

Full Length Research

The Educational Assistants in the Holy Quran (graphic, figuration, depiction) Analytic study

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The study aims at pinpointing the educational assistants in the Holy Quran (figurations) their purposes, educational functions and learning methods which are included. There are 27 categories of (Tasaweer) mentioned in the Holy Quran. The (Tasaweer) are to achieve educational purposes as, state out a legitimate verdict, a dispraised manner, think deeply in the verses of creation, honor some (Tasaweer) and pay tribute or approximate the metaphysical (Tasaweer) to the mined and show amenity of Allah the Mighty on mankind. The (graphic, figuration, depiction) are to achieve several functions as , some verses named after these (Tasaweer) with human being , attitude or even spot out scientific facts or build up narration in the tongue of these (Tasawee) . They also include a group of teaching methods in learning as, idioms, simulation link education with life.

(Tasaweer):- Some kind of imagery or make some kind of photo in the mind

Key words: Mighty, Legitimate Verdict

INTRODUCTION

The relationship between man and universe has remained the material of teaching and learning since the first creation. Man used religion and material scientific experimentation to clarify the nature of this relationship. If religion looks at the essence of things and its realities, then science looks at its phenomena and laws of its behavior in this presence. Man - in his active and important presences in his surrounding- uses his mental perception to read this existence and its components.

All creatures of this universe are an important part of the environmental natural system. And in the same time,

they preserve the natural balance because they feed on other animals and plants. This balance is important in nature and is called life cycle.

Islam looks at all creatures in a realistic eye based on their importance in life, their usefulness to human being, and their cooperation with him in building up the universe and the continuation of life. Through all of this, Islam put for those creatures rights that ensure their existence. For example, Islam has forbidden cutting tress, burning them, or ruining them. And it also forbidden jailing or restricting living creatures and we provide them with food and give

them a time to rest. Abu Hurairah reported: The Messenger of Allah (PBUH) said: "When you travel through green and lush land, give the camels their due from the ground" (Muslim, d. 261 m.).

Furthermore, from the rights of the living creatures in Islam are using them for what they are created for, never use them in what they ridiculed to, not overtaxed them by work, or hold them what they cannot hold of weight. In addition, we should be kind to them. (Abu Hurairah reported a habit by that the Messenger of Allah (PBUH) said: "While a man riding a cow he hit it, then the cow said: "we weren't created for that, we were created for cultivation. Then people said: oh my God, Does the cow speak? Then, the Messenger of Allah said: "I believe him and also Abu Bakr and Omar do" (Al-Bukhari, d, 256 m & Muslim, d. 261 m).

Islam also gave the living creatures the right of protection, Abu Hurairah said that the Messenger of Allah said: (one Prophet came under a tree and he was bitten by an ant. Then, he brought out his belongings from under the tree and ordered to burn the ant colony, then Allah revealed to him: "If it was only the ant that bit you") (Al-Bukhari, d. 256 m). In this habit, there is a protection for the colony of ants from destruction, but if he destruct one ant; the ant that bite alone, God would not admonished him on that.

Islam gave them the right of care. Ibn nafi' reported that the Messenger of Allah said: (A woman was punished for a cat, she imprisoned her until she died therefore she entered hellfire. She didn't feed her nor she watered her when she locked her up, moreover she didn't leave her eat from the crumbs of earth) (Muslim, d. 261 m.)

Abu Hurairah May Allah be pleased with him reported that the Messenger of Allah -prayer and peace of Allah be upon him said: (While a man walking in the road, he got very thirsty, then he found a well which he descended to. He drank then got out, whereby he saw a dog panting, eating sand because of thirst the man said this dog felt thirst the way I did, then he descended to the well and filled up his shoe then he held the dog from his mouth and made him drink, hence Allah praised him for that and forgave him. Then the companions said: Do we get rewarded for animals? He replied, "In every living soul there is a reward) (Al-Bukhari, d. 275 m.).

Islam ordered us to be merciful; Abdullah Ben Omar reported that his father said: (We were accompanying the Messenger of Allah in a travel, then he went to relieve himself. Whereby we saw a bird with two chicks, so we took its chicks, when the bird returned it kept spreading its wings on the ground on the place of its chicks, when the Prophet (PBUH) returned he said: "who tormented her with her chicks? Give them back to her (Abu Dawoud, 275 m).

By that, Islam emphasized on taking care of all creatures in many verses, and it invites human to pay attention to all what surrounds him in this existence of

creatures that were immortalized by mentioning their imagery in the Glorious Qur'an to conclude the educational dimensions.

Research Questions:

Research questions combine in the following main question:

What are the educational dimensions in the Quran imagery?

And to answer this question, we have to answer the following sub-questions:

- 1- What are the sorts of imagery that is mentioned in Quranic verses?
- 2- What are the educational purposes of imagery which is mentioned in Quran?
- 3- What are the educational functions of imagery which is mentioned in Quran?
- 4- What are the teaching methods that are included in the imagery of Quran?

