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Determining the Intended Meaning of Words: An Intertextuality-Oriented

Approach

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May, 2012

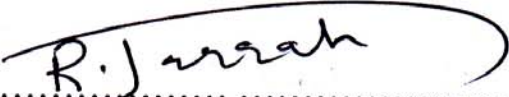
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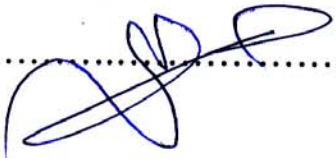
B.A. in English Language and Literature

A Thesis Submitted to the Deanship of Graduate Studies and Academic
Research in Partial Fulfillment of the Requirements for the Master's
Degree in Linguistics, at the Department of English Language and
Literature. Yarmouk University, Irbid, Jordan

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Dedication

To my wonderful parents,

To my friendly brothers,

To my caring wife and kids,

To my kind and helpful supervisor,

To my lovely town,

And to my dear relatives and close friends

I dedicate this humble work.

Acknowledgments

First and foremost, all thanks are due to Almighty Allah who guides us along the straight path.

My warm and sincere thanks go to my supervisor Dr. Rasheed Al-Jarrah for the precious time he has spent helping me write this thesis. In fact, he inspires me to do my best not only in the process of thesis writing but also in every aspect of life. Without his continuous assistance, I could never have completed this work.

My deepest gratitude also goes to Dr. Abd-Allah Shaker for his invaluable comments and suggestions which definitely improved the quality of this thesis. I am also fully grateful to Dr. Hisham Obeidat for his salient remarks and in-depth observation.

A big thank-you must be extended to my close friend Marwan Al-Jarrah for his appreciated contribution.

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ABSTRACT

The aim of the present study was to show how intertextuality could be a viable approach to determine the intended meaning of words in religious texts such as the Holy Qur'an. In order to do just this, the researcher selected seven Qur'anic words to be the data of the study. These were الجبال (*al-gibaaal*), الرواسي (*al-rawaasi*), خشية (*xshiah*) خوف (*xawf*) يوم القيامة (*yawm al-qiyama*) يوم الدين (*yawm al-diin*) يوم الحسرة (*yawm al-hasrah*). As for the machinery, a three-level analysis has been attempted. At the first level, the denotational and connotational meanings of the seven lemmas (dictionary entries) as mentioned in some major Arabic dictionaries are provided. At the second, the

meanings of these words are sought in the interpretations of some major Muslim expositors. Finally, some attempts are made to provide alternative explanations by bringing out the local and global intuitions that the words invoke in the Qur'anic text as a coherent whole. This means that the researcher should examine all verses which include the wanted words and makes network relations between each verse locally and then all verses globally to figure out lines of demarcations between terms. As for the findings, the study showed that the classic interpretations of these words must be revisited as they are mostly inaccurate. Some of our conclusions include the following.

- 1- "الجبال" (*al-gibaaal*) and الرواسي (*al-rawaasi*) are both not part of the Earth.
- 2- "الجبال" (*al-gibaaal*) is different form "الرواسي" (*al-rawaasi*). Actually, "الرواسي" (*al-rawaasi*) is the main part of a mountain digging deep in the earth, whereas "الجبال" (*al-gibaaal*) is the outside part
- 3- "الجبال" (*al-gibaaal*) have a different function as compared with that of "الرواسي" (*al-rawaasi*).
- 4- There are three kinds of "الجبال" (*al-gibaaal*).
- 5- "الخشية" (*al-xshiah*) is created by an internal process, stemming from the human being himself/herself, whereas "الخوف" (*al-xawf*) is done by either internal or external causes, stemming from the human being himself/herself or from some external factors. This legitimate

finding is brought out by surveying all verses that include "الخشية" (*al-xshiah*) in Holy Qur'an.

- 6- "الخوف" (*al-xawf*) reflects a real feeling of panic, which causes the heart to pump quickly, but "الخشية" (*al-xshiah*) does not bring about such a feeling.
- 7- Who does not fear "يخاف" (*yaxaf*) Allah will be punished, whereas who does not "يخشى" (*yaxsha*) Allah will not be punished.
- 8- "يوم القيامة" (*yawm al-qiyama*) means the day when Allah meets people in order to talk, judge, and tell them the truth of their real conduct.
- 9- "يوم الدين" (*yawm al-deen*) is mentioned in the Holy Qur'an to refer to the time when people stay either in Paradise or in Fire. In other word, it is neither the time when people will come out of their graves nor the time when they are shown to Allah.
- 10- The meaning of "يوم الحسرة" (*yawm al-hasrah*) is not related to the Day of Judgment. It actually refers to the time of death.

The study recommends investigating all Qur'anic lemmas, especially those which can help us come up with new readings (and therefore new interpretations) that may be different from those provided in traditional channels.

Keywords: Intertextuality, Synonyms, Near Synonyms, the Holy Qur'an.

CHAPTER ONE

INTRODUCTION

1.1 Theoretical Background

The meaning of words is, on the whole, a central aspect of language because many other linguistic aspects (e.g. syntactic, pragmatic, etc.) are strongly tied with it. Wierzbicka (1996) states that to investigate language without taking the meaning into consideration is like studying road signs from the point of view of their physical properties. Indeed, in order to determine the actual meanings of words involved in, say, a text, the common practice seems to look them up in dictionaries. Consequently, many linguists in general and lexicographers in particular have profoundly worked on dictionaries to make them somehow able to determine the meanings wanted free of both text and context.

Lexicography, a rather modern linguistic branch, specialized in compiling dictionaries, has occupied a salient position among other branches of linguistics according to its commonplace applications. For example, Mouristen (2010) states that dictionaries are largely the legitimate resource and (and possibly the final) resort to provide us with the meaning of words. He adds that judges, for example, do not prefer depending on context or text to determine the meaning of words concerned with their trials to pass their judgments. That is probably

because they do frequently encounter several meaning-based obstacles in which contextual cues and legislative definitions do not assert the intended meanings varied by lexis. Accordingly, judges prefer referring to dictionaries. Hence, dictionaries, they believe, are the resources most dependable for determining word meanings (for details, see Mouristen, 2010).

It has become almost as a fact that no two words are 100% synonymous (Soare, 2006). Despite this strong-standing fact, dictionaries oftentimes ignore this fact when they define words by attributing them on a one-to-one basis to some related synonyms - a state of affairs that does not bring about the complete meanings of the words intended. This fact pushes the researcher to affirm there must be a line of demarcation existed between some Qur'anic words that considered as synonymous.

Apart from dictionaries, current approaches in lexical semantics which deal with word meaning have not as yet solved the problem of how to find out word meanings and how to remove ambiguity which causes several problems to language users. To illustrate, although the debate has been going for ages, no single approach that could settle the debate once and for all has emerged. Basically, this means that there isn't one established approach but a number of individual attempts. In the past, for instance, lexical semantics, the linguistic branch mostly related to

determine word meanings, had historical–philological orientation and was mainly concerned with etymology. Recently, intertextuality has come to the floor as a viable alternative.

Intertextuality: An Alternative Approach

Historical background

The term intertextuality was coined by Julia Kristeva in 1960s. Kristeva (1980) defines intertextuality as "any text is constructed as a mosaic of quotations; any text is the absorption and transformation of another. The notion of intertextuality replaces that of intersubjectivity, and poetic language is read as at least double". According to Kristeva, the necessary elements which lead for getting the accurate interpretation of a text should be involved inside the text itself. Therefore, society and history are external to textuality. Allen (2000:15) points out intertextuality first comes into the French language in Julia Kristeva's early work of the middle to late 1960s. Allen also states that "Kristeva introduces the work of the Russian literary theorist M. M. Bakhtin to the French speaking world. Therefore, as Bakhtin has a central role in forming the foundation of intertextuality, I elaborate more on his ideas which are the backbone of the intertextuality theory".

Intertextuality implies the fact that all texts express their meaning by making a network relation to other texts.

Allen (2000) claims in order to get the interpretation of a text, the reader has to follow a network of textual relations. Consequently, reading "becomes a process of moving between texts. Meaning becomes something which exists between a text and all the other texts to which it refers and relates, moving out from the independent text into a network of textual relations".

Intertextuality is by and is mainly represented in the claim that the text itself is the mere source for determining the meanings of words involved. Intertextuality is considered as a network which functions as a bridge to relate each text to the texts surrounding it. Intertextuality is defined by Waaijman (2010) as a literary approach focusing on the relations between texts.

Al-Jarrah (2012) argues that practical reasoning (Arabic: الاستنباط) which bridges the linguistic and social aspects of communication could prove a dynamic approach to figure out the intended meaning of word in a text. According to Al-Jarrah (2012), this inference-based approach could be an effective way of getting the intended meaning of a text right. Hence, texts (spoken or written) are never detailed enough to convey what is really intended (For details, see Kolaiti (2008). Unsaid (or unstated) information constitutes a major part of the intentions, goals, beliefs, etc. of the interactants in the discourse. Al-Jarrah (2012) adds that "what matters is not

only what an expression means, but more importantly, what a speaker intends to convey by means of a message in some social context."

In order to test the viability of this psycholinguistic theoretical construct, Al-Jarrah (2012) puts the two lemmas "سنة and عام" in the following Qur'anic verse to test:

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ

(14) العنكبوت

ظَالِمُونَ

And indeed We sent Noah to his people, and he stayed among (in) them (Arabic: labitha fī-him) a thousand years less fifty years "

Upon wondering why the word *sanah* is replaced by *°ām* in the same Qur'anic verse, Al-Jarrah's main thrust of argument is that "the Holy Qur'an never makes the claim that Noah lived to be 950 years old" as almost all Muslims theologians (and of course ordinary people) have claimed. To illustrate, he argues that the switch between *sanah* and *°ām* in this verse is definitely intentional in "that the speaker intends to create 'some' contextual effect on the addressees and ultimately achieve some goal." Therefore, Al-Jarrah refutes altogether the common practice of calculating Noah's age as follows:

$$1000-50 = 950$$

simply because "the two sides of the equation are different: 1000 *sanah* less 50 *°ām*". He further asserts:

In mathematical terms, we say that X can be subtracted from

Y only if the value of each variable is already known (For, apples cannot be subtracted from oranges and vice versa).

His practical 'reasonings'(or train of thought - so to speak) about the two lemmas (*sanah* and *°ām*) were tested by investigating the occurrences of the two words in the Holy Qur'an, where the investigation is not concerned only with linguistic units themselves, but also with the interrelationships between language and society. He argues that:

...what matters is not only what an expression means, but more importantly, what a speaker intends to convey by means of a message in some social context".

(For details, see Al-Jarrah 2012)

The central theoretical concern of a study like this one is to lay down the basic premises of the most appropriate approach to deal with synonymy as a semantic relation. However, before we let ourselves into this territory, let us survey some semantic relations that are traditionally thought to be relevant in determining word meanings.

1.2 Semantic Relations

In the following subsections, some semantic relations that are traditionally thought to be concerned with determining word meanings are introduced with some illustrative example for each.

1.2.1 Synonymy

Synonymy is in general one of the basic semantic relations by which a discourse can be interwoven. According to Halliday and Hassan (1976), synonymy implies the notion that two or more lexical items have the same meaning. However, synonyms do not necessarily express the same concept and, thus, they are not always homogeneous in terms of meaning and completely interchangeable (Susur, 2010)

Depending on the meaning relations found between lexical items, semantists have sorted synonymy into at least two main types: absolute synonymy and near synonymy (Susur, 2010).

1.2.1.1 Absolute Synonymy

As for absolute synonymy, two or more words could be interchanged in all possible contexts without causing any meaning change (ibid). Lyons (1995) sets three conditions, determining absolute synonymy:

- 1- All their meanings are identical
- 2- They are synonymous in all contexts
- 3- They are semantically equivalent in all dimensions of meaning, both descriptive and non-descriptive.

A point worth noting here is that the suggestion that there is absolute synonymy runs contrary with the belief (agreed upon by most theorists) that no two words have 100% identical meaning. Consider the following pairs of words taken from Arabic:

Arabic word إبل (?*ibl*) versus جمال (*gimal*)

English word Camels Camels

Although these two words have apparently the same meaning when rendered into English, they are surprisingly employed to refer to the same entity (camels) differently. To be clear, whereas "جمال" is the plural form of the word "جمل" (one male camel), "إبل" is an uncountable noun, referring to camels (male and female in general). Therefore, such slight differences between words identify them uniquely, which in turn represents the core of our present study

Cruse (1986) expresses skepticism that absolute synonyms (words that can occur in all of the same contexts, but no others) exist at all in language, writing: "There is no obvious motivation for the existence of absolute synonyms in a language, and one would expect either that one of the items would fall into obsolescence, or that a difference in semantic function would develop" (see Cruse, 1986: 270). He also claims that "The

greater the overlap in the range of meaning of two words, the more likely it is that they may be used synonymously".

Howard (1988) maintains two arguments against absolute synonymy: one is economic and the second is historical. The economic argument shows that when language has many pairs of synonymy, definitely, it will be unable to proliferate them. The historical argument affirms that when two synonymous words occur in a language, a difference must generate between them, and one of them will be generally used in many contexts, whereas the other will be excluded in the course of time.

On the other hand, it is also assumed that synonyms are scarcely identical in meaning and hence not completely interchangeable. According to many linguists (like Cruse 1986), it is hard to find two absolute synonymous words, and there must exist a difference between them.

1.2.1.2 Near Synonymy

Lyons (1995) defines near synonymy as “expressions that are more or less similar, but not identical, in meaning”. According to Lyons, near synonymy can not interchangeably be used in language because they do not have the same meaning or some aspect of it. Such a kind of synonymy gains considerable plausibility among linguists as it largely depicts the actual linguistic relation found between lexical items. So, "جمال" and "إبل" are more considered as near synonyms because they

share a meaning of being a camel but differ in their direct connotations.

The following comparison shows another example, depicting this relation.

Arabic word	مركبة		سيارة
Phonetic	<i>markibah</i>	Versus	<i>sayyaarah</i>
English meaning	a vehicle		a car

In fact, these two words can somehow convey similar meanings with different uses and connotations. Obviously, "مركبة" (*markibah*) is primarily used in order to refer to all automobile objects of which the main parts are mainly the wheels, whereas "سيارة" is basically used to refer to that kind of vehicle used for just transferring people. These two words are highly interchangeable except for texts and usages where slight differences are tackled.

1.2.2 Antonymy

Antonymy is a diverse relation that includes pairs of different types and categories that are not captured by any single linguistic theory (Lobanova et al, 2010). To put it differently, it is used to denote two forms which express two opposite meanings. Theoretical research has focused on semantic or logically-based classifications of antonyms. Among analyzed antonym classes, there is, for example, a subset termed

‘opposites’, which includes pairs like dead–alive, married–unmarried.
(ibid)

These are semantic opposites that exhaust the scale they refer to in that it is impossible to be married and unmarried at the same time (Leech 1974, Lyons 1977, Cruse 1986). True ‘antonyms’ like happy–sad, on the other hand, are not mutually exclusive (it is possible to be neither happy nor sad) and unlike opposites, they are gradable. The most disputed category is called ‘multiple incompatibles’ (Lyons 1977). It includes, for example, the closed set of the seasons of the year, in which winter is incompatible with summer, fall and spring. Nevertheless, there are two main kinds of antonyms: gradable and non-gradable.

1- Gradable: This kind is used for comparative purposes, but it, however, doesn't necessarily indicate that the negative form of one word expresses the other; e.g. unhappy does not mean sad.

2-Non-gradable: This kind isn't actually used for comparative purposes, and the negative form of one word implies the other (e.g.unmarried means single).

1.3. Conclusion

The main concern of this thesis is to employ intertextuality as a theoretical construct to figure out the intended meanings of lexical items used in a text on the one hand, and to get rid of ambiguity and lexical

confusion which may occur when meanings of words are not crystal-clear, on the other. The above background provides evidence as for the disagreement among researchers.

1.4 Statement of the Problem

After surveying the literature, the researcher has the courage to claim that there is no one single study which undertook the task of determining the intended meaning of words via the approach of intertextuality. This paucity of research about this particular discursal issue has sparked off the interest to work on this prominent subject. In general, this study's main problem is to determine the intended meanings of certain words which are much frequently mentioned in the Holy Qur'an without drawing a line of distinctions between them. Therefore, they are interpreted by many of Muslim expositors as the same items. This could be a big problem leads to many arguments and contradictions.

1.5 Purpose of the Study

This study aims at presenting a modest attempt to figure out word meanings apart from dictionaries. More obviously, this work highlights the use of intertextuality to specify the meaning of words as a tool which can help decide word meaning since it reveals the meaning in light of the

text itself and/or other texts in the same field. Therefore, our current research aims at:

1. Coaching word meaning within intertextuality, a major theoretical orientation in text analysis, and therefore providing a technique which is all text-bound to find out the meaning of words in different texts.
2. Re-interpreting some authentic texts in light of newly attained meanings.

1.6 Questions of the Study

This study, thus, purports to answer the following questions:

- 1- Can intertextuality be regarded as an appropriate tool for finding out word meanings in all texts?
- 2- Can intertextuality be regarded as an appropriate tool for determining word meanings in religious texts such as the Holy Qur'an?
- 3- Is word meaning rooted in the world (an objective truth) or in the people's experience (a subjective construct)?

1.7 Significance of the Study

This study is of paramount importance since it attempts to provide us with a rather purely text-bound method of analysis (i.e. without recourse to dictionaries or other text-free tools). Besides, this study tries to prove that

the best way to determine both the semantic and pragmatic meaning can be (inter)textual search, including both inter-sentential levels which are created through relationship between sentences and intra-sentential levels which are created through relationship between words or proposition in sentence.

1.9 Limitations of the Study

This study has a number of limitations that should be noted. Firstly, the researcher limited himself to examining the effect of intertextuality on the Holy Qur'an texts at the micro and macro-levels. The researcher, however, left behind other related linguistic tools like, say, general knowledge of the interpreter of the text. Hence, this study is never meant to make religious claims. Secondly, metaphorical readings are excluded altogether.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

In this chapter, the researcher will let himself into the major works that tackled the approaches of how to determine word meanings, as a major component of the study of semantics, the study of meaning in languages. Probably unlike/like pragmatics, semantics concerns itself with the relationship between the signifiers and their denotations at the word, phrase and sentence levels. Therefore, semantic investigations have been very much limited to sense relations such as: synonymy, antonym, homonymy, hyponymy, metonymy, etc. Very little, however, has been said about word meaning at the text level, the primary concern of this research paper.

Because of the complex intersections semantics makes with other branches of inquiries such as lexicography, pragmatics, etymology, etc., some researchers working on the problem of determining word meaning have attempted to make use of other tools to lend a helping hand. For instance, Baxter (2009) argues in favor of three sequential steps for determining word meaning:

(1) to get a general idea of the various ways in which the word can be used by looking at various meanings of a word offered in a lexicon (a deductive

study) and by examining contexts in which a word occurs (an inductive study);

(2) to narrow down the meaning of the word in the text being studied; and

(3) to consult the ancient versions to help narrow down the word meanings (see Baxter, 2009).

Baxter (2009) claims that "because every language has a structure and is a cohesive whole, the meaning of a word is determined by how it is used within its own language, and how that word relates to the meanings of the other words in the language" (Baxter, 2009). What this basically means is that the meaning of a word is not just influenced by that which falls in its vicinity, but also by the truth-values of its competitors in the lexicon. According to Benjamin (2009), the problem lies in the fact there is no specific method to determine the meaning of words in all languages, let alone specific texts. In each language we need to find out some way which befits with that language. Therefore, dictionaries cannot be ultimate sources of knowledge all the time.

One reason that relates to this the problem lies in the observation that a word might have various meanings when it is used in different contexts. According to Benjamin (2009) this semantic range (or range of meaning) of a word makes it difficult for dictionaries to lend a helping hand all the time.

However, although dictionaries seem effective and play a significant role in determining the meaning of words, they fail to provide us with the intended meaning in some special texts which are context- or text-bound such as the religious ones. Probably for this reason, Baxter (2009) stresses that God has given us a literary work (rather than a dictionary) in which his message has been communicated to us.

Spring (2003) utilizes the notion of “semantic competence” in order to determine the meaning of a particular string of words. He claims that determining the meaning of a word in a sentence is not the same as determining the meaning of the same word in isolation. Besides, he focuses on the role of the syntactic structure, leading to distinct meanings. (Spring, 2003)

According to Gregg (2010), there is a pre-theoretic assumption that a term has a true meaning which is partially muddled by our imperfect sensory apparatus, or limited cognitive abilities, and our incomplete scientific knowledge. We have to be in a position to determine what the given term really means. If you speak of the meaning of a term, you have to define who does the meaning, and the reason that stands behind it. He points out that "People are sloppy with their terminology. Depending on context and audience, they use terms with varying degrees of precision. Some contexts call for more precision, and so people coin new terms." In our current terms,

what this basically means is that word meanings are oftentimes subjectively constructed as they reflect people's experience, not world truths. Although dictionaries are not spoken of as a linguistic Bible, they are much embedded in our culture; they are often inadequate because they are a man-made endeavor (see Mouristen, 2010).

Hellwig (2010) stresses that in order to discover the meaning of the property of denoting expressions, we have to discover the meaning of the constructions they occur in. He magnifies the importance of reaching an accurate meaning particularly in translation and the problems translators face when rendering a text into another language. Moreover, he states that translation indicates the possible meanings but do not prove them.

Elman (2009) states that the results of many different areas of language research suggest that the lexicon is rich; it is definitely considered as a source of a much productive behavior. He foregrounds that lexically specific information plays an underlying role in interpreting the grammatical structure. However, Elman raises a concern regarding the size of the dictionary. The critical question, to him, is like this: "How much information can or should be placed in the lexicon?"

In order to overcome the problem of determining the intended meaning of words, Elman (2009) sets an alternative means to account for lexical knowledge without resorting to a mental lexicon. He argues:

Word knowledge is stored as entries in a mental dictionary. The precise form of the lexicon varies according to theory, but almost all theories assume that the lexicon is an enumerative data structure with some principled constraints on the nature of the information that may be stored within it

Adel (2011) talks about intertextuality as an alternative means to interpret a religious text. He states:

Meaning becomes something which exists between a text and all the other texts to which it refers and relates, moving out from the independent text into a network of textual relations. The text becomes the intertext.

Despite the soundness of his claim, Adeh (2011) does not provide the readers with concrete examples from the Holy Qur'an; rather he goes on to talk about topics related to Islam as a theology like: definition of Islam, creation and Day of Judgment, etc. As a linguistic endeavor, the present study, however, will provide plethora of examples to show how intertextuality could prove a powerful tool in determine the intended meaning words in the religious text such as the Holy Qur'an.

