

# THE EDUCATION IN THE ARRANGEMENT DENOTATIONS AND THE COMPATIBILITY OF FORMATIVE VERSUS IN AN-NABA SURA

**Ikram Abdalla Elhaj Mohamed, Department of Islamic Studies,  
Interpretation and Sciences of the Qur'an, Abdul Rahman Bin Faisal  
University, Dammam, Saudi Arabia**

**Ibtisam Momamed Adam Hasanin, Department of Jurisprudence Studies and  
Its Foundations, Abdul Rahman Bin Faisal University, Dammam, Saudi  
Arabia**

**Amany Osman Mohammed Baik Ahmed, Department of Hadith Studies and  
Its Sciences, Abdul Rahman Bin Faisal University, Dammam, Saudi Arabia**

## ABSTRACT

*The research tackled the topic of education in the connotations of arrangement and the compatibility of the formative verses in Surah An-Naba. The problem of the study is embodied in highlighting the scientific and interpretive value of the topic of formative verses in Surah An-Naba, which benefits the researcher, reader, and anyone who studies to the Book of God Almighty in terms of deepening faith in God and his power that was evident in the creation of the universe and harnessing it to human, the purpose of the study lies in finding out the concept of formative verses in addition to studying the formative verses in Surah An-Naba and demonstrating the indications of arrangement and their compatibility. The researcher relied on writing the research on the inductive analytical approach. The findings of the study revealed that examining the formative verses in Surah An-Naba deepen the Muslim's belief in the day of judgment which has a great impact on guiding the behaviour of a person in this worldly life because the belief of the judgment, scale, reward, punishment, win, loss, heaven and hell. All of which influence the discipline of the human being, his/her commitment to good deeds, and the piety of God Almighty. Another interesting finding that Holy Qur'an used the method of mental reasoning in the formative verses in Surag An-Naba, especially with those who are ungrateful, obstinate, and whose souls do not accept the Quranic texts. Most importantly, the study deduced that physical evidence considers one of the important Quranic methods in presenting its subjects. The study recommended the necessity to pay attention to scientific studies related to formative verses and publishing them, collecting the formative verses mentioned in the Holy Qur'an and explaining their doctrinal and jurisprudential significance, specifying and selecting one of the interpretations and extracting the doctrinal connotations indicated in the formative verses.*

**Keywords:** Entrepreneurship, Education, Leadership, Behaviour.

## INTRODUCTION

Since the Arabs had excelled in eloquence and rhetoric compared to others, the Holy Qur'an was miraculous in its both wording and meaning. Therefore, it challenged them with

what they were excelled by, due to their inability to compete with it, they ultimately accepted it God Almighty said: ‘If all mankind and all invisible beings would come together with a view to producing the like of this Qur’an, they could not produce it’s like even though they were to exert all their strength in aiding one another!’ [Al-Isra: 88].

There is no doubt that the interpreters, researchers, and those in charge of serving the Book of God Almighty are a mean from God’s determination to preserve this book. God Almighty mocked them to obtain this great honor. All of them have been keen to consider the meaning of words and their connotations to it, whether it was contained in it from its derivative family and what is present in it in terms of its form and formative form. The researcher hopes to be one of those scholars and researchers of the Book of God, in order to benefit from this knowledge whose wonders do not end. This research addresses the subject of the connotations of arrangement and the compatibility of the formative verses in Surah An-Naba.

## **THE SIGNIFICANCE OF THE STUDY**

### **This Study is Significant Owing to the following Aspects**

1. This study is related to the esteemed book of God (the constitution of Muslim nation).
2. This study demonstrates the method of Holy Quran towards formative verses throughout An-Naba Surah verses.
3. It contributes in studying the scientific explanation for formative verses in the Holy Quran.
4. To the best of the researcher’s knowledge, there are no studies that have addressed this issue.

### **The Statement of the Problem**

The problem of the study is embodied in highlighting the explanatory and scientific value to the formative verses in An-Naba surah. As a result, the researcher, the reader, and the examiner of the esteemed book of Allah will deepen its belief of ability and its ability that have been demonstrated in creating the universe and harness it for the human.

## **THE PURPOSE OF THE STUDY**

### **The Study Aims at Achieving the following Objectives**

1. Acknowledging the compatibility science<sup>1</sup> and identifying its subject.
2. Revealing the scholars’ creeds in finding the compatibility among the verses and surahs.
3. Clarifying the concept of formative verses.
4. Examining formative verses in An-Naba surah and demonstrating the arrangement indications and their compatibility.

## **METHODS AND PROCEDURES**

The researcher adopted inductive analytical approach.

---

<sup>1</sup> It is the science that focuses on the meanings which connect the verses to each other and the surahs to each other. As a result, the person will know the wisdom of arranging the verses of the Holy Quran and their surahs.

## Previous Studies Related to the Subject of the Study

The previous studies related to the subject of the study boil down as follows:

1. A study entitled: Astronomy and its Relation to Faith in the Book and Sunnah, submitted by the researcher: Abdullah bin Muhammad bin Saeed Al-Ansari, a supplementary requirement for obtaining a master's degree from the College of Sharia and Islamic Studies at the Evening Postgraduate Studies Center at Umm Al-Qura University in Makkah in 1411 AH.

The research topic pinpoints astronomy, its topic and its growth during the history of civilizations, and the corrupt beliefs related to that, and a comparison between what was mentioned in the Qur'an and Sunnah about the interpretation and stages of the creation of the heavens and the earth and the most favorable contemporary scientific theories, and the interpretation of the movement of celestial bodies in the Holy Qur'an and contemporary astronomy. Then, the researcher talked about astrology, in the past and present and its relationship to science and the mental and religion towards it. In conclusion, the study touched upon astronomy and monotheism in terms of deism and some names and attributes, and between the wisdom, knowledge and power of God, and that God is the only creator the beneficial and the harmful.

