

CONNOTATION OF THE DAY OF RESURRECTION'S WORDS IN THE QURANIC CONTEXT

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Abstract

The researcher in the words, phrases, structures, style, and semantics of the Noble Qur'an is unable to reach its end, for its wonders do not end. Like a wading in a deep sea, he may catch only some of his pearls and jewels. There are many Quranic studies in our contemporary time, and it has taken various and advanced directions that combine the old heritage with the new contemporary books of language, literature and criticism. The first part - the ancient heritage - is represented in the works of interpretation and the sciences of the Qur'an, while the second part includes contemporary analytical and descriptive studies such as grammar, morphology, rhetoric, logic and other machine sciences. All these studies were attempts to show the linguistic, rhetorical, stylistic and literary miracles of the Holy Qur'an, and also to highlight the characteristics of the Qur'an concerning its vocabulary and composition, which distinguished it from the Arabic language, and to clarify its linguistic and semantic phenomena. This research is concerned with the study of some of the words of the Holy Qur'an related to the Day of Resurrection and to focus on their lexical and contextual significance. The focus of the research is determined by listing the words mentioned in the Holy Qur'an, which express the Day of Resurrection in the single word, such as Al-Tama 'Overwhelming Calamity', Al-Qari'a 'Striking Calamity', Al-Ghashia 'Overwhelming [event]'... etc, or compound words, such as the Day of Resurrection and the Day of At-Taghabun 'Day of Deprivation', or a metaphor as in Almighty's saying "The Day whereon neither wealth nor sons will avail" (Qura'n 26: 88). The study dealt with the significance of those words, which are descriptions of the Day of Resurrection, just like the multiplicity of descriptions of the sword in Arabic. Therefore, the study aims to highlight the fact that every word that came in its place cannot be replaced by another, and this is one of the features of the Qur'an that is specific to it without the language.

Keywords

day of resurrection, quranic context, heritage.

Introduction

Words on the Day of Resurrection

The Day of Resurrection: The direct reference to Resurrection (with this wording) in Holy Qura'n always takes the compound form (two words), that is (Resurrection Day), and it was mentioned seventy times in thirty Meccan and Medinan Surahs (1). In Arabic, resurrection means standing, which is the opposite of sitting (2). Standing comes with multiple meanings, including resolve (3), such as the saying of the Almighty: "And that when the Servant of Allah stood up supplicating Him..." (Qura'n 72: 19), that is, when he resolves. The same thing is in Almighty's saying: "...when they stood up and said, "Our Lord is the Lord of the heavens and the earth" (Qura'n 18: 14), meaning they resolved and said. Standing may come with the meaning of preservation and reform (4). This is noticed in Almighty's saying: "Men are in charge of women..." (Qura'n 4: 34), meaning to preserve them and fix their affairs. And it may carry the meaning (to stand and stand still: to stand, meaning you hold your place until I come to you) (5). Almighty says: "...but when darkness comes over them, they stand [still]..." (Qura'n 2:20). That is, they stood and steadfastly, and the last meaning is the closest meaning to the Day of Resurrection. It is the Day of Resurrection, the Gathering, the Deprivation...etc. It is also the day when the Creation will rise before the Living, the Everlasting, and the evidence for that is what is stated in its origin that the (Almighty resurrects creatures from their graves). And it was said that it is an Arabized word (Its origin is Qaymit and it is in Syriac) (6), in the sense of standing up and standing in the place. The significance of the word combination emerged from the expressions (day) and (the resurrection), as such words indicated multiple meanings that bear the adjective of alerting the recipient to the circumstantiality of this matter, that is, it has a specific time that is considered to be of great importance in the calculations of times. The other part of the connotation is inspired by the word "Resurrection" denoting the event to which it was referred. The word "Day" has been repeated many times without being combined with "Resurrection" to denote the Day of Resurrection, but with another description to highlight another phenomenon of the horrors of the Day of Resurrection. The most important connotations of the Day of Resurrection are as follows:

The Day of Gathering

Gathering is the joining of a thing by bringing it close together, as it is said that it was brought together, so it came together (7). Moreover, the Day of Gathering is the Day of Resurrection. Almighty says: "The Day that He assembles you (all) for a Day of Assembly" (Qura'n 64: 9), His saying: "Our Lord, surely You will gather the people for a Day about which there is no doubt..." (Quran 3: 9), His saying: "He will surely assemble you for [account on] the Day of Resurrection..." (Quran 4: 87), His saying: "...that thou mayest warn the Mother of Cities and all around her,- and warn (them) of the Day of Assembly..." (Quran 42: 7), His saying: "Are to be gathered together for the appointment of a known Day" (Quran 56: 50) and His saying: "This is the Day of Judgment; We will have assembled you and the former peoples" (Quran 77:38). The Day of Resurrection does not carry the (plural and its derivatives) form other than in the above verses. It is clear from the Qur'anic text, in the singular and plural forms, that the diversity of the formula, as it was received in the past tense verb (we gathered you), the present tense (to bring you together), the object noun (gathering), the noun - infinitive - (plural) and the gatherer. And all connotations refer to the same meaning concerning the gathering of people on that Day of Resurrection and bringing them close to each other, or that God brings together the first and the last generations, the jinn and mankind, the people of heaven and the people of the earth, or God brings together every servant and his work, or bring together the oppressor and the oppressed, or every prophet and his nation. All of this is possible in terms of the greatness of Almighty and the comprehensiveness of the word in its plural form and its broadness (8).

The Day of Deprivation

The word deprivation is mentioned only once in the Holy Qur'an. Almighty says: "The Day

He will assemble you for the Day of Assembly - that is the Day of Deprivation..." (Quran 64: 9). Rather, it is called "deprivation" from deprive, and its etymology is "hidden" and refers to the inner part of the body, which is what is hidden from the eye (9). And it is called unfairness in the sale because it is hidden from its owner (10). If it indicates unfairness, then it deals with unfairness in the sensibiles, such as buying and selling, and unfairness in the intelligibles, like unfairness in opinions (11). And when the Day of Resurrection is described as the Day of Deprivation, this meaning becomes evident in the meaning of the word that denotes it. This is obviously noticed in the unfairness that exists in the allegiance deal between the believers and their Creator. Almighty says: "And of the people is he who sells himself, seeking means to the approval of Allah. And Allah is kind to [His] servants" (Quran 2:207). The one who did not take care of the deal has been deprived. The unfairness may come by the followed deceiving the follower after it becomes clear to the follower to be deceived by the followed. The word Taghabun 'deprivation' suggests an imagistic representation acquired through metaphor with the similarity relationship. The term deprivation has represented the loss on the Day of Resurrection, which is similar to the loss in this world, just like buying or selling, and that is that whoever is destined for Hellfire is deprived of Paradise, but to a lesser degree, he is also destitute. The word Taghabun 'deprivation' refers to alerting people and catching their attention concerning the Day of Resurrection and its great horrors, including the occurrence of deprivation to some people. The word Taghabun 'deprivation' does not leave the tune supported by the context "The Day He will assemble you for the Day of Assembly - that is the Day of Deprivation..." (Quran 64: 9). This helped in aligning the Day of At-Taghabun 'deprivation' with the Day of Gathering, and vice versa. The phonetic connotation is highlighted by inserting (al) 'the' to the word (al-Taghabun), as this indicates the uniqueness of the description of that day with the issue of deprivation. The meaning is that if wrongdoing occurs on a day other than that day, it will not be matched by a person's loss on the Day of Resurrection. This word has been characterized by careful selection, as (Taghabun) is an infinitive, which indicates participation, and this is clear in the dispute between people over rights and grievances. It was also distinguished in its contribution to linguistic development, as the Qur'anic context transferred it from the lexical meaning to the contextual connotation. This is achieved through the harmony between the arrogance of injustice and the plosive /b/ sound as well as the chanting of the nun /n/, perhaps expressing the clamor and blaming that is going on between those who oppose each other.

