

THE IMAGINED IMAGE IN SURAH AL-AHQAF AND ITS ROLE IN DEVELOPING SPIRITUAL INTELLIGENCE

Dr. Shaher Deep Abu-Shrakh

Jerash University, Jordan

Abstract

The current study aims to identify the imaginative image in Surah Al-Ahqaf and its role in developing spiritual intelligence. Al-Ahqaf is the name of one of the surahs of the Holy Quran that introduces imaginative images with vocabulary and expressions motivating and exciting spirit. The imaginative images in Surah Al-Ahqaf have several and varied structures which contribute in developing spiritual intelligence, some of them are the imaginative images of the painful events flow into the soul, making you think beyond perception, and take imagination as a start point which has spiritual activity between the heart and mind, and consciousness and sub consciousness. The study presented several recommendations, the most important of which is employing imagination as a teaching and learning strategy in developing spiritual intelligence.

Keywords: imaginative images, Surah Al-Ahqaf, spiritual intelligence

About the Surah

Al-Ahqaf is the name of one of the surahs of the Holy Quran which is a Meccan surah that treats the issue of faith, as the overall of its content is obliging the argument on worshiping idols, telling about the contradiction of the words of arrogant, explaining the prophecy of the Master of Messengers, recommending to glorify parents, a threat to the luxurious, telling about the destroying of the people of Aad, referring to the call, the Islam of the Jinn and oncoming of The Day of Resurrection. The surah came after two years of the mission after surah Al-Jathiya and before surah Al-Dhariyat, and it is among the surahs that begin with chopped letters.

Al-Ahqaf is the name of the region where the people of Aad stayed, and they were the people of the God's prophet Hud, peace be upon him. On the authority of Ibn Abbas, he said: Al-Ahqaf is a mountain in the Levant (Al-Suyuti, 2018). The Holy Qur'an described it as "Aad Iram" that those people who were very tall like lofty pillars, the likes of whom had never been created in the land, and in their time they were among the most powerful nations, but they were arrogant, tyrannical, and strayed from the true path, as God destroyed them with a very cold wind.

Introduction

Almost any creative learning or teaching, whatever it is, is devoid of imagination, and it is considered the spirit that mastery learning and teaching glows in it, and the system that provides it with brilliance and life. Imagination is one of the creative learning teaching criteria, and any text that the wings of imagination do not soar it high is born dead, and some learning teaching situations

are often judged to be without a soul as long as they are devoid of imagination. Imagination and its verbal derivations are considered among the most fertile, derivable, meaningful, and expansive Arabic texts in creativity, as imagination is a creative faculty and precious talent related to soul, and it interacts with sensation and perception, dream and spiritual emotions and mental ability to discover the new and absent which parallel reality or emanates from it, in order to reshape it or deal with it through images and imaginations that appear in the learner's soul. Imagination is that process leading to shape images, which do not exist in the seen reality, and it is the power which makes the creator connects among the images of unseen things tightly. The imaginative images are structural power emerging old and familiar things new and harmonious, spreading tone and spirit in the soul, since imagination is everything that a creator imagines who is honest in describing the aspects of life, and explaining the soul's emotions and states (Baljoun, 2020).

Imaginative images

Man is born and he has a high ability to imagine and find images in his mind that have no words, as the imagination word is mentioned in the Holy Quran in a form of a verb, God Almighty said: ﴿Suddenly their ropes and staffs seemed to him from their magic that they were moving﴾ [like snakes]﴾ (Taha:66).

Image in language: It means the shape, face and form, as it is the formed idea in the speaker's mind or the recipient's, God Almighty said: ﴿ In whatever form He willed, He put you together ﴾ (Al-Infitar:8), which means resemblance (Ibn Kathir, 2020), and I imagined a thing means I represented its shape in mind and it became with an image (Al-Fayoumi, 2019). Therefore, image means the shape, face and form, as it is the formed idea in the speaker's mind or the recipient's.

