

STUDY THE IMAGE OF DEATH IN THE QUR'AN AND COVENANTS

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Abstract

Purpose of the study: The phenomenon of death and its attitude is one of the basic issues in human life. The question that has always occupied the human mind in this regard is: What is death? What does he do to a man in the end?

Methodology: And how do the heavenly books that have the most knowledge of man portray this phenomenon to the audience of their time? In this article, we try to use the analytical-descriptive method and unbalanced comparison, while examining the verses of death in the Bible and then comparing them with the Qur'an, to state that although the books of the Old and New Testaments have been distorted over time.

Results: They may have disagreements with the Qur'an on this subject, but ultimately state that death is a phenomenon in the powerful iodine of the incomparable Creator, which has never been the destruction of man, but an evolutionary stage of human life. The presence of death in human life depends on human actions and behavior. By comparative study in these books, it seems that: Death in the verses of the Old Testament in various meanings such as: death and destruction, sleep and separation of the body used in While in the books of the New Testament, attention to the meanings after death has been given more attention and has been expressed with interpretations such as the day of separation, auditing, and arbitration, while from the perspective of the Qur'an, And life is again for the human soul.

Applications of this study: This thesis can have many applications for example in universities that teach theology, philosophy of religion, and mysticism. These fields can use the results of this study in their researches. Moreover, those who interest in religious studies can use it.

The novelty of the study: This study reveals the clear relation between divine religions as Islam, Judaism, and Christianly.

Keywords: Tribes, Intellectuals, Resa Shah Regime, Bakhtiari, Qashqaei.

INTRODUCTION

Undoubtedly, death is one of the original and ancient human concerns that has a long life. Every human being has experienced that death is a reality, and it must be accepted and dealt with.

Since the way of life before and after death is one of the religious teachings and one of the important and common elements of all religions of the world, in this opportunity and article, as much as possible, while referring to some heavenly verses about death from The perspective of the great divine religions, especially the religion of Islam, illustrates this phenomenon. So that he may be able to reveal the mysterious face of death. And answer the main question of how each of these divine books portrayed death for the audience of their time.

As the common denominator of all philosophical and theological schools, man has always been faced with challenges and concerns, the answer to which is one of the main priorities of religions and divine religions.

From the beginning, the man realized that everything seemed to be falling apart. He is afraid of this decline and must find a way to live in spite of this fear. In fact, in simple terms, one of the ideas that have always plagued mankind, and occupied his mind and conscience throughout generations and ages, is the idea of death and the destruction of life.

One always asks oneself: Why was I born and why do I die?

Death is seen as the end of the conscious activity of the living being. The Holy Qur'an says: "Every soul breathes life ..." (Jalaluddin A. 1989): Every soul tastes death.

The thought of death has played an important role in his life since the beginning of human civilization, and since the beginning of the record of human history, the truth of death and ultimately unknown has shown itself to be an important and shaky concern, as it seems. Many people consider it one of the most unpleasant characteristics of human beings and their inability to face the future and death.

Death and life after death, and man's attitude towards it, is one of the basic themes of the divine religions. In several verses, God Almighty mentions death and emphasizes its fulfillment, and even mentions that sheltering strongholds does not allow escape from death. The Qur'an says: "O you who believe!

This article is designed to compare the concept of death in the Qur'an and the covenants and hopes to explain the place of death in these heavenly books, albeit with a veil.

Thin removes the face of this mysterious phenomenon.

LITERATURE REVIEW

Image of death (problem statement): Given the importance of death, it is important to pay attention to it, because the remembrance of death and the thought of death diverts man from many mistakes, slips, and sins. However, educational programs and the increase in people's religious views on belief in the one and only Creator and immortality and immortality after death seem to change people's attitudes about life. For this reason, it seems that the secret of this mystery can be revealed by searching for the image of death in the covenants and the Qur'an.

Looking at the history of religions and the search for the word death in the Bible, it seems that throughout history, with the antiquity of the Jews since the time of Moses, the idea of death and belief in the resurrection has undergone many changes. Prior to the capture of Babylon, there was no consensus among the Israelites on the belief in the resurrection. During Roman rule and great exile, the belief in the resurrection of Christ the Savior became more apparent to the Jews. And in the present age, with the advent of Zionism, the formation of an independent and powerful Jewish state in Israel has overcome the attention to the Hereafter and the Resurrection. However, according to the Orthodox Jews, belief in the resurrection is one of the Jewish religious principles ([Ghorbani Lahiji Zain A. 1993](#)).

It seems that the most significant evidence for accurate information about Jewish theology is their two holy books, the Tanakh (Old Testament) and the Talmud.

Be careful in the book "Tanakh", especially the Asfar Khamseh section

The Torah shows that this book lacks any clear idea of the Hereafter. However, in other parts of the book, phrases and interpretations are used that implicitly imply another world and the afterlife. However, the same issues that have been raised are often scattered, limited, and vague, and have come under the headings of "arbitration," "salvation," "Abdalabad," "Ismail joining his ancestors after death," and so on.

