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RESEARCH ARTICLE

QURANIC IMAGERY OF SABR (PATIENCE)

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Abstract

This study investigates the Qur'anic representation of both kinetic and abstract imagery to elucidate the significance and essence of sabr as conveyed in the verses of the Qur'an. Both abstract and kinetic pictures are analyzed to enhance the imagery elaboration of the abstract idea of sabr as presented in the verses of the Qur'an. The abstract image underwent a first evaluation to ascertain the value and quality of sabr. The study examines diverse methods of practicing sabr through abstract concepts, including confidence, hope, serenity, piety, and obedience, which are classified as faith and piety. The study identified the representation of dynamic visuals in the portrayal of the tangible concept of sabr. The concrete images of sabr are interpreted through two techniques of kinetic imagery, represented by second and third-person pronouns. The second pronoun is employed to engage the reader in vivid imagery, while the third pronoun aims to facilitate readers' visualization of the narratives of sabr. This study assessed the kinetic and abstract representations in interpreting abstract qualities and values. Examining the representations of abstract concepts from the Qur'an is recommended to attain a more profound comprehension of them.

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Introduction:-

The misinterpretation of the idea of sabr (patience) by Muslims is real. The conceptual importance of patience has resulted in misinterpretation of the practice of sabr. A study on the understanding and application of patience within the Javanese Muslim community has shown beliefs and practices that violate the authentic concept of sabr in Islam. Many perceive patience as a passive, static endeavor that uncritically acquiesces to all of life's challenges (Kuswaya 2020). This apprehension contradicts the concept of sabr as delineated in the Qur'an; the Qur'an promotes neither pessimism nor inertia, but rather a proactive stance while confronting divine trials (Schnitker and Emmons 2007). Sabr does not impede individuals from enhancing their lives. Sabr promotes the confrontation of life's trials with wisdom to mitigate the development of negative emotions, despair, and pessimism (Asfaruddin 2013).

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Consequently, the study revealed the cultural variables that led to the misinterpretation of *sabr*, resulting in practices that contradict the teachings of the faith.

The study of the concept of patience, derived from the term '*sabr*' in *Tafsir al-Misbah*, is compared to the notion of patience elucidated by semantic and etymological analysis in English literature. *Tafsir al-Misbah* delineates five conditions of patience that influence an individual's character: i) refraining from harmful actions; ii) enduring challenges out of reverence for God; iii) exercising caution to avoid transgressions and incurring divine displeasure; iv) maintaining composure and humility; v) embodying a Rabbani persona that adheres to divine directives, remaining resolute and proactive in the face of adversity (Tajab et al. 2019). The concept of patience in English literature pertains to the ability to endure physical and moral hardship, confront adversity, await outcomes, and tolerate circumstances without complaint (Frasnyiuk and Svider 2020). This illustrates that individuals' opinions of patience can differ significantly. This message directly addresses the ambiguity of patience and the tendency to misinterpret its fundamental principles.

Islamic scholars have explicitly characterized patience as the reinforcement of faith to govern emotions and human actions, hence preventing immoral conduct or involvement in prohibited behaviors (Miskahuddin 2020; Al-Jaza'iri 2001). Patience is a vital survival trait that enables individuals to endure challenging phases of life (Kuswaya and Ma'mun 2020). Ibn Qayyim (2003) regards patience as an individual's propensity to engage in constructive and beneficial actions while avoiding complaints and negativity. It entails adhering to God's commandments by abstaining from prohibited actions and surmounting challenges through submission to God. This notion posits religion as the main cornerstone of human existence. Moreover, the robustness of one's faith and assurance in the authority of the deity who oversees the existence of His creations renders patience a formidable obstacle when confronting adversity or constraints in life (Leaman 2006). Consequently, spiritual fortitude serves as a physical and mental bastion against adversity and detrimental forces.

