
RESEARCH ARTICLE

Employing Mental Imagery by Qur'anic Verses for illustrating The Day of Resurrection's Events

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ABSTRACT

Usage of mental images is one of the elegant and creative methods employed by Qur'anic verses to help the audiences comprehend and grasp the described scenes of The Day of Resurrection and is considered as the backbone that aid in clarifying and illustrating the philosophical problems and mystic religious problems related to the domain, particularly the ambiguous events of that day. The Quranic verses contain an abundance of imagery that is conveyed by figurative languages, such as metaphors, similes, symbols, etc. However, many Quranic images are conveyed literally. These are constituted by the usage of descriptive imagery whereby they clarify or give a vivid picture of something; consequently, they highly help us to analyze the content of the existing context. Having supported the notion of the abundant usage of imagery by Qur'anic verses, certain verses that employ resurrection images have been purposefully selected to address the research question and categorized into three categories, including; comparing the process of bringing life to dead land to the process of raising up the dead on the Day of Resurrection, after they have disintegrated, this represents the first category, whereas the description of how Allah Almighty resurrects the dead generally, represents the second one, and the third category will be the description of the state of the righteous' happiness and sinners' sadness in that day. An analytical descriptive qualitative method will be adopted.

KEYWORDS

Images, mental imagery, Quranic verses, The Day of Resurrection

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1. Introduction

Mental imagery is the most powerful device that is used as an effective tool for illustrating and clarifying all described events, specifically The Day of resurrection's events, therefore playing a significant role in helping the audiences to make connections between concepts and consequently understand the ambiguous scenes and described events. Since all mankind has not experienced such events in their lives, therefore, they don't manage to perceive and understand these issues clearly, as Afshari Morteza in his paper (*STUDY OF MENTAL IMAGERY IN THE PARABLE OF THE QURAN WITH EMPHASIS ON THE FUNCTION*) clarified the significant role of the usage of mental images in guidance, education of audiences "Everywhere that Quran wants to express an interpretation of a single concept or an intention or an innate state or spiritual trait or a human example or an event or scene of resurrection or even a state of bliss kindness or painful punishment or tends to give a parable in the position of need or controversy; it would have relied on the images derived from tangible reality." (Afshari Morteza, 2016) Muhammad Asad explains the essential of the imagery's usage in Qur'anic verses for educating and guiding people as he puts that, "This being so, it is not enough for man to be told, "If you behave righteously in this world, you will attain to happiness in the life to come", or alternatively, "If you do wrong in this world, you will suffer for it in the hereafter". Such statements would be far too general and abstract to appeal to man's imagination and, thus, influence his behavior. What is needed is a more direct appeal to the intellect, resulting in a kind of "visualization" of the consequences of one's conscious acts and omissions, and such an appeal can be effectively produced by means of metaphors, allegories, and parables, each of them stressing, on the one hand, the absolute dissimilarity of all that man will experience after the resurrection from whatever he did or could experience in this world; and, on the other hand, establishing means of comparison between these two categories of experience" (Asad, 1980,990). Before analysis and discussion,

it is beneficial to present some basic notions about the key terms related to the domain, including; image, mental imagery, and explanation of the concept of resurrection.

2. Definition of Image

A picture in your mind or an idea of how someone or something is:(Cambridge Dictionary)

The word "image" is used to refer not only to visual perceptions but to perceptions across the spectrum of sensory modalities: an image is a representation of sensory perception. Accordingly, a "mental image" is the internal recreation or representation of sensory perception and may involve multiple sensory modalities. Although they are less frequently cited, there is cause to suspect that nonvisual modalities play a significant role in creative problem solving. Miller writes, "Mental imagery in auditory, sensual, and visual modes has played a central role in creative thought" (1984, p. 221).

Inversely, there was much evidence that truly productive thinking in whatever area of cognition takes place in the realm of imagery (Arnheim, 1969, p. v; cf. Lowenfeld, 1939; Lowenfeld & Brittain, 1951; Gardner, 1973; 1982; Edwards, 1986). This emphasis has historical antecedents. During the High Renaissance, the scholar Thesoledia wrote, "Conceptual thinking is built on visual understanding. Visual understanding is the basis of all knowledge" (Mandler & Mandler, 1964). This emphasis on the visual mode seems over stated now, but "visual understanding" is certainly a fundamental way of knowing.

Also, Clark & Paivio explain the significant role of the mental imagery in the memory improvement and building of knowledge "Construction mental images (Mental Imagery) known by various terms in the academic world, especially in psychology and cognitive such as mental imagery, visualization and seeing through the mental eyes is an alternative that is believed by many scholars can play a very important role in the formation of memory" (Clark & Paivio, 2004).

2.1. Definition of Mental Imagery

Imagery is a method that uses descriptive language to communicate our feelings, thoughts, and ideas, and also it can be defined as: is a literary device that refers to the use of figurative language to evoke a sensory experience or create a picture with words for a reader. By utilizing effective descriptive language and figures of speech, writers appeal to a reader's senses of sight, taste, smell, touch, and sound, as well as internal emotion and feelings. Therefore, imagery is not limited to visual representations or mental images but also includes physical sensations and internal emotions by using descriptive language in an effective and unique way. But one useful generic definition is that provided by (Thomas, 1999). "mental imagery is defined as quasi-perceptual experience: in other words, experience in any sensory modality that closely resembles actual perception but experienced without any appropriate external stimulus being present."

Mental Imagery is defined as the activity that reflects a certain result before the result is achieved through a process of imagination (Korn & Johnson, 1983) or a process or event when the individual feels a significant effect on an object, event, or specific scene, but the objects, events and the atmosphere is actually none-existent at the moment of mental representations occur in the brain. It was born from the process of recalling visual objects, events seen in the past, and those experienced previously (Richardson, 2013). Based on this theory, which involves visual sensory channels, eyes that see and verbal channels involving a listening ear sensory are processed separately. However, when the information processing takes place simultaneously will result in memory and mental images built better and stronger during the process of recall (Paivio, 1990; Mayer, 2002).

3. Meaning of Resurrection

The word Resurrection as a 'n' means: The act or fact of bringing someone back to life or bringing something back into use or existence_(Cambridge Dictionary)

3.1 Definition of Resurrection (Wikipedia)

Resurrection or anastasis is the concept of coming back to life after death. In a number of religions, a dying-and-rising god is a deity that dies and resurrects. Reincarnation is a similar process hypothesized by other religions, which involves the same person or deity coming back to live in a different body rather than the same one.

The resurrection of the dead is a standard eschatological belief in the Abrahamic religions. As a religious concept, it is used in two distinct respects: a belief in the resurrection of individual souls that is current and ongoing (Christian idealism, realized eschatology), or else a belief in a singular resurrection of the dead at the end of the world. Some believe the soul is the actual vehicle by which people are resurrected.

The death and resurrection of Jesus is a central focus of Christianity. Christian theological debate ensues with regard to what kind of resurrection is factual – either a *spiritual* resurrection with a spirit body into Heaven or a material resurrection with a restored

human body. While most Christians believe Jesus' resurrection from the dead and ascension to Heaven was in a material body, some believe it was spiritual.

Similar to Ibrahimic religions, Hinduism also has a core belief in resurrection and reincarnation. This is known as 'samsara'.