2. A study entitled: The Holy Qur'an Approach in presenting formative phenomena, submitted by the researcher: Laila Bint Saleh bin Ali Al-Zamil, to obtain a doctorate degree in the interpretation and sciences of the Qur'an from the Department of Islamic Studies, Faculty of Education for Girls in Jeddah in 1420 AH.
3. A study entitled: cosmological verses A Nodal Study, submitted for obtaining a master's degree, Department of Contemporary Belief and Doctrines, Faculty of Fundamentals of Religion, Imam Muhammad bin Saud Islamic University - Riyadh Prepared by: Abdul Majeed bin Muhammad Al-Waalan Academic year: 1432 AH / 1433 AH.

## Identifying Compatibility Science and Its Subject

Proportions is the plural of proportion, while the proportion is problematic, the compatibility is the similarity: Someone is related to someone it means they are relative. Get close to someone: associated him/her with his/her lineage. It is said if an issue or something suited someone i.e. appropriated it and its mood. The affinity and the compatibility mean the kinship. It is said that his lineage with someone. It means s/he becomes one of them<sup>2</sup>.

Ibn Abi Al-Isbaa pointed out that the compatibility on two strokes appropriate in meanings and in pronunciations. The compatibility in meaning occurs when the speaker begins with a meaning and then complete his/her words with something appropriate to the meaning not pronunciation. The compatibility in pronunciation is coming up with intonated terms whether rhymes or not rhymes<sup>3</sup>.

Al-Zarkashi mentioned in his book Al-Bahr Al-Muhit another definition of the compatibility, which is: if it was presented to minds, they will accept it<sup>4</sup>.

## The Compatibility Science among Interpreters

<sup>2</sup> Al-Qamus Al-Muhit: Mohammed bin Yaqoub Al-Fayrouzabadi, Al-Resalah Institution Beirut, 1st ed. 1990 AD, P 140, Al-Mu'jam Al-Waseet: Ahmad Al-Zeyat and Other under the Supervision of Academy of the Arabic Language in Cairo, Published by: Dar Al-Dawah P 916.

<sup>3</sup> Magnificent Quran: Abd al-Azim ibn al-Wahid ibn Dhafer ibn Abi the aggressive finger. Interrogated by: Hefni Mohamed Sharaf. Nahdet Misr for Publishing and Distribution 145/1.

<sup>4</sup> Al-Bahr Al Muhit in Jurisprudence Sciences: Abu Abdullah Badr al-Din Muhammad bin Abdullah bin Bahadur Al-Zarkash. Kotabi Publishing House. 1st ed. 1414 H-1994 AD 206/5.

This science clarifies the justifications behind arranging its parts, knowing the secret of rhetoric is the connection between verses and surahs, its subject: the parts of requested something, the compatibility of this science is attributed to its arrangement, namely: the verses of the book of Allah Almighty and Surahs of Holy Quran<sup>5</sup>.

One of the greatest benefits of compatibility science is identifying the relationship of the verse with what precedes and what follows, and the meanings and connotations that increase the understanding of the verse. Also, the revered meanings concealed by the verses that lead to a correct understanding of the Book of God Almighty. Imam al-Buqa'i says: *“acknowledging the rank that the part deserves because of what it has with what follows and what proceeds of attachment and connection resembles the essence of lineage. This entails knowing the meaning of the entire surah, the purpose of its verses and their sentences, and its ratio on the science of interpretation resembles its ratio of Eloquence to grammar”*<sup>6</sup>.

Interpretation of the Noble Qur'an has a close relationship with this science, as a group of interpretation scholars stated that the interpreter of the Holy Qur'an must take into account the context, the former, and the latter when interpreting the verse, in order to be able to interpret the verse correctly.

### Scholars Interest in Compatibility Science

The scholars paid attention to the compatibility science. Therefore, they compiled the books in it, and those books were distinguished according to the scholars' methods in composing them. Some of them were independent, and succeeded in their market, singling out composition and classification, while some of them were brief and included books of interpretation, and some of them were limited to the fit of the verses without the surahs, and some of them were suitable for the surah only, and in the following the researcher mentions the most important compositions in this aspect:

1. The Proof on the Occasion of Arranging the Surahs of the Qur'an: by the scholar Abu Jaafar Ahmad bin Ibrahim bin Al-Zubayr Al-Gharnati from the sheikhs of Abu Hayyan, and its subject revolves around indicating the reasons behind the series of surahs i.e. after each surah there is another surah, without addressing the reason behind the verses with each other<sup>7</sup>.
2. The Book of Evidence in the Sciences of the Qur'an: by Imam Badr al-Din Muhammad bin Abdullah al-Zarkashi, the Egyptian al-Shafi'i, and it included a paper on the compatibility of verses and the surahs.
3. The Key to the Locked Door to Understand the Sent down Quran: by Imam Abi Al-Hassan Ali bin Ahmed bin Al-Hassan Al-Taji Al-Harali Al-Maghribi.
4. Al Arwah Book for this Key.
5. Al-Tawsheyah and Al-Tawfeyah book.

<sup>5</sup> Nothom Al-Durar Fi Tanasb Verses and Surahs: Ibrahim bin Omar Hassan Rabat Burhanuddin al-Baqai, Dar Al-Kotob Ilmiah 5/1.

<sup>6</sup> Previous reference 5/1.