Image in terminology: It is representation and measuring to what we know in our minds on what we see in our sight (Al-Jurjani, 2018). So, the image is the tool and mean of imagination, as the imaginative image is what human imagines and what the formed meanings for it in his mind among different images to reach the reality of the thing or understand it.

Imagination in language: It is the “the imagination of everything you sees like a shade, and what you have gone through similar to a shadow is imagination, as imagination is what an image resembles to you while awake and dreaming” (Ibn Manzur, 2019,11/30), and imagination is a mental and intellectual activity, and it is the spirit of mind and its material.

Imagination in terminology: Imagination is “a power that keeps what sensations recognizes of the images of tangibles after the absence of material” (Al-Jurjani, 2018, 102), while fancy is what motivates self-talk” (Al-Suyuti, 2018, 1/110), as the ultimate imagination has no limit in scope except God Almighty alone, as no imagination can reach him ﴿There is nothing like unto Him, and He is the Hearing, the Seeing﴾ (Al-Shura), as God is greater than a mind can surround Him, be comprehended by illusion, or be followed by imagination. Thus, imagination is suspicion, rather, it is conjecture, and (suspend) means think, imagine and visualize, and imagination is the shadow of everything.

The existent relationship between the image and imagination is a strong one, as an image is the tool of imagination and its mean by which it practices its activity in mind. Imagination is one of the methods through which the human mind stores information in unconscious to recall when needed by mental visualization and express it in the form of images. SO, imagination is a mental image searching for meaning and trying to interpret the mentioned image through optic nerve for a thing which is not present at the time when visualizing the thing and imagined it, and imagination relies on mainly on the three rhetoric sciences: semantics, the science of style and rhetoric, as the most important of which is the science of style which includes the assimilation with its all styles.

Importance of imagination as a teaching strategy

The teaching strategy by imagination procedures has an effective importance in the teaching learning process including the human brain through imagination stores information, order and expresses it. Imagination is the silent language in communication between mind and body, as when a teacher imagines himself in the educational position, he will be an effective part in the behavior of these things, and what the learner learns through imagination is like a real live experience where it will be in the recipient's memory for a long time, as imagination enhances creative thinking, leads to a rapid mastery learning and succeeds in activating spiritual intelligence since it lies in the subconscious mind.

Educational imagination objectives

The imagination strategy has various educational objectives including developing the abilities of three-dimensional spaces and spatial thinking, bringing abstract concepts closer, facilitating access into the unseen worlds and developing abilities of beyond knowledge such as control attention and focus in thinking, enhance the imaginative mental images among learners to generate creative ideas, activating the integrative approach in teaching by blending science with language skills such as creative writing, drawing and designing skills, develop the learners' motivation to learn by imaginative images and improve the various intelligences (Saeedi & Al-Bloushi, 2018).

Spiritual intelligence

Spiritual intelligence is defined as "the ability to behave with wisdom, compassion and mercy with preserving the inside and outside peace regardless the outside events" (Baljoun, 2020). It is the energy of the individual's life, the non-physical and immaterial side for man such as feelings and personality, and the vital energy such as enthusiasm, courage and determination. He thinks that self-actualization is a spiritual state, where a person's creativity flows and he became fun, tolerant and persistent in helping others, as this is achieved in an environment full of love, empathy and solidarity (Bozan, 2015).

The holy Quran tells delightful stories with vocabulary, expressions and descriptions that stir the soul and motivates it to swim with it in its imagination in drawing the features of the absent scene as if it were present, crouching in front of it to lure and attract it, so its impulses accept it and

indulge with it. The Holy Quran presented calls to develop spiritual intelligence through walking on earth in order to think of seeing the ruins of past nations, the stories of their destruction and the fate of their destinies. Thus, the soul imagined the image of the torment that awaits them, so it is alienated from their natures, paths and their deeds that destroyed them. Therefore, it followed the paths and footsteps of the righteous.