4. Methodology

Purposive examples were adopted for this study, as it is believed appropriate for the analytical, descriptive, and qualitative method; these samples include: comparing the process of bringing life to dead land to the process of raising up the dead on the Day of Resurrection, after they have disintegrated, as a first category, description of how Allah Almighty resurrects the dead generally, will be discussed as the second one, and the third category will present the description of the state of the believers' happiness and disbeliever's sadness in The Day of Resurrection. The point is to prove that using and employing the mentioned images helped to clarify the ambiguity of that day to make it easier to be understood by the whole of mankind. For achieving the analyzation and explanation purposes, the light will be shed on the content analysis method, which is commonly used in social science research for analyzing the data within the domain. According to Holsti (1969), content analysis is defined as any technique used for making inferences through identifying specified characteristics of messages objectively and systematically. There are two types of content analysis; quantitative and qualitative content analysis. The qualitative approach, which is used to analyze the present context, can involve any kind of analysis where communication content such as speech, written text, interviews, images8...etc., is categorized and classified.

Therefore, the analytical descriptive qualitative method will be used due to the complex nature of the examined text (i.e., The Holy Quran). As suggested by (Creswell,007), qualitative research is conducted when the researcher seeks an understanding of a complex issue and when quantitative measurements and analyses do not seem appropriate for the research problem under investigation. Finally, Analysis and explanation will be given to prove that using the mental images helps to clarify The Day of Resurrection's events. Explanation of these issues then requires the application of some comparisons which are congruent. The elegant method of the Quran in explanation of this intellectual issue is the usage of descriptive languages, which could be regarded as the comparison of an intellectual matter to a sensible one. However, comparison and analysis of data were based on the following:

- 1-Interpretation of the Meanings of the Noble Qur'an by Ibn Kathir.
- 2-The Glorious Qur'an with English Translation by Sahih International.

5. Analysis and Discussion

One of the most significant matters that has been clarified by the usage of imagery in the Holy Quran is the question of resurrection events. In their paper (*Imagery of the Events before the Resurrection day from "Simile" Point of View in Holy Quran*), Azam Noorgostari*1, AkramAlsadat MirMomtaz2, and Abdolhossein Kangazian3 maintain the importance of the usage of imagery for explaining the ambiguity of the events that relevant to The Resurrection Day as they state "If God would have expressed the events of the resurrection which are intellectual and intangible issues, in a statement based style for the interlocutors, it could be said that lower percentage of people would accept them and obey and pray God. But since it is determined that the utterance of omni power God be understandable for all interlocutors, such intellectual issues are expressed through simile style in order to become easy to understand with all people and to prevent any ambiguities in the analysis."

This paper presents profoundly the importance of the usage of imagery or mental images as an effective and highly creative tools and strategy that is used and employed by qur'anic verses to help the whole people perceive and understand the ambiguous concepts of events that will inevitably occur at that day. Selected verses that demonstrate the Resurrection's images after having been categorized into three classes are followed by translation and interpretation and then by the researcher's elaboration and analysis.

5.1. The first category

The first category compares the process of bringing life to dead land (seeds become grow in the ground on receiving rain) to the process of raising up the dead on the Day of Resurrection after they have disintegrated. Allah will send down rain from the sky, and the rain will pour on the earth for forty days. The corpses will then be brought up in their graves. Since the later events are intellectual and intangible ones and have not been experienced yet by mankind, therefore they require the application of some comparisons which are congruent. The elegant method of the Quran in explanation of this intellectual issue is the usage of descriptive language in an effective and unique way which could be regarded as the comparison of an intellectual matter to a sensible one' (the first process, bringing life to dead land), understanding of this process consequently helps the audiences to understand the later one.

5.1.1 Surat Al-A'raf "The Heights" (7:57)

وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا ثِقَالًا سُفِّتَ بِهِ السَّيِّئَاتُ فَنَزَّلْنَا بِهِنَّ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ (7:57)

Translation: (7:57) And it is He who sends the winds as good tidings before His mercy [i.e., rainfall] until, when they have carried heavy rainclouds, We drive them to a dead land and We send down rain therein and bring forth thereby [some] of all the fruits. Thus will We bring forth the dead; perhaps you may be reminded.

Tafsir Ibn Kathir: (30:46) وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيحَ مُبَشِّرَاتٍ... And among His signs is this, that He sends the winds with glad tidings. Allah's statement,going before His mercy, means before the rain. Allah also said; (فَانظُرْ إِلَىٰ آثَارِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا) Look then at the results of Allah's mercy and how He revives the earth after its death. Verily, that (is the one Who) shall indeed raise the dead, and He is able to do all things. (30:50) Allah said next,سُفِّتَ بِهِ..... And a sign for them is the dead land. We give it life. (36:33) This is why Allah said here,فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ.....Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead on the Day of Resurrection after they have disintegrated. Allah will send down rain from the sky, and the rain will pour on the earth for forty days. The corpses will then be brought up in their graves, just as the seeds become grow in the ground (on receiving rain). Allah often mentions this similarity in the Qur'an when He gives the example of what will happen on the Day of Resurrection and bring life to the dead land,

.....لَعَلَّكُمْ تَذَكَّرُونَ..... so that you may remember or take heed.

5.1.2 Surat Al-Hajj "The Pilgrimage" (22: 5)

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْقَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُّخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَتُقَرَّبَ فِي الْأَرْحَامِ مَا تَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَّن يَمُوتُ وَمِنْكُمْ مَّن يَرُدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا وَتَرَىٰ الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِنْ كُلِّ رَوْحٍ يَهْبِجُ (5)

Translation:(22:5) O people, if you should be in doubt about the Resurrection, then [consider that] indeed, We created you from dust, then from a sperm-drop, then from a clinging clot, and then from a lump of flesh, formed and unformed[915] - that We may show you. And We settle in the wombs whom We will for a specified term, then We bring you out as a child, and then [We develop you] that you may reach your [time of] maturity. And among you is he who is taken in [early] death, and among you is he who is returned to the most decrepit [old] age so that he knows, after [once having] knowledge, nothing. And you see the earth barren, but when We send down upon it rain, it quivers and swells and grows [something] of every beautiful kind.

Tafsir Ibn Kathir:.....يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ..... O mankind! If you are in doubt about the Resurrection, which means the time when souls and bodies will be raised up on the Day of Resurrection,فَإِنَّا خَلَقْنَاكُمْ مِنْ تُرَابٍ.....meaning, 'you were originally created from dust', which then verily, We have created you from dust, meaning, "you were originally created from dust", which is what Adam, peace be upon him, was created fromثُمَّ مِنْ نُطْقَةٍ..... then from a "Nutfah", meaning, then He made his offspring from semen of despised water.