<sup>7</sup> The Perfect Guide to the Sciences of the Qu'ran: Abd Al-Rahman Bin Kamal Jalal Al-Deen Al-Suyuti. Dar El Trath for Printing and Publishing- Cairo, interrogated by: Muḥammad Abū al-Faḍl Ibrāhīm 234/1.

6. 6- Interpretation of Imam Abu Abdullah Muhammad bin Suleiman, the great interpreter known as Ibn al-Naqib al-Maqdisi al-Hanafi (d.698 AH), in which he mentioned the compatibility between verses not their sentences, and between stories not collecting their verses<sup>8</sup>.
7. Interpretation of the Spirit of Meanings, by Alusi, which includes the compatibility of the surah to what precedes it<sup>9</sup>.
8. Interpretation of the Al-Bahr Al-Muhit: he indicated the compatibility of some surahs.
9. Interpretation of Abu Al-Saud: In it he referred to the proportionality between some of the chapters.
10. Mrased Al-Matala Fi Tanasb Al-Maata wa Al-Matala: Imam Jalal al-Din Abi al-Fadl Abd al-Rahman al-Suyuti, may God have mercy on him.
11. The Secrets of Arranging the Surahs of the Qur'an: written by Jalal al-Din al-Suyuti.
12. Compatibility Science in the Surahs and Verses: Dr. Muhammad bin Omar bin Salem Bazmoul.
13. Those who studied this science and included in his book and study it is a theoretical and practical study is Imam al-Buqai in his interpretation of Netham Al-Dorar in the proportionality the verses and the surahs.
14. The Secrets of Revelation: by Imam Jalal al-Din al-Suyuti.
15. The Harmony of Dorar in the Compatibility of Surahs<sup>10</sup>.
16. The Proof of Proportionality in the Surahs of the Qur'an, by Imam Al-Hafiz Ahmed bin Ibrahim bin Al-Zubair Al-Thaqafi (627 AH-708 AH), edited by Dr. Saeed bin Jumaa Al-Falah, Al-Zaytoonah University in Tunis.

### The Sects of Scholars in Finding the Compatibility among the Verses and Surahs

Some scholars consider the proportionality among all verses, and seeking for relations between them whether arbitrariness or mannerisms to a place, because some verses do not bear any connection between them, such reason imposes the revelation, the reason for revelation of these is completely different from the reason for the revelation of the other<sup>11</sup>.

From where does the connection between them come from?

In this regard, Sultan Al-Ulama Ezz Al-Din Bin Abd Al-Salam indicated that: *“the compatibility is a good science, but it requires a good connection of words. It should occur in a united matter related to the first and the last. If there are different reasons, there will be no connection. Any person who is able to connect these verses, s/he will be mandated by something is not capable of in terms of connecting these verses with each other”*.

The variation in the causes of the revelation of some verses does not prevent the existence of a harmony between them as well as subtle and hidden compatibility, which may be difficult to visualize or perceive their significance at first glance. Al-Zarkashi said: Some of our interrogators sheikhs said: *“The discourse has separated it according to the facts interrogatively and according to wisdom orderly and originally. The order of all its surahs and its verses are ordered by pausing. He also wrote the House of Glory”*.

<sup>8</sup> Nothom Al-Durar Fi Tanasb Verses and Surahs: Ibrahim bin Omar Hassan Rabat Burhanuddin al-Baqai, Dar Al-Kotob Ilmiah 7/1.

<sup>9</sup> The Perfect Guide to the Sciences of the Qu'ran 234/2.

<sup>10</sup> Previous reference 234/2.

<sup>11</sup> Nothom Al-Durar Fi Tanasb Verses and Surahs 6/1.

One of the clear miracles is his brilliant style and organization, each verse of it completes what preceded it or independent. If the verse is independent what is the compatibility aspect to what precedes it constitutes a big science<sup>12</sup>.

Imam Shams al-Din Mahmud al-Isfahani narrated by Imam al-Razi Whoever contemplates on kindness compiled on this Surah and in the basics of its arrangement, s/he knows that Qur'an is miraculous according to the eloquence of its words and the honor of its meanings, it is also because of its arrangement and its verses have been completed. Possibly, those who said that it is miraculous because of his style wanted that. However, I saw the majority of commentators are against this kindness, not paying attention to these secrets<sup>13</sup>.

Imam al-Qurtubi pointed out that the proportionality between all the verses of the Qur'an, without exception, is an outward and inner proportionality without variation is considered one of miracles<sup>14</sup>.

Possibly, one of the greatest reasons that led those to reveal the miracle in this science is attributed to what they find from its impact on increasing the understanding of the Book of God Almighty and the ability of faith to be the core and anchoring it in the heart. Al-Buqa'i says in the introduction: Through this knowledge the commentators are able to interpret and reveal the meaning of the verses of Harwa and through this knowledge you know the reason for the repetition of many stories in several places of the Book of God Almighty, and the wisdom behind Hysteron proteron, the verbosity and brevity, and thus it can be summed up for us that the miracle in compatibility science has two methods: the first: Organize each sentence on its own according to its structure, and the second: Organize it with what follows it by looking at its arrangement among the verses<sup>15</sup>.

## THE DEFINITION OF AN-NABA SURAH

### The Descent of the Surah, its Aims, and Objective

An-Naba surah is Meccan surah consists of forty verses, descended after Al-Mursalat surah<sup>16</sup>. It was said: There is no surah in the Qur'an that has neither the same beginning nor the same conclusion as this surah. Similarly, Al-Qiyamah surah resembles it in the numbers of its verses<sup>17</sup>.