Therefore, from what has been said, it seems that in the books of the Old Testament, there is no clear picture of death and the world after death, and the theory of resurrection has been proposed in the period after these books. But in the Talmud, which is the interpretation of the Torah, the belief in the resurrection is introduced from the principles of Judaism and Jewish faith, and its denial is considered a great and unforgivable sin. However, a group of Jews called the Sadducees nullified the belief in the resurrection of the dead; because they believed that there was no mention of this issue in Asfar Khamseh Torat.

Early Jews considered rewards and punishments to be the same as in this world, in which they believed that ultimate happiness was a long life in the shadow of an independent and powerful Jewish state, and that death was considered cruelty to them. They considered the dead as their ancestors ([Michel T. 1998](#)). But how they lived after death was not clear to them, and therefore death was considered cruelty, especially for young people not infected with sin ([Khan I. 2003](#)). But in terms of reward and punishment, the early Jews believed that because later From the death of all people, both good and evil, they are in the same situation in a dark, cold, and silent place called Sheol, and the reward and punishment of human beings is given in this world ([Anterman A. 2014](#)).

From the study of the Old Testament, the Jews seem to believe in the doctrinal principle of the resurrection. However, they have taken different views on the details of the resurrection: one group considers the resurrection to be the other and the other to live the future life and the reward from the righteous and the virtuous, and believe that the wicked and the wicked die physical death. They will be destroyed forever. In addition, they believe that the great event of the resurrection of the dead will take place in the Holy Land of Palestine, and that the dead who are outside the Holy Land and at the same time deserves the reward, their bodies must be transferred to the Holy Land before the Resurrection ([Kenan A. 2003](#)).

But by examining the books of the New Testament, it seems that Christian apocalypse is rooted in their "holy book" (the New Testament and the Old Testament) and is alive and well in the apocalypse of the Jews, although in the Bible there is little truth. After death, especially heaven and hell are less talked about.

The Christian view of death, with all its ambiguities, can be summarized as follows: Christians believe that human souls do not perish by physical death, but remain and immediately appear in the court of divine justice for judgment and first judgment (special judgment). This judgment is based on the good and bad deeds of individuals in material life. At this point, the good and the pure go to heaven, and the sinners who have spent their lives in disobedience to God's command are immediately sent to hell. But those whose duty is not clear, that is, those who are tainted with sin in their earthly life, and at the same time sincerely repent and express their remorse, are first sent to purgatory, and after purification, they go to heaven Trend ([Tiwari K. 2002](#)).

But the final judgment (general judgment) is made after the resurrection of the dead. The resurrection of the dead occurs when the world ends and the world ends when, by God's will, Jesus Christ reappears as the ultimate judge and teaches the Bible to the world, and all Jews convert to Christianity.

In this resurrection, the souls of all human beings, along with their bodies, come to life with all their characteristics and appear before God for final evaluation and judgment, based on their actions in worldly life. In this judgment, those whose deeds were according to the teachings of Jesus will go to heaven, and those who are ungodly and sinful will be punished and sent to hell. Hell is the place of eternal punishment and permanent separation from God, and heaven is the place or state of bliss through nearness to God (Tiwari K. 2002).

But the Muslim Bible, like other scriptures, has accepted life after physical death, with the difference that the Qur'an portrays death and the world after death as very clear.

In several verses, the Holy Quran depicts the faces of death and the hereafter, the most important elements of which are: death, entering the purgatory, pre-resurrection events, bloating, the emergence of the afterlife, reckoning of deeds, and witnesses of deeds, Punishment, Hell and Heaven.

Basically, one of the important issues of the Qur'an is the issue of life after death or resurrection. "Thank God and the last day ..." (Javadi Amoli A. 2003) and its denial is outside the religion of Islam. Of the 6666 verses of the Holy Quran, 1400 verses have been dedicated to this important matter (Ghorbani Lahiji Zain A. 1993) and apart from the principle of monotheism, more than any other principle, death has been analyzed from various aspects, which indicates the above importance.

The Holy Qur'an mentions the last day with different names, each of which explains the characteristics and aspects of aspects and dimensions of its dimensions, including: the Day of Judgment (Day of Judgment), Day of Resurrection (Day of Resurrection), Day - Accounting (day of reckoning), day of assembly (day of gathering), day of the season (day of separation of right from wrong), day of reckoning (day of sorrow and regret), day of departure (day of leaving graves), day Al-Ba'ath (Day of Awakening), Al-Azaf Day (Very Close Day), Late Day (End Day) and Al-Khuloud Day (Day of Eternity) (Tawfiqi H. 2005).

In addition, the Holy Qur'an, as a struggle against the deniers of the resurrection, recalls the power of the infinite Gods and pays attention to the first creation (and by mentioning the examples of resurrection in nature and by quoting historical examples of resurrection and that the denial of the resurrection is without reason (Malinowski B. 2007), considers the possibility of the resurrection necessary and obligatory. And also in some of his verses which are mainly on one of the divine attributes such as divine wisdom and divine justice (Malinowski B. 2007), emphasizes, and confirms the necessity of the resurrection.