In his article "How long did Noah live among his people?", Al-Jarrah (2012) tries to find out how the word "سنة" (*sana*) differs from the word "عام" (*°ām*) in the Holy Qur'an. He refutes the claim made almost by all Muslim

expositors and Arabic lexicographers and Muslim expositors that the two words are complete synonymous. He states that:

in order to get the intentions of the speaker right, the interactants in an exchange, we argue, have to do a three-level analysis task. At the first level, they have to consider sentence meanings (i.e. intra-sentential analysis) which are created through relationships between words. At the second, they have to consider discourse meanings (i.e. inter-sentential analysis) which are created through relationships between sentences. Lastly, they have to consider background knowledge that goes beyond grammar and lexicon (i.e. sociocultural analysis) and that is created through interrelationships between the text and its social context.

The surprising point of departure from probably all previous attempts is that Al-Jarrah excludes altogether the search for meanings in dictionaries when it comes to figuring out word meaning in a religious text such as the Holy Qur'an. Probably, the rationale he adopts is that word meanings in dictionaries are very much subjectively constructed, i.e. they are rooted in the people's experience. Inclined to believe that word meanings in a religious text are objectively rooted in the world, he tries to figure out the meaning of the two words "سنة" (*s`anah*) and "عام" (*ġām*) by running a text-based search. Much more surprising is his claim that the interrelationships which the religious text establishes between language and society should be sought within the boundaries of the text itself. He clarifies his preference to this method, stating that:

“interactants often rely on knowledge beyond just grammar and lexicon to get the intended meaning right, they capitalize on the claim that word meaning and sentence meaning are contextually and culturally bound, and thus bridging the linguistic and the social.”

What this basically means is that although word meaning (like that of s`anah and ʿām which both translate as “year” in English) is "being contextly-dependent and culturally-bound", it is, according to Al-Jarrah (2012), entirely text-bound.

CHAPTER THREE

METHODS

In this chapter, the researcher discusses the research methods adopted throughout the present study including the theoretical framework, sample of the study, data collection, and data analysis.

Theoretical Framework

In this section, we hope to show that intertextuality may prove to be an efficient theoretical construct in handling word meaning in religious texts. In order to do this, our task should then be twofold. First, we try to refute current practices in determining word meanings in religious texts. Second, we try to lay down the basic premises of the alternative approach, against which the data in the next chapter will be tested.

As for the first goal, we hope to show, following Al-Jarrah (2010; 2011; 2012) that word meanings of a religious text should be discerned without recourse to "dictionary or encyclopedic definitions", "gained scientific knowledge", "occasions of revelation" and/or "metaphorical extensions" - a theoretical stand that runs counter to almost all current practices. As for the second goal, we claim that intertextuality (in its strongest form) could prove a viable alternative.

Current Approach

Halliday and Hassan (1976) define a text as "a unit of language in use. It is not a grammatical unit". According to Halliday (1976), a text must have certain components which make it different from other groups of sentences. They state, "A text has texture, and this is what distinguishes it from something that is not a text.....The texture is provided by cohesive RELATION"

Halliday (1976) also adds that "Cohesion occurs when the interpretation of some element in the discourse is dependent on that of another". Therefore, it may be difficult to get the meaning of words in a text that is not cohesive; hence it lacks texture. Kolaiti (2012) comments on Halliday's definition; she states that "the one presupposes the other, in the sense that it would not be effectively decoded except by recourse to it". Cohesion is then a mechanism which enables the text readers to retrieve given, text-bound information irrespective of directionality (i.e., forward or backward movement) (for more details see Kolaiti, 2012, Halliday, 1976)

The pertinent question, however, rising here is like this: What contributes to enhancing the texture of the text? In what follows, we will let ourselves into detailing how text relations are established in current interpretation practices. The thrust of the argument will be geared by the

following research question: What sources of information should interpreters of the religious text use in order to find out word meaning(s)?

Linguists (as well as expositors) have available for them many sources of information which have commonly been considered legitimate sources of authentic information that could help determine the meaning of words in all texts, including dictionaries, scientific discoveries, allegoric extensions, context of situation (occasions of revelation), etc.

1. Dictionaries

To many, the dictionary is no doubt considered the first and the most useful tool that helps get the meaning of words. Fetzer (1991:51) states:

The dictionary for an ordinary language, such as English appears to succeed in providing useful definitions for the terms that it contains in spite of resorting to definitional circularity.

Commenting on Fetzer's statement, Wierzbicka (1996) believes that dictionaries often fail to solve the problems of word definitions. She explains the reason for her claim by bringing evidence from dictionary. She states that dictionary defines glare as "to stare angrily or fiercely", and stare being defined as "to gaze fixedly, and gaze as "to look long and steadily". Wierzbicka (1996) affirms that dictionary could not show the accurate relationship between "Glare" and "Look". (Wierzbicka,1996).

Sled (1972) points out that it is difficult for dictionary users to know

what is the best for them, and how much information they could extract from it. Likewise, although Mouristen (2010) believes that a dictionary is vital to observe, it never expresses what the meaning a word must bear in a particular context. He writes:

In defining a given term, a dictionary merely presents a range of possible meanings and a record of several ways in which the term has been employed in the past..... A dictionary cannot tell us precisely what meaning a word must bear in a particular context, because the lexicographer cannot know a priori every context in which the term.....”

According to Chomsky (1955), the definitions of dictionary are not a faithful representation of word meaning. Concisely, Chomsky’s claim implies that a rigid dictionary definition of a word is not enough to acquire the contextual meaning of a word. Hence, context is an inevitable component of word meaning.

The point worth noting here is that as for the meanings of words in a religious text such as The God Book, dictionaries could not be sufficient tools to get the intended meaning of words right. Baxter (2009), for instance, states:

The primary meaning contained in the pages of the Word of God is found in what the writers say in the sentences themselves, rather than in the words that are the building blocks of those sentences. This is not to say that words do not have meaning, but that it is only when words are examined within the sentences of the biblical text that their meaning can be discerned. For that reason God has given us literary works rather than a dictionary in which his message has been communicated to us. Recognition of the importance

of context for determining word meaning has been one of the positive results of the work of modern linguistics.

What this basically means is that Baxter tries to shed light on the importance of the text itself in Biblical interpretations. The reasons could be miscellaneous. Firstly, dictionaries usually give many (but not all) definitions for a word, making it the task of the dictionary user to single out the perfect or the more accurate meaning in a certain context. Second, dictionaries do not give all meanings of a word in their particular contexts since, according to Mouristen (2010), lexicographers who produce dictionaries collect records of the uses of a word in a citation file and they may not know every context in which the term is used. In fact, they fail to provide us with the intended meaning in some special texts which are substantially dependent on context or which are text-bound such as the religious ones. Third, dictionaries provide prototypical meanings based on common understanding that, we believe, may not be accurate all the time. Following to Baxter (2009), it is an article of faith to us that *"it is only when words are examined within the sentences of the biblical text that their meaning can be discerned"*.

To cut the story short the researcher believes that dictionary meanings do not reflect objective truths, but people's experience – a state of affairs that may sometimes distort the *"The primary meaning contained in the pages of the Word of God"*, to use Baxter's (2009) words.

2-Expositors' views and Scientific Knowledge

Another source of information that has made its way through into determining word meaning in religious texts such as the Holy Qur'an is the so-called "scientific" knowledge that has been made available in the course of time. Expositors' views have been much influenced by the knowledge gained through 'scientific' discoveries. However, each expositor determines the intended meaning of words in the Holy Qur'an based on what s/he believes is right, and thus leaving the door wide open for ijtiḥad. According to Venkatraman (2007), ijtiḥad is motivated because

... the Quran is an encompassing guide for all humanity. Thus its doctrines have to be applied to diverse social, political, and economic settings, in various time periods. Even though many of the Quran's discourses are universal, some of them require specific geopolitical implementation. Thus, through its provision of ijtiḥad, the Quran allows Muslims to interpret its tenets so that they can appropriately cater to changing times and diverse private and public needs in Islamic communities across the globe.

Venkatraman (2007) also adds:

On the personal level, ijtiḥad vests each Muslim with the freedom to interpret the Qur'an and determine the extent to which it will influence their private and public lives.

However, the most serious problems of ijtiḥad, we reckon, is that it is most of the time based on human gained scientific knowledge. Against

this, our concerns are at least two. First, human knowledge keeps progressing in the course of time, and therefore very little information has accumulated so far. Second, some pieces of information gained at some point in time has turned out to be false at another, thus leaving 'believers' in situations that may sometimes be difficult to get out of. In a nutshell, what is available is no more than people's knowledge, but never God's truths. Guessoum (2008) criticizes the practice of Muslim expositors when he states:

For a long time Muslims believed, on the basis on their literal understanding of some Qur'anic verses, that the gender of an unborn baby is only known to God, and the place and time of death of each one of us is likewise ghayb. Such literal understandings, when confronted with modern scientific (medical) knowledge, led many Muslims to realize that first-degree readings of the Qur'an can lead to contradictions and predicaments.

3- Context of Situation (e.g. Occasions of Revelation)

In their attempts to grasp the meaning of words, phrases, utterances, and sentences, semanticists often distinguish between two types of relations: sense relations and reference relations. Whereas the former deals with the type of relationship that exists between the linguistic elements themselves (i.e., intralinguistic relations), the latter deals with the relationship between the linguistic elements (i.e., words, sentences, etc.) on the one hand, and the non-linguistic elements (i.e., an external word of experience) on the other (see Palmer 1981: 29-32).

Bloomfield's (1933) awareness of the impracticality of incorporating reference relations into his linguistic model- simply because they include the sum of human knowledge- made him exclude semantics altogether from the realm of linguistics, focusing mainly on those aspects of language that can be dealt with in a scientific way (mostly the laboratory). In other words, Bloomfield's argument hinges on the assumption that precise definition of meaning can be sought "when this meaning has to do with some matters of which we possess scientific definition" (ibid: 139). Yet, according to him, abstract words such as *love* and *hate* are excluded from the category which can be scientifically described because "we should have to have a scientifically accurate knowledge of everything in the speaker's world" (ibid: 139).

The futility of seeking a scientifically accurate definition of each form of a language led Chomsky (1965) to focus on competence rather than performance in formulating the framework of his linguistic theory. His often quoted statement "Linguistic theory is concerned primarily with an ideal speaker-hearer in a completely homogeneous speech community, who knows its language perfectly" (ibid: 3) makes it clear that such theory can be based upon anything but context. Chomsky therefore argues in favor of a linguistic theory whose scope does not exceed the limits of the linguistic text where nonlinguistic features are always deferred. To him, any linguistic theory of performance or variation, if

there were any, must be built upon a well-established, boundary-defined theory of competence. It should be borne in mind that Chomsky's notion of 'a theory of performance' incorporates the context at the discourse level. In other words, it involves all those discourse entities that are "contextually evoked" but none of those that are "situationally evoked" (Prince 1981b: 236). Elements such as the age of the speaker, the relationship between speaker and hearer, their social class(es) can by no means be part of that linguistic endeavor.

All these proposals, it is clear, have one thing in common: incorporating into the linguistic theory "the maximally decontextualized sentences" (Lyons 1977: 590). However, it should be pointed out at this stage that any theory of "context of situation" must have two versions: a *weak form* and a *strong form*. At the weak level, the context –linguistic or nonlinguistic- contributes to the overall meaning of the message being communicated; hence the linear order of the linguistic items fails most of the time to convey the message independently of all the non-linguistic features that are present at the time of speaking. *Deictics* is just one example that all languages make use of in a way or another. Sentences like *Bring that one, I want this* are really ambiguous unless they are contextualized.

In Arabic it is not an unusual thing for a father to use the lexical item *boy* to refer to his 50-year-old son. When the father says, for

example, *Bring that chair, you boy* it can by no means be understood that *boy* here refers to a grown-up man who is 50 years old or so unless it is contextualized. Whatever attempts are made to exclude this part of meaning will be doomed to failure, for the scientific account of language or the abstractness of utterances can be anywhere but the language of the layman.

At the other end of the scale, the stronger form of the theory accounts for meaning not just as partially inferred from the context, but it in fact assumes that the context can totally account for the meaning the speaker wants to communicate to his audience. In the early decades of this century, Malownisky (1923), due to his failure to translate into English some of the texts from the language he was studying, noticed that languages categorize meaning differently, and that such categorization is almost futile once it is decontextualised. In addition, he noticed that some words of the language do have solely social function; those words, which he termed 'phatic communion'- Leech (1974 : 62-4) uses phatic function instead - are expressions of greetings, family questions and the like. To him, expressions like these are meaningless once decontextualised, for they serve social functions.

Firth, influenced by the ideas of Malinowski, went on considering the context as part of the linguist's devices not very much different from— let us say-tense, aspect, gender, number, etc. More importantly, context

according to Firth does not only comprise the setting (time and place) in which the message is communicated, but it also includes the verbal action, the nonverbal action, the participants and objects involved, and the result of the verbal action. To put it differently, the linguistic items (i.e., words, phrases, sentences), the nonlinguistic features (i.e., facial expressions, body language, mood of the speaker), the speaker and hearer(s), and the effect or “response it calls forth in the hearer”- to use Bloomfield’s words- do all count as part of the message the speaker wants to communicate to his/her audience. If one of these factors changes, the overall meaning will inevitably change accordingly.

One fascinating idea in this approach is the fact that specialists need not talk about proposition or core meaning, but a state of affairs in which context – in its broadest sense- can become a legitimate field of linguistic investigations. When conducting his research, Labov found out that the “massive free variation” in the speech of New Yorkers is to a great extent determined by context. This free variation, according to Labov, cannot be accounted for in light of the current linguistic theory that gives context (including socioeconomic factors, of course) only a marginal role. An “enlargement” of the framework of that linguistic theory to include these factors has become an urgent need. Hymes’ communicative competence (1972), and Gumperz’s contextualization clues (1979) are just no more than some ways of achieving this goal, and

the restrictions that de Saussure (1916[1959]), and Bloomfield (1933) put forward for almost total 'exclusion of context' are no longer convincing— it is just like looking for the coin under the light because it is lighter there.

As for our current research endeavor, the interesting question that should be settled in advance should be like this: How much contextual information can be brought into the religious text?

The theoretical premise we undertake here is that only contextual information which the text itself motivates can be relevant in determining word meaning in a religious text such as the Holy Qur'an. This theoretical stand is an inevitable ingredient of the belief that the religious text is coherent-whole and self-contained. What this basically means is that word meanings in the religious text such as the Holy Qur'an are never dependent on what Muslim expositors often call "occasion of revelation," i.e. external knowledge which the words of "God" do not provide evidence for. For, it is our article of faith that word meaning can only be discerned from verses of the Holy text itself. Needless to say, this is just a linguistic investigation that is not meant to step into other people's territories. Another point worthy of mention is that Muslim expositors rarely agree upon what is they call "occasion of revelation", a state of affairs that brings us back to re-set our priorities.

4-Metaphorical Extensions

Metaphor is “a figurative expression used to make an implicit comparison between [two] items” (Nida 1975: 231). Lakoff (1987) states that depending on the old theory, metaphor was only used and found in poetic novelty alone. He affirms that "the locus of metaphor was language not thought". Metaphor is used in poetry as a rhetorical means that pushes the reader to widen his/her thoughts and drawing images that are surely different from one reader to another. Consequencely, it is harmful to use metaphor in both religious texts and legal ones because it will bring out many serious problems in understanding of these texts since these kind of texts function as laws control human beings behaviors.

Eweida (2006) sheds light on the possible problems which metaphor causes in the translation of Qur'an from Arabic to English. She states that translating Qur'anic verse from Arabic to English brings out many problems in interpretations. She writes, "many English Qur'anic translations have been widely criticized for their inability to capture the meaning of words and metaphors found in the book". According to Eweida (2006) the same metaphor "English and Qur'anic Arabic" must be realized and if they are not realized, the English translations of Qur'anic text "will directly affect the potential meaning of Qur'anic text".

Al-Abed Al-Haq and El-Sharif (2008) believe that metaphor is useful in language. They claim that metaphor could be used "to make abstract notions more concrete". For describing emotion feelings, Al-Abed Al-Haq and El-Sharif (2008) affirm that the use of metaphor in this case is better than the use of literal language "because emotions vary in intensity and cannot be measured". According to Al-Abed Al-Haq and El-Sharif (2008), there are three communicative functions for using metaphorical language in discourse: first, metaphor enables us to express what is difficult to be expressed literally once we are restricted. Second, "metaphor may constitute a particularly compact means of communication". Thus it makes us convey information more briefly. "Finally, metaphorical language may help us in capturing the vividness of phenomenal experience". (Al-Haq and El-Sharif (2008).

Hong-mei (2010) talks about the purpose of using metaphor by claiming that in cognitive linguistics metaphor is not used as an aesthetic device, but an "important mental facility and cognitive instrument". Therefore, he sets five criteria relevant to metaphor in English teaching. These include the ubiquity and significance of metaphors in our daily life, soundness of word formation, reasonableness of the collocation of words, facilitation of language learning, **and finally** appreciation of other people's cultures.

The problems of metaphorical extensions have been noticed most by interpreters. When rendering a text into some other language(s), translators have had hard time pulling things together in the target language the way they are in the source language. What works well for Arabic, for example, may not be as effective in English and vice versa.. According to Fernandez (2011), the translation procedures that deal with metaphors are "a collection techniques based on theoretical hypotheses which are far from describing the true variety of actual occurrences".

As for metaphorical extensions in religious texts, Asad (1980), for example, claims, "the Qur'an tells us clearly that many of its passages and expressions must be understood in an allegorical sense for the simple reason that, being intended for human understanding, they could not have been conveyed to us in any other way." Al-Jarrah (2012) claims, in turn, that the religious text should not be read as allegory for at least two reasons:

- 1- Contrary to common belief, metaphorical readings never display an aesthetic value at the word meaning level. Rather, they always distort the expressive, informative aspect of the text message.
- 2- Contrary to common practices, there is no one single verse that cannot be interpreted literary. Al-Jarrah (2011) challenges expositors' long-held view that the messages that some verses communicate could never be made clear without making recourse to allegory. He stresses that

every single verse in the religious text should be decoded literally (For details, see Al-Jarrah, 2011, 2012).

Following Al-Jarrah, our current article of faith is then like this: word meanings of the religious text should never be interpreted figuratively. For, the words of God are objectively constructed.

An Alternative Approach: Intertextuality

In the previous section, the main thrust of argument was geared towards the exclusion of "dictionary definitions", "gained scientific knowledge", "occasions of revelations" and "metaphorical extensions" when trying to discern word meanings in a religious text such as the Holy Qur'an. In this section, we intend to lay down the basic premises of our adopted approach that we believe could be a viable alternative to current practices of determining word meanings in religious text, namely intertextuality.

First of all, we think it is high time that we stressed our indisputable belief that the Holy Qur'an is the word of God which is undoubtedly autonomous and therefore self-contained. Therefore, all practices which can cast doubt on the sovereignty of the text are refuted altogether. This stand is an echo of Adel (2011) who states:

The Qur'an is linguistically perfect without defect and unevennesses, unique, inimitable and unsurpassable It is also considered to be untranslatable, infallible and absolutely reliable.

What this basically means is that the Holy Qur'an, as a self-sufficient text, should provide us with all it takes to figure out its word meanings including both *sense relations* and *reference relations* (see Context of situation above). Intertextuality, in its strongest form, is, we believe, the theoretical framework that could make this goal feasible. Word meaning studies in the Holy Qur'an should, we believe, be coached within this framework.

An immediate corollary of this article of faith is that the Principle of Compositionality should be revisited. For, the claim has often been like this: words meanings and the relations between them is what gives texts their interpretations. In other words, texts are traditionally thought to acquire their meanings from two sources: (1) the words they consist of, and (2) the relations that hold between these words.

Our current proposal calls for reinterpreting this Principle of compositionality in that it should go into reverse along the following lines: *it is words that acquire their meaning(s) from the text, which determines the relationships that should hold between them*. What this basically means is that instead of looking for text meaning from its basic components (bottom-up), we argue for reversing the relationship through looking for word meanings and the relationships that hold between them from the text in which they are used (top-down).

Intertextuality could be used as a theoretical platform. Accordingly, finding the meaning of word in a text becomes a continuous process of *tracing a 'network of textual relations', to use Kolaiti's words*. Adel (2011) affirms that

Texts, whether they are literary or non-literary, are viewed by modern theorists as lacking in any kind of independent meaning. They are what theorists now call intertextual. The act of reading, theorists claim, plunges us into a network of textual relations. To interpret a text, to discover its meaning, or meanings, is to trace those relations

Since intertextuality works as a literary approach which focuses of the relation between texts (Waaïjman ,2010), cohesion is then the most important feature. Waaïjman(2010) states that "A text is conceived of as an intersection of fragments, allusions and resonances of other texts".

According to Van Dijk (1978), a text can become coherent "only if its respective sentences and propositions are connected, and if these propositions are organized globally at the macrostructure level". Cohesion is enhanced by the sense and reference relations that exist between the lexical entities at the macro- and micro-structural levels. What this basically means is that after showing how words are linked together at the local and global levels (cohesion), we need to make sure that the meanings arrived at should make sense (coherent); and thus pulling the semantic and the pragmatic together. Dijk (1978) emphasizes,

Sentences are assigned meaning and reference not only on the basis of the meaning and reference of their constituent components but also relative to the interpretation of other, mostly previous, sentences. Thus, each sentence or clause is subject to contextual interpretation.

Halliday (1976) claims that the elements of discourse cannot be interpreted on their own simply because each element is dependent on the others. Therefore, to interpret one element in text, it is important to make recourse to the presupposed elements. The relation that holds between elements in cohesive text is referential (endophora and exophora). Whereas exophoric (or reference) relations call for the bond between the linguistic (the text) and the nonlinguistic (the external world knowledge), endophoric (or sense) relations call for cohesive ties between the linguistic element within the text (see Halliday.1976).

Another point worthy of mention here is that endophoric relations are of two types: anaphoric and cataphoric. Anaphoric relations look back in the text to get their interpretation, but cataphoric relations look forward in the text to get their interpretation (Halliday, 1976).

Intertextuality, as a theoretical platform within which our current study is coached, uses all types of relations. However, the point of departure from probably all previous endeavors is that we use intertextuality in its strongest form which we put forward as follows: *all types of relations (reference and sense) are text bound, and are therefore sought within the boundaries of the religious text itself.* It is the text

which should provide evidence for our interpretations. External knowledge should never be brought into the text unless it is text-motivated. This is a corollary of the belief that the religious text is the ultimate source of knowledge. *Information, we believe, is imported from the text, but it is never exported into it.*

Exemplification

To verify the soundness of his claim, Al-Jarrah (2012) casts doubt on the external knowledge that expositors (as well as ordinary people) bring into the religious text when trying to figure out the meanings of 'simple and frequent' words like يد and رأس in Qur'anic verses such as:

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا تَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ.