Indeed, the Qur'an consistently instructs us to exercise patience in the face of adversity. The cultivation of patience is a key virtue as it enables individuals to regulate their emotions and resist the temptations of lust, driven by the fortitude of their faith and commitment to God (Leaman 2006; Pour and Mongashti 2014). The capacity to defer immediate gratification for a more significant outcome is termed patience, self-control, or postponement of gratification. This mood enhances psychological action through the effect of human needs and fosters spiritual motivation and stability. Furthermore, patience is essential to fortify the divine lineage, as all that has been decreed cannot be realized without it. This underscores the significance of exercising patience in the face of adversity to achieve spiritual fulfillment and attain divine favor, hence enhancing mental health and alleviating sadness and anxiety (Curry et al., 2008; Kuswaya and Ma'mun, 2020). For a devout individual, patience is essential as it fortifies faith, enhances love, cultivates humility, directs attention to the Creator, fosters self-control, strengthens the intellect, withstands desire and temptation, and instills trust in God's sovereign authority over human existence.

This study examined the explicit idea of patience, or *sabr*, as articulated in the Holy Qur'an, focusing on both kinetic and abstract representations of its worth and quality throughout the verses. The inquiry involved analyzing abstract visuals, subsequently followed by kinetic images related to the concept of *sabr* as illustrated in the verses of the Qur'an.

Method:-

The verses of the Qur'an pertaining to *sabr* were extracted from the digitalized Qur'anic corpus, The Qur'anic Arabic Corpus; <https://corpus.Qur'an.com/>. Consequently, the analysis concentrated on the poem interpreting the kinetic and abstract representations of the term *sabr*. It employs imagery, a literary device that stimulates the reader's experience and imagination through the mental images created by figurative language. Figurative language serves to link the poet's imagination with that of the reader by evoking sensory perceptions. The interaction between abstract and concrete images has been demonstrated to enhance the imagery elaboration of abstract notions (McRae et al. 2018). This occurs throughout the interpretation process by synthesizing linguistic information pertaining to situations and events related to the notion, alongside sensory and motor information derived from experiences.

Images of Faith (Iman)

Patience is frequently linked to an individual's faith in the divine (Al-Tahtawi 2005). Empirical research indicates that religious individuals exhibit elevated life happiness and greater patience compared to those who are non-religious (Joshi et al. 2008; Schnitker et al. 2007). Patience underpins an individual's faith and confidence, so fortifying them (Al-Makki 1995; Copeland 2012; Hijazi 2018). Ibn Qayyim characterized patience as an essential

component of faith and reliance on God. Patience instructs the soul to refrain from complaints and dependence on anything other than Allah (Al-Makki 1995; Al-Andalusi 2006). Al-Qardawi (1989) elucidated that patience is essential to restrain human volition, as believers will undergo trials through adversities and pleasures to ascertain the perseverance of a servant. The study characterizes a patient individual as one who remains composed during challenges, seeks solace in God, has faith in divine power, and submits to God's will. Patience indirectly exemplified the attributes of faith. These are the imagery of faith from the verses of the Qur'an that pertain to the theme of patience.

I. Surat al-Baqara, verse 249:

Meaning: 'When Saul marched forth with his army, he cautioned: "Allah will test you with a river. So whoever drinks 'his fill' from it is not with me, and whoever does not taste it—except a sip from the hollow of his hands is definitely with me." They all drank 'their fill', except for a few! When he and the 'remaining' faithful with him crossed the river, they said, "Now we are no match for Goliath and his warriors." But those 'believers' who were certain they would meet Allah reasoned, "How many times has a small force vanquished a mighty army by the Will of Allah! And Allah is 'always' with the steadfast' (Q. 2:249).

This passage indicates that Saul's insubordinate army declined to engage the enemy due to the overwhelming number of opposing forces. Nonetheless, some assert that a small contingent of individuals championing the truth successfully overcame a significantly larger adversary by divine protection and backing from Allah (Al-Sabuni 2016). Faith in God's promised triumph has transformed their mindset from fear and weakness to resilience in confronting the adversary, despite numerical inferiority (Al-Azzawi and Al-Barzanji 2018). The poem recounted the deliberation of Saul's troops in the presence of numerous adversarial forces. The third pronoun described the activities of Saul's men, while the conversation provides readers with clear imagery of the events. This discussion illustrates the confidence of Saul's army to persist in combat against the adversary, despite acknowledging the opponent's numerical superiority. This verse illustrates the spiritual disposition of Saul's warriors, who are composed and assured that God will assist those engaged in His service. The subsequent table elucidates the imagery within the Qur'an from Surat al-Baqara, verse 249:

Kinetic Image	Abstract Image (Confidence)
Image depicting the discourse among Saul's soldiers over their fervor in confronting the adversary.	An illustration of the troops' faith in God for those resolute and steadfast in their commitment to combat in His name.