Surah An-Naba descended after Surah Al-Ma'arij and Al-Maarij surah and before Hijra. Thus, the descent of Surah An-Naba' will be on that date as well, and this surah is named because this surah starts with {what are they asking one another about? About the Momentous News} [An-Nab: 1,2]. It consists of forty verses.

<sup>12</sup> Nothom Al-Durar Fi Tanasb Verses and Surahs 6/1.

<sup>13</sup> He mentioned it in the interpretation of God almighty verse: {The Messenger has believed in what was revealed to him from his Lord} [Al Baqarah Surah, 285], Nothom Al-Durar Fi Tanasb Verses and Surahs 7-6/1.

<sup>14</sup> Introduction to Interpretation of Al-Qurtubi, which is the collection of the provisions of the Qur'an: Muhammad bin Ahmed bin Abi Bakr bin Farah al-Qurtubi, Kitab al-Shaab, Dar Al-Rayyan Lltrath, Cairo 1/166.

<sup>15</sup> Nothom Al-Durar Fi Tanasb Verses and Surahs 7-6/1.

<sup>16</sup> The Qur'an Encyclopedia, Characteristics of the Surahs: Jaafar Sharaf al-Din, edited by: Abd al-Aziz bin Othman al-Twajzi, Dar-al-Taghrib Bain-ul-Mazaleb-al-Islamieh - Beirut, 1st ed. - 1420 AH 11/27.

<sup>17</sup> Bayan Al-Mane: Abdul Qadir bin Mulla Huwaish Al-Sayyid Mahmoud Al Ghazi Al-Ani, Al-Tarqi Printing Press, 1st ed. 1382 H- 1965 AD 412/4.

The purpose of this Surah is to prove the resurrection, and this necessitated threatening them for their denial of these verses and encouraging them to believe in it. The context of this surah bears a close resemblance to the context of Al-Mursalat surah. One of the fundamentals of the Islamic creed is belief in resurrection, judgment, reward, and eternity in remaining either in Heaven forever or in Hell forever, and believing in resurrection is the subject of An-Naba surah and the main focus of Surah An-Nab, because the denial of the resurrection was the excuse of the infidels of Quraysh as was the argument of the infidels and skeptics throughout history in their rejection of the infidels who did not believe in God.

Their ignorance of his ability, or God ability that does not resemble at all the limited abilities of human beings. They unfairly, aggressively ignored the core meaning of divinity, and then the disbelievers were unable to conceive the possibility of resurrection or were unable to believe drafting into their desires which they practiced them without the slightest responsibility or accountability. Therefore, they denied the resurrection and what follows it in terms of rewarding and punishment and questioning all of that constitutes one of the cores of the religion that the prophets and messengers brought. Integrated in its mission the Prophet and the last Messenger, May God bless him and grant him peace<sup>18</sup>. Then the context returns to the scene of the judgment and resurrection in the verses {Indeed, the Day of Judgement is an appointed time\* The Day the Horn is blown and you will come forth in multitudes\* and the heaven is opened and will become gateways\* and the mountains are removed and will be [but] a mirage} [An-Naba 17-20].

He describes hell, its terrors, torment, and the denial of its people and their denial of the revelations of God, by the saying of God almighty: {Indeed, Hell has been lying in wait \* For the transgressors, a place of return\* In which they will remain for ages [unending]\* They will not taste therein [any] coolness or drink\* Except scalding water and [foul] purulence -\* An appropriate recompense\* Indeed, they were not expecting an account\* And denied Our verses with [emphatic] denial\* But all things We have enumerated in writing\* So taste [the penalty], and never will We increase you except in torment} [An-Nab: 21-30].

## THE SUBJECTS OF SURAH

### The Surah Included the Following Topics<sup>19</sup>

1. Questioning the polytheists about resurrection and the message of Muhammad, may God bless him and grant him peace.
2. Threatening the polytheists to deny it.
3. Establishing evidence of its possibility.
4. The events of the Day of Judgment.
5. The punishment that the deniers face.
6. The victory of the righteous in going to in heaven.
7. This day is an unquestionable right.
8. The unbeliever regrets after it is too late.

<sup>18</sup> Quranic Encyclopedia Surahs Characteristics 33/11.

<sup>19</sup> Quranic Encyclopedia Surahs Characteristics 31/11.

## THE ARRANGEMENT AND COMPATIBILITY OF FORMATIVE VERSES IN AN-NABA VERSES

### The Concept of Formative Verses

Formative verses are nodal study (P. 21).

The definition of verses in language:

Verses are the plural form of verse which is the sign, the principality and the group.

The verse is from the god revelation and from the verses of the Holy Quran. The reason behind its name because its sign of discontinuation of speech from speech and leading to others, and a group of letters, and the verses of God constitute its miracles<sup>20</sup>.

And the verse is also the lesson and the moral.

Allah almighty said: {Verily in Joseph and his brethren are signs (or symbols) for seekers (after Truth)} [Yusuf Surah] i.e. different issues and lessons<sup>21</sup>, the verse is called for the miracle,<sup>22</sup> God almighty said: {And We made the son of Maryam and his mother as a sign, and We gave them refuge on high ground, a place of rest, security and flowing streams} [Al-Mu'minoon: 50].

Cosmological verses are nodal study (P: 23).

### Definition of the Universe in Language

Universe 'Kwn': consists of three letters namely, K, W, and N. It is an origin informing about the occurrence of something, either in a past time or a present time, they say something occurred, will occur in case if its occurrence and presence. Also, the universe is the event which means an entity, the existence is the event, and the formation is the movement. The Arabs say to whomever you want it: It will not be, nor will it be; neither it was: there is no creation, no formation, nor it will be, it is dead. The object is the occurred event. Forming it, therefore, it formed, caused something, therefore, it occurred. God is the creator of things, bringing them out of non-existence into existence, and the universe is one of the universes<sup>23</sup>.