المائدة (38)

And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allâh. And Allâh is All-Powerful, All-Wise.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۚ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ۚ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ ۗ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهَّرَكُمْ وَلِيَنبِتَ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ.

(6) المائدة

O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles^{III}. If you are in a state of Janâba (i.e. after a sexual discharge), purify yourselves

(bathe your whole body). But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.^[2] Allâh does not want to place you in difficulty, but He wants to purify you, and to complete His Favour to you that you may be thankful.

وَاضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ آيَةٌ أُخْرَىٰ. طه (22)

And press your (right) hand to your (left) side: it will come forth white (and shining), without any disease as another sign

Al-Jarrah(2012) also sheds the light on the meaning of "راس" (English: head). He affirms that this word that is defined effortlessly by both ordinary people and Muslim expositors as the whole part above the neck that contains the face, eyes, nose, mouth, ears and the brain , could carry different meaning if its interpretation is totally text-motivated.

Al-Jarrah (2012) brings enough evidence from the Holy Qur'an to show that such common understanding of the term is not waterproof, especially when tested against Qur'anic verses such as the following:

وَأْتَمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَخْلُقُوا رُؤُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَنَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَّمْ يَجِدْ فَصِيَامٌ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةً إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ
{البقرة 196}

Al-Jarrah argues that the accurate meaning of "الراس" (English:Head) is that part of the body above the neck that only contains the ears and the brain (for details , see Al-Jarrah,2012).

To clarify the point more, let us take another example. In order to find out the duration Noah lived among his people, Al-Jarrah (2012) believes that exophoric relations should be looked for inside the text itself. What this basically means is that historical accounts should never constitute a legitimate source of information unless they are text-motivated. He writes:

In a discourse-based analysis like this one, we are concerned not only with linguistic units larger than a sentence or clause, but also with the interrelationships between language and society.

However, according to AL-Jarrah (2012), pertinent exophoric and endophoric relations should exist within the boundaries of the religious text itself. For the two words "sanah and "'aam" are switched in the verse which specifies Noah's age;, he argues that:

We must understand the Qur'anic contexts where the two terms sanah and °ām are used. For, in order to reach an explicit level of comprehension we need to figure out what conditions the choice between them as there exist several mind-baffling uses (in the Qur'an) which may not look straightforward.

Dijk (1987) also claims that there are two levels of semantic structure in a discourse: microstructural and macrostructural. Whereas the former is concerned with the local level of discourse, the latter encompasses the global one. Both levels should be investigated thoroughly to infer the intended meaning of words in a discourse.

To sum up, intertextuality could consequently be a suitable ground for determining the meanings intended in a religious text which is often believed to be coherent whole. Its applications, we reckon, should prove fruitful most for texts which are carefully interwoven such as the Holy Qur'an. It depends heavily on the linkage across texts or discourse events in some ways that could help us weave the components of a text to get the correct meaning of any word used. Actually, the whole assumption of the present study states that, through intertextuality, some obstacles and dilemmas related to word meaning identification can be resolved.

Mechanism

Intertextuality can be employed to work as an effective tool to determine the intended meaning of words by a number of mechanisms. The researcher will introduce each one with some example from the Holy Qur'an, the main source of study data.

1-Reference

Lyons (1968:404) states that "the relationship which holds between words and things is the relationship of reference: words refer to things".

In a discourse, there are certain words that cannot be interpreted only at the semantic level; they should make references to other things from which we can retrieve information to interpret them. Referential relations are fundamentally considered a kind of cohesion.

Halliday and Hassan (1976:33) state that "Both exophoric and endophoric references embody an instruction to retrieve from elsewhere the information necessary for interpreting the passage in question" Since intertextuality is the approach which focuses on the relations that hold between texts (see Waaijman, 2010), it must then use both kinds of references to lay down the interpretation of words. But according to intertextuality, for exophoric references to be authentic, they must be text motivated, i.e., some reference is made to them inside the text itself. In other words, we study the situation by the text itself without relying on any other sources. To clarify this point, we need to study the following example:

وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ أَلَّا تَتَّخِذُوا مِنْ دُونِي وَكَيْلًا. (الإسراء: 2)

And We gave Mûsâ (Moses) the Scripture and made it a guidance for the Children of Israel (saying): "Take none other than Me as (your) Wakîl (Protector, Lord or Disposer of your affairs).

Commenting on this verse, Al-Jarrah (2012) states that it is puzzling for Most Muslim expositors to point out the entity to which the pronoun "هـ" in (وَجَعَلْنَاهُ) refers. Current practices have shown that it is at least ambiguous between three interpretations: (1) some would argue that it refers to Prophet Moses; (2) others have claimed that it refers to The God Book; (3) a third group would have a much more compromise claim in that it, they would argue, refers to both Moses and The Good Book simultaneously.

Ibn katheer(Arabic:ابن كثير) who is considered one of the well-known Muslim expositors, for example, provides the following interpretation of the above verse:

أي كرمنا محمدا صلى الله عليه وسلم بالمعراج , وأكرمنا موسى بالكتاب وهو التوراة . " وجعلناه " أي ذلك الكتاب . وقيل موسى .

tafseer al-galaleen (Arabic:تفسير الجلالين), on the other hand, makes no mention of the pronoun in his interpretation of the verse.

"وأتينا موسى الكتاب" التوراة "أ" ن "لا تتخذوا من دوني وكيلا" يفوضون إليه أمرهم وفي قراءة تتخذوا بالفوقانية التفاتا فأن زائدة والقول مضمّر "

i.e. he does not indicate the intended entity to which the pronoun refers.

Coaching his investigation of the reference problem in this verse within an inference-based model such as intertextuality, Al-Jarrah (2012) claims that the key guiding us to determine which entity the pronoun refers to could be locally motivated, i.e. the verse itself should provide hard evidence as how the pronoun must be viewed. He claims that the phrase "وجعلناه هدى لبني اسرائيل" is the proposing entity that should be focused to help solve the reference problem in this verse. In order to show how this could lend a helping hand, Al-Jarrah (2012) finds necessary to bring forth some verses which talk about guidance "هداية" for scrutiny. Among the proposed verses are the following:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ. القصص(56)

Verily you (O Muhammad صلى الله عليه وسلم) guide not whom you like, but Allâh guides whom He wills. And He knows best those who are the guided.

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا. الفرقان {31}

Thus have We made for every Prophet an enemy among the Mujrimûn (disbelievers, polytheists, criminals). But Sufficient is your Lord as a Guide and Helper.

Al-Jarrah (2012) affirms that the above verses show that it is only Allah who guides people. What this basically means is that human beings (including prophets) cannot be sources of guidance (إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ).

Al-Jarrah find necessary to bring the following verse to attention so as to show that The God Book could also be a source of guidance:

إن هذا القرآن يهدي

Al-Jarrah concludes the sources of guidance (Arabic: الهداية) are two: The Almighty Allah and The God book. For this reason, it could then be easily concluded that the pronoun in the verse

وَأَنبَيْنَا مُوسَىٰ الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ إِلَّا تَتَّخِذُوا مِنْ دُونِي وَكَيْلًا. الإسراء (2)

refers to the God Book, not to prophet Moses. (for more details, see Al-Jarrah, 2012).

The idea we have been trying to communicate in this section is like this: we can employ references as a cohesive unit to determine the meaning of words in the Holy Qur'an as long the evidence is text-motivated.

2-Presupposition and Entailment

Presupposition is defined as "a general property of language use". It can be used to facilitate the process of comprehension. Bonyadi (2011) claims that presupposition can be used as avoidance strategy where the speaker/writer does not mention all the relevant details in his/her discourse. Bonyadi (2011) reinforces his idea by quoting Finch's (2000:165) statement.

If we had to spell out all the details every time we speak, then communicating would be an extremely lengthy and tedious. Being able to assume a certain amount of knowledge on the part of the listeners makes it possible to take shortcuts. The degree of this shortcutting, however, depends on the context in which communication takes place.

It worth noting here that there are two kinds of presupposition: semantic presupposition and pragmatic presupposition. (cf, Van Dijk,1997; Bonyadi ,2011; Behnke, 2011). Whereas semantic presupposition is defined as "the proposition that the receiver of the message assumes to be true" (Bonyadi , 2011:2), pragmatic presupposition, in turn, is defined as "a proposition that a speaker or writer has taken its truth value for granted in his/her statement" (Bonyadi , 2011). It consists of previous information about the knowledge, beliefs, ideology and scale of values that the addressee must be acquainted with in order to understand the meaning of an utterance". (Alcaraz, 1999:46). Dijk (1976) states that:

The usual definitions of presupposition, taken as a relation between sentences or propositions (with their interpretations), either belong to semantics or to pragmatics.

Presupposition entails that the speaker infers information, not mentioned explicitly. So, the proposition is assumed to be known for the hearer from the previous text or context (Dijk, Teun, 1985).

Behnke (2011) indicates that "presuppositions are often unnoticed; they are typically neither expressed nor questioned and tested, but simply taken for granted". Yingfang (2007) affirms that:

A presupposition is something the speaker assumes to be the case prior to making an utterance. Speakers, not sentences, have presuppositions. An entailment is something that logically follows from what is asserted in the utterance. Sentences, not speakers, have entailments.

We hope to provide a vital example From the Holy Qur'an in which the use of presupposition is used to interpret items. Al-Jarrah (2012:9) in another paper wonders about the difference in meaning between two words: "head" and "face" that are mentioned in the following verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُنِيمَ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ {المائدة:6}

Al-Jarrah (2012) claims that the meaning of both words is simply known for most Muslim expositors (and of course ordinary people), but what they know about these two words is not true since their knowledge is drawn from their background general knowledge. He examines all verses

dealing with the word “head” and figures out that this word refers to that part of the body which includes just the ears and the brain (for details see Al-Jarrah, 2012).

Spotlighting this important aspect, Bekalu(2006) states that:

knowledge that language users must assume in order for what they say to make literal sense, on the one hand, and [to] the discourse presuppositions- the pieces of information that are taken for granted in a give discourse on the other hand(p.152)

What this basically means is that if we rely on background knowledge, misinterpretations are very likely to occur.

3- Inference

Inference is a very important process to show how the text can be viewed as coherent whole. For example, a Qur'anic meaning can be inferred by making a link between two separate texts. According to Cun, 2009), "Inference means that process which the reader (hearer) must go through to get from the literal meaning of what is written (or said) to what the writer (speaker) intended to convey".

Brown and Yule (1983) state that "since the discourse analyst, like the hearer, has no direct access to a speaker's meaning in producing an utterance, he often has to rely on a process of inference to arrive at an interpretation for utterances or connections between utterances".

Comprehension is entailed from the language user in order to make Inferences.

According to van Dijk (1976), the user of language could "provide the missing links of a sequence on the basis of their general or contextual knowledge of the fact". A language user can rely on the text itself to make inferences to fill the missing propositions to render the text coherent. For, it is not somehow necessary (or even possible) to provide all propositions explicitly; the speaker may choose to leave many of them unmentioned, leaving it to the audience to infer and fill in the gap for themselves.

To clarify this point, let us examine the following example taken from Pijnacker (2009):

(a) A: Would you like some chicken soup?

(b) B: I am a vegetarian.

B's answer seems irrelevant unless a pragmatic inference is made. In order to understand B's reply, one must infer that vegetarians do not eat chicken, and therefore does not want to have chicken soup. This inference is a pragmatic one simply because it is not entailed by the literal content of B's utterance.

As for our machinery, readers of the religious text should be able to make inferences provided that these inferences are text motivated.

4- Implicature

Implicature is considered as a certain kind of pragmatic inference, which stands for "either the act of meaning, implying, or suggesting one thing by saying something else, or the object of that act. Implicature can be part of sentence meaning or dependent on conversational context, and can be conventional (in different senses) or unconventional" (Leah, 2010:75)

Implicature requires an intelligent listener/reader because (as an inference mechanism), the intended meaning is not explicated. Consider the following example taken from Brown and Yule (1983:32).

A: I am out of petrol.

B: There is a garage round the corner.

This example may not make sense if interpreted literally, but if we make use of the implicatures contained in it, we could possibly infer what the intended meaning that B want to communicate to A. For, speaker A does not want just to inform speaker B about his current situation, he actually needs the addressee to lend a helping hand. Likewise, the answer from speaker B is not only intended to inform speaker A where the garage is, but also to indicate that he is ready to help him by providing him with some information that is mostly relevant to him at the time of the exchange.

3.1 Sample of the Study

The sample of the current study is mostly cited from the Holy Qur'an.

In the present study, the researcher deals with seven examples taken from different chapters of the Holy Qur'an. The selected words are mainly of those recurrent words in the Holy Qur'an. This recurrence provides us some evidence that a text can help both reader and translator render these words fully and truthfully. These lexical words are as follows :

الجبال (*al-gibal*)

الرواسي (*al-rawasi*)

خشية (*xshiah*)

خوف (*xawf*)

يوم القيامة (*yawm al qiyama*)

يوم الدين (*yawm al deen*)

يوم الحسرة (*yawm al hasrah*).

The reasons for this choice are many. First, for millions of people, the Holy Qur'an is absolutely regarded as the most reliable text, being mistake-and-contradictions free¹. Second, it has both large numbers of audience and acceptability in the world, especially the Islamic one. So, by citing examples from the Holy Qur'an, we deal with and make use of

¹The source of the Holy Quran is supposedly from almighty Allah, giving it to his messenger Mohammad, peace be upon him. In fact, this assumption is strongly asserted by some chapter of the Holy Quran (Arabic surat) such as {الرَّ كِتَابٌ أَحْكَمْتُ آيَاتُهُ ثُمَّ فَصَّلْتُ مِنْ لَدُنِّ حَكِيمٍ خَبِيرٍ } هود 1

invaluable information that is inevitably pertaining to millions (even billions) of people worldwide.

In the same vein, it has been found that a sizeable portion of similar research has been applied to the Bible. These include Benjamin's (2009), which deals with meanings of the bible ,which considers the interpretation of Bible in the church, and Waaijman's (2010) which investigates the use of the Bible in mystical texts, to mention only a few. These studies are really serious linguistic endeavors.

Another point worthy of mentioning is that by conducting a linguistic study on the holy Qur'an, we may make some significant contribution to Qur'anic studies.

3.2 Data Analysis

The researcher analyzed the selected data from a newly-perceived semantic point of view, namely by coaching it within the intertextuality approach in its strongest form. As for the machinery, the research's task has been twofold. First, the researcher provides common current (encyclopedic) meanings of the selected words as provided in dictionaries, and as illustrated by traditional as well contemporary Arabic linguists and Muslim expositors. Then, he tries to provide new meanings gained by running some "intertext" search in the Holy Qur'an.

CHAPTER FOUR

FINDINGS AND DISCUSSION

This chapter is divided into three sections. In the first section, the researcher handles two words which are traditionally thought to be absolute synonyms, namely "الجبال" (*al-gibal*) and "الرواسي" (*al-rawasi*). The second section probes into the meaning of two other words which are thought to be near synonyms, namely "خشية" (*xshiah*) and "خوف" (*xawf*). The third section, in turn, tackles the issue of determining the meaning of more than two words felt to be synonyms, namely "يوم القيامة" (*yawm al qiyama*), "يوم الدين" (*yawm al deen*), and "يوم الحسرة" (*yawm al hasrah*). Indeed, the words under present investigation are unanimously considered as synonyms or near synonyms by many notable traditional as well as contemporary Arab linguists and Moslem expositors (and, of course, the ordinary people),

As for the machinery, the meaning(s) of these chosen words (as illustrated in major Arabic dictionaries such as *lisaan al ʿarab*, *al ṣiḥāḥ fi ʾluḡah*, and *al muḥeṭ*- is/are first provided. Secondly, the interpretations that are done by some major Muslim expositors of these words are also shown. Thirdly, some attempt is made to look for the

"correct" meanings of these words on just intertextuality bases by bringing to light the local and global intuitions these synonymous terms invoke in the Qur'anic text. Fourthly, a comparison is drawn between the meanings illustrated by previous competitive sources (e. dictionaries, commentaries, etc.) and the new meanings arrived at after conducting our "intertext" search. We hope to show that new insights (and therefore understanding) of the Qur'anic text will make the difference.

4.1 Mountains (Arabic: الجبال and الرواسي)

The two lexical entries (الجبال, *al-gibal* and رواسي, *al-rawasi*) which are roughly rendered into English as “mountains”, appear recurrently in different verses of the Holy Qur'an. For instance, consider the following two verses:

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رِوَاسِي وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ
يُعْتَبِي اللَّيْلَ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ" (الرعد، 3)

And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruits He made Zawjain Ithnain (two in pairs - may mean two kinds or it may mean: of two varieties, e.g. black and white, sweet and sour, small and big). He brings the night as a cover over the day. Verily, in these things, there are Ayât (proofs, evidence, lessons, signs, etc.) for people who reflect.

وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشْرَبْنَا هُمَ فَلَمْ نُعَادِرْ مِنْهُمْ أَحَدًا" (الكهف، 47)

And (remember) the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a levelled plain.

Upon consulting a number of authentic translations of these verses, it has become evident that the two lemmas are almost always rendered into English as 'mountains', and thus making no distinction, however slight it might be, between the two. What this basically means is that the switch between "الرواسي" (*al-rawasi*) and "الجبال" (*al-gibal*) in the two verses is never made clear to the reader of the translated version of the text. One reason why translators often fail to communicate the intended meaning right is that they have two sources of information available for them: (1) dictionary knowledge, and (2) expositor's commentaries. Both sources, we believe, fail to provide them with enough informative data to help them get the idea across the way they should. To illustrate, both entries are approximately defined in almost all of the Arabic dictionaries nondistinctively. For instance, the Arabic word "الجبال" (*al-gibal*) is defined in *lisaan al ʿarab* (Arabic: لسان العرب) as a huge peg of the earth:

"الْجَبَلُ: اسم لكل وَتَدٍ من أوتاد الأرض إذا عَظُمَ وطال من الأعلام والأطواد والشَّنَاخِيْبِ، وأما ما صَغُرَ وانفرد فهو من القنآن والقُور والأَكَم، والجمع أَجْبَلٌ وأَجْبَالٌ وجِبَالٌ"

In *al muheet* (Arabic: المحيط), it is also defined as a huge peg, like that of *lisaan al ʿarab*:

الْجَبَلُ: كُلُّ وَتَدٍ لِلأَرْضِ عَظَمَ وطال، فإن انفرد: فَأَكَمَةٌ أو قَنَّةٌ.

Similar definitions are provided for "الرواسي" (*al-rawasi*), which is defined in *lisaan al ʿarab* (Arabic: لسان العرب) as:

رَسَا الشَّيْءُ يَرْسُو رُسُوًّا وأرْسَى: ثَبَّتَ، وأرْسَاهُ هو. ورَسَا الْجَبَلُ يَرْسُو إذا ثَبَّتَ أصلُهُ في الأرض، وجِبَالٌ راسِيَاتٌ. والرواسي من الجبال: التَّوَابِيتُ الرَّوَّاسِحُ؛ قال الأَخْفَشُ: واحَدَتِها راسِيَةٌ. ورَسَتْ قَدَمُهُ: ثَبَّتَتْ في

الْحَرْبِ. وَرَسَتْ السَّفِينَةُ تَرْسُو رُسُوًّا: بَلَغَ أَسْفَلُهَا الْقَعْرَ وَانْتَهَى إِلَى قَرَارِ الْمَاءِ فَتَبَيَّنَتْ وَبَقِيَتْ لَا تَسِيرُ، وَأَرْسَاهَا هُوَ. وَفِي التَّنْزِيلِ الْعَزِيزِ فِي قِصَّةِ نُوحٍ، عَلَيْهِ السَّلَامُ، وَسَفِينَتَهُ: بِسْمِ اللَّهِ مَجْرَاهَا وَمَرْسَاهَا، وَقَرِيئٌ: جُرَيْهَا وَمَرْسِيهَا، عَلَى النَّعْتِ لِلَّهِ عَزَّ وَجَلَّ؛ الْجَوْهَرِيُّ: مَنْ قَرَأَ مَجْرَاهَا وَمَرْسَاهَا، بِالضَّمِّ، مِنْ أَجْرَيْتِ وَأَرْسَيْتِ، وَمَجْرَاهَا وَمَرْسَاهَا، بِالْفَتْحِ، مِنْ رَسَتْ وَجَرَتْ؛

The meaning of "الرواسي" (al-rawasi) in al-ṣiḥāḥ fi l-luġah (Arabic: الصحاح)

(في اللغة) is as follows:

رَسَا الشَّيْءُ يَرْسُو: ثَبِتَ. وَجِبَالٌ رَاسِيَاتٌ. وَرَسَتْ أقدامهم في الحرب، أي ثَبِتَتْ. وَرَسَتْ السَّفِينَةُ تَرْسُو رُسُوًّا، أي وَقَفَتْ عَلَى اللَّجْرِ. وَقَوْلُهُ تَعَالَى: بِسْمِ اللَّهِ مَجْرَاهَا وَمَرْسَاهَا" بِالضَّمِّ مِنْ أَجْرَيْتِ وَأَرْسَيْتِ، وَ: "مَجْرَاهَا وَمَرْسَاهَا" بِالْفَتْحِ مِنْ رَسَتْ وَجَرَتْ. وَرَسَوْتُ بَيْنَ الْقَوْمِ رُسُوًّا، أَي أَصْلَحْتُ. وَالرَّسْوَةُ: شَيْءٌ مِنْ خَرَزٍ يَنْظُمُ كَالدَسْتِينِجِ. وَرَسَوْتُ عَنْهُ حَدِيثًا: أَي حَدَّثْتُ بِهِ عَنْهُ. وَيُقَالُ أَيْضًا: رَسَوْتُ، إِذَا ذَكَرْتَ مِنْهُ طَرَفًا.

As shown from the dictionary definitions above, the two words (*الجبال* 'al-gibal' and *الرواسي* 'al-rawasi) are clearly defined text-independent, i.e. without making reference to a specific text. What this basically means is that the Arabic dictionary compilers, it can be concluded, builds their lexical knowledge on background information which is often similarly shared by all people.

Worse even is that these 'inaccurate' definitions are extensively utilized by all interpreters of the Holy Qur'an. For example, consider the following interpretation:

وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاَهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا (الكهف، 47)

And (remember) the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a levelled plain.