The significance of the study:

The reader of the Glorious Quran stands on every imagery that is included in every sura and verse which leads us to wonder about the purpose of this and the functions that those imagery perform in the book of Allah; the Glorious Quran which is the greatest book humanity knew, Allah guaranteed to preserve it. According to that, this study came to discover the truth of these imageries which are included in the verses of the Glorious Quran in terms of their types, purposes, functions, and methods of achieving them to get benefit of them by making them the criteria for the authors of the curricula and school books in addition to teaching those imaginary on different types and levels.

Purpose of the Study:

This study aims to identify the educational dimensions in the imaginary that is included in the Glorious Quran in terms of their educational purposes and functions that have been achieved through and their methods of teaching that are contained in.

Limitation of the Study:

The study limits itself on the imagery which relates to the God's living creatures except Man such as cattle, preys,

animals that are ridden, and birds that are included in the verses of the Glorious Quran.

Terms of the Study:

Educational dimensions: is what the Quranic verses included of statements, cues, and signals lead to teach people and educate them cognitively, emotionally, and psychomotor.

Quranic imagery: is the images described by Quranic verses for the God's living creatures through mentioning their names, traits, characteristics of their members, or functions of their roles.

RESEARCH METHODS:

The researcher follows the analytical descriptive approach for Quran in which he did full induction of its verses and analysis of verses that includes imagery to devise their educational dimensions.

RESULTS AND DISCUSSIONS:

To answer the first question: what are the sorts of imagery that is mentioned in the Quranic verses?

The Glorious Quran mentioned (27) of imagery sorts where the most mentioned are the mammals. They include (12) species: four of them are of cattle which are: (camels, cows, sheep, and goats), three of preys which are: (the lion, dog, and wolf), two of deformations which are: (apes and pigs), and four of animals that are ridden which are: (horses, mules, donkeys, and elephants) as illustrated in Table 1.

This arrangement of imagery sorts is attributed to direct and familiar communication among humans. Also, the imagery of mammals which are mentioned in Quran invoke us to contemplate about them because some of these animals live in the human's environment that human can get useful from them and their products, such as: (camels, cows, sheep, and goats). Another reason that some of them are aggressive and they live close to human's environment which requires us to be careful and conscious, like: (lions, dogs, and wolves) ; furthermore, some of them are made to be sermon and lesson for all disobedient people, like: (apes and pigs) and also because of their inevitable presence for human comfort in traveling and carrying baggage, like: (horses, mules, donkeys, and elephants). For that, these were the most mentioned and repeated mammals' imagery in Quran.

The imagery of animals that lay eggs, which of them are: insects that include (8) kinds: (mosquitoes, locusts, flies, spiders, butterflies, lice, , bees, and ants), birds that

include (3) kinds: (crow, hoopoe, and quail), amphibians that include (3) kinds which are: (whales, fish, and frogs), and reptiles that include one kind which is: (snake or serpent) as illustrated in Table (2) below:

To answer the second question: what are educational purposes for the imagery that are mentioned in the Glorious Quran?

The imagery of animals in the Glorious Quran came to obtain educational purposes of close association with human who is competent to carry the trust. This trust is the succession of God and his messengers in earth by administrating justice according to the law of God. And some of these purposes are:

- Statement legitimate rule (such as the prohibition).

Allah said: (He hath only forbidden you dead meat, and blood, and the flesh of swine, and that on which any other name hath been invoked besides that of Allah. But if one is forced by necessity, without willful disobedience, nor transgressing due limits, - then is he guiltless. For Allah is Oft-forgiving Most Merciful) (Al-Baqarah, 173), Allah mentioned pork to indicate its prohibition whether it was killed according to Islamic way or not, its grease also is forbidden in addition to its cartilages and all things in that animal (Al-Qurtubi, d. 671 m).

Allah said: (Forbidden to you (for food) are: dead meat, blood, the flesh of swine) (Almaaida, 3). "the meat of pig, inwardly like outwardly; prohibited, all of it is forbidden and nothing was excluded (At-Tabari, d. 310 m).

Allah said: (He has only forbidden you dead meat, and blood, and the flesh of swine, and any (food) over which the name of other than Allah has been invoked) (An-nahl, 115). Allah restricted taboos in these four things in this Sura (Ar-razi, d. 606m).

- Description of a obnoxious ethics:

Allah said: (The similitude of those who were charged with the (obligations of the) Mosaic Law, but who subsequently failed in those (obligations), is that of a donkey which carries huge tomes (but understands them not). Evil is the similitude of people who falsify the Signs of Allah: and Allah guides not people who do wrong). (Al-Jumu'a, 5). Those who do not benefit from what they have of knowledge are much like a donkey that is carrying books of knowledge on its back but does not benefit from them nor understand what they have of knowledge. (At-Tabari. D. 310 m), and that to indicate ignorance and blindness.