Therefore, from what has been said, it seems that the issue of life after death is one of the original and long-standing human concerns and one of the important and common elements of the divine belief system, and most of them have accepted the survival of the soul after death. Christianity and Islam believe that beyond this world, there is a world in which the soul will dwell after separation from the body. The only difference is that the hereafter is very weak in the Jewish Bible and is only mentioned in the Talmud. In contrast, Christianity has placed great emphasis on the issue of the Hereafter, but has not elaborated on the details of the issue. In the meantime, the religion of Islam has dealt with this genuine human concern in more detail, and the theology of the religion of Islam is clear, simple, and transparent compared to other religions (Soleimani Ardestani A. 2008).

METHODOLOGY

In this study, we try to collect the information from the library centers and then by analyzing it we classify the related results.

RESULTS AND DISCUSSION

They may have disagreements with the Qur'an on this subject, but ultimately state that death is a phenomenon in the powerful iodine of the incomparable Creator, which has never been the destruction of man, but an evolutionary stage of human life. The presence of death in human life depends on human actions and behavior.

Image of death in the Quran

In the Holy Qur'an, according to the various concepts of death, the word death is used in 43 different forms in the Qur'an, each in its own place and according to the meaning of the sentence, and the verse has its own meaning.

The occurrence of death in the Qur'an can be recognized by covering the expression of its characteristics:

Death does not mean annihilating

In the culture of the Qur'an, death means transition; not destroying, because death means decay and destruction, but death means taking the whole and taking full possession of one truth and transferring it to another house. This is done by the angels in charge of death.

The Qur'an interprets death as a death of body, not death of soul, the Qur'an always interprets death as a complete surrender. Therefore, he says:

"Allah is the Guardian of the Self." (Ragheb Isfahani A. 1995): God will deliver the people to perfection when they die.

Death means revenge

"Allah will take care of the souls during the dead and the dead will not die in the name of the names ..." It keeps the spirits of those who issued their death orders and restores other spirits that must survive.

One of the Qur'an's interpretations of death is the word Tawfi from the word Wafi, and it is said to receive something without quantity. The Qur'an always interprets death as a complete surrender. Therefore, in this verse, he says that God will deliver the people to perfection when they die. In Surah Al-Sajdah, God addresses those who say, "When we are lost in the earth (seeing only the same body) and scattered, every particle of ours goes to a place that cannot be found, it is created again." To be? The Qur'an says: "Yes, they are disbelievers in the Lord." Yes, they deny the meeting of God, which is the Day of Resurrection. Answer them: "I swear by the Lord of the Worlds that I will be with you, and then I will return to your Lord." (Tamimi Amadi A. 1981): Say you made a mistake knowing that it was scattered, you are not. What you are what our angel has taken from him and taken with him.

Death and taste

"The whole soul breathes death" (Jalaluddin A. 1989)

Death is the cessation of mental interest in the body. So death does not kill the soul, but the soul tastes death and digests it in itself, just as man tastes the syrup and digests it in himself. So what is tasted means death, and what is tasted means breath. So the man who dies is actually dying, not perishing himself. The human soul is freed from evolution by the taste of death. Therefore, the Qur'an says about the dwellers of Paradise: "There is no death except in the first instance" (Mousavi Al-Khomeini R. 1994). The essence of life and the taste of the first death will no longer taste death That is, they will not change.

Many people think that when a person dies, he dies and dies. No, man dies death, not dies himself. Why? For God does not say in the Qur'an: The whole soul is the taste of death so man dies.

The prophets have taught us that man dies death and surrenders it to himself. When the Holy Qur'an speaks of death, it tells us in Surah Anbiya, verse 35: "You taste death." If you are thirsty to drink a glass of water or syrup, have you quenched it, or have you quenched your syrup? Did you digest him or did he digest you? The Holy Qur'an says: Man tastes death. Death means change and change, and man tastes change, transformation and transformation, and erases it and stabilizes himself. We are alive forever, we reach a point where we digest, transform, and stabilize (Javadi Amoli A. 2003).

Being inclusive

"The whole soul breathes death" (Jalaluddin A. 1989): All living beings will taste death. By generalizing that everyone dies, the Qur'an generalizes it and reduces its bitterness. Or in another verse he says: All who live on earth will die. Honestly, all human beings, in whatever level and position they are in, will all die, and it is not the case that, like the world's credit, someone with wealth or position can remove death or delay it, even if he is a prophet. That is, death does not really know big or small. Rich and poor, ruler and convict, governor and subject, old and young, man and woman, believer and infidel, all and all at this point, surrender. Mawla Ali says: "The first Alamut is the last justice" (Tamimi Amadi A. 1981).

Being simple

"God forbid that you should die while you are dead and that you should not die in the names ..." (Ragheb Isfahani A. 1995) God takes souls at the time of death, and takes the souls of those who did not die during sleep That is, dying is like sleeping, both are a kind of giving life. The Qur'an seeks to simplify death and make it natural. For this reason, he sometimes equates it with sleep. The difference is that the human soul returns to its body in sleep, but not in death. According to this verse, death, like sleep, becomes a daily experience without human fear. This kind of simplification of death can be considered as placing it in the process of human growth and natural changes. When the Qur'an speaks of the stages of human evolution, it should also mention death as one of the stages of human evolution.