Importance of imagination in developing spiritual intelligence

When imagination is absent in the reading texts, they became pale and do not stir the conscience and feelings of the soul. Imagination is the soul of the verse text and its core which is irreplaceable in developing its spiritual memory, drawing feelings, ideas and emotions of soul, and it is the soul of text, as if the text loses it, it becomes a corpse without soul or movement. The mind stirs the images, and so it moves them in an artistic effective way, leaving their influence in the reader or listener, since imagination soars with the soul to the horizons and finds new invisible worlds to it taking it out of misery and misguidance into reassurance and tranquility. Since imagination is an ambiguous mental energy that it is impossible to realize it by senses, the senses are the tools used by the Qur'anic text in depicting the imagination's approximation of the awakening of the soul.

The one who owns the ability components in using the spiritual abilities is able to increase effectiveness in daily life, communicate with others at a high degree of advanced excellence, use spiritual abilities and resources in solving problems by correct wisdom methods, in addition to participate and commitment to chaste behavior, the accurate awareness to his feeling and control them and behave rationally with a high degree of satisfaction (Baljoun, 2020).

Spiritual intelligence achieves stability, psychological compatibility, social and professional agreement for the learner through the correctness of his personal relationships with others, which help him find out his conscience and ways to maintain his awakening, and adopt or draw his behavior in life, in addition to absorb ethical values and their importance, and reinforce the choice of his dreams and make plans to achieve them, which reinforces intelligence to solve problems (Saeedi & Al-Bloushi, 2018).

The importance of spiritual intelligence lies in that it is the main intelligence among the various ones, as it ensures reinforcement of the learner's abilities in enthusiasm and motivation, and shifts the curricula from the traditional form in concentration on the cognitive and mental side into focusing on spiritual and affective starting points. In addition, spiritual intelligence confirms development of confidence and curiosity, the ability of communication and cooperation, and it guides the learner towards the elements of success through motivating production and creation (Al-Rajab, 2018).

When the imagination soars, it makes the soul wander in that upper unseen world; where faith turns into a spiritual reality and an incentive to work and patience, so the soul turns from a narrow, limited world full of pain, fears, possibilities and injustices, to the world of absolute justice, mercy, grace, generosity, and divine giving.

The affective influence in thinking of imaginative ways stimulates will and stirs incentives to a person; as the human body is affected by what is revealed to it, so will is the hidden power inside human, which helps him to wake up and move to reach the desired target, and it is a mean of gathering spiritual energies, emotions and motives.

Structures of the imaginative images and their role in developing spiritual intelligence

The imaginative images in surah Al-Ahqaf have several and various structures contributing in development of spiritual intelligence including the following:

*Stirring the spaces of the soul with confused indications and with imaginative images of their meaning, God Almighty said: ﴿ Ha, Meem (1)﴾

*Building structure of the soul's thinking ranges from the whole view to the countless partial views, God Almighty said: ﴿... We did not create the heavens and earth and what is between ﴾ as the scene is for the heavens and earth and what is between as there are countless partials.

*Imagination of unlimited names in the tangible and invisible reality of the soul in order to extend in the circle of intelligences, God Almighty said:﴿ (3) We did not create the heavens and earth and what is between them except in truth and [for] a specified term. But those who disbelieve, from that of which they are warned, are turning away﴾, and the words "What is between them" give a space to unlimited names which calls soul to search for them.

The imaginative images shows the soul's shortage to argue by evidence to imagination and weakness, God Almighty said: ﴿(7)And when Our verses are recited to them as clear evidences, those who disbelieve say of the truth when it has come to them, "This is obvious magic ﴾, as the misguided person refers his inability to argue with evidence to his illusion that he is bewitched, and so the soul becomes aware to the reality of position and follows it.

*Imagining the images of the reality of the past nourishes the present spiritual intelligence ﴿ (12) and before it was the scripture of Moses to lead and as a mercy. And this is a confirming Book in an Arabic tongue to warn those who have wronged and as good tidings to the doers of good﴾, as the revelation of the Torah to Moses, peace be upon him, was a fact before the revelation of the Holy Qur'an.