Allah said: (And be moderate in thy pace, and lower thy voice; for the harshest of sounds without doubt is the braying of the ass). (Luqman, 19), the voice of donkeys is

Table 1. Sorts of animals imageries (the mammals) that are mentioned by Quran

Mammals							
Ruminants	Sura &Verses	Preys	Sura &Verses	Deformations	Sura &Verses	Ridden animals	Sura &Verses
Camels -She-camel -(Al-Bahirah) -(Al-Sa'iba) -(Al-Waseelah) -(Al-Damir) -(Al-Jamal) (Al-Haam)-	Al-An'aam (144) Al-Ghashiya (17) Al- A'raaf (40, 70, 73) Hud (64) Al-Isaraa (59) Ash-Shu'araa (155) Al-Qamar (27) Ash-Shams (13) Alhajj (27) Al-Ma'ida (103)	Kaswarah (lion in Etopian language) -wild animal	Al-Muddaththir (51) Al-Ma'ida (3)	Apes	Al-Baqarah (65) Al-MA'ida (60) Al-A'raaf (166)	Horses	Aal-i-Imran (14) Al-Anfaal (60) Saad (31) Al-Adiyat (1)
Cow -cow -calf, which includes: -Abraham's fat calf - a calf seemed to low, it is the calf that the Children of Israel took it as a God	Hud (69) Al-Baqarah (92, 93, 71, 70, 51, 68, 69, 54, 67) Al-An'aam (144, 146) An-Nisaa (153) Al-A'raaf (148, 152) Taha (88) Al-Dhaariyat (26)	Dog	Al-A'raaf (76) Al-Kahf (18, 22)	Pig	Al-Baqarah (173) Al-MA'ida (3) Al-Anaam (145) An-Nahl (115)	Mules	An-Nahl (8)
-ram -ewe - momentous sacrifice	Al-An'aam (143) Saad (23, 24) As-Safaat (107)	wolf	Yusuf (13, 14, 17)			Donkeys donkey	Al-Juma (5) An-NAhl (8) Luqman (19) Al-Muddaththir (50)
Goats	Al-An'aam (143)					Elephants	Al-fil (1)

of the ugliest sounds and voices and the imagery of ass is an example of vituperation and insults, as well as to its braying. (Al-Qurtbi, d. 671 m).

Also, Allah said: (Relate to them the story of the man to whom We sent Our signs, but he passed them by: so

Satan followed him up, and he went astray* If it had been Our will, We should have elevated him with Our signs; but he inclined to the earth, and followed his own vain desires. His similitude is that of a dog: if you attack him, he lolls out his tongue, or if you leave him alone, he (still

Table 2. Kinds of imagery for animals that lay eggs

Animals that lay eggs							
Aquatic Animals	Sura & Verses	Birds	Sura & Verses	Insects	Sura & Verses	Reptiles	Sura & Verses
Whale Whales	Al-Kahf (61, 63) As-Saaffaat (142) Al-Qalam (48) Al-A'raaf (163)	Raven Ravens	Al-Ma'ida (31) Faatir (27)	Mosquito	Al-Baqarah (26)		Al-A'raaf (107) Ash-Shu'araa (32) Ta-ha (20)
Sea fishing (fish) And its food	Al-Ma'ida (96)	Hoopoe	An-Naml (20)	Locusts	Al-A'raaf (133) Al-Qamar (7)		
Frogs	Al-A'raaf (133)	Quail	Al-Baqarah (57) Al-A'raaf (160) Ta-ha (80)	Flies	Al-Hajj (73)		
-	-	-	-	Spiders	Al-Ankaboot (41)	-	-
-	-	-	-	Butterflies	Al-Qari'a (4)	-	-
-	-	-	-	Lice	Al-A'raaf (133)	-	-
-	-	-	-	Bees	An-Nahl (68)	-	-
-	-	-	-	Ants	An-Naml (18)	-	-

lolls out his tongue. That is the similitude of those who reject Our signs) (Al-A'raaf, 175-176). Those who slough from the verses of Allah and did not work by it, went down to the bottom of the ranking (Ash-Shukani, d. 1250 m).

And in the following verse of Allah: (Then Allah sent a raven, who scratched the ground, to show him how to hide the shame of his brother. "Woe is me!" said he; "Was I not even able to be as this raven, and to hide the shame of my brother?" then he became full of regrets) (Al-Ma'ida, 31). The killing of one of the sons of Adam to the another was associated with the killing of one of the ravens to the another, as a sign of rejecting the terrible behavior of murdering. In addition, one of the noxious indications of black color is hatred, permanent sorrow, great misfortune, and an increase in disparagement, the Messenger of Allah, peace be upon him, said that: "Five animals are all immoral, there is nothing wrong by murdering them; a scorpion, raven, Had'aa (a kind of birds) mouse, and sterile dog ". (Muslim, d. 261 m, Al-Bukhari, d. 256 m).

- Thinking and meditation in the verses of creation:

Where God called human to think and meditate in his creatures, such as (camels, mosquitoes, flies, and

spiders). Allah said in Quran to invoke us to think about the creation of camels: (Do they not look at the Camels, how they are made?* And at the Sky, how it is raised high?* And at the Mountains, how they are fixed firm?* And at the Earth, how it is spread out?* Therefore do thou give admonition, for thou art one to admonish) (Al-Ghaashiyah, 17-21), in these verses, Allah mentioned camels among his living creatures, and made thinking about their creation has its priority on meditation about raising heavens, fixing mountains, and spreading the earth. Furthermore, thinking and contemplating in these creatures is a gate that leads us to pure faith of the ability of the creator and his marvelous creation.