The Day of Meeting

Almighty says: "He places the inspiration of His command upon whom He wills of His servants to warn of the Day of Meeting" (Quran 40: 15). The one who referred to the meaning of meeting is gathering. It is the day of gathering, and in the gathering, meeting takes place between creatures, or between the people of heaven and the people of the earth, or between souls and bodies, or between servants and worshippers, or works and workers, or between angels, jinn, and people as well. All of this is carried by the word in its connotation, as it has revealed the meaning of everything related to meeting, and in the meeting there is blame, dialogue, and revealing. Thus, the issue of disagreement between people appears, and conditions worsen and worsen, and the horrors are intensified by revealing the facts and clarifying the mysteries, all because of the meeting. The sequence of meanings is evident according to the words and their occurrence in the Qur'an.

The Day of Calling

The Day of Calling is mentioned only once in Holy Quran. Almighty says: "And O my people, indeed I fear for you the Day of Calling" (Quran 32: 40). The Day of Calling connotes the Day of Resurrection. Calling is derived from (the people call when they gather in the club and attend. Calling may indicate dispersion and disconnection (12). The word "calling" is one of the words of contradiction, as it indicates separation and unity. This is supported by Ibn Abbas and his group (13) who stress the /d/ sound in 'Attanad' (calling) like calling the camel when it is fleeing and straying. And it is supported by what was mentioned in the same verse "The Day you will turn your backs fleeing..." (Quran 40: 33), that is, you flee from what do you see. And it was read with a weakening of the /d/ sound, and its meaning is to gather on the day of the calling to prayer; the day of meeting. The word has two

opposing meanings applicable to the reality of the Day of Resurrection. The word gains more expressionistic quality by carrying figurative sense, which it acquires from the feature of contrast in it - on the Day of Resurrection - fleeing, separation and flight, as it also denotes gathering and meeting. The word has added great meanings to the Day of Resurrection, and it has combined two opposites that differ in states and sayings. Meeting has different meanings in different occasions and so has separation, and both indications are benefited by the language of the Qur'an.

The Day of Resurrection

The Day of "Ba'ath", in Arabic 'بعث', Resurrection is mentioned only once in Holy Quran. Almighty says: "But those who were given knowledge and faith will say, "You remained the extent of Allah's decree until the Day of Resurrection, and this is the Day of Resurrection, but you did not used to know."" (Quran 30: 56). The derivatives of the word Al-Ba'ath 'Resurrection' are mentioned in many places of the Quran, such as (Ba'atha 'He resurrected', Ba'athakum 'He resurrected you', Yaba'ath 'he resurrects', and Yaba'athukum' he resurrects you). The origin of resurrection is sending, excitation and guidance (14). It is said that I sent she-camel, i.e. I provoked it (15), and God resurrected the dead, i.e., brought them out (16). We should focus on two aspects of the word 'Resurrection'. The first aspect is related to (the development of the word in its use) from the resurrection, i.e. resurrecting and directing to the resurrection, i.e. the exhumation of the dead, as is the case in the meaning of (the day of resurrection), that is, the day the dead are brought out of their graves on the Day of Resurrection, which is the day of (Emergence). Almighty says: "The Day they will hear the blast [of the Horn] in truth. That is the Day of Emergence [from the graves]" (Quran 50: 42). The other aspect is related to the (flexibility of the word and its breadth of meanings), as the context controls it in determining the meaning in the light of what the word's connotations. Ba'ath 'Resurrection' has also come with the meaning of raising someone up. Almighty says: "...as to the dead, Allah will raise them up..." (Quran 6:36). It also carries the meaning of creation and revival. Almighty says: "Your creation and your resurrection will not be but as that of a single soul" (Quran 31: 28), that is, your creation after non-existence and your revival after death. It also carries the meaning of inspiration. Almighty says: "Then Allah sent a crow searching in the ground to show him how to hide the disgrace of his brother" (Quran 5:31), meaning God inspired the crow. It also denotes revival. Almighty says: "...Then He revives you therein that a specified term may be fulfilled..." (Quran 6: 60), meaning God wakes you up during the day. All of these meanings are strongly related to the original meaning, which is sending, stirring, and directing. It has been shown that the word resurrection suggests bringing out the dead, resurrecting them, and waking them from their slumber, and as long as there is a day in which there is such a terror, it deserves to be called the Day of Resurrection.