II. Surat al-Baqara, verse 250:

'And when they (the believers) went out against Goliath and his army, they prayed, saying, "O our Lord! Give us patience and strengthen our position and triumph over the infidels' (Q. 2:250).

Faced with an adversary possessing a numerical superiority, the conviction in God's solidarity with those battling for His cause fortified Saul's army to confront the foe (Al-Sabuni 2016). They beseech for patience to be instilled in their hearts to maintain steadfastness and fortify them against the infidels (Al-Mahalli and Al-Suyuti 2008). The term 'Qalu' in the story signifies their aspirations through supplication to Allah. The supplication uttered by Saul's forces, 'rabbanaafrighcalaynasabranwa-unsurna cala al-qawmi al-kafirin', immerses the audience in their sentiments and emotions. This enables people to recognize the hope for Saul's forces from Allah to sustain their equilibrium and spiritual fortitude in the conflict against the nonbelievers (Al-Azzawi and Al-Barzanji 2018). The subsequent table elucidates the Qur'anic imagery from Surat al-Baqara, verse 250:

Kinetic Image	Abstract Image (Hopes)
An image depicting the Saul troops engaged in prayer to Allah amidst uncertainty.	An illustration depicting the Saul army's reliance on God's grace for assistance in overcoming the adversary.

III. Surat Ali ʿImran, verse 120:

‘If good things happen to you (prosperity and victory), then that hurts their hearts; and if calamity befalls you, they rejoice over it. And if you are patient and pious, ‘then’ their tricks will not harm you in the slightest. Verily Allah covers His knowledge of what they do (Q. 3:120)’.

God prohibits believers from transforming religious adversaries into allies, as they only do harm. As on Al-Tabari's understanding, relayed by Ammar, these individuals are classified as hypocrites (Al-Tabari 2014). They experience joy when adversity befalls the believers and sorrow when they attain success (Al-Sabuni 2016). The line ‘wa in tasbiruwatattaqu la yadurrukumkaydahumshayḥan’ conveys that if one exhibits patience and piety, their duplicity would not inflict any harm. It serves as a caution to believers to maintain patience and piety. Ibn Kathir (2008) and Al-Qurtubi (2006) interpret this verse as indicating that perseverance against adversarial injury and the believer's piety will protect him from the enemy's malevolence and deception. The concluding segment of this verse states: ‘Inna Allahabimayacmalunmuhit’, signifying: ‘Indeed, Allah encompasses His knowledge of their actions’, exemplifying the safeguarding afforded by Allah to people who exhibit patience and piety towards Him. This suggests that the actions of the hypocrites are under Allah's scrutiny, reinforcing the reader's resolve to remain unafraid of adversaries. This verse instills a sense of tranquility in believers notwithstanding the adversary's deceit and malevolence, as they trust in God's omnipotence and maintain piety towards Him. The verse was conveyed to the audience with second-person pronouns: *tasuḥum*, *tusibkum*, *tasbiru*, *tattaqu*. In the visual process, readers are engaged by the tangible essence of *sabr*. The subsequent table elucidates the Qurʿanic imagery from Surat Ali ʿImran, verse 120:

Kinetic Image	Abstract Image (Serenity)
A description of confronting the enemy's deceptions with composure, devoid of anxiety or fear.	An illustration of remaining composed during adversity via devotion to God.

IV. Surat al-Aʿraf, verse 126:

‘And thou ‘O Pharaoh’ was not angry ‘and tormented us’ except because we believed in the verses of our Lord when they came to us. ‘They prayed’: ‘O our Lord, grant us patience and kill us in the state of Islam (in submission completely to You)’ (Q. 7:126).