Allah said to meditate about the greatness of the creator: (O men! Here is a parable set forth! listen to it! Those on whom, besides Allah, ye call, cannot create (even) a fly, if they all met together for the purpose! and if the fly should snatch away anything from them, they would have no power to release it from the fly. Feeble are those who petition and those whom they petition!) (Al-Hajj, 73).

To honor some of the imagery:

The Glorious Quran mentioned some imagery such as horses to honor their status. For example, Allah said:

(Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies, and others besides, whom ye may not know, but whom Allah doth know. Whatever shall spend in the cause of Allah, shall be repaid unto you, and ye shall not be treated unjustly) (Al-Anfaal, 60). And of the God's honor for horses that he make "the learning of horsemanship and the use of weapons collective obligation, and could turn to be individual obligation" (Al-Qurtubi, d. 671 m).

In addition, God honor horses by making them an object of decoration and beauty that Man seeks to possess them and benefit from them, Allah said: (Fair in the eyes of men is the love of things they covet: Women and sons; Heaped-up hoards of gold and silver; horses branded (for blood and excellence) (Aal-i-Imraan), and he said : (And (He has created) horses, mules, and donkeys, for you to ride and use for show; and He has created (other) things of which ye have no knowledge. (An-Nahl, 8).

Moreover, Man tend to horses for their good manners. Abdullah Ibn 'Omar (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said,

"There is goodness in the forelocks of horses till the Day of Resurrection." (Al-Bukhari, d. 256 m). Jabber Ibn Abdullah reported that the Messenger of Allah (PBUH) said: horses bear goodness in their forelock till the Day of Resurrection. (Al-Bukhari, d. 256 m). Jabir bin Abdullah (May God be pleased with him) said: the Messenger of Allah said: (horses hold goodness among their forelocks, and their owners are helped on them, so touch their forelock and call Allah to bless them...) (Hanbal, d. 241 m).

Furthermore, Quran described some of animal's imagery by cattle and that considers as an increase in honoring them, Allah said: (And cattle He has created for you (men): from them ye derive warmth, and numerous benefits, and of their (meat) ye eat) (An-Nahl, 8).

- Prevention of cruelty to living creatures:

There were numerous Quranic verses that call to the necessity of taking care of God's creatures, prevention of cruelty to them, and being merciful to them because they are irrational animals that cannot ask for food or water. And of these verses what Allah said: (He Who has, made for you the earth like a carpet spread out; has enabled you to go about therein by roads (and channels); and has sent down water from the sky. With it have We produced diverse pairs of plants each separate from the others* Eat (for yourselves) and pasture your cattle: verily, in this are Signs for men endued with understanding) (Ta-Ha, 53-54). Also, Allah said: (And do they not see that We do

drive rain to parched soil (bare of herbage), and produce therewith crops, providing food for their cattle and themselves? Have they not the vision?) (As-Sajdah, 27). Another verse: (He draught out therefore its moisture and its pasture* And the mountains hath He firmly fixed* For use and convenience to you and your cattle) (An-Nazi'at, 31-33).

When Islam forbidden the meat of what has been killed by strangling, or by a violent blow, or by being gored to death, or by a headlong fall; or what has been (partly) eaten by a wild animal; unless you are able to slaughter it (in due form), one of the most important objectives of this prohibition is the necessity to maintain and take care of cattle in order to not be exposed to risks lead to their death without having benefit of them.

- The date and time of the facts and events:

Allah said: (Seats thou not how thy Lord dealt with the Companions of the Elephant?) (Al-Fil, 1). The speech in this Sura is directed to the Messenger of Allah (PBUH). Although he did not witness that incident, but the Prophet saw its effects and frequently heard its news as if he saw it. It was reported that it happened in the year that the Prophet was born (Al-Baidawi, d. 791 m). Allah made the incident of the elephant a history to record the events chronically. It was narrated from the Prophet (PBUH) that he said: (I was born in the year of the elephant) also, it was narrated from him that he said: (the day of the elephant) (Al-Mawrdy, d. 450 m). Ibn wahab reported on Malik: The Messenger of Allah (PBUH) was born in the Elephant Year. And Qais bin Makhrama: I and the Prophet of Allah were born in the Elephant Year. And Abd Al-Malik bin Marwan asked 'Itab bin Osaïd: Whom is older: you or the Prophet (PBUH). 'Itab said: the Prophet is older than me, and I am older than him; the Prophet was born in the Elephant Year (Al-Qurtubi, d. 671 m). Ibn Ishaq mentioned in the Prophet's Biography: "the birth of the Prophet was in the Elephant Year and this is the famous for the majority of scholars (Ibn Ishaq, 85 m).

Approximation of metaphysical imageries to minds:

Allah said: (They will come forth,- their eyes humbled - from (their) graves, (torpid) like locusts scattered abroad) (Al-Qamar, 7), Qur'an wanted to describe the conditions of people on the Resurrection Day when they are coming out of their graves panicking on the Doomsday and have no destination, like locusts have no destination, be mixed together. (Al-Baghawy, d. 516 m).