The Day of 'Hashr' Gathering

There is no word with this expression in the Holy Qur'an, singular or compound, preceded by the word 'day'. Instead, there are the derivatives of the word. Almighty says: "...The day He will gather them together as well as those whom they worship besides Allah..." (Quran 25: 17). He also says: "...and We shall gather them, all together, nor shall We leave out any one of them..." (Quran 18: 47). The principle of resurrection is to bring out people from their graves (17).

The Day of Recompense

One of the most famous words on the Day of Judgment is (Yom al-Din "The Day of Recompense"). This is supported by the fact that this word has been mentioned in Surat Al-Fatihah, which is the common Surah that people regularly read in their prayers and is always frequent on their tongues. Almighty says: "And indeed, upon you is the curse until the Day of Recompense" (Quran 15: 35). Almighty also says: "And who I aspire that He will forgive me my sin on the Day of Recompense" (Quran 26: 82), "They will say, "O woe to us! This is the Day of Recompense" (Quran 37: 20), "And indeed, upon you is My curse until the Day of Recompense" (Quran 38: 78), "They ask, "When will be the Day of Recompense and

Justice?" (Quran 51: 12), "That is their accommodation on the Day of Recompense" (Quran 56: 56), "They will [enter to] burn therein on the Day of Recompense" (Quran 82: 15), "And what can make you know what is the Day of Recompense?" (Quran 82: 17), "Then, what can make you know what is the Day of Recompense?" (Quran 82: 18) and "Who deny the Day of Recompense" (Quran 83: 11). Truly, the origin of the meaning of "دين" religion is obedience and recompense, and it was borrowed for Sharia (18) and the religion from the word "دينته" if you reward him with obedience (19). In The Day of Judgment and the Day of Recompense, God will reward deeds. Its connotation in all the verses indicates the day of recompense, the day of reckoning, the day of the balance of deeds, their counting, and the reward for them. The most prominent verse denoting that day with this wording is Almighty's saying "Sovereign of the Day of Recompense" (Quran 1:4).

The Day of Warning

Almighty says: "And the Trumpet shall be blown: that will be the Day whereof Warning (had been given)" (Quran 50: 20). And the warning or threat is from the promise and it is concerned with good and evil. It is said that you promised him with benefit and good, and the threat is related to evil in particular (20). Almighty says: "That is for he who fears My position and fears My threat" (Quran 14:14). He also says: "[Allah] will say, "Do not dispute before Me, while I had already presented to you the warning" (Quran 50: 28). A threat denotes intimidation and a warning against torment and punishment. The Day of Threat or Warning is the Day of Resurrection in which there will be terrors and hardships, punishment for the disobedient, and torment and destruction for the transgressors. There are words denoting the Day of Resurrection, but they are not preceded by the word 'day'. Almighty says: "...and to Him is the resurrection" (Quran 67:15). So, the resurrection is the Day of Resurrection, but it is not preceded with the word 'day, as is the case in "The Day of Resurrection." Rather, it came as a singular and not combined with the word "Day". Its origin in Arabic is to spread the garment, the newspaper, the clouds, the blessing, and its meaning is the expansion of these matters. Then it was borrowed to denote Almighty's spread to the people the Day of Resurrection. It is said that God spread the dead and spread it, meaning He revived it. There are words that indicate the Day of Resurrection, but they are metonymy, not direct expressions. Almighty says "And fear a Day when no soul will suffice for another soul at all" (Quran 2: 48), "The Day every soul will find what it has done of good present [before it] and what it has done of evil, it will wish that between itself and that [evil] was a great distance" (Quran 3:30), "The Day when We will fold the heaven like the folding of a [written] sheet for the records" (Quran 21:104), "On the Day you see it every nursing mother will be distracted from that [child] she was nursing, and every pregnant woman will abort her pregnancy..." (Quran 22:2), "On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do" (Quran 24: 42), "Respond to your Lord before a Day comes from Allah of which there is no repelling" (Quran 42: 47), "O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all..." (Quran 31: 33), "He arranges [each] matter from the heaven to the earth; then it will ascend to Him in a Day, the extent of which is a thousand years of those which you count" (Quran 32:5), "Their greeting the Day they meet Him will be, "Peace." (Quran 43:44), "Say, "For you is the appointment of a Day [when] you will not remain thereafter an hour, nor will you precede [it]." (Quran 34:30), "Then watch thou for the Day that the sky will bring forth a kind of smoke (or mist) plainly visible" (Quran 44: 10), "On the Day the heaven will sway with circular motion" (Quran 52:9), "So leave them, [O Muhammad]. The Day the Caller calls to something forbidding" (Quran 54:6), "On the Day when Allah will resurrect them all..." (Quran 58:6), "[on] the Day when Allah will not disgrace the Prophet and those who believed with him" (Quran 66:8) and "The angels and the Spirit will ascend to Him during a Day the extent of which is fifty thousand years" (Quran 70:4). It is also noticed in Almighty's saying: "On the Day the earth and the mountains will convulse and the mountains will become a heap of sand pouring down" (Quran 73:14), "That Day will be a difficult day" (Quran 74:9), "They [are those who] fulfill [their] vows and fear a Day whose evil will be widespread" (Quran 76:7), "One Day everything that can be in commotion will be in violent commotion" (Quran 79:6), "On the Day a man will flee from his brother" (Quran 80:34), "The Day when mankind will stand before the Lord of the worlds" (Quran 83:6), "The Day when secrets will be put on trial" (Quran 86:9) and "(It is) a Day whereon men will be like moths scattered about" (Quran