When Pharaoh threatened to execute the sorcerers for their faith in Allah following the miracles performed by Prophet Moses, the sorcerers beseeched Allah to fortify their faith and safeguard their beliefs amid the torment. They inquired about the preservation of believers' position till the ultimate conclusion (Al-Mahalli and Al-Suyuti 2008; Al-Tabari 2014; Al-Sabuni 2016). This verse is the monologue of the witch who prays to Allah in response to a threat from Pharaoh. It alluded to the notion of *taslim*, which embodies a servant's loyalty to God, rooted in confidence in His authority to resolve issues, perceiving the Pharaoh's oppression as a battle for faith. According to Tafsir al-Kashif, the phrase *watawaffanamuslimin* denotes the sorcerer's acceptance of Pharaoh's oppression and suffering due to the involvement of God and His Prophet (Maghniyah 2015). The following table illustrates the Qurʿanic imagery from Surat al-Aʿraf, verse 126:

Kinetic Image	Abstract Image (Capitulation)
Image of the sorcerers beseeching Allah during the Pharaoh's oppression and cruelty.	An illustration depicting the servant's submission and surrender to Allah during challenging circumstances and quagmire conditions.

Images of God Consciousness (Taqwa)

In Islam, the definition of patience is also associated with an individual's respect towards the Creator. This notion parallels the commitment to obedience to God through worship and submission to the destiny ordained by Him

(Abdul-Halali 2000; Miskahuddin 2020; Sukino 2018). This is predicated on the two categories of patience delineated by Ibn Qayyim (1997): corporeal forbearance and psychospiritual forbearance. The forbearance of piety towards God constitutes psychospiritual forbearance. This entails self-discipline, refraining from prohibited actions, and exercising patience regarding divine provisions. This aligns with Sacid Hawa's perspective, which categorizes patience into three components: i) patience in adherence to God; ii) patience in confronting disobedience; iii) patience in addressing charges. Abdul-Halali (2000); Sacid Hawa (2005). Patience in the pursuit of piety towards God represents the pinnacle of patience, as the performance of worship responsibilities is esteemed by Allah more than the avoidance of prohibitions (Al-Munjid 2009). Additionally, Al-Hijazi (2018) elucidated that patience in refraining from disobedience exemplifies the pinnacle of self-piety's dignity towards God. Consequently, they elucidated the relationship between patience and religious rites, identifying it as an adaptive self-regulatory mechanism, subsequently corroborated by many investigations (Hanin Hamjah et al. 2020; Sander 2017; Uyun and Witruk 2017). This study determined that patience constitutes a form of allegiance to Allah. This is due to multiple verses in the Qur'an instructing believers to endure hardships with patience in order to attain God's favor. Consequently, enduring patience in adversity is an obligation that the faithful must uphold. The following photos depict piety or God-consciousness.

I. Surat al-Baqara, verse 177:

'Righteousness is not in turning your faces towards the east or the west. Rather, the righteous are those who believe in Allah, the Last Day, the angels, the Books, and the prophets; who give charity out of their cherished wealth to relatives, orphans, the poor, 'needy' travelers, beggars, and for freeing captives; who establish prayer, pay alms-tax, and keep the pledges they make; and who are patient in times of suffering, adversity, and in 'the heat of' battle. It is they who are true 'in faith', and it is they who are mindful 'of Allah' (Q. 2:177).

This passage was disclosed as a reprimand to the People of the Book who oppose Muslims and deny their right to orient towards the qibla. According to the Qur'an, authentic worship is not dictated by the orientation of prayer, but by the sincerity and steadfastness of a servant who submits to and fulfills the commands of God (Al-Sabuni 2016). This verse delineates the virtuous conduct of individuals who acknowledge the singularity of God and exhibit fervent love to Him. Virtuous behaviors can be categorized, one of which is the resilience of believers when confronted with adversity and challenges. The verse immerses readers in the tangible images of tolerant attributes amidst the challenges of trusting in Allah and the piety required in fulfilling God's directives. This is achieved through the employment of second-person pronouns in the term tuwallu. The subsequent table elucidates the imagery included in verse 177 of Surat al-Baqara from the Qur'an, specifically addressing the contention among scholars who refute Muslims' entitlement to orient themselves towards the qibla. The Qur'an elucidates that authentic worship is determined not by the physical direction of prayer but by the sincerity and perseverance of a servant who adheres to and fulfills God's directives (Al-Sabuni 2016). The subsequent table elucidates the Qur'anic imagery from Surat al-Baqara, verse 177:

Kinetic Image	Abstract Image (Obedience)
A visual representation illustrating the difficulties encountered during the fight.	An illustration of compliance with divine directives via the perseverance of adversities.