Commenting on this Holy verse, *Ibn Katheer* (Arabic: ابن كثير) one of the well-known (and possibly most reliable) religious expositors in the

history of Islam, claims that this Holy verse has probably the following interpretation:

يخبر تعالى عن أهوال يوم القيامة وما يكون فيه من الأمور العظام كما قال تعالى : " يوم تمور السماء مورا
وتسير الجبال سيرا " أي تذهب من أماكنها وتزول كما قال تعالى " وترى الجبال تحسبها جامدة وهي تمر مر
السحاب " وقال تعالى " وتكون الجبال كالعهن المنفوش " وقال " ويسألونك عن الجبال فقل ينسفها ربي نسفا
فيذرها قاعا صفصفا لا ترى فيها عوجا ولا أممات " يذكر تعالى بأنه تذهب الجبال وتتساوى المهاد

What is worth noting here is that *Ibn Katheer* (Arabic: ابن كثير) barely provides us with an accurate meaning of "جبال" (*gibal*); he, rather, describes the scenery of the Day of Judgment on his common appreciation of the verse words such as "الجبال" (*al-gibal*) but never details what a "جبال" (*gibal*) in reality is, or how "جبال" (*gibal*) is different from another lexical word which has close meanings such as "الرواسي" (*al-rawasi*). This is probably true for all other interpreters of the Holy Qur'an (Cf. see interpretation of the Holy Qur'an by *Al tabari* (Arabic: الطبري), *Al-Qurtubi* (Arabic: القرطبي), among others).

What possibly lacks in such interpretations, we believe, is drawing a fine line of demarcation between the Qur'anic word "الجبال" (*al-gibal*) and all other closely related synonymous terms such as "الرواسي" (*al-rawasi*). The various interpretations of the Holy Qur'an, we have consulted, do not show how the two terms are different; and therefore do not provide a satisfactory explanation for the intentional switch between "الرواسي" (*al-rawasi*) and "الجبال" (*al-gibal*) in a Qur'anic verse such as this one:

وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَاراً وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ " (النحل، 15)

And He has affixed into the earth mountains standing firm, lest it should shake with you; and rivers and roads, that you may guide yourselves.

Commenting on the interpretation of the this holy verse, *Ibn Katheer* claims the following interpretation, in which he uses the two words simultaneously without marking out a distinguishing line:

ثم ذكر تعالى الأرض وما ألقى فيها من الرواسي الشامخات والجبال الراسيات لتقر الأرض ولا تميد أي تضطرب بما عليها من الحيوانات فلا يهنأ لهم عيش بسبب ذلك ولهذا قال " والجبال أرساها " وقال عبد الرزاق : أنبأنا معمر عن قتادة سمعت الحسن يقول : لما خلقت الأرض كانت تميد فقالوا ما هذه بمقرة على ظهرها أحدا فأصبحوا وقد خلقت الجبال فلم تدر الملائكة مم خلقت الجبال

Shielded with the basic theoretical premise that no two words have an identical meaning (Soare, 2006), the thrust of our argumentation in the forthcoming discussion section is twofold: (1) to show that the two lemmas "الجبال" (*al-gibal*) and "الرواسي" (*al-rawasi*) neither have the same meaning nor yield the same connotations; and (2) to provide evidence that the switch is intentional, and therefore informative.

Upon surveying all verses in which these two words are mentioned (see Appendix 1), it can be concluded that "الجبال" (*al-gibal*) have specific characteristics and, admittedly, certain functions which are completely different from that of "الرواسي". In section 4.1 below we will try to detail the main characteristics of "الجبال" (*al-gibal*) and that of "الرواسي" (*al-rawasi*) by bringing forth the Qur'anic verses validating our claims. Then, in 4.2 the functions of "الجبال" (*al-gibal*) and those of "الرواسي" (*al-rawasi*) are provided.

4.1 Characteristics of الجبال (*al-gibal*) and الرواسي (*al-rawasi*)

4.1.1 They are not part of the earth

One important presupposed characteristic of "الجبال" (*al-gibal*) and "الرواسي" (*al-rawasi*), we could reckon, is that they are both not part of the Earth, a fact that is often overlooked by interpreters of the Holy Qur'an. This somehow peculiar finding is yielded by a prudent investigation for all verses in which "الجبال" (*al-gibal*) and "الرواسي" (*al-rawasi*) are mentioned. For example, consider the following verses which explicate that "الجبال" (*al-gibal*), as a constituent, is independent of the earth:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا
الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا (الأحزاب، 72)

Truly, We did offer Al-Amânah (the trust or moral responsibility or honesty and all the duties which Allâh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allâh's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results).

One of the explicatures of the this Qur'anic verse is that Allah has offered *Al-Amânah* to three **separate** things which are conjoined by a coordinated conjunction "wa". These are:

- 1- The Heavens "السَّمَاوَاتِ" (*asamawat*)
- 2- The earth "الأَرْضِ" (*al-ardh*)
- 3- The Mountains "الجِبَالِ" (*al-gibal*)

It seems quite paradoxical to believe, as many have, that the heaven (Arabic: السموات) is independent of earth (Arabic: الأرض), but the mountain (Arabic: الجبال) is part of the earth when in fact they are all introduced in the same verse as three independent entities. What this basically means is that if "الجبال" (*al-gibal*) were part of the earth (as common understanding would suggest), their introduction in this verse would be helplessly redundant. However, a text-motivated understanding of this verse refutes altogether such understanding and emphasizes the fact that "الجبال" (*al-gibal*) is utterly different from the earth "الأرض" (*alard*). Hence, they are conjoined by a coordinator conjunction along with the heaven "السموات" (*asamawat*), another utterly independent entity. Consider also how the split between the earth and mountain is stressed in the following verse:

وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً {الحاقة 14}

*And the earth and the mountains shall be **removed from their places**, and crushed with **a single crushing***

By conjoining the earth with the mountains in this Day of Judgment event (namely removing them from their places), the need to think of them as two independent entities should be highlighted.

This (possibly weird) claim is strongly confirmed in another Qur'anic verse:

وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشْرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا (الكهف، 47).

And (remember) the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a levelled plain, and we shall gather them all together so as to leave not one of them behind.

In this verse, it is explicated that what will happen to the earth "الأرض" (*alard*) on the Day of Judgment will be different from (and possibly independent of) what will happen to the mountains "الجبال" (*al-gibal*). Whereas the earth will be leveled plain (بارزة), the mountains will be caused to pass away (تسير). This 'passing away' of the mountains as an event that will take place on the Day of Judgment is stressed in a number of verses:

وَإِذَا الْجِبَالُ سُيِّرَتْ (التكوير، 3)

And when the mountains are made to pass away;

وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا (النبأ، 20)

And the mountains shall be moved away from their places and they will be as if they were a mirage.

This split between the earth and the mountains as two independent entities is further implicated by the following verse which states that whereas both the earth and the mountains will shake violently on the day of judgment, only the mountains "الجبال" (*al-gibal*) will be like a heap of sand poured out:

يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيْبًا مَّهْبَلًا {المزمل 14}

On the Day when the earth and the mountains will be in violent shake and the mountains will be a heap of sand poured out

The following verse explicates the same destiny for the mountains on the Day of Judgment:

وَإِذَا الْجِبَالُ نُسِفَتْ (المرسلات، 10)

And when the mountains are blown away.

Likewise, a number of Qur'anic verses highlight the autonomy of "الرواسي" (*al-rawasi*). Consider the following:

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَّوْزُونٍ (الحجر، 19)

And the earth We have spread out (like a carpet); set thereon mountains firm and immovable; and produced therein all kinds of things in due balance.

وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَاراً وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ (النحل، 15)

And He has affixed into the earth mountains standing firm, lest it should shake with you; and rivers and roads, that you may guide yourselves.

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَاراً وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشِي اللَّيْلَ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ (الرعد، 3)

And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruits He made Zawjain Ithnaîn (two in pairs - may mean two kinds or it may mean: of two varieties, e.g. black and white, sweet and sour, small and big). He brings the night as a cover over the day. Verily, in these things, there are Ayât (proofs, evidence, lessons, signs, etc.) for people who reflect.

On the whole, the fact that "الرواسي" (*al-rawasi*) were set (placed, fixed, etc.) (Arabic: *اللقى*, *alqa*) in the earth as the previous verses explicate supports the claim that these mountains (namely "الرواسي" (*al-rawasi*) are not an integral, but added, entity to the earth for certain functions.

4-1-2-"الجبال"(al-gibal) different form "الرواسي"(al-rawasi)

In the previous subsection, our main concern was to show that "الجبال" (*al-gibal*) and "الرواسي" (*al-rawasi*) are independent entities of the earth, a finding that possibly conflicts with previously common established beliefs. The sovereignty of the mountains should, we believe, be respected no less than the sovereignty of the earth or the heavens.

However, our previous discussion brings about no less important concern, namely the difference between "الجبال" (*al-gibal*) on the one hand and "الرواسي" (*al-rawasi*) on the other. In the next few pages we set ourselves the task of drawing a line of demarcation between the two. Cautiously, we hope to show that there is evidence in the Qur'an to believe that whereas "الرواسي" (*al-rawasi*) is that part which is hidden in the earth, "الجبال" (*al-gibal*) is the outside upper part as shown in figure 1 below:



Figure 1: الجبال(*al-gibal*) and الرواسي(*al-rawasi*)

<http://kaheel7.com/pdetails.php?id=583&ft=3>

However, before we let ourselves into detailing the intricacies of this claim, let us see how major Arabic dictionaries pin down the difference.

First, upon probing into the definitions of "الرواسي" (*al-rawasi*) in traditional resources of information, one can notice that there is neither clear definition provided for "الرواسي" (*al-rawasi*) nor enough explanation to the main function they serve. Worse is that most expositors refer to "الرواسي" (*al-rawasi*) as a characterizing feature (Arabic: صفة) of "الجبال" (*al-gibal*), a states of affair that will definitely bring about overwhelming amount of confusion, and therefore misunderstanding.

Consider how the meaning of (*al-rawasi*) in the following verse is illustrated in a number of resources:

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَّوْزُونٍ (الحجر، 19)

And We have provided therein means of living, for you and for those whom you provide not [moving (living) creatures, cattle, beasts, and other animals].

Al ṭabari (Arabic: الطبري), for instance, considers "الرواسي" (*al-rawasi*) as mountains:

قوله : { وألقينا فيها رواسي } رواسيها : جبالها . يقول : وألقينا في ظهورها رواسي . يعني جبالا ثابتة ; وقد بينا معنى الرسو فيما مضى بشواهد المغنية عن إعادته

According to *Al-qṛṭobi* (Arabic: القرطبي), the verse has the following interpretation:

Besides, according to *Abi katheer* (Arabic: ابن كثير) , the interpretation is as follows:

ذكر تعالى خلقه الأرض ومدّه إياها وتوسيعها وبسطها وما جعل فيها من الجبال لرواسي والأودية والأراضي والرمال وما أنبت فيها من الزروع والثمار المتناسبة

On the other hand, our "intertext" search made it obligatory for us to try to bring to light the local and global intuitions the two lemmas "الجبال" (*al-gibal*) and "الرواسي" (*al-rawasi*) might invoke in the Qur'anic discourse.

1. Discourse invokes is that unlike "الرواسي", "الجبال" can be seen by the naked eye. This difference is explicated by the following verse:

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ ۗ صُنِعَ اللَّهُ الَّذِي أَنْتَقَنَ كُلَّ شَيْءٍ ۗ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ
النمل (88)

2. Another local intuition is that unlike "الجبال" (*al-gibal*), "الرواسي" (*al-rawasi*) are always displayed as constituents laid inside the earth. Consider how the preposition "فيها" oftentimes collocates with "الرواسي" (*al-rawasi*) but never with "الجبال" (*al-gibal*):

"وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشِي اللَّيْلَ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ. الرعد (3)
وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَّوْزُونٍ الحجر. (19)
وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ
فصلت. (10)

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ. ق (7)

And it is He Who spread out the earth, and placed therein firm mountains

3. A third local intuition that should be invoked is that unlike "الرواسي" (*al-rawasi*), "الجبال" (*al-gibal*) can be curved out to make houses as dwellings for people:

وَكَانُوا يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا آمِنِينَ. (الحجر، 82)

And they used to hew out dwellings from the mountains (feeling themselves) secure.

وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ

تَقِيكُمْ بِأَسْكُمْ كَذَلِكَ يُبَيِّنُ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ. النحل (81)

And Allâh has made for you out of that which He has created shades, and has made for you places of refuge in the mountains, and has made for you garments to protect you from the heat (and cold), and coats of mail to protect you from your (mutual) violence. Thus does He perfect His Favour unto you, that you may submit yourselves to His Will (in Islâm).

and for other creatures, such as bees:

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ. (النحل، 68)

And your Lord inspired the bees, saying: "Take you habitations in the mountains and in the trees and in what they erect

4. A fourth local intuition is that only "الجبال" (*al-gibal*) are compared to the waves of the sea:

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَىٰ نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ ارْكَب مَعَنَا وَلَا تَكُن مَعَ الْكَافِرِينَ. (هود، 42)

So it (the ship) sailed with them amidst waves like mountains, and Nûh (Noah) called out to his son, who had separated himself (apart): "O my son! Embark with us and be not with the disbelievers."

5. A fifth local intuition can be evoked by watching the collocation between الجبال and the verb "يخر" in the following verse:

تَكَادُ السَّمَاوَاتُ يَنْفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا. مريم(90)

At it the skies are ready to burst, the earth to split asunder, and the mountains to fall down in utter ruin.

This verse introduces us with another mental image of "الجبال" (*al-gibal*), which could fall in ruins. It can be inferred, by virtue of the verb "تخر"(English: fall down), that "الجبال" (*al-gibal*) are entities standing up, so that they could fall in ruins when the earth is split asunder .

What all this basically means is that in all previously-mentioned verses the local intuitions that some Qur'anic verses evoke display "الجبال" (*al-gibal*) as the outside part, not the entire entity which people call mountain. There is no verse that explicates "الرواسي" (*al-rawasi*) as entities seen by the naked eye, engraved and used as a residence for both people and some insects such as bees, or as fallable objects.

To sum up, the traditional term "mountain" consists of two parts: the part which lies above the earth surface and that which lies inside (and, of course, hidden part).

4-1-3- "الجبال" (*al-gibal*) have different functions as compared with that of "الرواسي" (*al-rawasi*).

Muslim expositors, Arabic dictionaries compilers, and Qur'anic interpreters never indicate that "الجبال" (*al-gibal*) serve different functions compared with those of "الرواسي" (*al-rawasi*). This present study makes the claim that "الجبال" (*al-gibal*) could have different functions, utterly different from those of "الرواسي" (*al-rawasi*).

4-1-3-1 Functions of "الرواسي" (*al-rawasi*)

Unlike "الجبال" (*al-gibal*), the word "الرواسي" (*al-rawasi*) is plural in Arabic that does not have a singular form. As for their function, they are explicated in the Holy Qur'an as huge entities which are expected to prevent the earth from shaking (Arabic: أن تميد بكم). So, they function like roots. Consider all the Qur'anic verses which explicate this function:

أَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَاراً وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ. النحل، 15

And He has affixed into the earth mountains standing firm, lest it should shake with you; and rivers and roads, that you may guide yourselves.

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ يَهْتَدُونَ. (الأنبياء، 31)

And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided.

خَلَقَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ
وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ. (لقمان، 10)

He has created the heavens without any pillars that you see, and has set on the earth firm mountains lest it should shake with you. And He has scattered therein moving (living) creatures of all kinds. And We send down water (rain) from the sky, and We cause (plants) of every goodly kind to grow therein.

4-1-3-2 Functions of "الجبال"

It is plausible to indicate that because there is an existing difference between "الجبال" and "الرواسي" in terms of place and size, "الجبال" have different functions, preventing the earth from going out. In order to clarify this function attributed to "الجبال", examine the following verses.

"وَالْجِبَالِ أَوْتَادًا" (النبا، 7)

And the mountains as pegs?

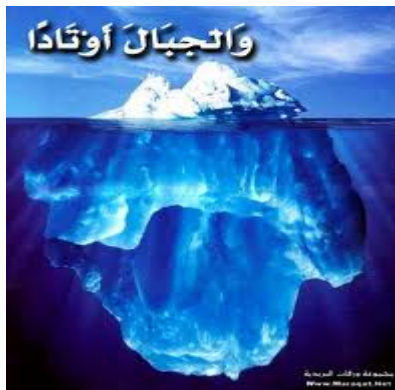


Figure 2 : a picture indicting the real size of الجبل

<http://kaheel7.com/pdetails.php?id=608&ft=35>

It is effortlessly to determine the function of "الجبال" from the first verse, proposing that "الجبال" are pegs of the earth. However, this suggestion opens the floor for other related questions such as what is the main function of pegs? Do they prevent shaking the earth like the functions of "الرواسي"?

The answer to the previous questions is all in all stated in the following verse:

"وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاَهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا " (الكهف، 47)

And (remember) the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a levelled plain, and we shall gather them all together so as to leave not one of them behind.

Notice that the consequent result of earth when (الجبال) are removed from is (وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً). That is, the earth will go up due to the removing of (الجبال). This indication leads to the inference that (الجبال) are entities preventing the earth from going out. So, they are different from (الرواسي) in terms of functions.

4-1-4 Kinds of "الجبال" (*al-gibal*).

Upon surfing all verses of the Holy Qur'an which deal with "الجبال" (*al-gibal*) , it turned out that it is plausible to make finer distinctions in that الجبال could be classified into three main kinds depending on their colors. These include:

- 1- جدد بيض
- 2- حمر مختلف ألوانها
- 3- غرابيب سود

We have made the inference from the following verse:

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بَيضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ . (فاطر، 27)

See you not that Allâh sends down water (rain) from the sky, and We produce therewith fruits of various colours, and among the mountains are streaks white and red, of varying colours, and (others) very black.

As regards the interpretation of this verse, *al qurt ubi* (Arabic:القرطبي) claims:

{ ومن الجبال جدد بيض و حمر } يقول تعالى ذكره : ومن الجبال طرائق , وهي الجدد , وهي الخطط تكون في الجبال بيض و حمر و سود , كالطرق ; واحدها جدة ; ومنه قول امرئ القيس في صفة حمار : كأن سراته وجدة منته كنانن يجري فوقهن دليص يعني بالحدة : الخطة السوداء تكون في متن الحمار . وقوله : { مختلف ألوانها } يعني : مختلف ألوان الجدد { و غرابيب سود } , وذلك . من المقدم الذي هو بمعنى التأخير ; وذلك أن العرب تقول : هو أسود غرابيب , إذا وصفوه بشدة السواد , وجعل السواد ها هنا صفة للغرابيب .

In *tafseer al-galaleen* (Arabic:تفسير الجاليلين) we find the following interpretation:

ألم تر " تعلم " أن الله أنزل من السماء فأخرجنا" فيه التفات عن الغيبة "به ثمرات مختلفا ألوانها" كأخضر وأحمر وأصفر وغيرها "ومن الجبال جدد" جمع جدة طريق في الجبل وغيره "بيض حمر" و"صفر" مختلف ألوانها" بالشدة والضعف "وغرابيب سود" عطف على جدد أي صخور شديدة السواد يقال يقال كثيرا : أسود غرابيب وقليلًا : غرابيب أسود

Neither *al qurtubi's* nor *tafseer al-galaleen* refer to the kinds of "الجبال" (*al-gibal*) mentioned herein. However, we claim that the verse actually highlights presumption that there are three main kinds of "الجبال" (*al-gibal*) as could be shown below with pictures.

جدد بيض-1



Figure 3: جدد بيض

<http://www.mollybawn.com/icebergs.html>

حمر مختلف ألوانها-2



Figure 4: حمر مختلف الوانها:

<http://www.ss9ss.net/vb/t23859.html>

3- غرابيب سود



<http://www.dorarr.ws/forum/showthread.php?t=58658&page=1>

Figure 5: غرابيب السود

4-2 خوف (xawf) vs خشية (xshiah):

This part is a comparative investigation of two words "خشية" (xshiah) and "خوف" (xawf) that are commonly assumed to be synonymous with each other and rendered in translation as one word (as "fear" in English, for example). As expected, major dictionaries of Arabic never make fine distinctions between them; and unfortunately one is always interpreted by being substituted with the other, leaving us wondered in a circularity that is difficult to escape. They therefore leave the inquirer with the unstated conjecture that they can be used interchangeably in almost all contexts.

However, our intra-sentential and inter-sentential survey of the occurrences of them in the Holy Qur'an leads us to believe that there are significant differences between the two lemmas.

Surprisingly enough, we dare to claim that these two words, "يخشى" (yaxsha) and "يخاف" (yaxaf), are not synonymous or even near synonymous. The evidence magnifying this belief can be deduced from the following verse.

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ. (الرعد، 21)

And those who join that which Allâh has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning (i.e. abstain from all

kinds of sins and evil deeds which Allâh has forbidden and perform all kinds of good deeds which Allâh has ordained).

The “hanging together” of the two words "يخشون" (*yaxshoon*) and "يخافون" (*yaxafoon*) in the same verse is, for us, hard-evidence that they should be different. If they denoted the same connotation and meaning, they will not conjoined coordinately.

First of all, Let us try to show how Arabic dictionaries define these two words. As for "خوف" (*xawf*), it is defined in *lisaan al ʕarab* like this:

الْخَوْفُ: الْفَرْعُ، خَافَهُ يَخَافُهُ خَوْفًا وَخَيْفَةً وَمَخَافَةً. قَالَ اللَّيْثُ: خَافَ يَخَافُ خَوْفًا، وَإِنَّمَا صَارَتِ الْوَاوُ أَلْفًا فِي يَخَافُ لِأَنَّهُ عَلَى بِنَاءِ عَمَلٍ يَعْمَلُ، فَاسْتَقْلَمُوا الْوَاوُ فَأَلْفَوْهَا، وَفِيهَا ثَلَاثَةُ أَشْيَاءٍ: الْحَرْفُ وَالصَّرْفُ وَالصَوْتُ، وَرَبَّمَا أَلْفُوا الْحَرْفَ بِصَرْفِهَا وَأَبْقُوا مِنْهَا الصَوْتَ، وَقَالُوا يَخَافُ، وَكَانَ حَذُّهُ يَخَوْفُ بِالْوَاوِ مَنْصُوبَةً، فَأَلْفُوا الْوَاوُ وَعَانَدُوا الصَوْتَ عَلَى صَرْفِ الْوَاوِ، وَقَالُوا خَافَ، وَكَانَ حَذُّهُ خَوْفٍ بِالْوَاوِ مَكْسُورَةً، فَأَلْفُوا الْوَاوِ بِصَرْفِهَا وَأَبْقُوا الصَوْتَ، وَعَانَدُوا الصَوْتَ عَلَى فَتْحَةِ الْخَاءِ فَصَارَ مَعَهَا أَلْفًا لَيْتَةً، وَمِنْهُ التَّخْوِيفُ وَالْإِخَافَةُ وَالتَّخَوُّفُ، وَالنَّعْتُ خَائِفٌ وَهُوَ الْفَرْعُ، وَقَوْلُهُ: أَتَهَجَّرُ بَيْتًا بِالْحِجَازِ تَلَفَعْتُ بِهِ الْخَوْفَ وَالْأَعْدَاءُ أَمْ أَنْتَ زَائِرَةٌ؟ إِنَّمَا أَرَادَ بِالْخَوْفِ الْمَخَافَةَ فَانْتِ لَذَلِكَ وَقَوْمٌ خَوْفٌ عَلَى الْأَصْلِ، وَخَيْفٌ عَلَى اللَّفْظِ، وَخَيْفٌ وَخَوْفٌ؛ الْأَخِيرَةُ اسْمٌ لِلْجَمْعِ، كُلُّهُمْ خَائِفُونَ، وَالْأَمْرُ مِنْهُ خَفَ، بِفَتْحِ الْخَاءِ الْكَسَائِي: مَا كَانَ مِنْ ذَوَاتِ الثَّلَاثَةِ مِنْ بَنَاتِ الْوَاوِ فَإِنَّهُ يَجْمَعُ عَلَى فَعَلٍ وَفِيهِ ثَلَاثَةٌ أَوْجُهُ، يُقَالُ: خَائِفٌ وَخَيْفٌ وَخَيْفٌ وَخَوْفٌ وَتَخَوَّفْتُ عَلَيْهِ الشَّيْءَ أَيِ خِفْتُ.