Allah says: ...ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُضْغَةٍ... then from a clot then from a little lump of flesh, if the "Nutfah" establishes itself in the woman's womb, it stays like that for forty days, then more material is added to it, and it changes into a red clot, by the leave of Allah, and it remains like that for forty days. Then it changes and becomes a lump of flesh, like a piece of meat with no form or shape. Then it starts to take on a form and shape, developing a head, arms, chest, stomach, thighs, legs, feet, and all its members. Sometimes a woman miscarries before the fetus is formed, and sometimes she miscarries after it has formed. As Allah says:ثُمَّ لِنُبَيِّنَ لَكُمْ وَتُقَرَّبَ فِي الْأَرْحَامِ مَا تَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا.....meaning, as you see that We may make (it) clear to you. And We cause whom We will to remain in the wombs for an appointed term, meaning that sometimes the fetus remains in the womb and is not miscarried.....ثُمَّ نُخْرِجُكُمْ طِفْلًا..... then We bring you out as infants, means, weak in his body, hearing, sight, senses, stamina, and mind. Then Allah gives him strength gradually and causes his parents to treat him with tender kindness night and day. Allah says:ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ.....then (give you growth) that you may reach your age of full strength. meaning, his strength increases until he reaches the vitality and handsomeness of youth.....وَمِنْكُمْ مَّن يَرُدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ.....and among you, there is he who dies, means, when he is young and strong. ...وَمِنْكُمْ مَّن يَرُدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ...and among you there is he who is brought back to the miserable old age, meaning advanced old age with its weakness in mind and body, in steady decline in comprehension, and disability to grasp. As Allah says:لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا.....so that he knows nothing after having known. Another parable of Resurrection from plantsوَتَرَىٰ الْأَرْضَ هَامِدَةً.....Allah says: And you see the earth "Hamidatan", This is another sign of the power of Allah to bring the dead back to life, just as He brings the dead, barren earth back to life, the lifeless earth in which nothing grows. Qatadah said, "This means the eroded, dusty earth." As-Suddi said, "Dead."

....but when We send down water on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth). When Allah sends the rain upon it, it is stirred to life; that is, vegetation begins to grow, and it comes alive after it was dead. Then it rises after the soil has settled, then it puts forth its different kinds of fruit and crops with all their varied colors, tastes, fragrances, shapes, and benefits.

5.1.3 Surat Al-Hajj "The Pilgrimage" (22: 6)

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (22:6)

Translation: (22:6) That is because Allah is the True Reality and because He gives life to the dead and because He is over all things competent.

Tafsir Ibn Kathir: That is because Allah: He is the Truth, means, the Creator, the Controller, the One Who does as He wills.

....وَأَنَّهُ يُحْيِي الْمَوْتَىٰ....and it is He Who gives life to the dead, means, just as He gives life to the dead earth and brings forth from it all these kinds of vegetation.

..... Verily, His command, when He intends a thing, is only that He says to it, "Be!" -- and it is(36:82)

.....and it is He Who is able to do all things.

5.1.4 Surat Al-Hajj "The Pilgrimage" (22: 7)

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ (22:7)

Translation: (22:7) And [that they may know] that the Hour is coming - no doubt about it - and that Allah will resurrect those in the graves.

Tafsir Ibn Kathir: And surely, the Hour is coming, there is no doubt about it; meaning, it will inevitably come to pass. وَأَنَّ اللَّهَ يَبْعَثُ... and certainly, Allah will resurrect those who are in the graves. This means, He will bring them back to life after they have become dust; He will create them anew after they have become nothing.

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ (78) قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ (79) الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِّنْهُ تُوقَدُونَ (80) And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust!" Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!" He Who produces for you fire out of the green tree, when behold you kindle there-with. (36:78- 80). And there are many similar Ayat.

5.1.5. Surat Ar-Rum "The Romans"(30: 50)

فَانظُرْ إِلَىٰ آثَارِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَٰلِكَ لَمُحْيِي الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (30:50)

Translation: (30:50) So observe the effects of the mercy of Allah - how He gives life to the earth after its lifelessness. Indeed, that [same one] will give life to the dead, and He is over all things competent.

Tafsir Ibn Kathir: Look then at the effects of Allah's mercy, meaning the rain, how He revives the earth after its death. Thus, Allah draws attention to the revival of people's bodies after they have died and disintegrated into nothing..... قَدِيرٌ... Verily, that shall indeed raise the dead, and He is able to do all things. Verily, that (Allah) shall indeed raise the dead. This means the one Who does that is able to raise the dead.

5.1.6. Surah Fussilat "Explained in Detail" (41:39)

(39) وَمِنْ آيَاتِهِ أَن تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Translation: (41:39) And of His signs is that you see the earth stilled, but when We send down upon it rain, it quivers and grows. Indeed, He who has given it life is the Giver of Life to the dead. Indeed, He is, over all things, competent.

Tafsir Ibn Kathir: And among His signs, means, signs of His ability to bring the dead back to life..... خَاشِعَةً... that you see the earth barren means, lifeless, with nothing growing in it; it is dead. وَرَبَتْ... but when We send down water (rain) to it, it is stirred to life and growth, means, it brings forth all kinds of crops and fruits. إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ (2:28) Verily, He Who gives it life, surely is able to give life to the dead. Indeed He is Able to do all things.

5.1.7 Explanation and Analysis:

All examples of this category convey the same intellectual concept; therefore, it has been dealt with as one idea. Since the resurrection events are intellectual matters, Allah Almighty has explained them through the images of (land when the seeds become grow in the ground (on receiving rain).) which is a sensible and perceptible matter. On the other hand, Allah will send down rain from the sky that will pour on the earth for forty days; the corpses will then be brought up in their graves. Based on this comparison, it could be understood that Allah Almighty brings life to the dead land and similarly raise up the dead on the Day of Resurrection after they have disintegrated. This way, it is easier for the interlocutors to understand these concepts according to their abilities in perception and understanding, as the mentioned images will be portrayed in their minds, and thus remove any potential ambiguity; this is due to the fact that the audiences manage to make connections between concepts and consequently understand the ambiguous scenes and the described events. This confirms the role of visual understanding as a fundamental way of knowing, as there are many scientists who explain the significance of imagery in understanding "there was much evidence that truly productive thinking in whatever area of cognition takes place in the realm of imagery (Arnheim, 1969, p. v; cf. Lowenfeld, 1939; Lowenfeld & Brittain, 1951; Gardner, 1973; 1982; Edwards, 1986). This emphasis has historical antecedents. During the High Renaissance, the scholar Thesoledia wrote, "Conceptual thinking is built on visual understanding. Visual understanding is the basis of all knowledge" from (Mandler & Mandler, 1964). Moreover, this can also be justified by the explanation put by Clark & Paivio, as they explain the significant role of the mental imagery in the memory improvement and building knowledge and seeing through mental eyes, "Construction mental images (Mental Imagery) known by various terms in the academic world, especially in psychology and cognitive such as mental imagery, visualization and seeing through the mental eyes is an alternative that is believed by many scholars can play a very important role in the formation of memory." (Clark & Paivio, 2004).

5.2. The Second category: Description of how Allah Almighty resurrects the dead generally:

This category represents diversity in illustrating the same meaning of how Allah Almighty will resurrect people in general by using different styles and significantly has been employed by most Qur'anic verses. Being various from each other in their genre's usage, each verse 'Ayah' has been analyzed and dealt with individually.

5.2.1. Surat Al-Baqarah "The Cow"(2:28)

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ (2:28)

Translation: (2:28) How can you disbelieve in Allah seeing that you were dead, and He gave you life! Then He will give you death, then again will bring you to life (on the Day of Resurrection), and then unto Him, you will return. (2:28) How can you disbelieve in Allah when you were lifeless, and He brought you to life; then He will cause you to die, then He will bring you [back] to life, and then to Him, you will be returned.

