answers for its questions in an acceptable way. The stories of Joseph with Al-Azeez's wife and Nouh with his son at the time of the flood are good examples. The dynamic image plays a major role in the Qur'anic exemplars. It highlights some religious and

social issues such as portraying hypocrites' puzzlement and their confusion, the status of anyone who uses usury, niggardliness or prodigality.

The dynamic image is also evident through the episodes of the Day of Judgment. It emphasizes the horror of the scene, the disorder of events, and the puzzlement of the people on that day. This achieves the determined target in the hearts of believers as well as disbelievers. For the believers, it is to teach, warn, remind, reflect, mediate and prepare himself for death and resurrection,, etc.

The Dynamic opposite plays a significant role in the Quranic image. This is evident in many scenes and events. Contradicting images materialistically and morally makes meaning clear and the lessons are perceived easily. Strong and weak points in the two images also becomes clear. Determining points of opposites in dynamic images helps in drawing new aims such; as the good and the ascetic worshipper in one hand, and as a not sincere worshipper in the other. Imagine the two images in the cases of giving and not giving and the worship of both of them.

The actual movement of the human body has a very significant role to confirm the mental meanings of the Qur'anic dynamic images. This is represented in regret, sadness, hitting the two hands together, biting the hands, sarcasm of the disbelievers, and their odd movements such as lowering heads, covering their heads with clothes and bending the necks.

Qur'anic verses of dynamic images have also their psychological positive influence on recipients. This is achieved through highlighting the religious, psychological, educational, informational, artistic, and scientific advantages. The religious function stresses on: certain instructions related to the necessity of Allah's obedience, not following one's desire, following the righteous religion (Islam), emphasizing the saying "there is no God worthy of worship but Allah" secretly and publicly, having trust on Allah's fate and predestination, following His wisdom in distributing means of living, drawing the relationship between the good worshipper and Allah, reminding man of the hardships awaiting him if he ignores the hellfire and

excruciation, getting ready to die with good deeds, and disclosing cases of regret and feeling sorry which hit some worshippers in the Judgment Day.

The psychological function of the dynamic image addresses agitates the human spirit. This is evident in the image of the worshippers while saying, "there is no God worthy of worship but Allah" and what they show in forgiveness, satisfaction and their continuous remembrance to Allah. They are afraid in committing sins and becoming puzzled and anxious. It includes in describing sinners on the Judgment Day. The dynamic image of death unfolds many psychological significations including fear of it, awaiting it and prepare for it. The Muslim is not afraid of death and he should be ready for it at any moment. This is achieved through being afraid of Allah, doing good deeds, repentance and regret. Some Qur'anic verses reveal how the dynamic images reflect some repulsive social behaviors as in the arrogant in being proud of himself, his wealth and his sons, the hypocrite in his deeds and his worshiping Allah, disbelievers and sinners in their regret and feeling sorry, and disbelievers in arguing on the Judgment Day.

The educational function reveals many serious social practices which should be got rid of. Usury which is evident and is the most dangerous socio-economical disease, the Holy Qur'an warns about its disadvantages. Killing other people is a crime and it is strongly prohibited by Allah. Walking proudly should be abandoned, and being humble and moderate is required. Some pre-Islamic practices are condemned and prohibited by Islam, like burying newborn girls alive. The Holy Qur'an calls for taking care of and respect women. Many negative aspects of human conduct are portrayed; like stinginess, hatred, and envy. In this respect, Qur'anic verses strongly call for satisfaction in being rich or poor and acceptance of Allah's destiny in all cases.

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