101:4). There have been direct expressions without the need for the word 'day'. Such expressions denote the Day of Resurrection in the sense that they indicate one of the characteristics of the Day of Resurrection and its horrors.

The Deafening Blast

It is one of the words that denote the Day of Resurrection and one of its names (21). The verbal significance of its meaning is clear, as it is derived from the verb 'صخ' 'sakh' (the /s/ and /kh/ is an origin that denotes one of the sounds of that screaming) (22). Almighty says: "But when there comes the Deafening Blast" (Quran 80:33). In this respect, it is said that the rock was struck by a stone, and I heard it screeching (23). The deafening blast, moreover, is an active noun (24). People always say if a person listens attentively then he is 'sakh', 'listener' (25). That is, it is to listen and submit, which is the first meaning of the sakha 'the deafening blast', and in this sense it means the second Trumpet blow (26). This is because they listen to it and shout for it, and its chain of transmission in this sense is a metaphorical basis, because the meaning is that the Trumpet blow was placed because it is (a deafening blast), that is, it shrieked for something else, and it is not related to that, because the people are the ones who shout and listen, so it is a metaphorical reference.

The second connotation is related to (the great sound that is loudly heard until deafening the person who listens to it because of its intensity) (27). It is also a description of the Trumpet blow of resurrection on the Day of Resurrection because it deafens the ears, i.e. (It deafens them because of the loudness of its voice) (28). The subject is the strong sound, and it is the shriek, meaning it causes deafness to the ears and causes panic and fear. Therefore, the sakhah 'Shriek' is a description of the Resurrection and perhaps this description was taken from the first Trumpet blow because of the intensity of its sound that caused deafness. The acoustic aspect of the word stands out. The Trumpet blow is a strong sound, which is the evidence of the Almighty's saying: "The Trumpet will (just) be sounded, when all that are in the heavens and on earth will swoon, except such as it will please Allah (to exempt)..." (Quran 39:68). The thunderbolt is death due to the intensity of the sound. As for the other side, the words are clear expressions of the strong voice. Linguists have reported that the origin of 'صخ' 'shriek' is to strike a stone (29). Friction generates a sound that includes many characteristics, including a whispering in the hearts through the ears, looseness in the ear caused by the intensity of the sound, and a small whistling sound in the ear, and then a complete silence. All these characteristics are found in the sounds /s/ and /kh/.

Standing

It is one of the most prominent names and attributes of the Day of Resurrection and is considered a noun, while the other names are equivalent to the attributes of the Day of Resurrection. Almighty says: "The Day when mankind will stand before the Lord of the worlds" (Quran 83:6). People's resurrection is their resurrection from their death and their standing before God Almighty and at the gathering, and on the Day of Standing in which people stand with their eyes looking in fear.