Allah also said: ((It is) a Day whereon men will be like moths scattered about) (Al-Qari'a, 4) in which Qur'an described them in their spread and disperse, also in their back and forth; because of the confusion of the situation, as a scattered moths (Ibn Katheer, d. 477 m). Thus, these imageries brought the metaphysical ideological

images closer to minds in order to believe in them

Showing the Graces of God upon his Believers:

Allah said: (And We gave you the shade of clouds and sent down to you Manna and quails, saying: "Eat of the good things We have provided for you:" (But they rebelled); to us they did no harm, but they harmed their own souls) (Al-Baqarah, 57). Here, God enumerates his blessing upon them, such as shade of clouds, which is a cloud and Manna: a drink like honey had come down to them and they were mix it with water then drink it. It was said also that Manna had come down to them like snow. In addition to quail which is a bird name that is similar to bobwhite (At-Tabari, d. 310 m), and a quail is a bird that they kill and then it. Ibn Attieh said: quail is a bird according to the consensus of scholars. (Ash-Shawkany, d. 1250 m).

Maintaining Living Creatures from Extinction:

Allah said: (There is not an animal (that lives) on the earth, nor a being that flies on its wings, but (forms part of) communities like you) (Al-An'aam, 38).

God made the identification between humans and the imageries of other creatures --- being in the nations and groups and being created to resemble each other and being replicate by birth like humans. Must be preserved from extinction. And what confirms on the internationalism of these creatures what Allah said: (At length, when they came to a (lowly) valley of ants, one of the ants said: "O ye ants, get into your habitations, lest Solomon and his hosts crush you (under foot) without knowing it) (An-Naml, 18). Thus, the Prophet forbade the burning of ants because it is a nation that praises God; they live in villages under the ground or inside the trees. And the colony of ants contains ants from a few dozens to hundreds of thousands. And contains one queen or more, female workers, and males. Abu Hurairah narrated that the Messenger of Allah (PBUH) said: (An ant bit one of the Prophets, so he ordered to burn the ant colony, then Allah revealed to him: an ant bit you so you annihilate a whole nation from among the nations that glorify me?) (Muslim, d. 261 m).

And because these living creatures are communities or nations like the human nations, they are real partners with human factions in this planet to get benefit from its natural resources, Allah said: (Then let man look at his food, (and how We provide it)* For that We pour forth water in abundance* And We split the earth in fragments* And produce therein corn* And Grapes and nutritious plants* And Olives and Dates* And enclosed Gardens, dense with lofty trees* And fruits and fodder* For use and convenience to you and your cattle) (Abasa, 24-32).

Many verses confirmed that the bounties of the nature were created by God for humans and nonhumans to

maintain living creatures from extinction, Allah said: (And He it is Who sends the winds as heralds of glad tidings, going before His mercy, and We send down pure water from the sky* That with it We may give life to a dead land, and slake the thirst of things We have created,- cattle and men in great numbers) (Al-Furqaan, 48-49). Allah also said: (And do they not see that we do drive rain to parched soil (bare of herbage), and produce therewith crops, providing food for their cattle and themselves? Have they not the vision?) (S-sajdah, 27). Allah said: (He drawled out therefore its moisture and its pasture* And the mountains hath He firmly fixed* For use and convenience to you and your cattle) (An-Nazi'at, 31-33).

And to answer the third question: what are the educational functions of imageries that is mentioned in the Glorious Qur'an?

These imageries in the Glorious Qur'an came to achieve the following educational functions:

1- Naming some Sura like the names of a number of God's living creatures. God honored these creatures by naming some of Sura as names of some of these creatures, including long Sura like the Cow, Al-An'aam, and An-Nahl also medium long Sura like An-Naml and Al-Ankaboot, and short long Sura like Al-Adiyat (which means: horses) and Al-Fil.

2- Linking many imageries to human generally, and to many Prophets and righteous specially. And Qur'an used them as miracles or putting examples, for instance: she-camel of Salih, the whale of Yunus, the sheep of David, the Hoopoe and the ants of Solomon, the birds of Ibrahim,... as well as the example to the donkey was given with the righteous man as an indication of resurrection. And a similitude was given to a dog, flies, and birds in different contexts.

3- The life of human being depends on the imageries of these creatures, in which he eats from their meats, drinks their milks and its products, using their skins to build houses, and warming himself by their wool, dander, and fur, Allah said: (And (He has created) horses, mules, and donkeys, for you to ride and use for show; and He has created (other) things of which ye have no knowledge) (An-Nahl, 8). Moreover, human uses the products of these animals as a medicine for his diseases as what Allah said: (Then to eat of all the produce (of the earth), and find with skill the spacious paths of its Lord: there issues from within their bodies a drink of varying colors, wherein is healing for men: verily in this is a Sign for those who give thought) (An-Nahl, 69). God has bestowed upon his worshippers by creating cattle for their benefit and make the available for humans. So, God objected by protesting on those who prohibited cattle. And objected by protesting on those who prohibited them means confirming and assuring their allowance.

4- Mentioning some facts about some imageries like: the pant of the dog which does not stop, Allah said: (His similitude is that of a dog: if you attack him, he lolls out his tongue, or if you leave him alone, he (still) lolls out his tongue. That is the similitude of those who reject Our signs; So relate the story; perchance they may reflect) (Al-A'raaf, 176). Furthermore, forming milk in ruminants and family disintegration in the cobweb, Allah said: (The parable of those who take protectors other than Allah is that of the spider, who builds (to itself) a house; but truly the flimsiest of houses is the spider's house;- if they but knew) (Al-Ankaboot, 41-43) ...etc.