Tafsir Ibn Kathir: Allah testifies to the fact that He exists and that He is the Creator and the Sustainer Who has full authority over His servants, "how can you disbelieve in Allah and seeing that you were dead and He gave you life!" Then He will give you death, then again will bring you to life (on the Day of Resurrection), and then unto Him, you will return. How can anyone deny Allah's existence or worship others with Him while; **وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ** (You were dead, and He gave you life), meaning, He brought them from the state of non-existence to life. Similarly, Allah said

(76:1).....: هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا..... (76:1). There are many other Ayat on this subject. Ibn Jarir reported from Ata that Ibn Abbas said that, **وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ** (Seeing that you were dead and He gave you life) means, "You did not exist beforehand. You were nothing until Allah created you; He will bring death to you and then bring you back to life during Resurrection." Ibn Abbas then said, "This is similar to Allah's statement; (40:11).....فَالأُولَآءِ رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَأَخْيَبْتَنَا اثْنَتَيْنِ (40:11). They will say: "Our Lord! You have made us to die twice, and You have given us life twice."... (2:56).....ثُمَّ بَعَثْنَاكُم مِّن بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ (2:56). Then We raised you up after your death so that you might be grateful. Allah tells;...And (remember) when you said:

(2:55).....وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نُؤْمِنَ لَكَ حَتَّى تَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ..... (2:55) "0 Musa! We shall never believe in you until we see Allah plainly." But you were seized with a bolt of lightning while you were looking. Ibn Jurayj commented that Allah said, 'Remember My favor on you for resurrecting you after you were seized with lightning when you asked to see Me directly, which neither you nor anyone else can bear or attain. 'Ibn Abbas said that the Ayah:.....وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نُؤْمِنَ لَكَ حَتَّى تَرَى اللَّهَ جَهْرَةً.....And (remember) when you said: "0 Musa ! We shall never believe in you until we see Allah plainly") means: "Publicly", "So that we gaze at Allah. "Also, Urwah bin Ruwaym said that Allah's statement,وَأَنْتُمْ تَنْظُرُونَ..... (While you were looking) means, "Some of them were struck with lightning while others were watching. "Allah resurrected those and struck the others with lightning. As-Suddi

commented on,فَأَخَذْتِكُمْ الصَّاعِقَةَ وَأَنْتُمْ تَنْظُرُونَ..... (But you were seized with a bolt of lightning) saying; "They died, and Musa stood up crying and supplicating to Allah, "O Lord! What should I say to the Children of Israel when I go back to them after You destroyed the best of them,(7:155)مِنَّا فَعَلِ السَّفَهَاءُ مِنَّا..... وَ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِنْ قَبْلُ وَإِيَّايَ أَتَهْلِكُنَا بِمَا فَعَلَ السَّفَهَاءُ مِنَّا....."

If it had been Your will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish ones among us. Allah revealed to Musa that these seventy men were among those who worshipped the calf. Afterward, Allah brought them back to life one man at a time, while the rest of them were watching how Allah was bringing them back to life. That is why Allah's said, (2:56) ثُمَّ بَعَثْنَاكَ مِنْ بَعْدِ مَوْتِكَ لَعَلَّكَ تَشْكُرُونَ Then We raised you up after your death so that you might be grateful." Ar-Rabi bin Anas said, "Death was their punishment, and they were resurrected after they died so they could finish out their lives." Qatadah said similarly. Abdur-Rahman bin Zayd bin Aslam commented on this Ayah, "Musa returned from meeting with his Lord carrying the Tablets on which He wrote the Tawrah. He found that they had worshipped the calf in his absence. Consequently, he commanded them to kill themselves, and they complied, and Allah forgave them. He said to them, ' These Tablets have Allah's Book, containing what He commanded you and what He forbade for you.'

5.1.3 Explanation and Analysis

The whole images that have been reflected by the mentioned verses clarify the ability of Allah Almighty to raise people from their graves and how they will be gathered during Resurrection; this clear picture is demonstrated by the exclamation expression given in the following verse (How can you disbelieve in Allah when you were lifeless and He brought you to life!) when the audiences speculate the meaning of the expression (you were lifeless) and this image portrays in their mind; consequently, they can see with their brain eyes the whole situation which also has been demonstrated by the similar verse هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِنَ الدَّهْرِ لَمْ..... Therefore they can immediately understand how Allah Almighty will resurrect them and bring them to life again; then, the ambiguous scenes will be illustrated by the aforesaid mental images.

5.2.2. Surat Al-Baqarah "The Cow"(2:73)

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُخَيِّبُ اللَّهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ(2:73)

Translation:(2:73) So We said, "Strike him [i.e., the slain man] with part of it." Thus does Allah bring the dead to life, and He shows you His signs that you might reason.

Tafsir Ibn Kathir: Allah said,فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا.....So We said: "Strike him (the dead man) with a piece of it (the cow)." meaning, "any part of the cow will produce the miracle (if they struck the dead man with it)."We were not told which part of the cow they used, as this matter does not benefit us either in matters of life or religion. Otherwise, Allah would have made it clear to us. Instead, Allah made this matter vague, so this is why we should leave it vague. Allah's statement, ...كَذَلِكَ يُخَيِّبُ اللَّهُ الْمَوْتَى... Thus, Allah brings the dead to life, which means, "They struck him with it, and he came back to life." This Ayah demonstrates Allah's ability to bring the dead back to life. Allah made this incident proof against the Jews that the Resurrection shall occur and ended their disputing and stubbornness over the dead person. Allah mentioned His bringing the dead back to life in five instances in Surat Al-Baqarah. First Allah said,ثُمَّ بَعَثْنَاكَ مِنْ بَعْدِ مَوْتِكَ... Then We raised you up after your death. (2:56) He then mentioned the story about the cow. And shows you His Ayat (proofs, evidence, etc.) so that you may understand.

5.2.3 Explanation and Analysis:

The following verse conveys a portrayal of how people will be returned back at The Resurrection Day; this a clear picture is demonstrated by the following verse (...كَذَلِكَ يُخَيِّبُ اللَّهُ الْمَوْتَى... Thus, Allah brings the dead to life), Allah mentioned this Aya after (فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا.....So We said: "Strike him (the dead man) with a piece of it (the cow) [and didn't determine the part of the cow, as any part of the cow will produce the miracle,] the vagueness of this matter represents the clearness and confirmation of Allah's ability to bring the dead back to life when people speculate the meaning of these verses, they can see with their brain eyes and understand how Allah Almighty will resurrect them and brought them to life again then the ambiguous scenes will be clarified by the mental images.

5.2.3. Surat Al-Baqarah "The Cow"(2:259)

أَوْ كَالَّذِي مَرَّ عَلَى قَرْبَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَيْسْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانظُرْ إِلَى جَمْرِكَ وَاجْعَلْ آيَةً لِلنَّاسِ وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِرُهَا ثُمَّ تَكْسُوها لِحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (2:259)

Translation: (2:259) Or [consider such an example] as the one who passed by a township which had fallen into ruin. He said, "How will Allah bring this to life after its death?" So Allah caused him to die for a hundred years; then He revived him. He said, "How long have you remained?" He [the man] said, "I have remained a day or part of a day." He said, "Rather, you have remained one

hundred years. Look at your food and your drink; it has not changed with time. And look at your donkey, and We will make you a sign for the people. And look at the bones [of this donkey] - how We raise them, and then We cover them with flesh." And when it became clear to him, he said, "I know that Allah is over all things competent."