Moreover, it was indicated in the dictionary of the contemporary Arabic language: A universe is a form, it is a component, and the object is a component, that God is a thing: God formed something it means brought it from non-existence into existence, formed it, created it, and found it and was *the God formed the world, created it*<sup>24</sup>.

### Formative Verses Term

<sup>20</sup> Tafsir al-Tabari Jāmi' al-bayān 'an ta'wīl āy al-Qur'ān: Muhammad ibn Jarir Bin Yazid bin Khalid al-Tabari Abu Jafar, Dar el Fikr, Beirut 187/12.

<sup>21</sup> Lisan Al-Arab: Mohammed bin Makram Ibn Manzur Egyptian African, Dar Sader, Beirut, 1st ed. 1990AD 185/1.

<sup>22</sup> Al-Qamus Al-Muhit 628/1, Al-Mu'jam Al-Waseet 35/1.

<sup>23</sup> Lexicon of Language Standards: Ahmed bin Faris bin Zakaria Al-Qazwini Al-Razi, Abu Al-Hussein, interrogated by: Abd Al-Salam Muhammad Harun, Dar el Fikr, 1399 AH - 1979 AD 148/5. Lisan Al-Arab 3959/5.

<sup>24</sup> Lexicon of the Modern Arabic Language: Ahmad Mukhtar Abd Al-Hameed Omar, with the Assistance of the Working Group, Alam Alktob, 1st ed. 1429H- 2008AD 1973/3.

**Formative verses:** are attributed to the universe that is created by God Almighty who also created the heavens and the earth and all other creatures. Therefore, all creatures, their attributes, and their conditions belongs the cosmological verses<sup>25</sup>.

**The Science that is concerned in Studying Formative Verses now is called:** cosmology, which is the study of the structure, development and movement of the universe in astronomy and astrophysics. This study seeks to clarify how the creation of the universe, the issues that occurred in the past and the issues that might occur in the future<sup>26</sup>.

**The Formative Verses and the Compatibility among them in An-Naba Surah:**

The compatibility of Surah An-Naba 'for what preceded it included proving the ability to resurrect, which indicated previously the denial of the infidels with it, and in Tnaseq Al-Dorr, their connection with what preceded them in the sentences.

In these verses {did we not destroy [so many of] those [sinners] of olden days?} [Al-Mursalat: 16] {Did we not create you from a liquid disdained?} [Al-Mursalat: 20] {Have we not caused the earth to hold within itself?} [Al-Mursalat: 25] etc. and in this verse {Have we not made the earth a resting-place [for you]} [An-Nab: 6]. All of them describe the heaven and hell. Also, the reward of Al-Muddaththir in surah {for what Day was it postponed? For the Day of Judgement, and what can make you know what is the Day of Judgement?} [Al-Mursalat:13] as well as {VERILY, the Day of Distinction [between the true and the false] has indeed its appointed time} [An-Naba: 17] etc. They describe the Day of Judgment that was indicated in the previous verses<sup>27</sup>.

It was said that when the Almighty concluded that by saying, Glory be to Him, then in what hadith after it will they believe [Al-Mursalat: 25]. The meaning of the hadith in it was the Qur'an, he initiated by this verse for exaggerating questioning and mocking about it, and it is based on what was narrated by Ibn Abbas, Mujahid and Qatada that what is meant by the great prophecy is the Qur'an and the majority as the resurrection which is considered more appropriate in the verses<sup>28</sup>. This surah is common with the four verses that preceded it, in terms of encompassing the description of the Day of Judgment and its terrors, and the beginning of creation, and the evidence of resurrection<sup>29</sup>.

Also, most of the purpose of the surah is: mentioning the day of judgment, the creation of the earth and the sky, stating the benefit of the rain, the method of spread and resurrection, the torment of the disobedient, the reward of the obedient believers, the existence of the angels in the resurrection with the believers, and the unbelievers wish the impossible as illustrated in God almighty saying: {Woe to me! Would that I were dust!} [The surah is Muḥkam]<sup>30</sup>.

<sup>25</sup> Interpretation of the Holy Qur'an, Surah Al-Baqarah by Sheikh: Muhammad bin Saleh bin Uthaymeen, Ibn Al-Jawzi House, Dammam, Ed. 1: 2/360.

<sup>26</sup> Cosmological Verses Nodal Study: Abd Al-Majeed Bin Mohammad Al-Walan, Thesis Submitted for the Purpose of Obtaining Master Degree, Doctrine and Contemporary Creeds Department, The Faculty of Religion Assets, Imam Muhammad ibn Saud Islamic University Riyadh, Academic Year 1432 H/ 1433 AD P. 24.

<sup>27</sup> Ar-Rūh al-Ma'ānī fī Tafsīri-l-Qur'āni-l-'Azīm wa Sab'u-l-Mathānī: Sehah Al-Deen Mahmud Bin Abdullah Al-Husene al-Alusi. Interrogated by: Ali Abdel Bari Attia, Dar Al Kotob Al Ilmiyah- Beirut, 1st ed. 1415 H 201/15.

<sup>28</sup> Ar-Rūh al-Ma'ānī fī Tafsīri-l-Qur'āni-l-'Azīm wa Sab'u-l-Mathānī 201/15.

<sup>29</sup> Studies in the Objective Explanation: Mustafa Muslum, Dar Al-Qalem, 4th ed. 1426 H- 2005 AD P. 83.