Death is the end of life

"Do you not count the people who are the greatest of the great? He is wrong, we will gather his fingers.

The idea that death is the end of life has a profound effect on the bitterness of death. Man thinks to himself, what is all this effort for? We come into this world, we try, and eventually we are destroyed, and that means the meaninglessness of life and the suffering of man. Rejecting this idea, the Qur'an teaches man that dying is not the end of life. The Qur'an defines death as a boundary between two lives, both of which constitute the existence of man, and considers one to be "the world" and the other to be the "hereafter," and considers both to be God: "

Return to God

"And I will not kill them, nor will I kill them except by Allah" (Mojtabaei F. 1995): If you die or are killed, you will return to God anyway. And in another verse: "We are for God and we are for the returner". We are all from God and we

will return to Him and returning to God means returning to the reference and returning to all goodness so death is a way to return to God. According to the Qur'an, dying is not going anywhere; it is not going to be destroyed. Death is going to God. Returning to God means returning to originality, because man came from God and his return to God means returning to his origin.

Lack of life

"And I killed you, and I killed you, then I killed you" ([Bush R. 2005](#)), And you were dead, and He raised you from the dead, then He will kill you ... or He will say about the idols, They are the dead who never have the talent of life.

The Qur'an sometimes considers death to be the lack of life and its effects, such as consciousness and will. Of course, the lack of life means that it has the dignity of being connected to life. Death means the loss of life if attributed to man, in the sense that man is composed of soul and body, and because the body loses life after the conscience of life, it can be said that death has affected man and otherwise in The Qur'an does not say that the soul is characterized by death, just as it does not mention the angel ([Thyssen H. 2009](#)).

God's will

"Let us not be ungrateful to you and we will not be ungrateful to you. But you will not be like me and I will not be able to make you die." To bring one group instead of another and give you a new creation in a world you don't know.

God Almighty says: We created you to die after a certain time, because our creation is based on the transformation of the like. The meaning of this phrase is to kill one group and make room for another group, to kill the predecessors and replace them, and also to give you another creation after your death, beyond the unstable creation of the world, so the death of the phrase It is from moving from one house to another, and from creation to a better creation, not from non-existence and annihilation ([Tabatabai M. 1995](#)).

Death certainty

No one will be safe from death. There is no escape from it. "Say, I will not be able to escape" ([Sanati M. 2001](#)).

The legitimacy of death

"And instead of giving thanks to your righteousness, you have made us one of the ungodly" And finally, the intoxication and intoxication of death brings the truth and tells man: This is what you escaped from.

Although superficially one considers death to be a mere destruction, and considers life to be limited to just this few days of life, the divine book interprets death as the transfer of man from one stage to another. In this view, man has an eternal life for which there is no end, and death, which is the separation of the soul from the body, brings him to another stage of life. Death, from the point of view of the divine religion, is not that the end of human life is non-existence and non-existence, but due to the nature of the soul and its belonging to the world of matter, God has rightly described death in this verse. "The death that God Almighty has rightly described is not the numbness, immobility and decay of life that is visible to us, but a return to Him who will come out of the world's intoxication and enter into intoxication" ([Tabatabai M. 1995](#)).

Image of death in Old Testament books

Immortality

In the book of Genesis, two trees are mentioned: one is the tree of life, and the other is the tree of knowledge of good and evil. And God forbade Adam to approach it and eat it, as can be seen from the following verses of the book of Genesis, The tree of life is in fact the tree of immortality. After learning from the tree of knowledge, Adam went to the tree of life, and God placed the crocodiles around the tree of life with the swords of fire around them so that Adam could not approach that tree, because he could change nature and, like God, immortal and eternal. Be. And God had said to Adam: You are from dust, and you will return to dust ([Ghorbani Lahiji Zain A. 1993](#)).

Punishment of sins

Death is the result of sin our early parents were able to have eternal life, but after their disobedience they became physically dead, when they ate the fruit of the tree of knowledge, God told them that you are from the earth and they will return to the earth ([Michel T. 1998](#)). They did not die quickly, but because of God's wrath, the law of death included them.

They also died morally ([Michel T. 1998](#)). That is, human nature became sinful after this, and human beings became eager to follow their selfish methods without regard to God ([Yalom A. 2011](#)).

Cut off the spiritual connection

After this disobedience and spiritual death, their sincere relationship with God was severed, because they were no longer pure and compelled to hide themselves from God, because it was at this time that they realized their nakedness ([Michel T. 1998](#)).

This is perhaps the first and most important human perception of the afterlife, which will obviously be bitter and unpleasant and even unbearable for humans. The next step is to find a way to escape death. In this search, he finds Eve, which to some extent fills the place of the tree of life for man, because Adam was able to produce a sample of himself in connection with Eve.

Continuation in the future

When Eve gave birth to her first child, she said, "Now I have a child of Jehovah" ([Michel T. 1998](#)).