The meaning of "خوف" (*xawf*) in *al ʕiḥāḥ fi ʔluġah* (Arabic: *الصحيح*) (في اللغة) is presented like this:

وَمَخَافَةٌ، فَهُوَ خَائِفٌ، وَقَوْمٌ خَوْفٌ عَلَى الْأَصْلِ وَخَيْفٌ عَلَى اللَّفْظِ وَالْأَمْرُ مِنْهُ خَفَ بِفَتْحِ الْخَاءِ وَالْخَيْفَةُ: الْخَوْفُ، وَالْجَمْعُ خَيْفٌ، وَأَصْلُهُ الْوَاوُ وَخَاوَفُهُ فَخَافَهُ يَخَوْفُهُ: غَلِبَهُ بِالْخَوْفِ أَيِ كَانَ أَشَدَّ خَوْفًا مِنْهُ وَالْإِخَافَةُ: التَّخْوِيفُ. يُقَالُ: وَجَعْتُ مَخِيفًا، أَيِ يُخِيفُ مَنْ رَأَاهُ وَطَرِيقٌ مَخَوْفٌ؛ لِأَنَّهُ لَا يُخِيفُ وَإِنَّمَا يُخِيفُ فِيهِ قَاطِعُ الطَّرِيقِ وَتَخَوَّفْتُ عَلَيْهِ الشَّيْءَ، أَيِ خِفْتُ وَتَخَوَّفُهُ، أَيِ تَنَقَّصْتُهُ وَمِنْهُ قَوْلُهُ تَعَالَى: "أَوْ يَأْخُذْهُمْ عَلَى تَخَوُّفٍ" وَالْخَافَةُ: خَرِيطَةٌ مِنْ أَجَمٍ يُسْتَنَارُ فِيهَا الْعَسَلُ.

What this basically means is that the two dictionaries do not provide a distinguishing definition of "خوف" (*xawf*) that draws a line of demarcation with that of "خشية" (*xshiah*), which is defined in *lisaan al ʕarab* (Arabic: *لسان العرب*) as follows:

الْخَشْيَةُ: الْخَوْفُ. خَشِيَ الرَّجُلُ يَخْشَى خَشْيَةً أَوْ خَافَ. قَالَ ابْنُ بَرِيٍّ: وَيُقَالُ فِي الْخَشْيَةِ الْخَشَاءُ؛ قَالَ الشَّاعِرُ:
كَأَعْلَبَ مِنْ أَسْوَدٍ كِرَاءٍ وَرَدٍّ، يَرُدُّ خَشَايَةَ الرَّجُلِ الظُّلُومِ كِرَاءً: ثَبِيَّةٌ بَيْشَةَ. ابْنُ سَيِّدِهِ: خَشِيَهُ يَخْشَاهُ خَشْيًا وَخَشْيَةً
وَخَشَاءً وَمَخْشَاءً وَمَخْشِيَةً وَخَشِيَانًا وَتَخَشَّاهُ كِلَاهِمَا خَافَهُ، وَهُوَ خَاشٍ وَخَشِيَانٌ، وَالْأَنْثَى خَشِيَاءٌ، وَجَمَعَهُمَا مَعًا
خَشَايَا، أَجْرُوهُ مُجْرَى الْأَدْوَاءِ كَخَبَاطَى وَحَبَاجَى وَنَحْوَهُمَا لِأَنَّ الْخَشْيَةَ كَالدَّاءِ. وَيُقَالُ: هَذَا الْمَكَانُ أَخْشَى مِنْ ذَلِكَ
أَيُّ أَشَدُّ خَوْفًا؛ قَالَ الْعَجَّاجُ: قَطَعْتُ أَخْشَاءَ إِذَا مَا أَحْبَبَا فِي حَدِيثِ خَالِدٍ: أَنَّهُ لَمَّا أَخَذَ الرَّايَةَ يَوْمَ مَوْتِهِ دَافَعَ النَّاسَ
وَخَاشَى بِهِمْ أَيُّ أَبْقَى عَلَيْهِمْ وَحَذِرَ فَاَنْحَازَ؛ خَاشَى: فَاعَلَ مِنَ الْخَشْيَةِ. خَاشَيْتُ فَلَانًا: تَارَكْتَهُ.

Notice that the meaning of "خشية" (*xshiah*) in the previous definition is by and large similar to that of "خوف" (*xawf*).

This chaotic state has, we believed, resulted in no less confusing state of interpretation. Consider, for example, how the following verse is interpreted by major Muslim expositors:

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا. (الإسراء، 31)

And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin.

Al qurtubi (Arabic:القرطبي), for example, states that this verse has the following interpretation

{ ولا تقتلوا أولادكم خشية إملاق } فموضع تقتلوا نصب عطفًا على ألا تعيدوا . ويعني بقوله : { خشية إملاق } خوف إقتار وفقر . وقد بينا ذلك بشواهد فيما مضى وذكرنا الرواية فيه . إنما قال جل ثناؤه ذلك للعرب ، لأنهم كانوا يقتلون الإناث من أولادهم خوف العيلة على أنفسهم بالإنفاق عليهن .

What this basically means is that *Al-qurtubi* considers "خشية" (*xshiah*) the same as "خوف" (*xawf*). *Al-ṭabari* (Arabi:الطبري) makes no finer distinctions. Consider how he interprets the following verse:

وَلَنْبَلُوْنَكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالتَّمْرَاتِ وَبَشْرِ الصَّابِرِينَ (البقرة، 155)

And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sâbirûn (the patient).

Al ṭabari (Arabi:الطبري) comments

القول في تأويل قوله تعالى : { ولنبلونكم بشيء من الخوف والجوع ونقص من الأموال والأنفس والثمرات وبشر الصابرين } وهذا إخبار من الله تعالى ذكره أتباع رسوله صلى الله عليه وسلم أنه مبتليهم وممتحنهم بشدائد من الأمور ليعلم من يتبع الرسول ممن ينقلب على عقبيه , كما ابتلاهم فامتحنهم بتحويل القبلة من بيت المقدس إلى الكعبة.

However, our “intertext” search has shown that the following intuitions could be raised about the two lemmas.

First, "خشية" (*xshiah*) is an internal process, gushing out from the human being himself. This claim could be supported by all verses that talk about "الخشية" (*xshiah*) in which there is no even single verse indicates that "الخشية" (*xshiah*) could be taken place by external factors like "الخوف" (*al-xawf*). The following verses could corroborate this claim:

قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَتُورًا
(الإسراء. 100)

Say (to the disbelievers): "If you possessed the treasure of the Mercy of my Lord (wealth, money, provision.), then you would surely hold back (from spending) for fear of (being exhausted), and man is ever miserly!"

إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَى { النازعات 26

Verily, in this is an instructive admonition for whosoever fears Allâh.

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ. (الرعد، 21)

And those who join that which Allâh has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning (i.e. abstain from all

kinds of sins and evil deeds which Allâh has forbidden and perform all kinds of good deeds which Allâh has ordained).

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِّنَ السَّاعَةِ مُشْفِقُونَ. (الأنبياء، 49)

Those who fear their Lord without seeing Him, and they are afraid of the Hour.

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَىٰ بِاللَّهِ حَسِيبًا. (الأحزاب، 39)

Those who convey the Message of Allâh and fear Him, and fear none save Allâh. And Sufficient is Allâh as a Reckoner

"الخوف" (*al-xawf*), on the other hand, could be internal or external, derived by one's self or by some external factors. Let us examine the following verses:

لَهُمْ مِّن فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ ذَلِكَ يُخَوِّفُ اللَّهُ بِهِ عِبَادَ فَاَنْقُونَ. (الزمر، 16)

They shall have coverings of Fire, above them and covering (of Fire) beneath them. With this Allâh does frighten His slaves: "O My slaves, therefore fear Me!"

It could be easily discerned that Al-Mighty Allah could cause his slaves to fear (Arabic: يخوف).

Another illuminating verse is this one:

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ. (الزمر، 36)

Is not Allâh Sufficient for His slave? Yet they try to frighten you with those (whom they worship) besides Him! And whom Allâh sends astray, for him there will be no guide.

This verse clearly explicates that other external sources could cause this state of feeling, including the Satan:

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنْتُمْ مُؤْمِنِينَ. (آل عمران، 175)

It is only Shaitân (Satan) that suggests to you the fear of his Auliyâ' [supporters and friends (polytheists, disbelievers in the Oneness of Allâh and in His Messenger, Muhammad صلى الله عليه so fear them not, but fear Me, if you are (true) believers

Notice here how "الخوف" (*al-xawf*) is affected by some external source, namely Satan.

Second, the fact that "الخوف" (*al-xawf*) oftentimes collocates with the preposition "على" could be evidence for the claim that "الخوف" (*al-xawf*) comes from outside sources. It just befalls the human being. Examine the following verses:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ. (يونس، 62)

No doubt! Verily, the Auliyâ' of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعاً فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ.
(البقرة، 38)

We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve.

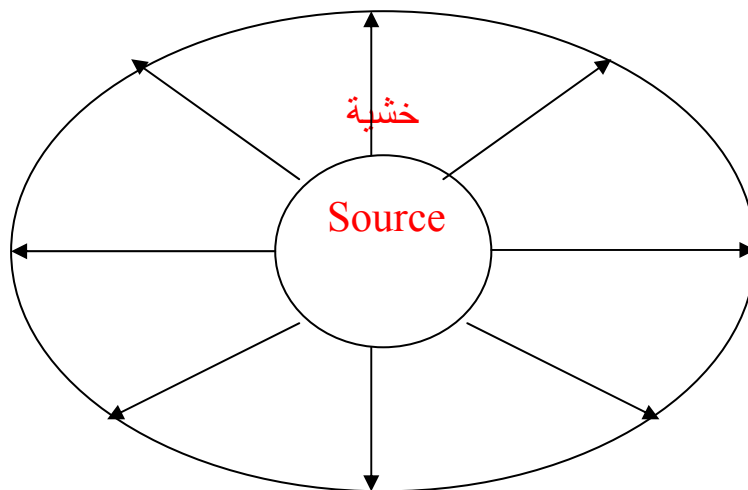
إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ. (البقرة، 62)

Verily! Those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allâh and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.

Notice how the prepositional phrase "عليهم" brings about some shade of meaning that is rarely touched upon in traditional commentaries.

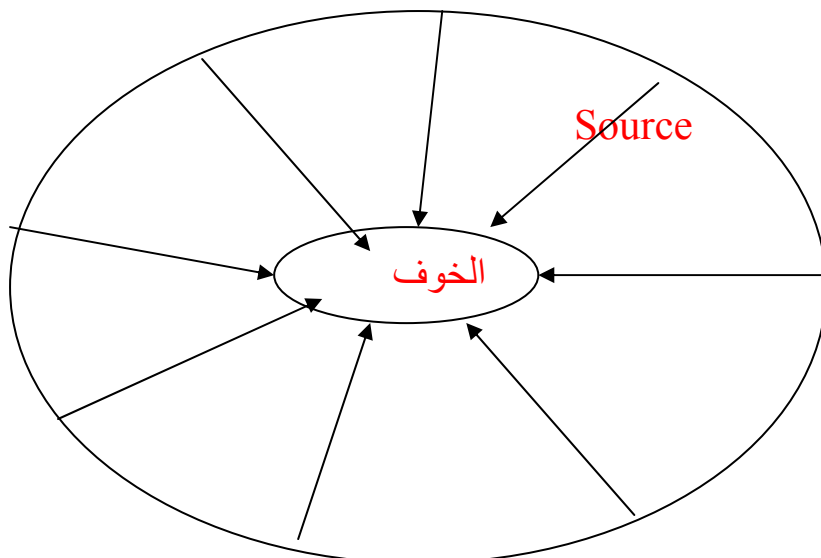
"الخشية" is coming from inside, as it is shown in the following diagram.

"الخشية"(al-xshiah)----- Inner---to----outer



Whereas "الخوف"(al-xawf) is caused by external factors.

"الخوف"-----Outer---to—inner



Third, whereas "الخوف" (*al-xawf*) depicts a real feeling of panic, "الخشية" (*al-xshiah*) does not. This depiction is put forward because "خشية" (*xshiah*) is, we believe, only a kind of precaution, but "الخوف" (*al-xawf*) is a real panic caused by something that a human being has experienced or has been experiencing. The following verses may substantiate our claim:

هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنْشِئُ السَّحَابَ الثَّقَالَ. الرعد 12

It is He Who shows you the lightning, as a fear (for travellers) and as a hope (for those who wait for rain). And it is He Who brings up (or originates) the clouds, heavy (with water).

This verse indicates that one feels "الخوف" (*al-xawf*) as a consequence of lightning, an external source which causes this state of feeling. Not only this, but to save people from "الخوف" (*al-xawf*) there should also be an external cause. Consider what the following illuminating verse explicates:

الَّذِي أَطْعَمَهُمْ مِّنْ جُوعٍ وَآمَنَهُمْ مِّنْ خَوْفٍ. (قریش، 4)

(He) Who has fed them against hunger, and has made them safe from fear.

This verse highlights that the state of "being security" (Arabic: آمنهم) is opposite of "الخوف" (*al-xawf*). In the above verse, it is Allah himself

who saved those people from “fear”. Hunger vanishes when food is made available, but what cause fear to disappear?

Upon considering the local and global intuitions that "الخوف" (*al-xawf*) could evoke in the Qur’anic context, it can be generalized that it is directly linked to either torture or sadness. This supposition could be deduced from the following illuminating verse:

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ. (الرعد، 21)

And those who join that which Allâh has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allâh has forbidden and perform all kinds of good deeds which Allâh has ordained).

Notice how "يخافون" (*yaxafoon*) collocates with “the terrible reckoning of the Day of Judgment. Consider how "يخوف" (*yaxaf*) collocates with the coverings of the Hellfire in the following verse:

لَهُمْ مِّنْ فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ ذَلِكَ يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ يَا عِبَادِ فَاتَّقُونِ. (الزمر، 16)

They shall have coverings of Fire, above them and covering (of Fire) beneath them. With this Allâh does frighten His slaves: "O My slaves, therefore fear Me!"

This verse shows that Allah uses coverings of fire, above and beneath them in order to fear them. Rationally, when a fire becomes above and beneath a man; it is a source for fearing.

It is also worth noting that "الخوف" (*al-xawf*) collocates with "الحزن" (*al-hzn*):

الذين ينفقون أموالهم في سبيل الله ثم لا يتبعون ما انفقوا منا ولا اذى لهم اجرهم عند ربهم ولا خوف عليهم ولا هم يحزنون. (البقرة، 262)

They will abide therein (under the curse in Hell), their punishment will neither be lightened, nor will they be reprieved.

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعاً فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبَعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ.
(البقرة، 38)

We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve.

In these two verses, Allah causes those who follow His guidance not to fear, nor will they grieve. Thus, "خوف" (*al-xawf*) is in reality related with grieve (Arabic: الحزن), which is an inner feeling. As a result, it can be stated that "الخوف" (*al-xawf*) is a feeling which makes one confused and apt to change because of some external cause or source of power. On the other hand, "الخشية" (*al-xshiah*) is not related to grieve or confusion. This difference is manifest in the following verses:

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنِ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ. (التوبة، 18)

The Mosques of Allâh shall be maintained only by those who believe in Allâh and the Last Day, perform As-Salât (Iqâmat-as-Salât), and give Zakât and fear none but Allâh. It is they who are on true guidance.

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ. (الملك، 12)

Verily,, those who fear their Lord unseen (i.e. they do not see Him, nor His punishment in the Hereafter), theirs will be forgiveness and a great reward (i.e. Paradise).

وَمِنَ النَّاسِ وَالذَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ. (فاطر، 28)

And likewise of men and Ad-Dawâbb [moving (living) creatures, beasts], and cattle, are of various colours. It is only those who have knowledge among His slaves that fear Allâh. Verily, Allâh is All-Mighty, Oft-Forgiving.

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَىٰ بِاللَّهِ حَسِيبًا. (الأحزاب، 39)

Those who convey the Message of Allâh and fear Him, and fear none save Allâh. And Sufficient is Allâh as a Reckoner

Notice how the translation wrongly renders "يخشى" (*yaxsha*) as fear, exactly as if it were "يخاف" (*yaxaf*), a state of affairs that will cause great damage to the intended meaning that the verses are meant to communicate.

Another intuition that could be evoked to crystallize the difference between "الخوف" (*al-xawf*) and "الخشية" (*al-xshia*) in the Qur'anic context is that those do not fear "يخاف" (*yaxaf*) Allah will be punished, but those who don't "يخشى" (*yaxsha*) Allah may not undergo the same destiny. To illustrate, all verses dealing with "الخوف" (*al-xawf*) emphasize the fact that one must fear "يخاف" (*yaxaf*) Allah to avoid punishment on the Day of Judgment. This notion is openly stated in the following verse:

لَهُمْ مِّنْ فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ذَلِكَ يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ يَا عِبَادِ فَاتَّقُونَ. الزمر 16

They shall have coverings of Fire, above them and covering (of Fire) beneath them. With this Allâh does frighten His slaves: "O My slaves, therefore fear Me!"

In this verse, Allah frightens His slaves their destiny could be the Hellfire, lest they fear him not. On the other hand, there is no verse,

denoting that "خشية" (*al-xshiah*) has the same connotations like that of "الخوف" (*al-zawf*). The following verse deals with "خشية" (*xshiah*):

وَمِنَ النَّاسِ وَالْدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ {فاطر 28}

And likewise of men and Ad-Dawâbb [moving (living) creatures, beasts], and cattle, are of various colours. It is only those who have knowledge among His slaves that fear Allâh. Verily, Allâh is All-Mighty, Oft-Forgiving.

Upon pondering on this verse, it can be inferred that "خشية" (*xshiah*) is a behavior of righteous, knowledgeable people. The following verse may substantiate this claim:

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَىٰ بِاللَّهِ حَسِيبًا. الأحزاب 39

Those who convey the Message of Allâh and fear Him, and fear none save Allâh. And Sufficient is Allâh as a Reckoner

The split between the bearings of "الخشية" (*al-xshia*) and "الخوف" (*al-xawf*) is manifest in the following verse:

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ. الرعد 21

And those who join that which Allâh has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allâh has forbidden and perform all kinds of good deeds which Allâh has ordained).

The hard evidence that supports our claim that "الخشية" is not a must for human beings is that no verse in Holly Qur'an talks about "الخشية" as a must behavior. Examining the following verses:

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَىٰ بِاللَّهِ حَسِيبًا { الأحزاب 39

Those who convey the Message of Allâh and fear Him, and fear none save Allâh. And Sufficient is Allâh as a Reckoner

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ جَمِيلًا لَا يُحْمَلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ وَمَن تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ وَإِلَى اللَّهِ الْمَصِيرُ
{ فاطر 18

And no bearer of burdens shall bear another's burden; and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. You (O Muhammad صلى الله عليه وسلم) can warn only those who fear their Lord unseen and perform *As-Salât (Iqâmat-as-Salât)*. And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of his ownself. And to Allâh is the (final) Return (of all).

وَمِنَ النَّاسِ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ { فاطر 28

And likewise of men and *Ad-Dawâbb* [moving (living) creatures, beasts], and cattle, are of various colours. It is only those who have knowledge among His slaves that fear Allâh. Verily, Allâh is All-Mighty, Oft-Forgiving.

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مّتَابَعًا يَتَذَكَّرُ مِنْهُ جُلُودٌ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَن يُضِلِلْ اللَّهُ فَمَا لَهُ مِن هَادٍ { الزمر 23

Allâh has sent down the Best Statement, a Book (this Qur'ân), its parts resembling each other (in goodness and truth) (and) oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allâh. That is the guidance of Allâh. He Guides therewith whom He wills; and whomever Allâh sends astray, for him there is no guide.

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ { الملك 12

Verily,, those who fear their Lord unseen (i.e. they do not see Him, nor His punishment in the Hereafter), theirs will be forgiveness and a great reward (i.e. Paradise)

إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَى { النازعات 26

Verily, in this is an instructive admonition for whosoever fears Allâh.

إِنَّمَا أَنْتَ مُنذِرٌ مِّنْ يَّخْشَاهَا {النازعات 45}

You (O Muhammad صلى الله عليه وسلم) are only a warner for those who fear it,

وَهُوَ يَخْشَى {عبس 9}

And is afraid (of Allâh and His punishment).

سَيَذَكَّرُ مَن يَخْشَى {الأعلى 10}

The reminder will be received by him, who fears (Allâh),

Notice how the translation is geared to distinguish between the two terms when they fall in the same verse. But what more worth noting, we argue, is that whereas "يخافون" (*yxafoon*) collocates with (سُوءَ الْحِسَابِ), "يخشون", (*yxshoon*) makes no similar collocation. On the contrary, it just collocates with Allah, bearing no dreadful consequences in case that it is not attested.

4-3: "يوم" (*yawm al deen*), "يوم الدين", (*yawm al qiyama*), "يوم القيامة" (3-4: "الحسرة" (*yawm al hasrah*)).

Our final example will bring three synonymous terms often used interchangeably under "intertext" scrutiny. The three lemmas are "يوم" (*yawm al deen*), "يوم الدين", (*yawm al qiyama*) and "يوم القيامة", (*yawm al hasrah*) "الحسرة" (*yawm al deen*), all of which are treated alike by most Muslim expositors (

and, of course, ordinary people). Their treatment has, we believe, often overlooked the core differences between these three terms. Worse even is the claim that they never showed the intentionality behind the switch in the Qur'anic text. Such treatment may be one major reason why translators render them as one word, namely the Day of Judgment.