<sup>30</sup> The Discriminated Insights in The Esteemed Book. Majd al-Din Abu Taher Muhammad bin Yaquob al-Fayrouzabadi. Interrogated by: Muhammad Ali Al-Najjar. Supreme Council For Islamic Affairs- Revival for Islamic Heritage Committee, Cairo 497/1.

In addition, God Almighty's saying: "*Have we not made the earth a resting place? \*and the mountains as stakes?*" [An-Naba: 6,7], the point of his connection with what preceded it, that when they disagreed about the great news - which is the resurrection - then they denied it, God Almighty alerted them by what he created, his perfect ability. The goal of his oppression, and that all things obey his will, and occur according to his will<sup>31</sup>.

Ibn Abi Bakr Al-Razi said: "*If it was said: How did it relate to what God Almighty said: 'Have we not made the earth a resting place?'*" [An-Naba': 6] with what came precedes it? We said: When the great news that they were asking about was resurrection and the afterlife, and they were denying it. They were told: did not God, who promised of resurrection and afterlife, create these great, wondrous creatures indicating the perfection of his power? What is the point of their denial of his ability to resurrect?<sup>32</sup>

Professor Zaghoul Ragheb Al-Najjar says: One of the most amazing cosmological facts mentioned in this context is that God Almighty has made mountains as stakes (Have We not made the earth a resting place?\* and the mountains as stakes?) [An-Naba: 6, 7]. He described the mountains as stakes. Such description is one of the most powerful images of scientific miracles in the Book of God, and this is a true testimony that the Holy Qur'an is the word of God, and that Muhammad, peace and blessings be upon him, is the last prophet and messenger, and that God's prayers and peace be upon him was connected with revelation, taught by the creator of the heavens. {Nor does he say (aught) of (his own) Desire\* It is no less than inspiration sent down to him:} [Al-Najm: 3,4]. At a time when the Holy Qur'an describes the mountains as stakes fourteen centuries ago, we find all the linguistic and scientific councils to this day define the mountain as: an earthly prominence that rises above the surrounding land in a way that surpasses the height of the hill.

Scholars differ in determining the height of both a mountain and a hill. Some of them place the boundary between these two forms of the surface of the earth at a height of 305 meters above sea level, while others raise it twice this number, and then they limit the mountains to ground-based heights that exceed 610 Meters above sea level.

They consider all that from a hill or meadows, and their hill is the high hill, and based on that, the "*dictionary of earth sciences terms*" defines the mountain as: a high hill, or more precisely, a high meadow, or a ground elevation significantly exceeds in its height the neighboring lands<sup>33</sup>.

Here, one of the most amazing pictures of scientific miracles in the Holy Qur'an, which came fourteen centuries ago to describe mountains as "*stakes*" becomes clear. In one word stakes - the Qur'an expression included a description of both the external shape of mountains above the surface of the earth, and their deep extensions below that surface, as well as the function of mountains. It is the fixation of the Earth's lithosphere in the ductile mantle material, located directly below that lithosphere, just like a stake that most of it is subsided under the surface of the earth, while the smaller part of it rises above that surface, so Glory be to the one who

<sup>31</sup> Fath Al-Rahman Reveals the Confused Issues in Quran: Zakaria bin Muhammad bin Ahmed bin Zakaria al-Ansari, Zain al-Din Abu Yahya al-Seniki, interrogated by: Muhammad Ali al-Sabuni, Dar Al-Quran Al-Kareem, Beirut- Lebanon, 1st ed. 1403 H-1983 AD P. 595.

<sup>32</sup> Revered Model in the Questions and Answers of the Oddity of Revelation: Zain Al-Din Abu Abdullah Muhammad Ibn Abi Bakr Ibn Abdul-Qadir Al-Hanafi Al-Razi. Interrogated by: Abd Al-Rahman Bin Ibraheem Al-Matrode, Riyadh, 1st ed., 1413 H, 1991 AD P. 554.

<sup>33</sup> Muslims Concerns in Demonstrating Miracles Aspects in Holy Quran: Mohamed Al-Said Jibril, Published in: King Fahd Complex for the Printing of the Holy Quran in Al Madinah Al Munawwarah P 65.

revealed this accurate description of the mountains fourteen centuries ago to the last of his prophets and messengers and Glory be to the one who preserved this accurate description for us as a witness to the fact that the Holy Quran is the word of God who created this universe with his knowledge, wisdom, and power<sup>34</sup>.

The reader of the Holy Qur'an will notice that the Qur'an connects between the food we eat with the hadith about the resurrection. He is talking about the food then moves to talk about the resurrection, the Almighty: in Surat An-Naba said: {And sent down, from the rain clouds, pouring water\* that We may bring forth thereby grain and vegetation\* And gardens of entwined growth\* Indeed, the Day of Judgement is an appointed time \* The Day the Horn is blown and you will come forth in multitudes} [An-Nab: 14 - 18).

Accordingly, the majority of surahs of the Holy Qur'an touch upon the resurrection after touching upon food. Therefore, what is the secret of that and what relationship between food and the resurrection?

**First:** the formation of plants inside the earth and then its splitting out as a microcosm of the formation of our bodies on the ground in preparation for its exit to separate the judgment.

**Second:** from the psychological point of view: The Qur'an aims to establish a process (the conditioned reflex) as it is called by psychologists.

The relation between watching plants and remembering the hereafter, as this mental connection establishes and refines human behavior. Thus, whenever we see graces, we remember the Hereafter. For instance, when a person enters a place for food and the owner of the shop offers him/her types of food, the person chooses the types that s/he can pay for because s/he knows that after eating there is a payment. In brief, this instance resembles the meaning that the Quran aims at conveying<sup>35</sup>.