Yahweh was known to be eternal, that is, He is and will be. It can be said that Eve's meaning can be interpreted in two ways: One is that God has given me a child. And another, that: I have now received a child of being (immortality)

The second story told in the Torah that deals directly with the subject of life after death is the story of Abraham. Although Abraham grew up in Canaan and Sinai and had all the means, he did not have children, and this was Ibrahim's most important wish and worst concern, so he tells God about his secrets and needs:

"Lord, what will you give me? And I will go without children." ([Michel T. 1998](#)).

Phrase: I'm going childless. There are bitter grievances here, and it could mean that I am going to the ground unborn, while if I have a child, I can continue in the future. It is after these mysteries and needs that God promises Abraham to make him as many as the stars in the sky, and this is the basis of God's covenant with Abraham, which is also considered the beginning of the Old Testament ([Yalom A. 2011](#)).

Here we have two definitions of being alive, one is living in the same body we have now, and the other is living in the collective psyche of our people and tribe. In these beliefs, every person, after the end of his personal life, continues in the community that is considered to be his own cross, and the world after death, or life after death, becomes so justifiable. Be. And perhaps that is why in the Torah, when he reports the death of Abraham, he says: And Abraham joined his people ([Michel T. 1998](#)).

The world is the place of punishment for sinners

In the text of the five books of the Torah, from the world after death No address is visible. The wrongdoers are severely punished in this world. In addition to severe punishments such as stoning, adultery, and even the burning of some sinners, as well as being cut off from the people and not continuing in future generations, it is considered one of the most important and supreme punishments. (Leviticus, chapter 20) What happens in this kind of torment is the return of man to dust. There are many rules for living in the book of Leviticus and Deuteronomy, such as the Torah. Where there is individual punishment for the people of the tribe, all the people participate in its execution, such as stoning, and where all the people have committed a mistake, God Himself commits the punishment, such as the story of the flood of Noah, or the tribes of Sodom and Gomorrah.

Heaven in this world

Paradise will not be a place other than this inhabited land, the Promised Land where milk and nectar flow, in this land and in this objective life and for the children of Israel, this land will be Canaan.

Death means destruction

In the following centuries, when the Jewish people were taken captive by the Babylonian monarchy, and then by Iran and Rome, there was a kind of pessimism about the fulfillment of God's promises to continue living on this earth, examples of this pessimism can be seen in the book *The Society*. (*The Book of Society* is attributed to Solomon.) In this book, all human suffering to attain happiness and immortality is considered void. For everyone, whether good or bad, it is no more than a fact. Whoever is wise and who is foolish and ignorant, all will perish in the throes of death. If there is such a thing as goodness and happiness, it is in these few days of the world: I have seen that it is good and virtuous, that man should eat and drink all his life that God gives him, and that he should enjoy all the hardships he endures under this heaven, for that is what he deserves. It is one soul for all, and man is not superior to the Baha'is, because all are false, all go together, all are from dust, and all return to dust ([Bani Hussein M. 1993](#)).

In the words we see in the *Book of Society*, there is the same bitterness and heaviness that came at the beginning of the *Book of Creation*, as when God told Adam that you would return from dust and dust. In that story, Adam was able to continue his spirit in the future by reaching Eve instead of the tree of immortality, but in the interpretations we see in the *book of society*, this is also invalid. According to the *Book of Society*, the oppression of the forerunners who live in happiness, and without appearing in court, often dies and is replaced by the oppression of the new forefathers ([Kenan A. 2003](#)), it seems that the gospel of the rise of Christianity could have been the answer to both.

Image of death in the Bible

When religious and cultural teachings are intertwined, the meaning of death becomes more diverse than to think that in a religious society there is only one meaning of death.

So, as a result of a disobedience committed by man, sin arose and the sin resulted in eternal death. This means that man will receive eternal punishment and will stay away from God's presence forever and will never see the glory of God's kingdom ([Imanifar H. 2011](#)).

But God loved man again and gave him another chance to reach eternal life, and that is Jesus Christ alone. The only way to be free from all aspects of death is through Jesus Christ. With His death, He reconciled us to God and removed that separation of the clergy, which is a consequence of sin. With his uprising, he broke the power of sin and physical death and overcame them. Christ died to break the power of sin and is now alive to have an eternal relationship with God ([Imanifar H. 2011](#)).

Death in Christian society seems to have been used in the following ways:

Eternal life is one of the basic concepts in Christian theology. Eternal life is the attainment of a kind of immortality that Christians believe is based on the teachings of the Bible, with the unifying faith in Jesus as the Messiah.

Eternal life has a wide meaning, however, what is said to be a simple and meaningful breath is that: eternal life means living in the soul and getting rid of the body and physical life ([Imanifar H. 2011](#)).

Unity with Christ is one of the concepts that Paul emphasizes in his treatises. For example, the Ephesians chapter 2 says: This union is with the death and the end of this physical life that is obtained. Therefore, the teaching is the death of each believer, because the death of Jesus Christ is on the cross. In the sense that they will put their bodies on the cross and leave, and join Jesus. According to Paul's teachings, the condition of this union is the purity of eternal sin. In fact, the meaning of this doctrine is that death means cleansing from sin (which means the first sin that came into existence through man) and union with Christ.