5- Building some narrative in the Glorious Qur'an on the tongues of creatures the Qur'an mentioned them, such as ants and hoopoe with the Prophet Solomon, Allah said: (At length, when they came to a (lowly) valley of ants, one of the ants said: "O ye ants, get into your habitations, lest Solomon and his hosts crush you (under foot) without knowing it" So he smiled, amused at her speech; and he said: "O my Lord! so order me that I may be grateful for Thy favors, which thou hast bestowed on me and on my parents, and that I may work the righteousness that will please Thee: And admit me, by Thy Grace, to the ranks of Thy righteous Servants) (An-Naml, 18-19).

6- Emphasis on perception and awareness of some imageries of creatures regarding the spiritual and intellectual sides for them, in which they have a spirit and sense that enable them to be aware of the Creator and offer their allegiance to him through worshipping him, Allah said: (Sees thou not that it is Allah Whose praises all beings in the heavens and on earth do celebrate, and the birds (of the air) with wings outspread? Each one knows its own (mode of) prayer and praise. And Allah knows well all that they do) (An-Noor, 41). And Allah said: (Sees thou not that to Allah bow down in worship all things that are in the heavens and on earth,- the sun, the moon, the stars; the hills, the trees, the animals; and a great number among mankind? But a great number are (also) such as are fit for Punishment) (Al-Hajj, 18), Allah also said: (And thy Lord taught the Bee to build its cells in hills, on trees, and in (men's habitations) (An-Nahl, 68). God has put them for what they were created for, and inspired them by inspiration to recognize their benefits, avoid their disadvantages, and provide their living.

7- Highlighting the communication between human and other creatures, Allah said: (And Solomon was David's heir. He said: "O ye people! We have been taught the speech of birds) (An-Naml, 16). Allah taught Solomon the language of birds and the language of other different creatures, Allah said: (And he took a muster of the Birds; and he said: "Why is it I see not the Hoopoe? Or is he among the absentees?" I will certainly punish him with a severe penalty, or execute him, unless he bring me a clear reason (for absence)* But the Hoopoe tarried not far: he (came up and) said: "I have compassed (territory)

which thou hast not compassed, and I have come to thee from Saba with tidings true* I found (there) a woman ruling over them and provided with every requisite; and she has a magnificent throne* I found her and her people worshipping the sun besides Allah: Satan has made their deeds seem pleasing in their eyes, and has kept them away from the Path,- so they receive no guidance* Kept them away from the Path), that they should not worship Allah, Who brings to light what is hidden in the heavens and the earth, and knows what ye hide and what ye reveal* Allah!- there is no god but He!- Lord of the Throne Supreme!* (Solomon) said: "Soon shall we see whether thou hast told the truth or lied!* Go thou, with this letter of mine, and deliver it to them: then draw back from them, and (wait to) see what answer they return* (The queen) said: "Ye chiefs! here is delivered to me - a letter worthy of respect* It is from Solomon, and is (as follows): 'In the name of Allah, Most Gracious, Most Merciful* Be ye not arrogant against me, but come to me in submission (to the true Religion)* She said: "Ye chiefs! advise me in (this) my affair: no affair have I decided except in your presence) (An-Naml, 20-32).

8- Proving the right of these creatures to share the natural resources with the human.

Where depriving these creatures of their legitimate right to share the natural resources and benefit from them is punishable, for example, what happened to the folk of Thamud when they decide to kill the she-camel to prevent her from sharing them food and water, Allah said: (And O my people! This she-camel of Allah is a symbol to you: leave her to feed on Allah's (free) earth, and inflict no harm on her, or a swift penalty will seize you!* But they did ham-string her. So he said: "Enjoy yourselves in your homes for three days: (Then will be your ruin): (Behold) there a promise not to be belied!* When Our Decree issued, We saved Salih and those who believed with him, by (special) Grace from Ourselves - and from the Ignominy of that day. For thy Lord - He is the Strong One, and able to enforce His Will* The (mighty) Blast overtook the wrong-doers, and they lay prostrate in their homes before the morning* As if they had never dwelt and flourished there. Ah! Behold! for the Thamud rejected their Lord and Cherisher! Ah! Behold! removed (from sight) were the Thamud!) (Hud, 64-68).

9- Identify the effective role in the imagery and its main functions.

Where many Quranic verses included many parts of the animals, and identify their functions, such as: flesh, blood, intestines, and craw. Allah said in An-Nahl: (And verily in cattle (too) will ye find an instructive sign. From what is within their bodies between excretions and blood, We produce, for your drink, milk, pure and agreeable to those who drink it) (66) Allah also said in Al-Muminoon: (And in cattle (too) ye have an instructive example: from within their bodies We produce (milk) for you to drink; there are, in them, (besides), numerous (other) benefits

for you; and of their (meat) ye eat) (21). Moreover, Allah mentioned the wings of bird, Allah said: (There is not an animal (that lives) on the earth, nor a being that flies on its wings, but (forms part of) communities like you. Nothing have we omitted from the Book, and they (all) shall be gathered to their Lord in the end) (Al-An'aam, 38).