The Great Calamity

In Arabic, the word 'طامة' 'tammah' is derived from the verb 'tamma, yatammu, tamuman' which indicates immersing or submerging. People say that someone filled up the cup (30). The height of the water and its fullness of things and its abundance are all meanings of the verb 'طم' 'tamma'. People also say the horse 'طم' 'tamma', meaning slipped on the ground (31). It means that the horse exhausted itself in walking and running. The word 'طم' 'tamma' suggests the meanings that indicate covering, misting, lightness and speed. Then this meaning was transferred to indicate 'tammah', 'The Great Calamity', and it is one of the names of the Day of Resurrection, and its meaning is (the big dilemma that overcomes everything else) (32). That is, it covers with its horrors and circumstances all other events and phenomena. The origin of 'طم' 'tamma' is burial and domination, so whatever overpowers something, subdues it or conceals it, ultimately buries it (33). Al-Tamamah, or

the Great Calamity, is a term that is considered a description of the Resurrection and identifies one of the types of its horrors and highlights a feature of its severity over the rest of the disasters and is associated with terror and severity (34). It is greater than all the great as it seizes the hearts and takes away the tranquility. Moreover, describing it as the greatest calamity increases its greatness in description and strength in expression, so the word great is a basis, not an affirmation, that is, it established a new meaning in addition to the word "tammah" and it is appropriate to it in exaggerating its horrors (35). It was said that the meaning of the Great Calamity is the second Trumpet blow that the Resurrection pulls, and it was said that it is the Hour in which the people of Paradise will be driven to Paradise and the people of Hell to Hell (36). Likewise, if its meaning is the Trumpet blow or the forcing, then its description of the catastrophe has prevailed over all expressions. It transcends all expressions in its event over all the powerful. And the terror comes from it, because when a person is led to a temporary fate, that situation has overshadowed all his thoughts, meditations and feelings until you see him forget everything around him, so how about the eternal destiny. Moreover, the phonetic consistency between the sound of the letters and the meaning is clear, as 'ط' /t/ is a slurred letter in its likeness, and it is a letter of superiority. It is proportional to the predominance and elevation - which dominates everything - and it is the meaning that benefited the word 'Tammah' 'calamity' and increased it completely and perfectly in reaching the meaning, which is its adjunct to the description of the Great Calamity.

The Striking Calamity

The striking calamity is a description of the Day of Resurrection. It is derived from the word 'strike' which indicates hitting (37). It also denotes hard friction (38) which brings about a loud sound. It is one of the names of the Day of Resurrection. The reason behind this is that it knocks people's ears violently, loudly and disturbingly, because of the thickening of the dense bodies by cracking and breaking apart, and the planets spreading out (39). This name expresses another description of the Day of Resurrection, which is the ringing of the call to prayer and the clamor in it to shake hearts and intimidate them (40). The term is only mentioned in the Holy Qur'an to describe one of the matters of the unseen that God Almighty has told about, and the scene presented in the Surah in the light of the word (al-Qari'a) 'The Striking Calamity' depicts the great terror to provoke people and mountains, so that people appear small and insignificant despite their large number. They become "like moths scattered about" (41). The mountains, which were stable and firm, appear like fluffy wool tossed by the winds, so it is consistent in the expression to call the resurrection with the quake. The shadow cast by the word and the bell that all of its letters share with the effects of the storm on people and mountains alike. It also casts its inspiration to the heart and feelings in preparation for the reckoning and punishment the scene refers to (42). Moreover, it indicates the smashing and explosion of celestial bodies. This squash shakes hearts and kills by listening with the arts of frightening and horrors and the movement of planets from one state to another, because the squash deserves to rise to the description of some scenes on the Day of Resurrection. Perhaps The Striking Calamity means the loud Cry in which the creatures die, and then God revives them at the second Trumpet blow. This meaning may indicate the word "squash" on the blow, and it is appropriate to the meaning. But the first meaning is more likely because the sound of squashing is not determined in the blow, but in other horrors. Moreover, in the 'Qar'a', [squash], the letter 'r' is repeated, which indicates the repetition of the squash in the repetition of the severity of its impact on the ears. The companion of the letter 'r' is the letter 'q' and the 'a'. Both are letters of loudness. Besides, 'q' is a letter of intensity. These letters combine the features of intensity, which are appropriate to the intensity of the sound of percussion.