Tafsir Ibn Kathir: Ibn Abi Hatim recorded that Ali bin Abi Talib said that; The Ayah meant Uzayr. Ibn Jarir also reported it. وَهِيَ عَلَى عُرُوشِهَا..... (up to its roofs) indicates that the roofs and walls (of the village) fell to the ground. Uzayr stood contemplating about what had happened to that city after a great civilization used to inhabit it. (قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا) He said: "Oh! How will Allah ever bring it to life after its death! Because of the utter destruction he saw and the implausibility of its returning to what it used to be.فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ.....So Allah caused him to die for a hundred years, then raised him up (again). The city was rebuilt seventy years after the man (Uzayr) died, its inhabitants increased, and the Children of Israel moved back to it. When Allah resurrected Uzayr after he died, the first organ that He resurrected were his eyes so that he could witness what Allah does with him and how He brings life back to his body. When his resurrection was complete, Allah said to him, meaning through the angel,..... قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ..... He said: "How long did you remain (dead)!" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day." The scholars said that since the man died in the early part of the day and Allah resurrected him in the latter part of the day when he saw that the sun was still apparent, he thought that it was the sun of that very day. He said, (أَوْ بَعْضَ يَوْمٍ) ("Or part of a day"). قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ.... drink; they show no change." He had grapes, figs, and juice, and he found them as he left them; neither did the juice spoil nor the figs become bitter nor the grapes rot.....وَأَنْظُرْ إِلَى جِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ..... And look at your donkey! "How Allah brings it back to life while you are watching.".....وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ..... And thus We have made of you a sign for the people, that Resurrection occurs. Look at the bones, how We "Nunshizuha", meaning, collect them and put them back together. In his Mustadrak, Al-Hakim recorded that; Kharijah bin Zayd bin Thabit said that his father said that the Messenger of Allah read this Ayah, (كَيْفَ نُنشِرُهَا) (how We Nunshizuha), Al-Hakim said; "Its chain is Sahih, and they (Al- Bukhari and Muslim) did not record it." (Nunshizuha) meaning, bring them back to life, as Mujahid statedنُنشِرُهَا.....And clothe them with flesh.

As-Suddi said, "Uzayr observed the bones of his donkey, which were scattered all around him to his right and left, and Allah sent a wind that collected the bones from all over the area. Allah then brought every bone to its place until they formed a full donkey made of fleshless bones. Allah then covered these bones with flesh, nerves, veins, and skin. Allah sent an angel who blew life in the donkeys' nostrils, and the donkey started to bray by Allah's leave."فَلَمَّا تَبَيَّنَ لَهُ.....When this was clearly shown to him, All this occurred while Uzayr was watching, and this is when he proclaimed, قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ... He said, "I know (now) that Allah is able to do all things." meaning, "I know that, and I did witness it with my own eyes. Therefore, I am the most knowledgeable in this matter among the people of my time."

5.2.4 Explanation and Analysis:

The clear images that have been reflected by the mentioned verse convey the picture of how people will be brought back to life and how they will be gathered during Resurrection, which is demonstrated by the question given in the expression [as the one who passed by a township which had fallen into ruin]. He said, "How will Allah bring this to life after its death?" So Allah caused him to die for a hundred years; then He revived him. He said, "How long have you remained?". And the answer that was given immediately to him, as Allah Almighty caused him to die and revived him again. Similarly, the following verse explains the same point,

{ مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى } [طه: 55] Thereof (the earth) We created you, and into it, We shall return you, and from it, We shall bring you out once again. (20:55) Allah states that He has made the earth a dwelling place for the Children of Adam for the remainder of this earthly life. On it, they will live, die, and be buried in their graves; and from it, they will be resurrected for the Day of Resurrection. On that day, Allah will gather the first and last of creatures and reward or punish each according to his or her deeds. Therefore, by this clarification, all mankind can immediately understand how Allah Almighty will resurrect them and bring them to life again.

5.2.4.1 Surat Maryam "Mary" (19:40)

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ (19:40)

Translation: (19:40) Indeed, it is We who will inherit the earth and whoever is on it, and to Us, they will be returned.

Tafsir Ibn Kathir: Verily, We will inherit the earth and whatsoever is thereon. And to Us, they all shall be returned. Allah is informing us that He is the Creator, the Owner, and the Controller of all matters. All of the creation will be destroyed, and only He, the Most High and Most Holy, will remain. There is no one who can claim absolute ownership and control of affairs besides Him. He is the

Inheritor of all His creation. He is the Eternal, Who will remain after they are gone, and He is the Judge of their affairs. Therefore, no soul will be done any injustice, nor wronged even the weight of a mosquito or an atom. Ibn Abi Hatim recorded that Hazm bin Abi Hazm Al- Quta" I said, "Umar bin Abdul-Aziz wrote to Abdul-Hamid bin Abdur-Rahman, who was the governor of Kufah: 'Thus, to proceed: Verily, Allah prescribed death for His creatures when He created them, and He determined their final destination. He said in that which He revealed in His truthful Book, which He guarded with His knowledge and made His angels testify to its preservation, that He will inherit the earth and all who are on it, and they will all be returned to Him.'" (36:33) *وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْتَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ (36:33)*

ليأكلوا من ثمره وما عملته أيديهم أفلا يشكرون (36:34) وجعلنا فيها جنات من نخيل وأعناب وفجرنا فيها من العيون (36:35)

And a sign for them is the dead land. We give it life, and We bring forth from it grains so that they eat thereof. And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein. So that they may eat of the fruit thereof - and their hands made it not. Will they not then give thanks! (36:33-35) And a sign for them is the dead earth. We have brought it to life and brought forth from it grain, and from it, they eat.

5.2.5 Explanation and Analysis

The clear images that have been reflected by the mentioned verse convey the picture of how Allah Almighty will inherit the earth; this is due to there is no eternality for mankind, and two of 'The Most Beautiful Names of Allah' are the attributes; The Inheritor and The Eternal, this means and asserts that He will inherit the earth and whatsoever is thereon, and they will be returned to Him. Speculating on the two mentioned attributes of Allah Almighty and the concept of the final destination clarified the idea of resurrection.

5.2.5.1 Surat Ash-Shura "Council-Consultation (42:29)

ومن آياته خلق السموات والأرض وما بث فيهما من دابة وهو علي جمعهم اذا يشاء قدير. سورة الشوري(42:29)

And among his Ayat (proofs, evidence, lessons, signs, etc..)is the creation of heavens and the earth, and whatever moving (living) creatures he has dispersed in them both. And he is ALL-Potent over their assembling (i.e., resurrecting them on the Day of Resurrection after their death and dispersion of their bodies)whenever He wills.

Translation: (42:29) And of His signs is the creation of the heavens and earth and what He has dispersed throughout them of creatures. And He, for gathering them when He wills, is competent.