* The images of imagination link extended with the soul from past through the present to the future, God Almighty said: ﴿ (13) Indeed, those who have said, "Our Lord is Allah," and then remained on a right course - there will be no fear concerning them, nor will they grieve (14) Those are the companions of Paradise, abiding eternally therein as reward for what they used to do﴾, as there is no fear for them, which means in the future, nor do they grieve for what they did in the past.

*Showing imaginative images to two contradicted models: integrity and misguidance, to awaken the soul through the two paths ﴿ (13) Indeed, those who have said, "Our Lord is Allah," and then remained on a right course - there will be no fear concerning them, nor will they grieve (14)﴾, and

He said in a verse in the same surah ﴿ (20) And the Day those who disbelieved are exposed to Fire { it will be said}, “You exhausted your pleasures during your worldly life and enjoyed them, so this Day you will be awarded the punishment of {extreme} humiliation because you were arrogant upon the earth without right and because you were defiantly disobedient}, so this awakens the soul for comparison.

*The imaginative images of the past soul experience is a wise alternative of soul to experience something similar ﴿ And We had certainly established them in such as We have not established you, and We made for them hearing and vision and hearts [i.e., intellect]. But their hearing and vision and hearts availed them not from anything [of the punishment] when they were [continually] rejecting the signs of Allah; and they were enveloped by what they used to ridicule}.

*The sequence of events in the imagined images and their subsequent documentation intelligence develops the imagination of the soul, God Almighty said: ﴿ (15) And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months. [He grows] until, when he reaches maturity and reaches [the age of] forty years, he says, "My Lord, enable me[1482] to be grateful for Your favor which You have bestowed upon me and upon my parents and to work righteousness of which You will approve and make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am of the Muslims }), as the verse summarizes the stage of man creation.

* The imagined images reinforce the nature of the spirit of fatherhood, God Almighty said: ﴿ (17) But one who says to his parents, "Uff[1483] to you; do you promise me that I will be brought forth [from the earth] when generations before me have already passed on [into oblivion]?" while they call to Allah for help [and to their son], "Woe to you! Believe! Indeed, the promise of Allah is truth." But he says, "This is not but legends of the former peoples }), as the parents' innate compassion and mercy overcame the son's disobedience and disbelief.

* The imaginative images of painful events sneak the soul away to think beyond perception, God Almighty said: ﴿(20) And the Day those who disbelieved are exposed to the Fire [it will be said], "You exhausted your pleasures during your worldly life and enjoyed them, so this Day you will be awarded the punishment of [extreme] humiliation because you were arrogant upon the earth without right and because you were defiantly disobedience}, as after their souls are separated from their earthy arrogant bodies, eternal torment will await them in the afterlife.

* Linking the consequences of endings to the tracts of beginnings, so the soul imagines the state of the end of the unbelievers in Hell as a result of their sins in this world, as God Almighty said: ﴿ (20) And the Day those who disbelieved are exposed to the Fire [it will be said], "You exhausted your pleasures during your worldly life and enjoyed them, so this Day you will be awarded the punishment of [extreme] humiliation because you were arrogant upon the earth without right and because you were defiantly disobedient })

*The colored vocabulary: contradiction in in the imaginative image stirs the emotions of spiritual intelligence { when they saw it as a cloud approaching their valleys, they said, "This is a cloud bringing us rain!" Rather, it is that for which you were impatient: a wind, within it a painful punishment }, so Aad people imagined that the cloud while coming to them from afar as rain, but the God's prophet Hud peace be upon him told them in imaginative image that the coming is a wind within it a painful punishment.

* Recalling the facts of the recent past with imaginative images of the lesson of their end, God Almighty said: {(27) And We have already destroyed what surrounds you of [those] cities, and We have diversified the signs [or verses] that perhaps they might return [from disbelief]} .