Sometimes death manifests itself in the meaning of reunification with God. That is, we have turned away from God in this world. It is with death that we rejoin God ([Aria G. 2000](#)).

A simple meaning of death can be evolutionary transmission. Death is only the beginning of a new life that seeks to discover its end and purpose. Death is just the end of life on this planet and a transition from one life to another ([Imanifar H. 2011](#)).

This meaning of death is likely to be due to the presence of God, but it is significant because of the emphasis on both ancient and modern Christian texts. Heaven does not have a precise Islamic synonym for Christian faith. The closest Islamic concept that can replace this word is the concept of heaven. Protestant Christians do not believe in purgatory and believe that by the end of this life, they will be blessed by Jesus Christ to live a spiritual life away from it. Eternal torment enters.

One of the basic concepts in Christian theology is the community of believers in Jesus Christ. This doctrine manifests itself in actions such as the Lord's Supper. In this ritual, which is symbolically performed on special days, Christians create a kind of connection between their body and Jesus Christ by eating slices of bread soaked in wine, which is called a special prayer by a priest. Bring. In other words, they make their body part of the body of Jesus.

In Christian religious literature, believing human beings share in the body of Jesus Christ. In the past, by leaving the material body, they begin their spiritual life in Jesus, and when Jesus Christ returns, they will return with Him ([Aria G. 2000](#)).

According to Christian theological ideas, physical life is a form of punishment. From the point of view of the Christian Bible, man has created a clergyman: So God created man in his own image ([Yalom A. 2011](#)). But it was Adam's sin that caused man to turn away from the image of God and become a body and become infected with an infected nature.

According to Christian theological thought, the death of believers causes them to leave the physical life again ([Aria G. 2000](#)).

Rescue

Christian theology revolves around this concept. Salvation here is salvation from physicality. When a Christian says that death is a kind of salvation, he means salvation from physicality ([Imanifar H. 2011](#)).

The result of the sin of a human being, Adam, is death and the destruction of everything, but all those who accept the gift of God, that is, forgiveness and purity from sin, then share in the life and reign of another human being, Christ. They return. Adam's sin brings condemnation to all, but the righteous and holy act that Christ did punishes everyone and gives them life ([Imanifar H. 2011](#)).

In the Bible, Christians believe that because of Adam's sin in the Garden of Eden, in addition to his heirs, Evind's followers were caught up in a corrupt and sinful nature, and death entered the universe and overshadowed him and his descendants: "Therefore, as with the mediation of one man, sin entered the world and death through sin." In traditional Christian beliefs, there is a paradox about the subject of death. The death of one person causes the life of all human

beings. They believe that just as sin and death enter the universe through one person, life enters into existence through one person.

A Comparative Study of the Image of the Dead in Covenants and the Qur'an

According to the verses of death of these three heavenly books, it seems that there are many common views between the Qur'an and the covenants regarding death and the related concepts and images, which are applicable and common to many, are components. Of course, in the Qur'an, concepts such as Tufi, death, death, Hayat Tayyiba, and more broadly, more accurately and more transcendently are discussed.

From the Qur'an's point of view, death is not the end of the way of life, but the beginning of a new and vital way for the human soul.

This view is expressed in Jewish thought and teachings of the Old Testament in particular, and the four Gospels, in the expression of specific acts of worship and in the form of a different arrangement.

In a comparative comparison of the Qur'an and the Covenants, we find that death has been used in the Asfar of the Old Testament, with many meanings and concepts, such as death and annihilation, sleep, evolution, and the separation of life from the body. This is while paying attention to the concepts and perceptions after death in the covenant

New and with more specific meanings such as: Separation Day, auditing and arbitration are more prominent. Basically, the books of the Qur'an and the Covenants share significant titles on death. Although the expressions, approaches, and views of each religion are very different from those of the other, none of them ultimately considered death to be death, but rather proved to their audiences that death It is not annihilation, but a kind of transfer from this unstable house to the everlasting house of the Hereafter, in that house, not only is there no non-existence and no destruction, but after death, life will continue with consciousness and awareness.

The Qur'an tops the list of heavenly books in terms of quality, quantity, and abundance, referring to the subject of death and resurrection, while the verses of resurrection have less content in the Bible.

In the verses of the Qur'an, death is not the end of the world and the way of life. Rather, it is the beginning of a new and vital path and mustache for the human soul.

It should be noted that just as we see the purity and non-rebellion of the servants in the four Gospels as one of the examples of life, faith and righteous deeds and its appendages are considered as the underlying factors in achieving and attaining human life in the Qur'an.

The people of Hayat al-Tayyiba, because they have found their way to the world of Andallah, and have reached the highest levels of it, have enjoyed endless sources. In Surah An-Nahl, we read: Faithful to the goodness of Tayyiba and Lanzzin, the goodness of our Kanwa may be fulfilled. "Also, being on the path of nature is one of the main factors in achieving the good life according to the view of the Qur'an: Truly, what is with God is good and pleasing to you, if you only knew. It is clear from this verse that the protection of the natural covenant and the heavenly covenant will benefit man in the sight of God. In other words, having a good life is possible by adhering to the tendency of nature ([Soleimani Ardestani A. 2003](#)).