The researcher observes in the formative verses in this surah that the Holy Qur'an used the method of mental reasoning, especially with those who are ungrateful, obstinate, and whose souls do not accept the Quranic texts. It is remarkably observed in God's almighty saying: {Have We not made the earth a resting place?} [An-Naba]. When Al-Mahad mentioned the 'resting place' and the embedded meaning behind this concept.

Followed by the roof which indicates the time, the flowering lamps, and the apparent benefits of reviving the resting place and God worshipers. Allah almighty said: {And constructed above you seven strong [heavens]}, by saying {constructed} means magnificent construction {above you} means for all the above entity. It is a phrase that denotes the roof (seven) heavens (strong\*) with no crack or hernia, it does not affect the repetition of ages or the passage of ages, until the command of God comes to show the greatness of the creator<sup>36</sup>.

To clarify, when he mentioned the roof: he mentioned some of the most important benefits in it, so he said, indicating its greatness and his majesty says: {And made [therein] a burning lamp} [An-Nabaa: 13]. Therefore, he said: {And made} it means something that is no one else is capable of doing it, while (lamp), meaning a very bright star. {Burning}. It means its shine and the intensity of its light, hot and burning which is the sun. From their saying: the glow

<sup>34</sup> Al-Qaflah Journal, No. 7, Vol. 43, Rajab in 1415 H- December in 1994 AD. An Article Entitled 'The Scientific Miracles Verses in Quran, Prof. Zaghlol Al- Najar from P. 1-4'

<sup>35</sup> Surah Al-Waqi'a and Its methodology in creeds (Studies on the Objective Interpretation of the Holy Qur'an): Mahmoud Muhammad Gharib, Dar Al-Turath Al-Arabi - Cairo, 3rd ed. - 1418 AH - 1988AD, p.140.

<sup>36</sup> Nothom Al-Durar Fi Tanasb Verses and Surahs 197/21.

of the substance: sparkling and embers: glowing, which means something that removes humidity due to its heat.

It is followed by what extinguishes the heat with its dampness and coldness, resulting in food and drink that are essential in life and its generation results from the resting place and the roof, he resembled it with children born from the spouses.

The sky is like a husband, and the earth is like a woman, and water is like semen, and plants are from the star and trees are like children. In this respect, God almighty said: {And sent down, from the rain clouds, pouring water} [An-Naba: 14], so His saying: (And sent down) it means something others are incapable of doing it {from the rain clouds} means the clouds that were heavy with water. Thus, it was about to be squeezed by the winds, it rains as the reap of plants, if there is time for it to be reaped<sup>37</sup>.

It becomes clear to the researcher in the evidences for the arrangement and the proportionality of the formative verses in Surah An-Naba that the convergence of knowledge with sincere belief in the power and greatness of God. The higher the knowledge of human being, the greater his/her knowledge of the nature of this universe. He realized behind it the great divine appreciation, the precise and precise management, and the coordination between the individuals of existence and their needs, as all the previous evidences science has already proven its validity from the Holy Quran.

## CONCLUSION

It includes the findings and recommendations of the study:

### Findings

1. The study has concluded that the Holy Qur'an has proven the validity of knowledge through the immerse of the person in God creatures. It has also emerged through the research that this surah, like other Meccan surahs, which concentrates on the objectives of the Meccan Qur'an in correcting the doctrine of belief in the day of judgment and its resurrection, judgment, and terrors, and the use of the combination method of reward and punishment, the pleasure will be for believers, while the torment will be for criminal tyrants.
2. The study found that examining the formative verses in Surah An-Naba plays a role in deepening the Muslim's faith of the day of judgment, which has a great impact on guiding the behavior of a person in this worldly life because the belief of the judgment, scale, reward, punishment, win, loss, heaven and hell. All of which influence the discipline of the human being, his/her commitment to good deeds, and the piety of God Almighty.
3. The study found that the Holy Qur'an used the method of rational inference in the formative verses in Surah An-Naba', especially with those who are ungrateful, obstinate, and whose souls do not accept Quranic texts.
4. The study concluded through examining the formative verses in Surah An-Naba that the physical evidence considers one of the important Quranic methods in presenting its subjects.

## RECOMMENDATIONS

- Paying attention to scientific studies related to formative verses and publishing them.
- Collecting the formative verses mentioned in the Holy Quran and explaining their doctrinal and jurisprudential significance.

<sup>37</sup> Nothom Al-Durar Fi Tanasb Verses and Surahs 198/21.

- Specifying and selecting one of the tafsir and extracting the doctrinal connotations that he mentioned about the formative verses such as al-Tabari's tafsir or Ibn Kathir's interpretation.