The Overwhelming Event

In Arabic, the word 'غاشية', meaning the overwhelming event, originally denotes covering. It is derived from the cover, which is the covering, and we say that it covered something, and everything that surrounds the thing from all its sides is its cover (43). Al-Ghasheya, the cover, is everything that covers something, like the veil of the saddle. Almighty says: "Do they then feel secure from the coming against them of the covering veil of the wrath of Allah..." (Quran 12:107). And it means a dilemma that overshadows them (44). That is why

the Resurrection is called the Ghashiyah because it covers all people from the first and the last, or because it covers people with horrors and hardships (45). Al-Ghasheya is originally a word used in the praiseworthy of the deeds, and then it was borrowed for the detestable, so it is not used except to denote the detestable (46). In fact, it is intended to denote the Day of Resurrection, especially if it is preceded by 'al' (the) and it is mentioned in the Qur'an both as definite and indefinite. As for being definite, then what is meant by it is the Resurrection. As for being other than that, what is meant by it is a meaning appropriate to the context in which it is mentioned. Perhaps it will denote Hell, as in the Almighty's saying: "They will have from Hell a bed and over them coverings [of fire]..." (Quran 7:41). It has taken the plural and the indefinite form, due to the multiplicity of colors of the cover. Perhaps it was a cover of smoke, or a flame, or fire, or the heat or redness of the fire. All of this is true in (cover), and its word may come in the form of the verb, so the meaning at that time would be the cover for what it meant by the meaning of covering it, as in the Almighty's saying: "you see them looking at you, their eyes revolving like one being overcome by death..." (Quran 33:19), "On the Day the punishment will cover them..." (Quran 29:55) and other verses that restrict the sufficiency of torment for the criminals and covering them or they indicate that they are overcome by death. In general, the lexical and linguistic meaning of the cover is to cover and be enveloped in all that this word has in the sense of covering in proportion to the topic that revolves around. As for the contextual meaning, it refers to the Day of Resurrection, and it is called that because it covers people with its horrors, or covers every creature, or surrounds it with its situations. It deserved this expression because of the loud situations and horrors it included, and the nature of these horrors is that they cover people like a garment that people wear and cover themselves with. Almighty says: "...Ah even when they cover themselves with their garments, He knoweth what they conceal, and what they reveal..." (Quran 11:5).

The Inevitable Reality

In Arabic, it is derived from 'حَقّ', [haq], which means something is real (47). It is either the hour that must happen, or the fixed situation that must happen or inevitably come. It also means the time in which the true matters of reckoning, reward, and punishment occur (48). According to the second meaning, it is intended to indicate that it is the real one in which matters are valid, i.e. know the truth of it, so it is the difference from saying I do not know its truth (49). In both meanings, the reference to it came metaphorically, and what is meant is its people, not the Hour or the Resurrection. Thus, the Real Event in the first place is a subject and in the sense of an object in which things are true, because the description revolves around the meaning of stability and clarification. Everything in it has the right to fall and is surely established in its appearance and occurrence, and all creatures will see things as they are, without conspiracy, favoritism, cheating or deception. They are suspended means on that day, and the word "haqqa", 'Real Event' has removed every falsehood, near or doubt, and in it is a confirmation that establishes in the human soul peace of mind in the certainty of what God has told about that day when truth prevails over falsehood. The word "الحاقة" Al-Haqqah "The Real Event", defined with "Al" 'The', which is a specialty in the language of the Qur'an, and it is not used in poetry or prose. It is one of the words that have undergone linguistic development. Since the word in its linguistic origin indicates what the word "Al-Haqqah" [The Real Event] indicates in the Holy Qur'an regarding the fulfillment of the command, its necessity and its confirmation, except that its release in the Qur'an expressly indicates what is intended, which is the Day of Resurrection. And this word has increased clarity in its indication of the meaning of the horrors and situations that will happen on the Day of Resurrection to indicate the direct expression. The relationship between the sound of the letters and the meaning is clear. The /q/ in (Al-Haqqah) is the most prominent of the letters, because it is a letter of stress (shaddah) that prevents the sound from flowing with the letter because of its strength in its place of articulation (50). It is further stressed by being merged with another /q/ preceded by the long vowel /a:/, thus giving the full entitlement to the stressed /q/ in pronunciation. All of these features added to the word (al-haqqa) full power in expressing the meaning intended in establishing the truth, removing doubt, bringing the truth closer to the minds of creatures, and reminding them of the horrors of that Day. Moreover, it is considered one of the names of the Day of Resurrection taken from the occurrence of a thing being proven. It is just like when people say the bird fell (51). And the event is called