*Control the spirit with imaginative images as the destruction surrounds and wrapped around it, God Almighty said:{ (27) And We have already destroyed what surrounds you of [those] cities, and We have diversified the signs [or verses] that perhaps they might return [from disbelief]} .

*Taking imagination as a start point with spiritual activity for meeting between the heart and mind, and consciousness and sub consciousness, God Almighty said: { (27) And We have already destroyed what surrounds you of [those] cities}, as the news of those who were perished was frequent among the people of Quraysh, so the verse integrated the emotions of the heart and the consideration of the mind.

*Dialogue and movement in the imaginative images are from the motives of the soul, God Almighty said: { (29) And [mention, O Mohammad], when We directed to you a few of the jinn, listening to the Qur'an. And when they attended it, they said, "Listen attentively." And when it was concluded, they went back to their people as warners }, so the movement and dialogue took place among the jinn in the unseen world.

* The spiritual intelligence grows steadily that exceeds the soul's sensory perceptions, God Almighty said: { (29) And [mention, O Mohammed], when We directed to you a few of the jinn, listening to the Quran }, so the jinn is unseen world which is invisible to human.

*The imaginative images work to sending messages of the soul's senses by shifting the effect of a sense to another in order that an idea becomes mature, God Almighty said: { (29) And [mention, O Mohammad], when We directed to you a few of the jinn, listening to the Qur'an. And when it was concluded, they went back to their people as warners (30) They said, "O our people, indeed we have heard a [recited] Book revealed after Moses confirming what was before it which guides to the truth and to a straight path (31) O our people, respond to the Caller [i.e., Messenger] of Allah and believe in him; He [i.e., Allah] will forgive for you your sins and protect you from a painful punishment}. Therefore, jinn moves to felt the place of reciting the Holy Quran, so they felt the silence through listening to it, and they felt the sight through writing it and they found it accordance with the Torah revealed to the Prophet of God Moses and confirmed it, so they considered its verses with their minds, and called their people to believe with their tongues.

*Employing tangible scenes where the soul imagines through them facts indicating their occurrence, God Almighty said: ﴿ (33) Do they not see that Allah, who created the heavens and earth and did not fail in their creation, is able to give life to the dead. Yes. Indeed, He is over all things competent﴾, as God was not unable to create the heavens and the earth, so he is able to revive the dead after their destruction, thus the souls magnify their occurrence, and therefore they believe them.

*Imagination and soul correspond in the rapidity of images transformation and inversion﴿ (25) Destroying everything by command of its Lord. In addition, they became so that nothing was seen [of them] except their dwellings. Thus do We recompense the criminal people﴾ , as the image turned from the life-giving wind gusts into a mighty, deadly monster, and from the ultimate pleasure in rain to the shock of misery and annihilation with torment.

*Imagining the unseen worlds as tangible evidence feeding the soul ﴿ (31) O our people, respond to the Caller [i.e., Messenger] of Allah[1488] and believe in him; He [i.e., Allah] will forgive for you your sins and protect you from a painful punishment﴾, as the imaginative image conveyed the jinn dialogue among them.

*Imagining the images of past heroes to follow the determination of the soul among them ﴿ (35) So be patient, [O Mohammed], as were those of determination among the messengers﴾, as the imaginative image revealed the patience and endurance degree of some prophets and messengers more than others.

* The ruins of the past are wide spaces to soul through its imagination, God Almighty said:﴿ (27) And We have already destroyed what surrounds you of [those] cities, and We have diversified the signs [or verses] that perhaps they might return [from disbelief]﴾ .

*The imaginative images project spiritual feelings on the situation that is hoped to be learned, God Almighty said:﴿ (29) And [mention, O Mohammed], when We directed to you a few of the jinn, listening to the Quran. And when they attended it, they said, "Listen attentively." And when it was concluded, they went back to their people as warners ﴾, as the verse projects the jinn sensations on the human sensations.

The study recommended the following:

- Employing the verses of the Holy Quran in developing spiritual intelligence.
- Employing imagination as a learning teaching strategy Quran in developing spiritual intelligence.

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