Ultimately, what is worth pondering is this

In these divine religions, human beings are called Ashraf creatures, and for this reason, the wanderer has not been left without end. In each of these three heavenly books, the existence of man is considered from the two dimensions of body and soul, which materialize and fatten the body and make the soul spiritual and worthy deeds. Each of these books, according to the level of its audience and the conditions of understanding, comprehension and consciousness of the time of its revelation, in several verses, has called the separation of soul and body according to the perfection of soul, death and holiness. It is worth considering that each of them has called this separation a change and perfection with its own themes and has never agreed with the concept of annihilation and non-existence ([Tawfiqi H. 2005](#)).

Although in the Old Testament the image of death and the minor circumstances of its confrontation are not very clearly explained, in the end, when examining the verses of the Old Testament, it is concluded that in the beginning creation was smooth and one-handed, and blessings and mercy were everywhere. God is seen, until Adam Abu al-Bashar became sinful as a result of God's disobedience, and as a result death through this sin became dominant for the punishment of the worlds, which is not used in the Qur'an. Although the word "hereafter" has been used in some cases, it means the end of the world and not the meaning of the last Qur'an. Elsewhere, in the Old Testament, it seems that the application of sleep and awakening to death and life means that death is a static and non-stop state, and does not mean destruction, which is accompanied by lack of consciousness and feeling. In the Talmud, we see that death is considered the end of human existence. What is certain is that the meaning of annihilation and non-existence is the destruction of the body, not the soul, which is confirmed by several verses ([Tiwari K. 2002](#)).

In the Bible, there is talk of the body and the soul and the perfection of the soul, and finally the separation of the body from the soul in the name of death. In the Bible, although it considers destruction and annihilation for the body, it

considers eternal life for the soul. In this book, which seems to be in accordance with the conditions of the audience at the time of its revelation, it has been completed and although it does not have much discussion about death and its imaginations, it has raised many verses about the world after death. Belief in death and the expulsion of the soul from the body is not exactly what is stated in the Qur'an and the teachings of Islam. But in some cases it has been quoted with special expressions and in ironic and symbolic concepts. In some of these interpretations, the books of the New Testament state that Adam made a mistake and disobeyed the command of oneness and sinned, and as a result man was punished by this sin, which is the existence of death that rules the world and it has affected everyone. And the belief in death and its rule as a divine tradition is seen in some of the New Testament travels, however, from Adam to Moses, death has ruled over all as punishment, even to those whose sin is as much a sin as a rebellious sin. Has not been. But then, after the presence of Jesus among the children of Adam, life and the flow of life through Christ ruled the universe. Death to sin, rebellion, and life in Christ, and because of his sacrifice, are some of the interpretations and signs that are specified in some verses of the New Testament. Therefore, emphasizing death and non-life due to sin and transgression according to the teachings of the New Testament is one of the most important meanings, concepts and fruits of death ([Soleimani Ardestani A. 2003](#)).

In general, according to reports from the New Testament and verses about Jesus' arrest and death, as well as other similar points, it shows that Christians accept death. They believe that the death of Roziber will be achieved by all human beings and that they will begin a new life in the new world.

But according to the verses of the Qur'an, death, like life, has the place of life and perfection among human beings. From the Qur'an's point of view, the image of death is not the end of the way of life, but the beginning of a new and vital way for the human soul. In the Qur'anic view, death is an existential thing and the transfer of man from one world to another. In fact, man is not destroyed by death, but the soul leaves the material body and cuts off its interest and relationship with the body ([Tabatabai M. 1995](#)).

The Jews and Christians considered the cause of death to be error and sin, but in the verses of the Qur'an, death is an evolutionary movement and a perfect transfer to the human soul. In the Holy Qur'an, God is constantly portrayed as the supreme power, the owner of life and death. The God of the Qur'an is the God who created the living and will resurrect them on the Day of Judgment. According to these teachings, God has complete control over human life.