In addition, two legs, four legs (quadruped animal), and crawl were mentioned as means for movement and mobility, Allah said: (And Allah has created every animal from water: of them there are some that creep on their bellies; some that walk on two legs; and some that walk on four. Allah creates what He wills for verily Allah has power over all things) (An-Noor, 45).

10- Call for the use of some products of creatures which is important for human food.

The calling to benefit from products of creatures which considers very important for human food came in some verses of Qur'an like honey, Allah said: (And thy Lord taught the Bee to build its cells in hills, on trees, and in (men's) habitations* Then to eat of all the produce (of the earth), and find with skill the spacious paths of its Lord: there issues from within their bodies a drink of varying colors, wherein is healing for men: verily in this is a Sign for those who give thought) (An-Nahl, 68-69) and milk, Allah said: (And verily in cattle (too) will ye find an instructive sign. From what is within their bodies between excretions and blood, We produce, for your drink, milk, pure and agreeable to those who drink it) (An-Nahl, 66). The dander, skin, and wool were all mentioned too in the verse of Allah: (It is Allah Who made your habitations homes of rest and quiet for you; and made for you, out of the skins of animals, (tents for) dwellings, which ye find so light (and handy) when ye travel and when ye stop (in your travels); and out of their wool, and their soft fibers (between wool and hair), and their hair, rich stuff and articles of convenience (to serve you) for a time) (An-Nahl, 80). Qur'an also mentioned flesh and grease, Allah said: (It is He Who has made the sea subject, that ye may eat thereof flesh that is fresh and tender, and that ye may extract therefore ornaments to wear; and thou sees the ships therein that plough the waves, that ye may seek (thus) of the bounty of Allah and that ye may be grateful) (An-Nahl, 14).

11- showing some self-characteristics of some animals.

Where the image of lion (Kaswarah) appeared as a symbol of strength and heroism, Allah said: (Fleeing from a lion!) (AL-Muuddathir, 51). And the Prophet said: (escape from the one who suffers from leprosy as you escape from lion) (Al-Bukhari, d. 256 m).

12- Identify the appropriate environmental characteristics for the living of some creatures.

Jacob said to his sons, as stated in Qur'an: (Really it saddens me that ye should take him away: I fear lest the wolf should devour him while ye attend not to him* they

said: "If the wolf were to devour him while we are (so large) a party, then should we indeed (first) have perished ourselves!) (Yusuf, 13-14), where Jacob warned his sons from wolf, and he was afraid that the wolf, among other predacious animals, will eat his son Yusuf. And that because the geographical environment that Jacob and his sons lived in, wolves were the most inhabitant animals among other predacious animals. From here, we know the characteristics of the geographical environment that Jacob and his son lived in by knowing the characteristics of wolves' habitat and their residences. They live in temperate forests, mountains, and grasslands. And these were the environmental features of Palestine.

To answer the fourth question: what are teaching methods that are included in animals' imagery in the Glorious Qur'an?

The Quranic imageries included a variety of teaching methods that are effective in teaching and learning, which include:

1- Giving examples: where God mentions some imagery in many Quranic verses to give an example on a specific subject in order to bring it closer to the mind of the human. And of these verses: (The parable of those who take protectors other than Allah is that of the spider, who builds (to itself) a house; but truly the flimsiest of houses is the spider's house;- if they but knew) (Al-Ankaboot, 41), where God here giving this parable to those who took other divinities besides God that do not benefit or harm them. In addition, the house of the spider does not protect it from heat nor cold (Al-Kurtubi, d. 671 m). Allah also said: (His similitude is that of a dog: if you attack him, he lolls out his tongue, or if you leave him alone, he (still) lolls out his tongue. That is the similitude of those who reject Our signs; So relate the story; perchance they may reflect) (Al-A'raaf, 176). And this imagery is not an invective or a contempt to the dog, but it is an invective and a contempt for those who strayed from the path of Allah and did not do their roles, in which many people live the life of a stray dog and do not live or do their roles in this life...

2- Seeing and observation, where God invites, in the Quranic verses, Man to look at the wonders and greatness of his creation and invites him at the same time to see the creation of those animals and taking lessons from their different behaviors.

3- Simulation, Allah said: (Then Allah sent a raven, who scratched the ground, to show him how to hide the shame of his brother. "Woe is me!" said he; "Was I not even able to be as this raven, and to hide the shame of my brother?" then he became full of regrets) (Al-Maaida, 31), from here, Man learned and for the first time in this existence how to bury a dead person via the simulation of

the raven. Man also learned - from the creatures of God-seeking livelihood via the simulation of birds, learned perseverance from bees, learned patience from camels, learned saving sustenance from ants, and learned flying from birds where he invented the plane that simulates the bird. Furthermore, Man learned from aquatic and amphibious animals many industries and inventions, such as ships, submarines ...etc.