As usual, let us first review some interpretations of the terms by major Muslim expositors like *ibn katheer*, *Al ṭabari* (Arabic: الطبري), and *al qṛṭobi*.

Al ṭabari (Arabic: الطبري) considers the word "يوم الدين" (*yawm al deen*) in this verse as "القيامة يوم" (*yawm al qiyama*):

وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ. الحجر 35

"*And the curse shall be on thee till the day of Judgment*".

وقوله : { وإن عليك اللعنة إلى يوم الدين } يقول : وإن غضب الله عليك بإخراجه إياك من السموات وطردك عنها إلى يوم المجازاة , وذلك يوم القيامة . وقد بينا معنى اللعنة في غير موضع بما أغنى عن إعادته ههنا .

The interpretation of *ibn katheer* (ابن كثير) is not more illuminating:

يذكر تعالى أنه أمر إبليس أمرا كونيا لا يخالف ولا يمانع بالخروج من المنزل التي كان فيها من الملائكة الأعلى وأنه رجيم أي مرجوم وأنه قد اتبعته لعنة لا تزال متصلة به لاحقة له متواترة عليه إلى يوم القيامة

Concerning the word "يوم الحسرة" (*yawm al hasrah*), examine the following verse and its various interpretations:

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ. مريم 39

But warn them of the Day of Distress, when the matter will be determined: for) behold,) they are negligent and they do not believe!

Al-galaleen (Arabic:الجالالين) presents the following interpretation:

"وأُنذِرهم" خوف يا محمد كفار مكة "يوم الحسرة" هو يوم القيامة يتحسر فيه المسيء على ترك الإحسان في الدنيا "إذ قضى الأمر" لهم فيه بالعذاب "وهم" في الدنيا "في غفلة" عنه "وهم لا يؤمنون" به يوم الحسرة "أي أنذر الخلائق يوم الحسرة" إذ قضى الأمر "أي فصل بين أهل الجنة وأهل النار وصار كل إلى ما صار إليه مخلدا فيه "وهم" أي اليوم "في غفلة" عما أنذروا به يوم الحسرة والندامة "

As for "يوم القيامة" (*yawm al qiyama*), examine the following verse and its interpretations by *Al ṭabari*(Arabic:الطبري), and *Ibn Katheer*(Arabic:ابن كثير).

وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ. الزمر 60

On the Day of Judgment wilt thou see those who told lies against Allah;- their faces will be turned black; Is there not in Hell an abode for the Haughty?

Al ṭabari(Arabic:ابن كثير) believes:

القول في تأويل قوله تعالى : { ويوم القيامة ترى الذين كذبوا على الله وجوههم مسودة } يقول تعالى ذكره : { ويوم القيامة ترى } يا محمد هؤلاء { الذين كذبوا على الله } من قومك فزعموا أن له ولدا , وأن له شريكا , وعبدا ألهة من دونه { وجوههم مسودة }

Ibn Katheer (Arabic:ابن كثير) states:

يخبر تعالى عن يوم القيامة أنه تسود فيه وجوه وتبيض فيه وجوه تسود وجوه أهل الفرقة والاختلاف وتبيض وجوه أهل السنة والجماعة قال تعالى ههنا " ويوم القيامة ترى الذين كذبوا على الله " أي في دعواهم له شريكا وولدا "

However, shielded with the central claim of this thesis that there are no two words that have the same meaning or connotations, we are inclined to claim that these words are different, and therefore refer to three separate entities. In the remaining part of this chapter, we hope to bring pieces of evidence to prove this claim.

4-3-1 "يوم القيامة" (*yawm al qiyama*)

Of all the three lemmas under scrutiny, "يوم القيامة" (*yawm al qiyama*) is the most frequent in Holy Qur'an. Upon bringing to light some of the intuitions that this word could evoke, we dare to make the claim that it concisely refers to the day when Allah gathers all people to address them (Arabic: يكلم) and then judge between them (Arabic: يحكم بينهم). Consider the explicature that the following verses make:

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَسْتُرُونَ بِهِ تَمَنَّا قَلِيلًا أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ. البقرة 174

Those who conceal Allah's revelations in the Book, and purchase for them a miserable profit,- they swallow into themselves naught but Fire; Allah will not address them on the Day of Resurrection. Nor purify them: Grievous will be their penalty.

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَى عَلَى شَيْءٍ وَقَالَتِ النَّصَارَى لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ. البقرة 113

The Jews say: "The Christians have naught (to stand) upon; and the Christians say: "The Jews have naught (To stand) upon." Yet they (Profess to) study the) same) Book. Like unto their word is what those say who know not; but Allah will judge between them in their quarrel on the Day of Judgment

This intuition is also locally evoked in the following verse:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ حَ 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.

Notice how the idea of reward is stress in this verse. What this basically means is that Allah will pay people full recompense on that day, namely "يوم القيامة" (*yawm al qiyama*).

The following verse magnifies this mental image of trial that is scheduled to take place on that day:

هَآأَنُتُمْ هُوَآءَ جَادَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَن يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَامَةِ أَمْ مَن يَكُونُ عَلَيْهِمْ وَكَيْلًا. النساء 109

Ah! These are the sort of men on whose behalf ye may contend in this world; but who will contend with Allah on their behalf on the Day of Judgment, or who will carry their affairs through?

Because of this, we may understand why their presence is portrayed one-to-one:

وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا. مريم 95

And everyone of them will come to Him singly on the Day of Judgment.

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصَارَى أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ

وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ. المائدة 14

From those, too, who call themselves Christians, We did take a covenant, but they forgot a good part of the message that was sent them: so we estranged them ,with enmity and hatred between the one and the other, to the day of judgment .And soon will Allah show them what it is they have done.

ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِبُهُمْ وَيَقُولُ أَيِّنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تُشَاقِقُونَ فِيهِمْ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ. النحل 27

Then, on the Day of Judgment, He will cover them with shame, and say: "Where are My 'partners' concerning whom ye used to dispute (with the godly)?" Those endued with knowledge will say: "This Day, indeed, are the Unbelievers covered with shame and misery

وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ وَلِيُبَيِّنَ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ . النحل 92

And be not like a woman who breaks into untwisted strands the yarn which she has spun, after it has become strong. Nor take your oaths to practise deception between yourselves, lest one party should be more numerous than another: for Allah will test you by this; and on the Day of Judgment He will certainly make clear to you (the truth of) that wherein ye disagree.

An interesting point worthy of mention here is that "يوم القيامة" (*yawm al qiyama*), contrary to common belief, does not denote the day when life on earth is brought to an end. This intuition is evoked in the following verse:

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ
الجاثية 26

Say: "It is Allah Who gives you life, then gives you death; then He will gather you together for the Day of Judgment about which there is no doubt": But most men do not understand.

This verse shows human beings' life cycles as:

- (1) Allah gives them life.
- (2) Allah causes them to die
- (3) Allah will gather them for judgment

The above verse communicates that only the third cycle is scheduled to take place on "يوم القيامة" (*yawm al qiyama*).

This discussion leads to the result that "يوم القيامة" (*yawm al qiyama*) is on the whole related to a specific time at (الحياة الآخرة), particularly when Allah gathers people to meet for judgment.

The question arises here as to the other synonyms: Do they refer to the same day?

In the following subsection we aim to let ourselves into Qur'anic discourses of (*yawm al-qiyama*), hoping to show that it is not the same as "يوم القيامة" (*yawm al-qiyama*).

4-3-2 "يوم الدين" (*yawm al-deen*)

This word is mentioned thirteen times in the Holy Qur'an. However, before trying to show the actual meaning of "يوم الدين" (*yawm al deen*), it is important to stress again that our machinery requires webbing a network of meaning relations that could help us limit down the denotational (or referential) meaning of the term in its Qur'anic discourses.

Traditional as well as contemporary Muslim expositors and Arabic lexicographers have hardly (if ever) done so, one good reason to believe why they have failed to mark lines of demarcation between these synonymous terms. Consider major interpretations of some Qur'anic verses where "يوم الدين" (*yawm al deen*) appears:

وَقَالُوا يَا وَيْلَنَا هَذَا يَوْمُ الدِّينِ. الصافات20

They will say, "Ah! Woe to us! This is the Day of Judgment!

Commenting on this Holy verse, *Ibn Katheer* (Arabic: ابن كثير) claims that it has the following interpretation:

يخبر تعالى عن قيل الكفار يوم القيامة أنهم يرجعون على أنفسهم بالملامة ويعترفون بأنهم كانوا ظالمين لأنفسهم في الدار الدنيا فإذا عابنوا أهوال القيامة ندموا كل الندم حيث لا ينفعم الندم " وقالوا يا ويلنا هذا يوم الدين " فنقول لهم الملائكة والمؤمنون " هذا يوم الفصل الذي كنتم به تكذبون "

Moreover, *Al qurtubi* (القرطبي) believes that the following verse can be interpreted along the following lines:

وَكُنَّا نَكْذِبُ بِيَوْمِ الدِّينِ. المدثر46

And we used to deny the Day of Judgment

أي لم نك نصدق بيوم القيامة , يوم الجزاء والحكم . قوله تعالى

As regards the following verse:

يَصْلَوْنَهَا يَوْمَ الدِّينِ. الانفطار15

Which they will enter on the Day of Judgment

Al ṭabari (الطبري) states:

وقوله : { يصلونها يوم الدين } يقول جل ثناؤه : يصلى هؤلاء الفجار الجحيم يوم القيامة , يوم يدان العباد بالأعمال , فيجازون بها . وبنحو الذي قلنا في ذلك قال أهل التأويل . ذكر من قال ذلك : 28346 - حدثني علي , قال : ثنا أبو صالح , قال : ثني معاوية , عن علي , عن ابن عباس , قوله : { يوم الدين } من أسماء يوم القيامة , عظمه الله , وحذره عباده .

The previous problem clearly shows that major Muslim expositors believe that "يوم الدين" (*yawm al deen*) is basically the same as "يوم القيامة" (*yawm al qiyama*).

However, let us try to show how an intertextuality-based search could bring about significant differences.

First, "يوم الدين" (*yawm al deen*) is used in Holy Qur'an as an expression, referring to the time when people are confined either in Paradise or in Hell. To put it differently, it is neither the time when people come out of their graves nor the time when they are exposed to Allah Almighty for Judgment. Consider the local intuition that the following verse evokes:

يَصْلَوْنَهَا يَوْمَ الدِّينِ. الانفطار 15

Which they will enter on the Day of Judgment

The same mental image is manifest in the following illuminating verse:

قَتَلَ الْخَرَّاصُونَ {10} الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ {11} يَسْأَلُونَ أَيَّانَ يَوْمِ الدِّينِ {12} يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ {13} ذُوقُوا فِتْنَتَكُمْ هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ {14} إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ {15} (الذاريات)

Woe to the falsehood-mongers(10) Those who (flounder) heedless in a flood of confusion(11) They ask, "When will be the Day of Judgment and Justice"?(12) It will be) a Day when they will be tried) and tested) over the Fire!(13) "Taste ye your trial! This is what ye used to ask to be hastened (14) As to the Righteous, they will be in the midst of Gardens and Springs,(15)

Interestingly enough, the same verse makes clear that it is the same day when believers are in the paradise, too (إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ).

The escorting to the Hellfire scene cannot be questioned when some of the intuitions that the following verse evokes are brought to light:

وَقَالُوا يَا وَيْلَنَا هَذَا يَوْمُ الدِّينِ {20} هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ {21} اخشروا الذين ظلموا وأزواجهم وما كانوا يعبدون {22} من دون الله فاهدوهم إلى صراط الجحيم {23} (الصفات)

*They will say, "Ah! Woe to us! This is the Day of Judgment"!(20)
)A voice will say,) "This is the Day of Sorting Out, whose truth ye (once denied"!(21) "Bring ye up", it shall be said, "The wrong-doers and their wives, and the things they worshipped-(22) "Besides Allah, and lead them to the Way to the (Fierce) Fire!(23).*

The following verse also makes clear that on that day "يوم الدين" (*yawm al deen*), the wrong-doers and their wives will be escorted the Fire:

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ {38} إِلَّا أَصْحَابَ اليمين {39} فِي جَنَّاتٍ يَتَسَاءَلُونَ {40} عَنِ الْمُجْرِمِينَ {41} مَا سَلَكَكُمْ فِي سَقَرٍ {42} قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ {43} وَلَمْ نَكُ نُطْعِمِ الْمَسْكِينِ {44} وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ {45} وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ {46} حَتَّىٰ آتَانَا الْيَقِينَ {47} فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ {48} (المدثر).

Every soul will be (held) in pledge for its deeds(38) Except the Companions of the Right Hand.(39) They will be) in Gardens (of Delight): they will question each other,(40) And (ask) of the Sinners(41) "What led you into Hell Fire"? (42) They will say: "We were not of those who prayed(43) "Nor were we of those who fed the indigent (44) "But we used to talk vanities with vain talkers(45) "And we used to deny the Day of Judgment,(46) "Until there came to us (the Hour) that is certain".(47) Then will no intercession of (any) intercessors profit them.(48)

It is paramount importance that this same verse talks about "اليقين". Notice the use of "حتى" which could tell an explanation of the previous statement. The claim is that "يوم الدين" (*yawm al deen*) is undoubtedly different from "يوم القيامة" (*yawm al qiyama*) in that whereas one refers to the day when people are gathered for trial, the other refers to the day when people are escorted either to the gardens of paradise of the pitfalls of the hellfire – a significant difference, isn't it?

4-3-3: "yawm al-hasrah" (يوم الحسرة)

This expression appears only once in the Holy Qur'an. Unfortunately, all Muslim expositors consider it another equivalent for "يوم القيامة" (yawm al-qiyama).

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ. مريم 39

But warn them of the Day of Distress, when the matter will be determined: fr) behold,) they are negligent and they do not believe!

The interpretation of this verse in *tafseer al-galaleen* (Arabic: تفسير الجالين) is like this:

"وأنذرهم" خوف يا محمد كفار مكة "يوم الحسرة" هو يوم القيامة يتحسر فيه المسيء على ترك الإحسان في الدنيا "إذ قضى الأمر" لهم فيه بالعذاب "وهم" في الدنيا "في غفلة" عنه "وهم لا يؤمنون" به

Ibn Katheer (Arabic: ابن كثير) suggests the following interpretation:

ثم قال تعالى " وأنذرهم يوم الحسرة " أي أنذر الخلائق يوم الحسرة " إذ قضى الأمر " أي فصل بين أهل الجنة وأهل النار وصار كل إلى ما صار إليه مخلداً فيه " وهم " أي اليوم " في غفلة " عما أنذروا به يوم الحسرة والندامة " وهم لا يؤمنون " أي لا يصدقون به.

Al ṭabari (Arabic: الطبري) states that:

القول في تأويل قوله تعالى : { وأنذرهم يوم الحسرة } يقول تعالى ذكره لنبيه محمد صلى الله عليه وسلم : وأنذر يا محمد هؤلاء المشركين بالله يوم حسرتهم وندمهم ، على ما فرطوا في جنب الله ، وأورثت مساكنهم من الجنة أهل الإيمان بالله والطاعة له ، وأدخلوهم مساكن أهل الإيمان بالله من النار ، وأيقن الفريقان بالخلود الدائم ، والحياة التي لا موت بعدها ، فيا لها حسرة وندامة . وبنحو الذي قلنا في ذلك قال أهل التأويل .

Al qrtobi (Arabic: القرطبي) comments on it like this:

روي عن عبد الله بن مسعود أنه قال : ما من أحد يدخل النار إلا وله بيت في الجنة فيتحسر عليه . وقيل : تقع الحسرة إذا أعطي كتابه بشماله . " إذ قضى الأمر " أي فرغ من الحساب ، وأدخل أهل الجنة الجنة وأهل النار النار .

It is shown that all previous Muslim, we believe, misinterpreted the verse because they thought that the expression "إذ قُضِيَ الْأَمْرُ" refers to

the final account on the Day of Judgment, i.e. time when Allah judges between people and leads them to Fire. But, a more careful investigation would bring about all local intuition that the wording of the verse could evoke. Let us reconsider their interpretations by bringing to light the other collocations in the same verse, namely (1) وَهُمْ فِي غَفْلَةٍ (2) وَهُمْ لَا يُؤْمِنُونَ

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ. مريم 39

Upon webbing a network of meaning relations for the wording of the verse, we dare to make the following claims.

First, the expression is used in all the Qur'anic discourses in which it appears to refer to this life, but is never used to refer to life after death.

Examine the following verses:

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَا سَّمَاءُ أَفْلَعِي وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ. هود {44}

Then the word went forth: "O earth! swallow up thy water, and O sky! Withhold) thy rain)!" and the water abated, and the matter was ended. The Ark rested on Mount Judi, and the word went forth: "Away with those who do wrong"!

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنْزَلْنَا مَلَكًا لَقُضِيَ الْأَمْرُ ثُمَّ لَا يُنظَرُونَ. الأنعام {8}

They say: "Why is not an angel sent down to him?" If we did send down an angel ,matter would be settled at once, and no respite would be granted them.

Second, the expression "وهم في غفلة" never refers to the state that people could experience after they are resurrected. It should be worldly affair.

Third, the expression وهم لا يؤمنون is definitely a worldly state of affairs, too.

We therefore suggest that this day "يوم الحسرة" should refer to the time of death. Let us consider the same verse from this angle:

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ. مريم 39

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

5.1 Conclusion

By coaching it within an intertextuality framework of analysis, the present study investigated the intended meaning of certain words in the Holy Qur'an. We hope to have shown that intertextuality could enable us to read the Holy Qur'an and (and probably understand it) without needing to consult other sources information. This theoretical stand is motivated by our current article of faith that the religious text (such as the Holy Qur'an) should prove that it is coherent-whole. Information should be imported from it but never exported into it. In this study, one of our main purposes was to show how this approach can be used as a significant tool to help solve many problems that have faced lexicographers (dictionary compilers) and expositors (religious text interpreters) for ages.

As for the findings, we claim to have arrived at the following assumptions as for the meanings of the words that were put under scrutiny:

- 1) "الجبال" (*al-gibaal*) and الرواسي (*al-rawaasi*) are both not part of the Earth. "الجبال" (*al-gibaal*) is different form "الرواسي" (*al-rawaasi*) in that whereas, "الرواسي" (*al-rawaasi*) is the main structure of a mountain (English translation) which goes deep under the surface of the earth, "الجبال" (*al-gibaal*) refers to the outside part of it. Not only this. They are different function-wise. Finally, we claim to have figure out from the text that there are three kinds of "الجبال" (*al-gibaal*).
- 2) As for "الخشية" (*al-xshiah*) and الخوف (*al-xawf*), it turned out that the former effected internally (i.e. stemming from the human being himself/herself), but "الخوف" (*al-xawf*) is created by either an internal or external force (i.e. stemming from the human being himself/herself or from external factors). Furthermore, "الخوف" (*al-xawf*) reflects a real feeling of panic, which causes the heart to pump quickly, but "الخشية" (*al-xshiah*) does not reflect such a feeling. Finally, we dare to make the claim that who does not fear "يخشى" (*yaxsha*) Allah will be punished but who does not "يخاف" (*yaxaf*) Allah will not be punished.
- 3) As the last three expressions, it turned out that "يوم الحسرة" (*yawm al-hasrah*) does not denote the Day of Judgment (as commonly understood). It actually refers to the time of death. "يوم القيامة" (*yawm al-qiyama*), on the other hand, denotes the day when Allah meets

people in order to talk, judge, and tell them the truth of their real conduct. "يوم الدين" (*yawm al-deen*) is used in the Holy Qur'an, we argued, to refer to the time when people are escorted either in Paradise or in the Hell-fire. In other word, it is neither the time when people will come out of their graves nor the time when they are shown to Allah.

5.2 Recommendations

Based on the claim we make that intertextuality could prove a viable alternative in figuring out the intended meaning of some words which are unanimously considered synonymous or near synonymous in the religious text such as the Holy Qur'an, the researcher recommends that further studies coached within this framework of analysis be conducted. Some of suggested synonymous items include the following:

- 1- يوم التناد (*yawm al-tanad*)
- 2- يوم الفرار (*yawm al-farar*)
- 3- يوم البعث (*yawm al-baʿth*)
- 4- اليوم الاخر (*al yawm al ʿakhir*)
- 5- الواقعة (*al-waqiʿah*)
- 6- الصاخة (*al-ṣaxah*)
- 7- القارعة (*al-qariʿah*)
- 8- ريح vs رياح (*ri:h vs ri:ah*)
- 9- موت vs وفاة (*mawt vs wafah*)

Appendices

Appendix 1 : All verses which include (الرواسي).

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَاراً وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشِي اللَّيْلَ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ {الرعد 3}

And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruits He made *Zawjain Ithnaîn* (two in pairs - may mean two kinds or it may mean: of two varieties, e.g. black and white, sweet and sour, small and big). He brings the night as a cover over the day. Verily, in these things, there are *Ayât* (proofs, evidence, lessons, signs, etc.) for people who reflect.

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَّوْزُونٍ {الحجر 19}

And the earth We have spread out, and have placed therein firm mountains, and caused to grow therein all kinds of things in due proportion.

وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَاراً وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ {النحل 15}

And He has affixed into the earth mountains standing firm, lest it should shake with you; and rivers and roads, that you may guide yourselves

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجاً سُبُلًا لَّعَلَّهُمْ يَهْتَدُونَ {الأنبياء 31}

And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided.

أَمْنَ جَعَلَ الْأَرْضَ قَرَاراً وَجَعَلَ خِلَالَهَا أَنْهَاراً وَجَعَلَ لَهَا رَوَاسِيًّ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزاً أَلَيْهَ
مَعَ اللَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ { النمل 61

Is not He (better than your gods) Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water)? Is there any *ilâh* (god) with Allâh? Nay, but most of them know not!

خَلَقَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَأَلْقَى فِي الْأَرْضِ رَوَاسِيًّ أَنْ تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ
وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ { لقمان 10

He has created the heavens without any pillars that you see, and has set on the earth firm mountains lest it should shake with you. And He has scattered therein moving (living) creatures of all kinds. And We send down water (rain) from the sky, and We cause (plants) of every goodly kind to grow therein.

وَجَعَلَ فِيهَا رَوَاسِيًّ مِنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ
{ فصلت 10

He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four days were equal in the length of time) for all those who ask (about its creation).

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيًّ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ { ق 7

And the earth! We have spread it out, and set thereon mountains standing firm, and have produced therein every kind of lovely growth (plants).

وَجَعَلْنَا فِيهَا رَوَاسِيًّ شَامِخَاتٍ وَأَسْقَيْنَاكُمْ مَاءً فُرَاتاً { المرسلات 27

And have placed therein firm, and tall mountains, and have given you to drink sweet water?

Appendix 2: All verses which include (الجبال).