## REFERENCES

- Abd Al-Majeed Bin Mohammad Al-Walan. *Cosmological Verses Nodal Study*. Thesis Submitted for the Purpose of Obtaining Master Degree, Doctrine and Contemporary Creeds Department, The Faculty of Religion Assets, Imam Muhammad ibn Saud Islamic University Riyadh, Academic Year 1432 H/ 1433 AD.
- Abd Al-Rahman Bin Kamal Jalal Al-Deen Al-Suyuti. *The Perfect Guide to the Sciences of the Qu'ran*. Dar El Trath for Printing and Publishing- Cairo, interrogated by: Muḥammad Abū al-Faḍl Ibrāhīm.
- Abdul Qadir bin Mulla Huwaish Al-Sayyid Mahmoud Al Ghazi Al-Ani. (1965). *Bayan Al-Mane*, Al-Tarqi Printing Press, (1<sup>st</sup> Edn).
- Abu Abdullah Badr al-Din Muhammad bin Abdullah bin Bahadur Al-Zarkash. (1994). *Al-Bahr Al Muhit in Jurisprudence Sciences (1st Edn.)*. Kotabi Publishing House.
- Ahmad Al-Zeyat and Other under the Supervision of Academy of the Arabic Language in Cairo. *Al-Mu'jam Al-Waseet*. Published by: Dar Al-Dawah.
- Ahmad Mukthar Abd Al-Hameed Omar (2008) *Lexicon of the Modern Arabic Language*, with the Assistance of the Working Group, Alam Alktob, (1<sup>st</sup> Edn.).
- Ahmed bin Faris bin Zakaria Al-Qazwini Al-Razi, Abu Al-Hussein (1979) *Lexicon of Language Standards*. interrogated by: Abd Al-Salam Muhammad Harun, Dar el Fikr.
- Al Tafsir Al Waseet, Wahba bin Mustafa Al-Zuhaili, Dar el Fikr, Damascus, Contemporary Dar el Fikr, Beirut.
- Al-Najar, Z. (1994). *The Scientific Miracles Verses in Quran*. *Al-Qaflah Journal*, 43(7).
- Sehah Al-Deen Mahmud Bin Abdullah Al-Husene al-Alusi. (1415). *Ar-Rūh al-Ma'ānī fī Tafsīri-l-Qur'āni-l-'Aẓīm wa Sab'u-l-Mathānī*. Interrogated by: Ali Abdel Bari Attia, Dar Al Kotob Al Ilmiyah- Beirut (1<sup>st</sup> Edn.).
- Explaining An-Naba Surah and Al-Mulk Surah Objectively*. Source: Adnan Ahmed Al-Buhaisi, Islamic Almeshkat Retrieved from: <http://www.almeshkat.net>.
- Ibrahim bin Omar Hassan Rabat Burhanuddin al-Baqai, Dar Al-Kotob Ilmiah. *Nothom Al-Durar Fi Tanasb Verses and Surahs*.
- Jafar Sharf Al-Deen (1420H) *Quranic Encyclopedia Surahs Characteristics*. Interrogated by: Abdulaziz Bin Othman Altwaijri Dar-al-Taghrib Bain-ul-Mazaleb-al-Islamieh- Beirut, (1<sup>st</sup> Edn).
- Magnificent Quran: Abd al-Azim ibn al-Wahid ibn Dhafer ibn Abi the aggressive finger. Interrogated by: Hefni Mohamed Sharaf. Nahdet Misr for Publishing and Distribution.
- Mahmud Mohammad Ghareb, Dar El Trath El Araby. (1988). *Al-Waqia Surah and its Methodology in Creeds (Studies in the Objective Explanation of the Holy Quran) (3<sup>rd</sup> Edn.)*, Cairo.
- Majd al-Din Abu Taher Muhammad bin Yaqoub al-Fayrouzabadi. *The Discriminated Insights in the Esteemed Book*. Interrogated by: Muhammad Ali Al-Najjar. Supreme Council for Islamic Affairs- Revival for Islamic Heritage Committee, Cairo.
- Mohamed Al-Said Jibril. *Muslims Concerns in Demonstrating Miracles Aspects in Holy Quran*. Published in: King Fahd Complex for the Printing of the Holy Quran in Al Madinah Al Munawwarah.
- Mohammed bin Makram Ibn Manzur Egyptian African (1990) *Lisan Al-Arab, Dar Sader, Beirut, (1<sup>st</sup> Edn.)*.
- Mohammed bin Yaqoub Al-Fayrouzabadi (1990) *Al-Qamus Al-Muhit. Al-Resalah Institution Beirut (1<sup>st</sup> Edn.)*.
- Mustafa Muslum, Dar Al-Qalem (2005). *Studies in the Objective Explanation (4<sup>th</sup> Edn.)*.
- Mohammed bin Ahmed bin Abi Bakr bin Farah Al-Qurtubi. Tafsir al-Qurtubi Entitled Al-Jami' li Ahkam al-Qur'an, Al-Shab Book, Dar Alrian Lltrah, Cairo.
- Muhammad ibn Jarir Bin Yazid bin Khalid al-Tabari Abu Jafar. *Tafsir al-Tabari Jāmi' al-bayān 'an ta'wīl āy al-Qur'ān*, Dar el Fikr, Beirut.
- The Basis of Explanation: Said Haw, Dar Al-Salam for Printing and Publishing, Cairo.
- The Easiest Explanation of Great Alo Words for Abu Baker Al-Jazaere, Oloom and Hikam Bookstore, Madinah, 1st Edn.
- The Explanation of Holy Quran, Abu al-Fida Ismail bin Omar bin Katheer al-Dimashqi. Dar el Fikr for Printing, Publishing, and Distributing.
- The Explanation of Holy Quran, Al-Baqarah Surah, Dar Ibn Al Jawzi, Dammam, 1<sup>st</sup> Edn.*

- Zain Al-Din Abu Abdullah Muhammad Ibn Abi Bakr Ibn Abdul-Qadir Al-Hanafi Al-Razi. (1991). *Revered Model in the Questions and Answers of the Oddity of Revelation*. Interrogated by: Abd Al-Rahman Bin Ibraheem Al-Matrode, Riyadh, 1<sup>st</sup> edn.
- Zakaria bin Muhammad bin Ahmed bin Zakaria al-Ansari, Zain al-Din Abu Yahya al-Seniki. (1983). *Fath Al-Rahman Reveals the Confused Issues in Quran*. Interrogated by: Muhammad Ali al-Sabuni, Dar Al-Quran Al-Kareem, Beirut- Lebanon, (1<sup>st</sup> Edn.).