4- Linking learning to life, Allah said: (And cattle He has created for you (men): from them ye derive warmth, and numerous benefits, and of their (meat) ye eat* And ye have a sense of pride and beauty in them as ye drive them home in the evening, and as ye lead them forth to pasture in the morning* And they carry your heavy loads to lands that ye could not (otherwise) reach except with souls distressed: for your Lord is indeed Most Kind, Most Merciful* And (He has created) horses, mules, and donkeys, for you to ride and use for show; and He has created (other) things of which ye have no knowledge) (An-Nahl, 5-8). Here, Qur'an linked between these imageries and the areas of utilizing them in life, so Qur'an made some of them to be eaten and some of them to be ridden, Allah said: (It is Allah Who made your habitations homes of rest and quiet for you; and made for you, out of the skins of animals, (tents for) dwellings, which ye find so light (and handy) when ye travel and when ye stop (in your travels); and out of their wool, and their soft fibers (between wool and hair), and their hair, rich stuff and articles of convenience (to serve you) for a time) (An-Nahl, 80). Moreover, Qur'an gave us the benefit from hair, wool, and dander which can be formed into tents and marabouts that can be easily carried and transferred in travel. And taught human that he could use the wool of the sheep, dander of the camel, and hair of goats to make clothes and furnishing. And the knowledge of learning these things from animal's imageries are very useful in order to benefit from them in life.

5- Diversity in presenting imageries: the diversity in presenting imageries is clear in Quranic verses in terms of details sometimes and generality at other times. For example, in Al-An'aam, the eight kinds of cattle were namely mentioned in details as follows: (camels, cows, sheep, goats in both male and female). Also, the word (cattle) were mentioned 32 times, and 4 times in Surat Al-An'aam.

Qur'an mentioned imageries generally like dabba (which means animal) (14 times) and dawab (animals) (4 times) whether they mean all creatures, including human because he walks on earth, just creatures that we could benefit from, termite which is famous by biting trees and wood, or the animal that appears at the end of life as a sign of the Day of Resurrection.

Furthermore, Birds were mentioned (34 times), bird (5 times), including (Flights of Birds, Abraham's bird, Jesus' bird, and what fly of angels), and preys (one time) in the Glorious Qur'an (whether it were animals like dogs or

birds like falcons). The word (sabi' which means a wild animal) was mentioned in Qur'an to denote preys, such as a lion, tiger, wolf, stray dog, and hyena....

And Surat Al-A'raaf is the most one that mentioned imageries, in which it talked about ten specific verities of animals which are: camels, cows, snakes, locusts, fish, quails, frogs, lice, monkeys, and dogs. And by that, the diversity of presenting imageries was to provoke the mind and add suspense.

6- Intimidation and warning: the verses include situations and events that frighten us from this bad behavior and warns us from repeating it, Allah said: (And well ye knew those amongst you who transgressed in the matter of the Sabbath: We said to them: "Be ye apes, despised and rejected) (Al-Baqarah, 65), here, the hunters who transgressed in the matter of the Sabbath and hunted their fish by deception - after they (fish) took from hunters a pledge that they will not hunt on Saturday-were deformed into apes and scientists who were silent or legalize what they did were deformed into pigs. This guides us not to leave the Promotion of Virtue and Prevention of Vice, as Allah said: (Say: "Shall I point out to you something much worse than this, (as judged) by the treatment it received from Allah? those who incurred the curse of Allah and His wrath, those of whom some He transformed into apes and swine, those who worshipped evil;- these are (many times) worse in rank, and far more astray from the even path!) (Al-Ma'ida, 60).

7- Similarity: Allah said: (There is not an animal (that lives) on the earth, nor a being that flies on its wings, but (forms part of) communities like you. Nothing have we omitted from the Book, and they (all) shall be gathered to their Lord in the end) (Al-An'aam, 38), this verse indicates that this creatures are similar to us in some cases but not in all respects; these creatures are similar to human in that they know, thank, unify, and praise God as stated in the verse: (The seven heavens and the earth, and all beings therein, declare His glory: there is not a thing but celebrates His praise; And yet ye understand not how they declare His glory! Verily He is Oft-Forbear, Most Forgiving!) (Al-Israa, 44), Allah also said in the feature of these creatures (Each one knows its own (mode of) prayer and praise) (An-Noor, 41). Abi Al-Darda' said: (the minds of animals are ignorant of everything except four things: knowing God, asking for a livelihood, distinguishing male from female, and taking each one of them a mate) (Ar-Razi, d. 606 m). in addition, they are similar to human in that they are found in nations and groups like Man and were created to resemble each other, to entertain themselves by the existence of each other, to multiply by birth like Man. And as God counted everything related to human conditions in the Glorious Qur'an regarding age, livelihood, death, happiness and misery, he also counted all these conditions for all creatures.

Abu Sulaiman Al-Khattabi reported from Sofyan bin

'Oyaynah that he said when he read this verse: "On earth, every human has similarity to some animals; some humans have the courage of a lion, some of them run like a wolf, some of them barking like a dog, some of them flaunt like a peacock, and some of them are behaving like pigs; if they were given good and clean food they will leave it. (Ar-Razi, d. 606 m).

RECOMMENDATIONS:

Based on the findings that were concluded, the researcher recommends the following:

- 1- Conducting more studies to investigate about cosmic traditions in the Glorious Qur'an.
- 2- Employ the educational dimensions that were mentioned in Qur'an in school books and curricula.
- 3- Analyzing images that are contained in Islamic Education books specially and school books generally in terms of the standards of Quranic imagery.

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