CONCLUSION

According to the valuable material obtained in this study, death is not annihilation and does not impoverish life and does not cause problems of stillness and alienation. Rather, death fills life with meaning and movement. According to the study of these verses in the Qur'an and the Bible, it can be found that: Life and death are interdependent, not only because each concept is interconnected, but also because there are deep connections between the two concepts. There is both death and life together. Not one after the other. The two need each other, so much so that awareness of one refers to awareness of the other. Death is always going on under the skin of life, and it has a profound effect on the experience of human behavior. Life cannot exist without death, whether they are contradictory instincts or a dual form of thought. Life is precisely the understanding of this matter that we die. (The whole soul is the taste of Alamut.) Man is forced to live in the shadow of death, and in spite of all worldly attachments and pleasures, he is afraid of the end of his work. Life fulfills its commitment through death. The dominance of the concept of death has cast a shadow over all members of society. People are alive, but behind their simplest to most complex actions, there is death and it guides them. Although the biological boundary between life and death is relatively precise, the psychological and cultural boundary between life and death is not clear. Death is one of the realities of life, and society faces it, even in its most vivid situations. The main themes of human experience range from the deepest inner individual phenomena such as defenses, motives, dreams and human nightmares to the most obvious major social structures, such as historical monuments, science and theology, ideology. Funerals, cemeteries, social organizations, etc. are based on the idea of death. This is the basic premise of all of us: death challenges life. Death destroys everything and makes life miserable. But the reality is something else. Life has its meaning, originality and dynamism from death. If we take death from life, we have destroyed an important part of it. Meaning is the practice and style that the thought of death imposes on our lives. We live this way, because we are aware of our own destiny, and if we do not have this awareness, or, conversely, think that we are infinite and alive forever, we will probably live differently. In this sense, death is a meaningful and identifying element of life. But how does this happen? Death is a way of life, it must be said that the existing human being is forgetfulness and this is enough to make him so fond of the beauties of the world that he neglects his role in this existence. And to a normal level of existence, become attached and fall into everyday life. This being is neglected, sees half of reality and is unaware of the rest, and in fact has no ontology. "In human life, there are certain unchangeable and irreparable situations that shake a person from within, open his eyes, and take him out of the everyday experience of existence. It takes the stage of thinking about existence. These particular situations may be bitter or fragile and annoying, but in Jaspers' words, they are borderline situations that allow man to face reality". Meanwhile, death is a unique situation. Death is a situation that allows us to live a genuine, reliable and conscious life. The horrific show of death should not cause us to deny how much death helps us to live and enjoy in proportion to our limited position. Death, as a borderline reality, draws man to the level of awareness of the situation in which he finds himself. And it gives a person the awareness to think about how to live. We typically see death as a complete tragedy. But it's not bad to see for another moment. Let's leave the judgment

aside for a moment. Really, what is life without death? Isn't it that without the thought of death, he loses some of his excitement? When death is denied, life becomes small and, in fact, loses its originality. We are all mortal creatures who, knowingly, know that we are dying. This is part of our nature. As such, ripening is part of the nature of a fruit. When the fruit arrives, it is full. Denying death and ignoring it at every level is a denial of man's basic nature and a pervasive limitation of his consciousness. Death introduces us to life that is not infinitely available to us; death informs me that this life is transitory. Death tells me I should not be deceived by the world. Death reminds us that the clock is ticking. What we lose will not come back. People usually consider death to be the highest black and believe that color is not higher than that. For this reason, confrontation with death frees man from all difficulties. Facing death means facing the biggest problem and forgetting other problems. In fact, death, although it is a complete suffering in itself, takes away other human sufferings. On the other hand, according to the numerous verses of death in the Bible, we find that in fact the limitation on the possibility of enjoying pleasure adds to its value. The instability of life will actually add to our enthusiasm for living. At the same time, according to the verses of death, we conclude that its presence in human life makes his life moral and death, like a controller, binds society to moral values. However, the meaning of death in the verses of the Qur'an is different from its meaning in religion. But it has almost the same effect on human life. Although the image of death in the Qur'an is very clear and step by step, it takes the human hand step by step and takes man step by step to God, but the verses of death in the Old Testament are not very clear and white and these verses are taken by human hand and step by step by man. He takes it to the end of the world and in the book of the Bible, however, the atmosphere of drawing the verses of death is not very clear, but the human hand is taken and solved step by step in the Prophet. Although in the Old Testament, death came to life as a punishment for Adam's sin, but in the Bible, because of the mercy of Jesus' sacrifice, that error was forgiven and that torment became mercy, and in the Qur'an from the beginning of death, God has been introduced. So, it is better for you to say, "O children of Adam, beware of Alamut al-Fajjah," children of Adam, to avoid sudden death. That is, plan for the stage of perfection of your life, because the words of the Messenger of God (PBUH): "The death of the blast of the soul of the believers and the taking of the miserable."

SUGGESTION

Also researchers can follow some papers as "Philosophical considerations on "immortality" Islam versus Hinduism" and "The Quran and *Sunnah*, the authoritative sources of Islam and also the relationship between man and God in the school of Rumi and Atman and Brahman in Vedanta.

LIMITATION AND STUDY FORWARD

This study just reviews divine religions and some considerations on the other main religions like Hinduism are absent.

AUTHORS CONTRIBUTION

Salimeh Najafi has participated as a Ph.D. student in data gathering, note-taking, library research, document preparation and writing the preliminary framework of the article for 30% and Mr. Dr. Mohammadreza Hajiesmaeili has read the dissertation text several times as the supervisor and he has offered solutions and suggestions for improving the quality of the article and revising it so he has proved a 40% participation therein. And, Mr. Dr. Mahdi Motia, as the advisor, has participated for 25% in the section on the identification of the properties of the tribes and specialized translation and English literature edition. It is worth mentioning that the present article has been drawn on a Ph.D. dissertation by Salimeh Najafi in Holy Quran and Hadith Sciences under the title of "STUDY THE IMAGE OF DEATH IN THE QUR'AN AND COVENANTS".

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