Tafsir Ibn Kathir: And among his Ayat the signs which point to His great might and power, the creation of heavens and earth, and whatever moving creatures this includes Angels, men, jinn and all animals with their different shapes, colors, languages, natures, kinds, and types has distributed them throughout the various regions of the heaven and earth. And he means, despite that (is able to assemble them whenever he wills), means in the Day of Resurrection will gather the first and last of them and brings all his creatures together in a place where they will hear the voice of the caller and all of them will be clearly; then He will judge between them with justice and truth.

5.2.5.1 Explanation and Analysis

This great creation witnesses Allah's great might and power for resurrecting people on that day. Speculating on the existence universe, which can be described as sensible and perceptible matter, makes people understand the ambiguous images that depicted in their minds of being resurrected and assembled which are intellectual matters. Consequently, the portrayable images make people see with their brains eyes and understand the inevitability of death and resurrection's occurrence, as Allah Almighty, Who is the one that has created and found this universe and the whole creatures, definitely has the power to bring them back to life after their demise. (And he is ALL-Potent over their assembling (i.e., resurrecting them on the Day of Resurrection after their death, and dispersion of their bodies Whenever He wills. (42:29)..... سورة الشوري قدير. (42:29).....

5.2.6. Surat Yaseen "Ya Sin"(36:51)

وَتُفَخَّ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ(36:51)

Translation: (36:51) And the Trumpet will be blown and behold from the graves they will come out quickly to their Lord. (36:51) And the Horn will be blown, and at once from the graves to their Lord they will hasten.

Tafsir Ibn Kathir: Allah says: And the Trumpet will be blown. This will be the third blast of the trumpet, the trumpet blast of the resurrection when people will come forth from their graves. and (at once from the graves, they will come out quickly to their Lord). "Yansilun" means they will be walking quickly. This is like the Ayah: Allah says: *اللَّهُ مِنْ رَبِّهِمْ يَنْسِلُونَ*.....

ما لَكُمْ مِنْ مَلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِنْ نَكِيرٍ (47) Answer the call of your Lord (i.e., accept the Islamic Monotheism, O mankind, and jinn) before there comes from Allah a Day which cannot be averted (i.e., the Day of Resurrection). You will have no refuge on that Day, nor there will be for you any denying (of your crimes as they are all in the Book of your deeds). Encouragement to obey Allah before the Day of Resurrection. When Allah tells us about the horrors and terrifying events of the Day of Resurrection, He warns us about it and commands us to prepare for it. (Answer the call of your Lord before there comes from Allah a Day which cannot be averted). This means that once He issues the command, it will come to the path within the blinking of an eye, and no one will be able to avert or prevent it. (You will have no refuge on that Day nor there will be for you any denying.) This Means you will have no stronghold in which to take refuge, no place in which to hide from Allah, for he encompasses you with His knowledge and power, and you will have no refuge from Him except with Him. On that Day, man will say: "Where (is the refuge) to flee" No! There is no refuge! Unto your Lord will be the place of rest that Day) (75: 10-12).

5.2.6.1 Explanation and Analysis

A clear picture has been portrayed by this wonderful qur'anic verse of how people will be brought back to life and how they will be gathered during Resurrection. The aforesaid verse conveys a live vivid sight of how people will be returned back on The Resurrection Day, this pervasive obvious picture is demonstrated by the following verse, (36:51) And the Horn will be blown, and at once from the graves to their Lord they will hasten. (36:51) وَتُفِخُ فِي الصُّورِ فَإِذَا هُم مِّنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ. Usage of the letter (فاء faa) indicates the fast happening of the event that occurs immediately after the other one, and it is joined to the word (الاجداث) that has been rendered as (at once) to give an indication for the event that is happening suddenly, (هم) has been rendered as 'they' and this refers to dead people who will be returned back to the life (الاجداث), this amazing word which has been used to portray the fast movement of the people when they come out from their graves in accordance with Arabic language scientists translated as (graves), and (ينسلون) translated as (will hasten), the whole portrayal clarifying the manner of the people at that day who are going to walk fast with horror when they come forth from their graves by Allah's ability and power. Contemplating the meaning of this verse helps people to see scenes full of movement and full of wonder and horrors. As a result, they will immediately formulate clear images about that day and its occurrence, which will come undoubtedly.

5.2.7 Surat Al-Waaqia "The Inevitable" (56: 47)

وَكَانُوا يَقُولُونَ أَإِنذًا مِّثْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ (56:47)

Translation: (56:47) And they used to say, "When we die and become dust and bones, are we indeed to be resurrected?"

Tafsir Ibn Kathir: When we are dead and have become dust and bones, shall we (then) verily be resurrected? And also, our fathers of old! They thought that this was unlikely to happen, and they did not believe it.قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ..... Say: "Yes, and you shall then be humiliated". Means, "tell them, Muhammad: Yes, you will be raised up on the Day of Resurrection, after you have become dust and bones, and you will be humiliated," i.e., put to shame before His great might. This is like the Ayat:وَكُلُّ أُنثَىٰ دَاخِرِينَ.....And all shall come to Him, humbled, (56:87) and, Then Allah says:فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ It will be a single "Zajrah" and behold; they will be staring! means it will be a single command from Allah, He will call them once to come forth from the earth, then they will be standing before Him, staring at the horrors of the Day of Resurrection. And Allah knows best.

5.2.7.1 Explanation and Analysis

The whole images that have been reflected by the mentioned verses portray a vivid picture of how people will be brought back to life and how they will be gathered during Resurrection; this a clear picture is demonstrated by the interrogative expression أَإِنذًا (مِثْنَا) which translated as (when) and the expression (كُنَّا تُرَابًا وَعِظَامًا) as the word (كُنَّا) is used for emphasizing their nihility as they have been changed to bones and dust. Imposing those questions by people explaining their wonder about how they will be brought back to life. However, their lifeless before they were born and their lifeless after their death represent the same idea and the same concept of Allah almighty great ability and power as He created and found them in this life from nothingness, also by His power and will cause them to die and after that, they will be returned back to life. Contemplating the mentioned meanings and expressions results in forming a clear image and sight of that day in the people's minds; this is due to seeing with their brain eyes the whole situation. Consequently, they can understand how Allah Almighty will resurrect them and bring them to life again; then, the ambiguous scenes will be clarified by these mental images.

5.3 The third category: Verses that give description of the state of the believers' happiness compared to the disbeliever's sadness at The Day of Resurrection:

5.3.1 Surat Al-Imran "The Family of Imran" (3: 106-107)

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ (3:106)

Translation: (3:106) On the Day [some] faces will turn white and [some] faces will turn black. As for those whose faces turn black, [to them it will be said], "Did you disbelieve [i.e., reject faith] after your belief? Then taste the punishment for what you used to reject."

Tafsir Ibn Kathir: On the Day when some faces will become white, and some faces will become black; on the Day of Resurrection. This is when the faces of followers of the Sunnah and the Jama'ah will radiate with whiteness, and the faces of followers of 'Bid'ah' (innovation) and division will be darkened, as has been reported by Ibn Abbas. فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ..... As for those whose faces will become black (to them will be said): "Did you reject faith after accepting it!" Al-Hasan Al-Basri said, "They are the hypocrites."

.....فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ..... Then taste the torment (in Hell) for rejecting faith, and this description befits every disbeliever.

وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ (3:107)

Translation: (3:107) But as for those whose faces turn white, [they will be] within the mercy of Allah. They will abide therein eternally.

Tafsir Ibn Kathir: And for those whose faces will become white, they will be in Allah's mercy (Paradise), therein they shall dwell forever in Paradise, where they will reside for eternity and shall never desire to be removed.

Abu Isa At-Tirmidhi recorded that Abu Ghalib said, "Abu Umamah saw heads (of the Khawarij sect) hanging on the streets of Damascus. He commented, 'The Dogs of the Fire and the worst dead people under cover of the sky. The best dead men are those whom these have killed.' He then recited,(On the Day i.e., the Day of Resurrection) when some faces will become white, and some faces will become black), until the end of the Ayah. I said to Abu Umamah, * Did you hear this from the Messenger of Allah?' He said, "If I only heard it from the Messenger of Allah once, twice, thrice, four times, or seven times, I would not have narrated it to you." At-Tirmidhi said, "This Hadith is Hasan." Ibn Majah and Ahmad recorded similarly.

5.3.2 Surat Yunus "Jonah" (10: 26-27)

لِلَّذِينَ أَحْسَنُوا الْخُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهُهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ (10:26)

Translation: (10:26) For them who have done good is the best [reward] - and extra. No darkness will cover their faces nor humiliation. Those are companions of Paradise; they will abide therein eternally.

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ يَمْلِئُهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ كَأَتَمَّا أَغَشَيْتَ وُجُوهُهُمْ قِطْعًا مِنَ اللَّيْلِ مُظْلِمًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (10: 27)

Translation: (10:27) But they who have earned [blame for] evil doings - the recompense of an evil deed is its equivalent, and humiliation will cover them. They will have from Allah no protector. It will be as if their faces are covered with pieces of the night - so dark [are they]. Those are the companions of the Fire; they will abide therein eternally.

Tafsir Ibn Kathir: Allah then said:وَلَا يَرْهَقُ وُجُوهُهُمْ قَتَرٌ..... Neither darkness nor dust shall cover their faces... meaning no blackness or darkness will be on their faces during the different events of the Day of Judgment. But the faces of the rebellious disbelievers will be stained with dust and darkness.... وَلَا ذِلَّةٌ... or any humiliating disgrace, meaning they will be covered with degradation and disgrace. The believers, however, will not be humiliated internally or externally; on the contrary, they will be protected and honored. For as Allah has said: So, Allah saved them from the evil of that Day, and gave them Nadrah (brightness) and joy. (76:11).

5.3.3 Surat Al-Qiamah "The Resurrection" (75: 22-25)

وُجُوهٌ يَوْمَئِذٍ تَاصِرَةٌ (22) إِلَىٰ رَبِّهَا تَاظِرَةٌ (23) وَوُجُوهٌ يَوْمَئِذٍ تَاسِرَةٌ (24) تَطْلُفُ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ (25)
وُجُوهٌ يَوْمَئِذٍ تَاصِرَةٌ (22)

Translation: (75:22) [Some] faces that Day will be radiant,

Tafsir Ibn Kathir: Some faces that Day shall be "Nadirah". which comes from the word "Nadarah", which means splendid, radiant, glowing, and delighted with goodness.

إِلَى رَبِّهَا تَاظِرَةٌ (23)

Translation: (75:23) Looking at their Lord.

(Looking at their Lord.) meaning they will see Him with their very eyes. This is just as was recorded by Al-Bukhari in his Sahih,....
...انكم سترون ربكم عياناً... Verily, you all will see your Lord with your own eyes. The believers seeing Allah in the abode of the Hereafter has been confirmed in the authentic Hadiths from numerous routes of transmission with the scholars of Hadith. It is not possible to deny this or refuse it. Examples would be the Hadiths of Abu Said and Abu Hurayrah, and they are both recorded in the Two Sahih. They both mentioned that some people said, "O Messenger of Allah! Will, we see our Lord on the Day of Judgement" The Prophet said,

هل تضارون في رؤية الشمس والقمر ليس دونهما سحب؟

Are you harmed by seeing the sun and the moon when there are no clouds beneath them? They replied, "No."

The Prophet then said,....فإنكم ترون ربكم كذلك.... Then you will surely see your Lord like that.

وَوُجُوهُ يُؤْمِنِينَ بِأَسِيرَةٍ (24)

Translation: (75:24) And [some] faces that Day will be contorted,

Tafsir Ibn Kathir: And some faces that Day will be "Basirah". Thinking that some calamity is about to fall on them. These are the faces of the sinners that will be "Basirah" on the Day of Judgement. Qatadah said, "This means gloomy."

تُظَنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ (25)

Translation: (75: 25) Expecting that there will be done to them [something] backbreaking.

Tafsir Ibn Kathir: As-Suddi said, "Their (the faces) color will change." ...تظن...Thinking, meaning, they will be certain. أَنْ يُفْعَلَ بِهَا that some calamity is about to fall on them. Mujahid said, "A disaster." Qatadah said, "An evil." As-Suddi said, "They will be certain that they are going to be destroyed." Ibn Zayd said, "They will think that they are going to enter into the Hellfire." This situation is similar to Allah's statement, On the Day when some faces will become white and some faces will become black. (3:106).

5.3.4 Surat Abasa' "He Frowned" (80: 38-42)

وَوُجُوهُ يُؤْمِنِينَ مُسْفِرَةً (38) ضَاكِكَةً مُسْتَبْشِرَةً (39) وَوُجُوهُ يُؤْمِنِينَ عَلَيْهَا عَبْرَةٌ (40) تَرْهَقُهَا قَتَرَةٌ (41) أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجْرَةُ (42)
وَوُجُوهُ يُؤْمِنِينَ مُسْفِرَةً (80:38)

Translation: (80:38) [Some] faces that Day will be bright –

Tafsir Ibn Kathir: Some faces that Day will be bright (Musfirah), meaning the people will be divided into two parties. There will be faces that are Musfirah, which means bright.

ضَاكِكَةً مُسْتَبْشِرَةً (80:39)

Translation: (80:39) Laughing, rejoicing at the good news.

Tafsir Ibn Kathir: Laughing, rejoicing at the good news. meaning happy and pleased due to the joy that will be in their hearts. The good news will be apparent on their faces. These will be the people of Paradise.

وَوُجُوهُ يُؤْمِنِينَ عَلَيْهَا عَبْرَةٌ (80:40) تَرْهَقُهَا قَتَرَةٌ (80:41)

Translation: (80:40) And [other] faces that Day will have upon them dust. (41) Blackness will cover them.

Tafsir Ibn Kathir: And other faces that Day will be dust-stained. Darkness (Qatarah) will cover them, meaning they will be overcome and covered with "Qatarah", which is darkness. Ibn ' Abbas said, (41) تَرْهَقُهَا قَتَرَةٌ "This means that

they (the faces) will be overcome with darkness."