real due to its real and ultimate occurrence. People say it to every coming event that is expected to happen, and it is said that the matter has occurred, as you say, the matter has come (52). And the incident is not said except to denote adversity and hateful things (53). It mainly means disaster or calamity, and the word (fall) was mentioned in the Qur'an to denote torment and adversity. Almighty says: "When the Occurrence occurs" (Quran 56:1). The significance of the word "Occurrence" is clear in the fact that it occurred on the Day of Resurrection, and in it there is a definitive response to the deniers of that great day. God called it the Occurrence, even though it has not yet occurred, because it will surely come. It was as if it were a reality due to the large number of hardships and horrors that occur in it, and the word came appropriate to the meaning, as it carries some of the characteristics of the letters of phonetic significance and musical timbre in the harmony of the characteristic of the loudness in the letters (/w/, /i/, /q/) in the middle of them is the /q/, which is characterized by stress and loudness. These sounds form a force in the music of the word, indicating a meaning that suits it, which is the occurrence of that day and its realization with its horrors and hardships. The word is intensified when it is used, as a noun and a verb, in Holy Quran. Almighty says: "When the Occurrence occurs" (Quran 56:1). This increased the word clarity and the rhythm of the meaning, in addition to the exaggeration which was associated with the word "al-waqi'ah" [Occurrence]. There have been other names for the Day of Resurrection bearing characteristics different from the ones mentioned, but they - the aforementioned words - are distinguished by their brevity of expression.

CONCLUSION

- The words that were mentioned in the Holy Qur'an dealt with all the meanings related to the Day of Resurrection and took a picture of it in a frame within the context, which made the image of that day appear as if it was seen by the eye.
- The research proved that some words denote the Day of Resurrection without the need for another word to express its significance, by virtue of the description indicated by the word, such as al-Sakha [the Deafening Blast], al-Tama [The Great Calamity] and others.

Endnotes

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21. Nizam Al-Durar: 8/333
22. Language standards, Ibn Faris: 3/281
23. Ibid: 3/281 - 282
24. Sheikh Zadeh's footnote to Tafsir al-Baydawi: 4/624
25. Vocabulary of the Qur'an pronunciation: Al-Raghib: 476
26. Tafsir Abu Al-Saud: 9/112
27. Nizam Al-Durar 8/332-333. See Dictionary of Quranic Words and Figures - Muhammad Ismail Ibrahim - Dar Al-Fikr - 2nd Edition - Cairo.
28. A name from the names of the Day of Resurrection taken from the occurrence of a thing's confirmation and its fall, it is said that the bird fell (51). 28) Sheikh Zadeh's footnote 4/624
29. Divine Conquests: 4/491
30. Ocean Dictionary: 4/145
31. Ibid.
32. Dictionary of Words and Numbers: p. 36
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34. Nizam Al-Durar: 5/319
35. Conquests: 4/484
36. Interpretation by al-Qurtubi: 19/180
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38. Al-Nisaburi, vol. 30: 152-153
39. Nizam Al-Durar: 8/513, Zadeh: 4/688

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41. Looking in the shadows of the Qur'an: 4: 688
42. Ibid.
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46. See Nazm Al-Durar: 8/404
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