وَأَذْكُرُوا إِذْ جَعَلْنَا خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأْنَا فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سُهُولِهَا قُصُورًا وَتَنْجِتُونَ
الْجِبَالَ بَيْوتًا فَاذْكُرُوا آيَاءَ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ {الأعراف 74}

And remember when He made you successors after ‘Âd (people) and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allâh, and do not go about making mischief on the earth."

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ ارْكَبْ مَعَنَا وَلَا تَكُنْ مَعَ
الْكَافِرِينَ {هود 42}

So it (the ship) sailed with them amidst waves like mountains, and Nûh (Noah) called out to his son, who had separated himself (apart): "O my son! Embark with us and be not with the disbelievers."

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلَّمَ بِهِ الْمَوْتَى بَلَّ اللَّهُ الْأَمْرَ جَمِيعًا أَفَلَمْ
يُبَاسِ الَّذِينَ آمَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا وَلَا يَزَالِ الَّذِينَ كَفَرُوا نُصِيبُهُمْ بِمَا صَنَعُوا
قَارِعَةً أَوْ تَحُلُّ قَرِيبًا مِّنْ دَارِهِمْ حَتَّى يَأْتِيَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ {الرعد 31}

And if there had been a Qur’ân with which mountains could be moved (from their places), or the earth could be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur’ân). But the decision of all things is certainly with Allâh. Have not then those who believed yet known that had Allâh willed, He could have guided all mankind? And a disaster will not cease to strike those who disbelieved because of their (evil) deeds or it (i.e. the disaster) settles close to their homes, until the Promise of Allâh comes to pass. Certainly, Allâh breaks not His Promise.

وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ {إبراهيم 46}

Indeed, they planned their plot, and their plot was with Allâh, though their plot was not such as to remove the mountains (real mountains or the Islâmic law) from their places (as it is of no importance)

وَكَاثِرُوا يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا آمِنِينَ { الحجر 82

And they used to hew out dwellings from the mountains (feeling themselves) secure.

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ { النحل 68

And your Lord inspired the bees, saying: "Take you habitations in the mountains and in the trees and in what they erect

وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُم بِأَسْكُمْ ذَلِكَ يُنمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ { النحل 81

And Allâh has made for you out of that which He has created shades, and has made for you places of refuge in the mountains, and has made for you garments to protect you from the heat (and cold), and coats of mail to protect you from your (mutual) violence. Thus does He perfect His Favour unto you, that you may submit yourselves to His Will (in Islâm).

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا { 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.

وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاَهُمْ فَلَمْ نُعَادِرْ مِنْهُمْ أَحَدًا { الكهف 47

And (remember) the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a levelled plain, and we shall gather them all together so as to leave not one of them behind.

تَكَادُ السَّمَاوَاتُ يَنْفَطِرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا {مریم 90

Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا {طه 105

And they ask you concerning the mountains: say, "My Lord will blast them and scatter them as particles of dust.

فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا آتَيْنَا حُكْمًا وَعِلْمًا وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ
{الأنبياء 79

And We made Sulaimân (Solomon) to understand (the case); and to each of them We gave *Hukm* (right judgement of the affairs and Prophethood) and knowledge. And We subjected the mountains and the birds to glorify Our Praises along with Dâwûd (David). And it was We Who were the doer (of all these things).

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ
وَالشَّجَرُ وَالذَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُّكْرِمٍ إِنَّ اللَّهَ
يَفْعَلُ مَا يَشَاءُ {الحج 18

See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and *Ad-Dawâbb* [moving (living) creatures, beasts], and many of mankind prostrate themselves to Allah. But there are many (men) on whom the punishment is justified. And whomsoever Allâh disgraces, none can honour him. Verily, Allâh does what He wills.

أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ وَيُنَزِّلُ مِنَ
السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ
بِالْأَبْصَارِ {النور 43

See you not that Allâh drives the clouds gently, then joins them together, then makes them into a heap of layers, and you see the rain comes forth from between them; and He sends down from the sky hail (like) mountains, (or there are in the heaven mountains of hail from where He sends down hail), and strikes therewith whom He wills, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight

وَتَنْجُثُونَ مِنَ الْجِبَالِ بُيُوتًا فَارِهِينَ { الشعراء 149

And you hew out in the mountains, houses with great skill.

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنْعَ اللَّهِ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ { النمل 88

And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The Work of Allâh, Who perfected all things, verily He is Well-Acquainted with what you do.

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا { الأحزاب 72

Truly, We did offer *Al-Amânah* (the trust or moral responsibility or honesty and all the duties which Allâh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allâh's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results)

وَلَقَدْ آتَيْنَا دَاوُودَ مِنَّا فَضْلًا يَا جِبَالِ أَوْبِي مَعَهُ وَالطَّيْرَ وَالنَّارَ لَهُ الْحَدِيدَ { سبأ 10

And indeed We bestowed grace on Dâwûd (David) from Us (saying): "O you mountains. Glorify (Allâh) with him! And you birds (also)! And We made the iron soft for him."

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بَيضٌ وَحُمْرٌ
مُخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ { فاطر 27

See you not that Allâh sends down water (rain) from the sky, and We produce therewith fruits of various colours, and among the mountains are streaks white and red, of varying colours and (others) very black.

إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحُنَّ بِالْعَشِيِّ وَالْإِشْرَاقِ { ص 18

Verily, We made the mountains to glorify Our Praises with him [Dâwûd (David)] in the 'Ashî (i.e. after the mid-day till sunset) and *Ishrâq* (i.e. after the sunrise till mid-day).

وَتَسِيرُ الْجِبَالُ سَيْرًا { الطور 10

And the mountains will move away with a (horrible) movement

وَبُسَّتِ الْجِبَالُ بَسًّا { الواقعة 5

And the mountains will be powdered to dust

وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً { الحاقة 14

And the earth and the mountains shall be removed from their places, and crushed with a single crushing

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ { المعارج 9

And the mountains will be like flakes of wool

يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيْبًا مَّهِيْلًا { المزمّل 14

On the Day when the earth and the mountains will be in violent shake,
and the mountains will be a heap of sand poured out.

وَإِذَا الْجِبَالُ نُسِفَتْ { المرسلات 10

And when the mountains are blown away.

وَالْجِبَالُ أَوْتَادًا { النبأ 7

And the mountains as pegs?

وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا { النبأ 20

And the mountains shall be moved away from their places and they will
be as if they were a mirage.

وَالْجِبَالُ أَرْسَاهَا { النازعات 32

And the mountains He has fixed firmly

وَإِذَا الْجِبَالُ سُيِّرَتْ { التكوير 3

And when the mountains are made to pass away;

وَأَلَى الْجِبَالِ كَيْفَ نُصِبَتْ { الغاشية 19

And at the mountains, how they are rooted (and fixed firm

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ { القارعة 5

And the mountains will be like carded wool.

Appendix 3: All verses which include (خشية).

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ
وَإِنَّ مِنْهَا لَمَا يَسْقَى فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ
{البقرة 74}

Then, after that, your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allâh. And Allâh is not unaware of what you do.

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ
مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ
قَرِيبٍ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا {النساء 77}

Have you not seen those who were told to hold back their hands (from fighting) and perform *As-Salât (Iqâmat-as-Salât)*, and give *Zakât* but when the fighting was ordained for them, behold! a section of them fear men as they fear Allâh or even more. They say: "Our Lord! Why have you ordained for us fighting? Would that You had granted us respite for a short period?" Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allâh, and you shall not be dealt with unjustly even equal to a scallish thread in the long slit of a date-stone.

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْءًا كَبِيرًا
{الإسراء 31}

And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin.

قُلْ لَوْ أَنُّم تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَّأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَثُورًا
{الإسراء 100}

Say (to the disbelievers): "If you possessed the treasure of the Mercy of my Lord (wealth, money, provision.), then you would surely hold back (from spending) for fear of (being exhausted), and man is ever miserly!"

إِنَّ الَّذِينَ هُمْ مِّنْ خَشْيَةِ رَبِّهِمْ مُّشْفِقُونَ { المؤمنون 57

Verily those who live in awe for fear of their Lord;

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعاً مُّتَصَدِّعاً مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ
لَعَلَّهُمْ يَتَفَكَّرُونَ { الحشر 21

Had We sent down this Qur'ân on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allâh. Such are the parables which We put forward to mankind that they may reflect.

وَأَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافاً خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيداً
{ النساء 9

And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So let them fear Allâh and speak right words.

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مِنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَى
أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ { التوبة 18

The Mosques of Allâh shall be maintained only by those who believe in Allâh and the Last Day, perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât* and fear none but Allâh. It is they who are on true guidance

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ { الرعد 21

And those who join that which Allâh has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and

fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allâh has forbidden and perform all kinds of good deeds which Allâh has ordained).

إِلَّا تَذَكِّرَةً لِّمَن يَخْشَى {طه3

But only as a Reminder to those who fear (Allâh).

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى {طه44

"And speak to him mildly, perhaps he may accept admonition or fear (Allâh)."

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِّنَ السَّاعَةِ مُشْفِقُونَ {الأنبياء49

Those who fear their Lord without seeing Him, and they are afraid of the Hour.

وَمَن يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ {النور52

, fears And whosoever obeys Allâh and His Messenger (Allâh, and keeps his duty (to Him), such are the successful

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَى بِاللَّهِ حَسِيبًا {الأحزاب39

Those who convey the Message of Allâh and fear Him, and fear none save Allâh. And Sufficient is Allâh as a Reckoner

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ جِمْلِهَآ لَا يُحْمَلْ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ وَمَن تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ وَإِلَى اللَّهِ الْمَصِيرُ
{فاطر18

And no bearer of burdens shall bear another's burden; and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. You (O Muhammad صلى الله عليه وسلم) can warn only those who fear their Lord unseen and perform *As-Salât (Iqâmat-as-Salât)*. And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of his ownself. And to Allâh is the (final) Return (of all).

وَمِنَ النَّاسِ وَالْدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ
غَفُورٌ {فاطر 28}

And likewise of men and *Ad-Dawâbb* [moving (living) creatures, beasts], and cattle, are of various colours. It is only those who have knowledge among His slaves that fear Allâh. Verily, Allâh is All-Mighty, Oft-Forgiving.

اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِي تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ
وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ {الزمر 23}

Allâh has sent down the Best Statement, a Book (this Qur'ân), its parts resembling each other (in goodness and truth) (and) oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allâh. That is the guidance of Allâh. He Guides therewith whom He wills; and whomever Allâh sends astray, for him there is no guide.

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ {الملك 12}

Verily,, those who fear their Lord unseen (i.e. they do not see Him, nor His punishment in the Hereafter), theirs will be forgiveness and a great reward (i.e. Paradise).

إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَى {النازعات 26}

Verily, in this is an instructive admonition for whosoever fears Allâh.

إِنَّمَا أَنْتَ مُنذِرٌ مِّنْ يَخْشَاهَا {النازعات 45}

You (O Muhammad صلى الله عليه وسلم) are only a warner for those who fear it,

وَهُوَ يَخْشَى {عبس 9}

And is afraid (of Allâh and His punishment).

سَيَذَكَّرُ مَن يَخْشَى {الأعلى 10}

The reminder will be received by him who fears (Allâh),

Appendix 4: All verses which include (خوف).

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعاً فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
{البقرة 38}

We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحاً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {البقرة 62}

Verily! Those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allâh and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
{البقرة 112}

Yes, but whoever submits his face (himself) to Allâh (i.e. follows Allâh's Religion of Islâmic Monotheism) and he is a *Muhsin* then his reward is with his Lord (Allâh), on such shall be no fear, nor shall they grieve.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ
{البقرة 155}

And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to *As-Sâbirûn* (the patient).

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنّاً وَلَا أَذًى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {البقرة 262}

They will abide therein (under the curse in Hell), their punishment will neither be lightened, nor will they be reprieved.

{ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ } البقرة 274

Those who spend their wealth (in Allâh's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve

{ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ } البقرة 277

Truly those who believe, and do deeds of righteousness, and perform *As-Salât (Iqâmat-as-Salât)*, and give *Zakât* they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.

{ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ } آل عمران 170

They rejoice in what Allâh has bestowed upon them of His Bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve

{ إِنَّمَا ذَلِكَ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا اللَّهَ إِن كُنْتُمْ مُؤْمِنِينَ } آل عمران 175

It is only *Shaitân* (Satan) that suggests to you the fear of his *Auliyâ'* [supporters and friends (polytheists, disbelievers in the Oneness of Allâh)]; so fear them not, and in His Messenger, Muhammad صلى الله عليه وسلم, but fear Me, if you are (true) believers

{ وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَدْعَاؤُهُ بِهٖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا } النساء 83

When there comes to them some matter touching (public) safety or fear, they make it known (among the people); if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allâh upon you, you would have followed *Shaitân* (Satan), save a few of you.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِقُونَ وَالنَّصَارَى مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {المائدة 69}

Surely, those who believe (in the Oneness of Allâh, in His Messenger and all that was revealed to him from Allâh), صلى الله عليه وسلم Muhammad and those who are the Jews and the Sabians and the Christians, - whosoever believed in Allâh and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ آمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {الأنعام 48}

And We send not the Messengers but as givers of glad tidings and as warners. So whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve.

يَا بَنِي آدَمَ إِنَّمَا يَأْتِيَنَّكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي فَمَنِ اتَّقَى وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {الأعراف 35}

O Children of Adam! If there come to you Messengers from amongst you, reciting to you My Verses, then whosoever becomes pious and righteous, on them shall be no fear nor shall they grieve

أَهْوَلَاءَ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ {الأعراف 49}

Are they those, of whom you swore that Allâh would never show them mercy. (Behold! It has been said to them): "Enter Paradise, no fear shall be on you, nor shall you grieve."

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ {الأعراف 56}

And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allâh's Mercy is (ever) near unto the good-doers.

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {يونس 62}

No doubt! Verily, the *Auliyâ'* of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve

فَمَا أَمَّنَ لِمُوسَى إِلَّا ذُرِّيَّةٌ مِّنْ قَوْمِهِ عَلَى خَوْفٍ مِّنْ فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ {يونس 83}

But none believed in Mûsâ (Moses) except the offspring of his people, because of the fear of Fir'aun (Pharaoh) and his chiefs, lest they should persecute them; and verily, Fir'aun (Pharaoh) was an arrogant tyrant on the earth, he was indeed one of the *Musrifûn* (polytheists, sinners and transgressors, those who give up the truth and follow the evil, and commit all kinds of great sins).

هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنزِلُ السَّحَابَ الثَّقَالَ {الرعد 12}

It is He Who shows you the lightning, as a fear (for travellers) and as a hope (for those who wait for rain). And it is He Who brings up (or originates) the clouds, heavy (with water).

أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَؤُوفٌ رَّحِيمٌ {النحل 47}

Or that He may catch them with gradual wasting (of their wealth and health). Truly! Your Lord is indeed full of Kindness, Most Merciful?

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ {النحل 112}

And Allâh puts forward the example of a township (Makkah), that dwelt secure and well-content: its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allâh (with ungratefulness). So Allâh made it taste extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad صلى الله عليه و سلم) which they (its people) used to do

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُحَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا
 {الإسراء 60}

And (remember) when We told you: "Verily! Your Lord has encompassed mankind (i.e. they are in His Grip)." And We made not the vision which we showed you (O Muhammad as an actual eye-witness and not as a dream on the night of *Al-Isrâ*⁽¹¹⁾) but a trial for mankind, and (likewise) the accursed tree (*Zaqqûm*, mentioned) in the Qur'ân. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allâh.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ {النور 55}

Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieves after this, they are the *Fâsiqûn* (rebellious, disobedient to Allâh).

وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنزِلُ مِنَ السَّمَاءِ مَاءً فَيُحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ { الروم 24

And among His Signs is that He shows you the lightning, for fear and for hope, and He sends down water (rain) from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for a people who

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ { السجدة 16

Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (in charity in Allâh's Cause) out of what We have bestowed

أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَفُوكُمْ بِالسِّنَةِ جِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا { الأحزاب 19

Being miserly towards you (as regards help and aid in Allâh'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 Allâh makes their deeds fruitless and that is ever easy for Allâh

لَهُمْ مِّنْ فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ ذَلِكَ يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ يَا عِبَادِ فَاتَّقُونِ { الزمر 16

They shall have coverings of Fire, above them and covering (of Fire) beneath them. With this Allâh does frighten His slaves: "O My slaves, therefore fear Me!"

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ وَمَنْ يُضَلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ { الزمر 36

Is not Allâh Sufficient for His slave? Yet they try to frighten you with those (whom they worship) besides Him! And whom Allâh sends astray, for him there will be no guide.

يَا عِبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ { الزخرف 68

(It will be said to the true believers of Islâmic Monotheism): My worshippers! No fear shall be on you this Day, nor shall you grieve,

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ { الأحقاف 13

Verily, those who say: "Our Lord is (only) Allâh," and thereafter stand firm and straight on the Islâmic Faith of Monotheism,^[2] on them shall be no fear, nor shall they grieve.

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ { قريش 4

He) Who has fed them against hunger, and has made them safe from fear.

الطَّلَاقُ مَرَّتَانٍ فَمِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٍ بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْنَهُمْ شَيْنًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ { البقرة 229

The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of your *Mahr* (bridal-money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allâh (e.g. to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allâh, then there is no sin on either of them if she gives back (the *Mahr* or a part of it) for her *Al-Khul'* (divorce)^[2]. These are the limits ordained by Allâh, so do not transgress them. And whoever transgresses the limits ordained by Allâh, then such are the *Zâlimûn* (wrong-doers).

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنتَكُمُ غَالِبُونَ وَعَلَى
اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ { المائدة 23

Two men of those who feared (Allâh and) on whom Allâh had bestowed
Yûsha‘ and Kâlab) said: "Assault them وكالْب يوشع و كالب His Grace (they were
through the gate; for when you are in, victory will be yours; and put your
trust in Allâh if you are believers indeed."

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ
أَعَزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ
وَاللَّهُ وَاسِعٌ عَلِيمٌ { المائدة 54

O you who believe! Whoever from among you turns back from his
religion (Islâm), Allâh will bring a people whom He will love and they
will love Him; humble towards the believers, stern towards the
disbelievers, fighting in the Way of Allâh, and never fear of the blame of
the blamers. That is the Grace of Allâh which He bestows on whom He
wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَنْ يَخَافُهُ بِالْغَيْبِ
فَمَنْ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ { المائدة 94

O you who believe! Allâh will certainly make a trial of you with
something in (the matter of) the game that is well within the reach of your
hands and your lances, that Allâh may test him who fears Him unseen.
Then whoever transgresses thereafter, for him there is a painful torment.

ذَلِكَ أَدْنَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهِهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ وَاتَّقُوا اللَّهَ وَاسْمَعُوا
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ { المائدة 108

That should make it closer (to the fact) that their testimony would be in its true shape (and thus accepted), or else they would fear that (other) oaths would be admitted after their oaths. And fear Allâh and listen (with obedience to Him). And Allâh guides not the people who are *Al-Fâsiqûn* (the rebellious and disobedient).

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ
 {الأنعام 51}

And warn therewith (the Qur'ân) those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may fear Allâh and keep their duty to Him (by abstaining from committing sins and by doing all kinds of good deeds which He has ordained).

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ {الرعد 21}

And those who join that which Allâh has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allâh has forbidden and perform all kinds of good deeds which Allâh has ordained).

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ {النحل 50}

They fear their Lord above them, and they do what they are commanded.

أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا {الإسراء 57}

Those whom they call upon [like 'Îsâ (Jesus) - son of Maryam (Mary), 'Uzair (Ezra), angel] desire (for themselves) means of access to their Lord (Allâh), as to which of them should be the nearest; and they ['Îsâ

(Jesus), 'Uzair (Ezra), angels and others] hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is (something) to be afraid of!

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا {طه 112}

And he who works deeds of righteousness, while he is a believer (in Islâmic Monotheism), then he will have no fear of injustice, nor of any curtailment (of his reward).

رَجَالٌ لَا تُلْهِبُهُمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ {النور 37}

Men whom neither trade nor sale (business) diverts from the Remembrance of Allâh (with heart and tongue), nor from performing *As-Salât (Iqâmat-as-Salât)*, nor from giving the *Zakât*. They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection).

أَفِي قُلُوبِهِمْ مَّرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَن يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ {النور 50}

Is there a disease in their hearts? Or do they doubt or fear lest Allâh and His Messenger () should wrong them in judgement. Nay, *صلى الله عليه وسلم* it is they themselves who are the *Zâlimûn* (polytheists, hypocrites and wrong-doers).

وَأَلْقِ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَا مُوسَى لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ {النمل 10}

"And throw down your stick!" But when he saw it moving as if it were a snake, he turned in flight, and did not look back. (It was said:) "O Mûsâ (Moses)! Fear not: verily the Messengers fear not in front of Me.

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكَرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ {ق45}

() صلى الله عليه وسلم We know best what they say. And you (O Muhammad) are not the one to force them (to Belief). But warn by the Qur'an; him who fears My Threat

وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ {الذاريات37}

And We have left there a sign (i.e. the place of the Dead Sea in Palestine) for those who fear the painful torment.

وَأَنَا لَمَّا سَمِعْنَا الْهُدَىٰ آمَنَّا بِهِ فَمَنْ يُؤْمِن بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا {الجن13}

And indeed when we heard the Guidance (this Qur'ân), we believed therein (Islâmic Monotheism), and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in the punishment for his sins.

كَأَلَّا بَلَّ لَا يَخَافُونَ الْآخِرَةَ {المدثر53}

Nay! But they fear not the Hereafter (from Allâh's punishment).

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا {الإنسان7}

They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading

وَلَا يَخَافُ عُقْبَاهَا {الشمس15}

And He (Allâh) feared not the consequences thereof.

Appendix 5: All verses which include (يوم الدين).

{مَالِكِ يَوْمِ الدِّينِ} الفاتحة 4

Master of the Day of Judgment.

{وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ} الحجر 35

"And the curse shall be on thee till the day of Judgment".

{وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ} الشعراء 82

.on the day of Judgment And who, I hope, will forgive me my faults"

{وَقَالُوا يَا وَيْلَنَا هَذَا يَوْمُ الدِّينِ} الصافات 20

They will say, "Ah! Woe to us! This is the Day of Judgment"!

{وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ} ص 78

"And My curse shall be on thee till the Day of Judgment".

{يَسْأَلُونَ أَيَّانَ يَوْمُ الدِّينِ} الذاريات 12

They ask, "When will be the Day of Judgment and Justice"?

{هَذَا نُزْلُهُمْ يَوْمَ الدِّينِ} الواقعة 56

Such will be their entertainment on the Day of Requit!!

{وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ} المعارج 26

And those who hold to the truth of the Day of Judgment;

{وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ} المدثر 46

„Judgment And we used to deny the Day of“

{يَصْلُونَهَا يَوْمَ الدِّينِ} {الانفطار 15}

Which they will enter on the Day of Judgment

{وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ} {الانفطار 17}

?of Judgment is And what will explain to thee what the Day

{ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ} {الانفطار 18}

Again, what will explain to thee what the Day of Judgment is

{الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ} {المطففين 11}

.Those that deny the Day of Judgment

Appendix 6: All verses which include (يوم القيامة).

{ وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَى عَلَى شَيْءٍ وَقَالَتِ النَّصَارَى لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ وَهُمْ يَتْلُونَ
الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ
{ البقرة 113

The Jews say: "The Christians have naught (to stand) upon; and the Christians say: "The Jews have naught (To stand) upon." Yet they (Profess to) study the) same) Book. Like unto their word is what those say who know not; but Allah will judge between them in their quarrel on the Day of Judgment

{ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ تَمَنَّا قَلِيلًا أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا
النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ { البقرة 174

Those who conceal Allah's revelations in the Book, and purchase for them a miserable profit,- they swallow into themselves naught but Fire; Allah will not address them on the Day of Resurrection. Nor purify them: Grievous will be their penalty.

{ زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ وَاللَّهُ
يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ { البقرة 212

The life of this world is alluring to those who reject faith, and they scoff at those who believe. But the righteous will be above them on the Day of Resurrection; for Allah bestows His abundance without measure on whom He will.

{ إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ خُذْ هَذَا الصَّلَافَ الَّذِي يَدْعُونَكَ فِيهِ أَنْ تَقُولَ لِي عَزَاثٌ هَذِهِ حَنَافِيَّتِي الَّتِي
كَانَتْ لِقَوْمٍ قَدْ كَفَرُوا بِآيَاتِي فَاسْتَكْبَرُوا وَكَانُوا مُنْكَرِينَ { البقرة 257

Behold! Allah said: "O Jesus! I will take thee and raise thee to Myself and clear thee (of the falsehoods) of those who blaspheme; I will make those who follow thee superior to those who reject faith ,to the Day of Resurrection: Then shall ye all return unto me, and I will judge between you of the matters wherein ye dispute.

{ إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ } آل عمران 77

As for those who sell the faith they owe to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: Nor will Allah) Deign to) speak to them or look at them on the Day of Judgment, nor will He cleans them (of sin): They shall have a grievous penalty.

{ وَمَا كَانَ لِنَبِيِّ أَنْ يَعْلَلْ مِثْلَ بِلْعَانِ يَأْتِ بِمَا غَلَّ مِنْ غَلٍّ يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ } آل عمران 161

No prophet could (ever) be false to his trust. If any person is so false, He shall, on the Day of Judgment, restore what he misappropriated; then shall every soul receive its due,- whatever it earned -,and none shall be dealt with unjustly.

{ وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا أَنَاهُمْ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَامَةِ وَاللَّهُ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ } آل عمران 180

And let not those who covetously withhold of the gifts which Allah Hath given them of His Grace, think that it is good for them: Nay, it will be the worse for them: soon shall the things which they covetously withheld be tied to their necks Like a twisted collar, on the Day of Judgment. To Allah belongs the heritage of the heavens and the earth; and Allah is well-acquainted with all that ye do.

{ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ حَ 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.

{ رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ } آل عمران 194

"Our Lord! Grant us what Thou didst promise unto us through Thine messengers, and save us from shame on the Day of Judgment :For Thou never breakest Thy promise".

{اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا} النساء 87

Allah! There is no god but He: of a surety He will gather you together against the Day of Judgment, about which there is no doubt. And whose word can be truer than Allah's?

{هَآأَنْتُمْ هَؤُلَاءِ جَادَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَامَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلاً} النساء 109

Ah! These are the sort of men on whose behalf ye may contend in this world; but who will contend with Allah on their behalf on the Day of Judgment, or who will carry their affairs through?

{الَّذِينَ يَتَّبِعُونَكُمْ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ اللَّهِ قَالُوا أَلَمْ نَكُن مَّعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْكُمْ عَلَيْهِمْ وَنَمْنَعُكُمْ مِّنَ الْمُؤْمِنِينَ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا} النساء 141

)These are) the ones who wait and watch about you: if ye do gain a victory from Allah, they say: "Were we not with you?"- but if the unbelievers gain a success ,they say (to them): "Did we not gain an advantage over you, and did we not guard you from the believers?" but Allah will judge betwixt you on the Day of Judgment. And never will Allah grant to the unbelievers a way (to triumphs) over the believers.

{وَإِنْ مِّنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا} النساء 159

And there is none of the People of the Book but must believe in him before his death; and on the Day of Judgment he will be a witness against them-;

{وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصَارَى أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِّمَّا ذُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ} المائدة 14

From those, too, who call themselves Christians, We did take a covenant, but they forgot a good part of the message that was sent them: so we estranged them ,with enmity and hatred between the one and the other, to the day of judgment .And soon will Allah show them what it is they have done.

{ إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعاً وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ { المائدة 36

As to those who reject Faith,- if they had everything on earth, and twice repeated, to give as ransom for the penalty of the Day of Judgment, it would never be accepted of them, theirs would be a grievous penalty.

{ وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ وَلَيَزِيدَنَّ كَثِيراً مَنْهُمْ مَا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَاناً وَكُفْراً وَالْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ كُلَّمَا أَوْقَدُوا نَاراً لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَاداً وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ { المائدة 64

The Jews say: "Allah's hand is tied up." Be their hands tied up and be they accursed for the (blasphemy) they utter. Nay, both His hands are widely outstretched: He giveth and spendeth (of His bounty) as He pleaseth. But the revelation that cometh to thee from Allah increaseth in most of them their obstinate rebellion and blasphemy. Amongst them we have placed enmity and hatred till the Day of Judgment. Every time they kindle the fire of war, Allah doth extinguish it; but they (ever) strive to do mischief on earth. And Allah loveth not those who do mischief.

{ قُلْ لَمَنْ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ { الأنعام 12

Say: "To whom belongeth all that is in the heavens and on earth?" Say: "To Allah. He hath inscribed for Himself (the rule of) Mercy. That He will gather you together for the Day of Judgment, there is no doubt whatever. It is they who have lost their own souls, that will not believe.

{ قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نَفَصَّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ { الأعراف 32

Say: Who hath forbidden the beautiful (gifts) of Allah, which He hath produced for His servants, and the things, clean and pure, (which He hath provided) for sustenance? Say: They are, in the life of this world, for those who believe) ,and) purely for them on the Day of Judgment. Thus do We explain the signs in detail for those who understand.

{وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَامَةِ مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ {الأعراف167

Behold! thy Lord did declare that He would send against them, to the Day of Judgment, those who would afflict them with grievous penalty. Thy Lord is quick in retribution, but He is also Oft-forgiving, Most Merciful.

{وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ {الأعراف172

When thy Lord drew forth from the Children of Adam - from their loins - their descendants, and made them testify concerning themselves, (saying): "Am I not your Lord (who cherishes and sustains you)?"- They said: "Yea! We do testify) "!This), lest ye should say on the Day of Judgment: "Of this we were never mindful:"

{وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ {يونس60

And what think those who invent lies against Allah, of the Day of Judgment? Verily Allah is full of bounty to mankind, but most of them are ungrateful.

{وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مُبَوَّأً صِدْقٍ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّى جَاءَهُمُ الْعِلْمُ إِنَّ رَبَّكَ يُفْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ {يونس93

We settled the Children of Israel in a beautiful dwelling-place, and provided for them sustenance of the best: it was after knowledge had been granted to them, that they fell into schisms. Verily Allah will judge between them as to the schisms amongst them, on the Day of Judgment.

{وَاتَّبِعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ أَلَا إِنَّ عَادًا كَفَرُوا رَبَّهُمْ أَلَا بُعْدًا لِّعَادٍ قَوْمِ هُودٍ {هود60

And they were pursued by a Curse in this life,- and on the Day of Judgment. Ah !Behold! for the 'Ad rejected their Lord and Cherisher! Ah! Behold! removed (from sight) were 'Ad the people of Hud!

{يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ وَبِئْسَ الْوَرْدُ الْمَوْرُودُ {هود98

He will go before his people on the Day of Judgment, and lead them into the Fire) as cattle are led to water): But woeful indeed will be the place to which they are led!

{وَأَتَّبِعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ بِئْسَ الرِّفْدُ الْمَرْفُودُ { هود-99

And they are followed by a curse in this (life) and on the Day of Judgment: and woeful is the gift which shall be given (unto them)!

{لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِمَّنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ أَلَا سَاءَ مَا يَزِرُونَ
{النحل-25

Let them bear, on the Day of Judgment ,their own burdens in full, and also (something) of the burdens of those without knowledge, whom they misled. Alas, how grievous the burdens they will bear!

{ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِبُهُمْ وَيَقُولُ أَيَّنَ شُرَكَائِي الَّذِينَ كُنْتُمْ تُشَاقِقُونَ فِيهِمْ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ {النحل-27

Then, on the Day of Judgment, He will cover them with shame, and say: "Where are My 'partners' concerning whom ye used to dispute (with the godly)?" Those endued with knowledge will say: "This Day, indeed, are the Unbelievers covered with shame and misery-,

{وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ إِنَّمَا يَبُلُوكُمْ اللَّهُ بِهِ وَلِيُبَيِّنَ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ {النحل-92

And be not like a woman who breaks into untwisted strands the yarn which she has spun, after it has become strong. Nor take your oaths to practise deception between yourselves, lest one party should be more numerous than another: for Allah will test you by this; and on the Day of Judgment He will certainly make clear to you (the truth of) that wherein ye disagree.

{إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ
{النحل-124

The Sabbath was only made (strict) for those who disagreed (as to its observance); But Allah will judge between them on the Day of Judgment, as to their differences.

{وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا {الإسراء 13}

Every man's fate We have fastened on his own neck: On the Day of Judgment We shall bring out for him a scroll, which he will see spread open.

{وَأِنْ مِّنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا {الإسراء 58}

There is not a population but We shall destroy it before the Day of Judgment or punish it with a dreadful Penalty: that is written in the (eternal) Record.

{قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لِنِئْنِ أَخْرَتِنِ إِلَى يَوْمِ الْقِيَامَةِ لِأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا {الإسراء 62}

He said: "Seest Thou? this is the one whom Thou hast honoured above me! If Thou wilt but respite me to the Day of Judgment, I will surely bring his descendants under my sway - all but a few"!

{وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمِّيًّا وَبُكْمًا وَصُمًّا مَّاوَاهُمْ جَهَنَّمَ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا {الإسراء 97}

It is he whom Allah guides, that is on true Guidance; but he whom He leaves astray - for such wilt thou find no protector besides Him. On the Day of Judgment We shall gather, them together, prone on their faces, blind, dumb, and deaf: their abode will be Hell: every time it shows abatement, We shall increase from them the fierceness of the Fire.

{أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا تُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا {الكهف 105}

They are those who deny the Signs of their Lord and the fact of their having to meet Him (in the Hereafter): vain will be their works, nor shall We, on the Day of Judgment, give them any weight.

{وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا} {مريم 95}

And everyone of them will come to Him singly on the Day of Judgment.

{مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا} {طه 100}

If any do turn away therefrom, verily they will bear a burden on the Day of judgment;

{وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ} {الأنبياء 47}

We shall set up scales of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least ,and if there be (no more than) the weight of a mustard seed, We will bring it) to account): and enough are We to take account.

{ثَانِيًا عَطْفَهُ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ لَهُ فِي الدُّنْيَا خِزْيٌ وَنُذِيقُهُ يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ} {الحج 9}

)Disdainfully) bending his side, in order to lead (men) astray from the Path of Allah: for him there is disgrace in this life, and on the Day of Judgment We shall make him taste the Penalty of burning (Fire).(

{إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصَارَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ} {الحج 17}

Those who believe (in the Qur'an), those who follow the Jewish (scriptures), and the Sabians, Christians, Magians, and Polytheists,- Allah will judge between them on the Day of Judgment: for Allah is witness of all things.

{اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ} {الحج 69}

"Allah will judge between you on the Day of Judgment concerning the matters in which ye differ".

{ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ} المؤمنون 16

Again, on the Day of Judgment, will ye be raised up.

{يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا} الفرقان 69

)But) the Penalty on the Day of Judgment will be doubled to him, and he will dwell therein in ignominy

{أَفَمَنْ وَعَدْنَاهُ وَعْداً حَسَناً فَهُوَ لَاقِيهِ كَمَنْ مَتَّعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْمُحْضَرِينَ} القصص 61

Are (these two) alike?- one to whom We have made a goodly promise, and who is going to reach its (fulfilment), and one to whom We have given the good things of this life, but who, on the Day of Judgment, is to be among those brought up (for punishment)?

{قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمِداً إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ أَفَلَا تَسْمَعُونَ} القصص 71

Say: See ye? If Allah were to make the night perpetual over you to the Day of Judgment, what god is there other than Allah, who can give you enlightenment? Will ye not then hearken?

{وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِّنْ دُونِ اللَّهِ أَوْثاناً مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضاً وَمَأْوَاكُمُ النَّارُ وَمَا لَكُمْ مِّنْ نَّاصِرِينَ} العنكبوت 25

And he said: "For you, ye have taken (for worship) idols besides Allah, out of mutual love and regard between yourselves in this life; but on the Day of Judgment ye shall disown each other and curse each other: and your abode will be the Fire, and ye shall have none to help".

{إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ} السجدة 25

Verily thy Lord will judge between them on the Day of Judgment, in the matters wherein they differ (among themselves)

{إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ { فاطر 14

If ye invoke them, they will not listen to your call, and if they were to listen, they cannot answer your (prayer). On the Day of Judgment they will reject your "Partnership". and none, (O man!) can tell thee (the Truth) like the One Who is acquainted with all things.

{فَاعْبُدُوا مَا شِئْتُمْ مِّنْ دُونِهِ قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ { الزمر 15

"Serve ye what ye will besides him." Say: "Truly, those in loss are those who lose their own souls and their People on the Day of Judgment: Ah! that is indeed the (real and) evident Loss!

{أَفَمَن يَتَّقِي بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنتُمْ تَكْسِبُونَ { الزمر 24

Is, then, one who has to fear the brunt of the Penalty on the Day of Judgment) and receive it) on his face, (like one guarded therefrom)? It will be said to the wrong-doers: "Taste ye (the fruits of) what ye earned"!

{ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ { الزمر 31

In the end will ye (all), on the Day of Judgment, settle your disputes in the presence of your Lord.

{وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعاً وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَامَةِ وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ { الزمر 47

Even if the wrong-doers had all that there is on earth, and as much more, (in vain) would they offer it for ransom from the pain of the Penalty on the Day of Judgment: but something will confront them from Allah, which they could never have counted upon!

{وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ { الزمر 60

On the Day of Judgment wilt thou see those who told lies against Allah;- their faces will be turned black; Is there not in Hell an abode for the Haughty?

{وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ
وَتَعَالَى عَمَّا يُشْرِكُونَ {الزمر 67}

No just estimate have they made of Allah, such as is due to Him: On the Day of Judgment the whole of the earth will be but His handful, and the heavens will be rolled up in His right hand: Glory to Him! High is He above the Partners they attribute to Him!

{إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ
اعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ {فصلت 40}

Those who pervert the Truth in Our Signs are not hidden from Us. Which is better?- he that is cast into the Fire, or he that comes safe through, on the Day of Judgment? Do what ye will: verily He seeth (clearly) all that ye do.

{وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَاشِعِينَ مِنَ الذُّلِّ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ وَقَالَ الَّذِينَ آمَنُوا إِنَّ
الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُقِيمٍ {الشورى 45}

And thou wilt see them brought forward to the (Penalty), in a humble frame of mind because of (their) disgrace, (and) looking with a stealthy glance. And the Believers will say: "Those are indeed in loss, who have given to perdition their own selves and those belonging to them on the Day of Judgment. Behold! Truly the Wrong-doers are in a lasting Penalty"!

{وَأَتَيْنَاهُم بَيِّنَاتٍ مِّنَ الْأَمْرِ فَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ
يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ {الجاثية 17}

And We granted them Clear Signs in affairs (of Religion): it was only after knowledge had been granted to them that they fell into schisms, through insolent envy among themselves. Verily thy Lord will judge between them on the Day of Judgment as to those matters in which they set up differences.

{قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ
{الجاثية 26}

Say: "It is Allah Who gives you life, then gives you death; then He will gather you together for the Day of Judgment about which there is no doubt": But most men do not understand.

{وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِن دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ غَافِلُونَ
{الأحقاف5}

And who is more astray than one who invokes besides Allah, such as will not answer him to the Day of Judgment, and who (in fact) are unconscious of their call (to them)?

{أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِن نَّجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَافِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَىٰ مِن ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُم أَيْنَ مَا كَانُوا ثُمَّ يَنبِئُهُم بِمَا عَمِلُوا
يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ {المجادلة7}

Seest thou not that Allah doth know (all) that is in the heavens and on earth ?There is not a secret consultation between three, but He makes the fourth among them, - Nor between five but He makes the sixth,- nor between fewer nor more ,but He is in their midst, wheresoever they be: In the end will He tell them the truth of their conduct, on the Day of Judgment. For Allah has full knowledge of all things.

{لَن تَنفَعَكُم أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ {الممتحنة3}

Of no profit to you will be your relatives and your children on the Day of Judgment: He will judge between you: for Allah sees well all that ye do.

{أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بِالْعَهْدِ إِلَى يَوْمِ الْقِيَامَةِ إِنَّ لَكُمْ لِمَا تَحْكُمُونَ {القلم39}

Or have ye Covenants with Us to oath ,reaching to the Day of Judgment, (providing) that ye shall have whatever ye shall demand?

{لَا أَقْسِمُ بِبِوَمِ الْقِيَامَةِ {القيامة1}

I do call to witness the Resurrection Day;

{يَسْأَلُ أَيَّانَ يَوْمِ الْقِيَامَةِ {القيامة6}

He questions: "When is the Day of Resurrection"?

Appendix 7: All verses which include (يوم الحسرة).

{وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ} مريم 39

But warn them of the Day of Distress, when the matter will be
!behold,) they are negligent and they do not believe) determined: for

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ
الْأُمُورُ {البقرة 210}

Will they wait until Allah comes to them in canopies of clouds, with
angels (in His train) and the question is (thus) settled? but to Allah do all
questions go back (for decision.)

{وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنْزَلْنَا مَلَكًا لَّفُضِيَ الْأَمْرُ ثُمَّ لَا يَنْظُرُونَ. الأنعام {8}

They say: "Why is not an angel sent down to him?" If we did send down
an angel ,matter would be settled at once, and no respite would be granted
them.

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَا سَّمَاءِ أَقْلِعِي وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ
وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ. هود {44}

Then the word went forth: "O earth! swallow up thy water, and O sky!
Withhold) thy rain)!" and the water abated, and the matter was ended.
The Ark rested on Mount Judi, and the word went forth: "Away with
those who do wrong"!

قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَفُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ. الأنعام {58}

Say: "If what ye would see hastened were in my power, the matter would
be settled at once between you and me. But Allah knoweth best those
who do wrong".

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تحديد مراد الألفاظ من خلال ترابط النص الكلي

إعداد: سامي الخوالدة

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الخلاصة

جاءت هذه الدراسة لتحديد المعنى المراد لكلمات القرآن الكريم ، بالاعتماد على القرآن الكريم نفسه, وذلك باستخدام منهجية ترابط النص الكلي (INTERTEXTUALITY) للقرآن الكريم بعيدا عن استخدام أي طريقة أخرى ، مثل المعاجم والتفاسير وغيرها من الطرق المستخدمة. وقد ركزت هذه الدراسة على الناحية اللغوية فقط بعيدا عن القضايا والنواحي الدينية. وجاءت عينة هذه الدراسة من سبع كلمات تم اختيارها على النحو التالي:

1- تحديد معنى كلمة واحدة وهي الجبال، حيث تبين ان الجبال مع الرواسي- كما تشير النصوص القرآنية- لا يعتبرن جزءا من الأرض.تختلف الجبال عن الرواسي من حيث أن الجبال هي الجزء العلوي الذي يقع فوق الأرض، ويرى بالعين، وينحت نحتا. بينما الرواسي هي الجزء الداخلي من الجبال الذي يقع في باطن الأرض ، ولا يرى بالعين. تختلف وظيفة الجبال عن وظيفة الرواسي. فالجبال وضعت من اجل تثبيت الأرض إلى الأسفل كي لا تبرز إلى الأعلى، فهي كالأوتاد. بينما الرواسي تعمل على حماية الأرض من الإزاحة والأيماده.

3- تحديد معنى كلمتين مترادفتين : (خشية - خوف). حيث توصل الباحث إلى أن الكلمتين لا يعتبرن مترادفتين, وان هنالك فروقات متعددة بينهما. أولا: الخشية مصدرها نابعة من داخل الشخص نفسه دون أي عامل ودافع خارجي. بينما الخوف نابع وناتج من دافع داخلي يرافقه دافع وعامل خارجي. بمعنى أن الخوف قد يقع على الإنسان دون إرادته ، بينما الخشية لا تقع إلا بإرادة الإنسان نفسه. ثانيا: يوجد في الخوف شعور حقيقي بالرعب والرهبة، أي أن الإنسان

يضطرب عند الخوف وتزداد نبضات قلبه. بينما لا يوجد هذا الشعور في الخشية ولا يظهر أي تغيير على الإنسان. ثالثاً: توعد الله بمعاقبة من لا يخافه، ولم يتوعد بعقاب من لم يخشاه. بمعنى أن الذي لا يخاف الله سوف يعذب يوم القيامة. أما الذي لا يخشى الله لن يعذب يوم القيامة.

4- تحديد معنى ثلاث كلمات مترادفات: (يوم القيامة - يوم الدين - يوم الحسرة). وتبين ان يوم القيامة هو اليوم الذي يجمع فيه الخلائق في اليوم الآخر للعرض على الله . فيختلف عن أي يوم استخدم للدلالة علي اليوم الآخر: مثل يوم الحساب ويوم الدين ويم الحسرة. يوم الدين هو أحد الأيام التي استخدمت للحديث عن الآخرة، وهو اليوم الذي يمكث فيه أهل الجنة في الجنة وأهل النار في النار. اعتبر المفسرون يوم الحسرة أحد الأيام التي أيضا تتحدث عن الآخرة، إلا أن الباحث توصل إلا أن يوم الحسرة هو ساعة الوفاة عندما تقبض روح الإنسان.

الكلمات المفتاحية: اليحاء النصي (intertextuality), المترادفات, القرآن الكريم.