5.3.5. Surat Al-Ghashiya " The Overwhelming Calamity" (88: 2-3-4-8-9-10)

وَجُوهٌ يُّؤْمِنُونَ خَاشِعَةً (2) غَامِلَةٌ تَأْسِبَةٌ (3) تَصَلَّى نَارًا حَامِيَةً (4) وَجُوهٌ يُّؤْمِنُونَ تَاعِمَةً (8) لِسْتَعْيِبَهَا رَاضِيَةً (9) فِي جَنَّةٍ عَالِيَةٍ (10)
وَجُوهٌ يُّؤْمِنُونَ خَاشِعَةً (88:2)

Translation: (88:2) [Some] faces that Day will be humbled

Tafsir Ibn Kathir: Some faces that Day will be "Khash'ah." meaning humiliated. This was said by Qatadah. Ibn Abbas said, "They will be humble, but this action will be of no benefit to them. "Then Allah says,

(88:3) غَامِلَةٌ تَأْسِبَةٌ

Translation: (88:3) Working [hard] and exhausted.

Tafsir Ibn Kathir: Laboring, weary, meaning, they did many deeds and became weary in their performance, yet they will be cast into a blazing fire on the Day of Judgement. Al-Hafiz Abu Bakr Al-Burqani narrated from Abu "Imran Al.

-Jawni that he said, "'Umar bin Al-Khattab passed by the monastery of a monk, and he said: 'O monk!' Then the monk came out, and "Umar looked at him and began to weep. Then it was said to him: ' Commander of the faithful! Why are you weeping' He replied: "I remembered the statement of Allah, the Mighty and Majestic, in His Book, (3) غَامِلَةٌ تَأْسِبَةٌ

(88:4) تَصَلَّى نَارًا حَامِيَةً

Translation: (88:4) They will [enter to] burn in an intensely hot Fire.

Tafsir Ibn Kathir: They will enter into Fire, "Hamiyah" So that is what has made me cry. "Ibn "Abbas, Al-Hasan, and Qatadah all said, (4) تَصَلَّى نَارًا حَامِيَةً (They will enter into Fire, "Hamiyah"), meaning, hot with intense heat.

(88:8) وَجُوهٌ يُّؤْمِنُونَ تَاعِمَةً

Translation: (88:8) [Other] faces that Day will show pleasure

Tafsir Ibn Kathir: The Condition of the People of Paradise on the Day of the Judgement. After mentioning the situation of the wretched people, Allah changes the discussion to mention those who will be happy. He says, Faces that Day, meaning on the Day of Judgement. وَجُوهٌ يُّؤْمِنُونَ..... will be joyful, meaning pleasure will be noticeable in them (those faces). This will only occur due to their striving.

(88:9) لِسْتَعْيِبَهَا رَاضِيَةً

Translation: (88:9) With their effort [they are] satisfied

Tafsir Ibn Kathir: Glad about their endeavor. Sufyan said, "They will be pleased with their deeds."

Then Allah says,

(88:10) فِي جَنَّةٍ عَالِيَةٍ

Translation: (88:10) In an elevated garden

Tafsir Ibn Kathir: In a lofty Paradise meaning elevated and brilliant, secure in their dwellings.

5.3.6 Explanation and Analysis:

The whole examples of this category clarify and represent the same meaning reflected by a similar genre and style; therefore, it has been dealt with and analyzed by one analysis as the following: All visualizations in the mentioned verses compare the state of righteous to the wrongdoers' conditions. The first party's faces have been described by the following descriptions (white, radiate with whiteness, no blackness or darkness will be on their faces, "Nadrah" means (brightness), laughing, rejoicing, "Musfirah" means

(bright), joy, splendid, radiant, glowing, delighted with goodness). The good news will be apparent on their faces because they are pleased with their deeds. Consequently, they are in a lofty Paradise. meaning, (elevated and brilliant, secure in their dwellings), whereas the other faces will be (darkened, will become black, "as if their faces are covered with pieces of the night", covered with degradation and disgrace, "Basirah" means (gloomy), "Khash'ah" means (humiliated), exhausted. As a result, they will taste the torment (in Hell) for rejecting faith as they will enter into Fire, "Hamiyah" means (hot with intense heat). All words that are employed to describe the believers' faces give beautiful (mental) pictures which allow one to depict and almost see faces' pleasures on that day, these visuals show sight full of beauty on the one hand, and other descriptions give a horrifying picture of the disbelievers' faces and their sadness conditions which provoking the reader to almost feel the pain of being burned on the other hand. Consequently, the usage of these vivid mental images demonstrates those incidents that mankind couldn't truly know in their life, helping and assisting them in perceiving and understanding The Day of Resurrection's events which are intellectual and intangible issues.

6. Findings

The main findings of this study have shown that;

1- The whole examples of the first category clarify and represent the same meaning reflected by a similar genre and style; therefore, it has been dealt with and analyzed by one analysis. A Few numbers of qur'anic verses employ the first category, which compares the process of bringing dead land to life to the process of resurrecting people, this proving the highest degree of eloquence and uniqueness of Qur'anic text, as Neuroscientific studies, e.g., Rodriguez-Ferreiro et al. (2010), asserts this point by suggesting that "the human brain seems to process motion verbs, e.g., "run" differently from abstract words like "adore", where reflection-and cognition processes are suggested to be activated more frequently for abstract verbs than for concrete verbs, meaning quicker processing of concrete words, consistent with the concreteness effect suggested in the DCT" (Paivio, 1991). This confirms the uniqueness of the Quran genre in the explanation of the intellectual issue, as qur'anic verses employ the descriptive language for comparing an intellectual matter (The Day of Resurrection Events) to a sensible one which represents a kind of concrete language(the process of bringing dead land to life).

2-The second category (Description of how Allah Almighty resurrects the dead generally)has been used and employed by the most qur'anic verses, and each verse (Ayah) bearing a different meaning from another as Allah Almighty uses these types of qur'anic verses to confirm the inevitability of The Day of Resurrection's occurrence.

3-The third category gives a description of the state of the (righteous.' happiness compared to the wrongdoers' sadness on that day). All examples of this category clarify and represent the same meaning reflected by a similar genre and style; therefore, it has been dealt with and analyzed by one analysis as the first category, the whole verses' examples bearing the same meaning and explaining the same concept. Being an essential category for explaining the people's state at that day by its creative wonderful verses participate in making it easier for the whole of mankind to understand and grasp the concept of believers' happiness and disbeliever's sadness. This notion has been asserted by Allan Paivio (Paivio, 1971), who is considered a key player in this renewed interest in imagery, as he has explained the vital role of the effectiveness of the mental images in the learning process, which results in understanding, showing that "mental imagery could be studied successfully experimentally and that it could play a significant role in, e.g., learning." Theoretically, his major contribution was Dual Coding Theory (DCT).

4- Sahih International translation has been adopted in this study, as it has given a direct, clear translation that conveys the meaning accurately, as Entesar Alsir has proved this in her paper (*Semantic Problems of the Usage of Archaic Morphological Features: Surat AlHumza (Traducer) as a Model*)

7. Conclusion

This paper takes the pain to prove that Qur'anic verses employ and use imagery or mental images abundantly for clarifying and illustrating the events of The Day of Resurrection. Certain verses that employ resurrection images have been purposefully selected to address the research question and categorized into three categories. Analysis and discussion prove that by using the descriptive language in an effective unique way, qur'anic verses can evoke the readers' imagination, as one can portray and visualize the real events, particularly the events of that inevitable day which is the domain of this study. Albert Einstein emphasized the importance of imagery by stating (Imagination is more important than knowledge. For knowledge is limited to all we know and understand, while imagination embraces the entire world.)

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