II. Surat al-Nahl, verse 126:

وَأِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عَاقَبْتُمْ بِهِ ۗ وَإِنَّ صَبْرَتُمْ لَهِيَ خَيْرٌ لِّالصَّابِرِينَ

'If you retaliate, then let it be equivalent to what you have suffered. But if you patiently endure, it is certainly best for those who are patient' (Q. 16:126).

Muslims were appalled and outraged by the brutal killing of Hamzah Abu Talib in the Battle of Uhud. Consequently, this text was revealed, directing believers to justly compensate unbelievers for their transgressions without exceeding the proportionate degree of retribution (Al-Mahalli and Al-Suyuti 2008; Al-Sabuni 2016; Al-Tabari 2014). This excerpt appears to articulate the profound indignation of Muslims, prompting Allah to employ the initial segment to persuade their intellects: "And if you retaliate against the evil (of the enemy), then you shall

retaliate with the same evil that was inflicted upon you" (wa in caqabtum fa caqibubimithli ma caqabtumbih). The subsequent portion of the verse states, "And if you are patient, (then) truly that is preferable for those who are patient," providing as a subtle reminder from Allah once again. The significance of this sentence is implicitly comprehended by the readers owing to the employment of the second person pronoun. This stanza pushes the reader to confront the conveyed fury and resentment, emotions that may be alleviated through piety or adherence to divine principles. This table illustrates the imagery employed in the Qur'an, namely from verse 126 of Surat al-Nahl.

Kinetic Image	Abstract Image (Endurance)
An image depicting Muslims' fury and resentment towards the adversary upon the demise of a companion.	An illustration of refraining from reciprocating malevolence to adhere to God's word.

III. Surat Ali ‘Imran, verse 186:

‘You ‘believers’ will surely be tested in your wealth and yourselves, I and you will certainly hear many hurtful words from those who were given the Scripture before you and ‘from’ the polytheists. But if you are patient and mindful ‘of Allah’- surely this is a resolve to aspire to’ (Q. 3:186).

Despite being disparaged and insulted by the People of the Book (Jews and Christians) and polytheists, God encourages Muslims to exhibit patience and forgiveness in order to alleviate the burdens they endure. Tafsir al-Wasit elucidates that adherence to divine commandments and prohibitions engenders God's favor, so safeguarding believers from the machinations of adversaries (Al-Zuhayli 2012). Ibn Kathir (2008) recounts from Ibn Hatim that 'the Messenger of God and his Companions pardoned the polytheists and the People of the Book as instructed by God, exhibiting patience amidst the slanders that were disseminated.' The depiction of 'tasbiru' in the passage illustrates the endurance of adverse conduct from others in order to adhere to God's directive. This delineates the servitude of an individual to God, who relinquishes personal interests to attain divine favor. The subsequent table elucidates the Qur'anic imagery of Surat Ali-cImran, verse 186:

Kinetic Image	Abstract Image (Tolerance)
A picture of believers facing threats and insults from the People of the Book and polytheists	An image of self-obedience in carrying out God’s commands by tolerating threats or offences.

IV. Surat al-Saffat, verse 102:

‘Then when the boy reached the age to work with him, Abraham said, “O my dear son! I have seen in a dream that I ‘must’ sacrifice you. So tell me what you think.” He replied, “O my dear father! Do as you are commanded. Allah willing, you will find me steadfast’ (Q. 37:102).

Ibn cAtiyyah interprets the verse ‘qalayabunayyainniara fi al-manami anni azbahuka’ as indicating that Prophet Ibrahim communicated to his son his duty to sacrifice him, as revealed in his dream, and sought his perspective (Ibn cAtiyyah 2001). Al-Tabari (2014) asserts that Prophet Ibrahim's inquiry to his son was not intended to negotiate loyalty to God, but rather to ascertain his son's resolve—specifically, his patience in adhering to God's order and whether he would comply or reject it. Subsequently, his son said, “O my father, execute as you have been instructed.” Ibn cAshur (1973) elucidated that the imperative verbs in this passage signify consent and justification for the actions of his father. The term 'satajiduni' signifies Ismail's assurance that he would not succumb to fear or terror, but will instead calmly accept his father's actions. Ismail calmly and patiently instructed his father to comply with the divine instruction, since God's will governs every occurrence (Al-Sacadi 2002). Thus, the verse delineates the dialogue between Prophet Ibrahim and his son. This account enables the reader to comprehend the emotions and sentiments of Prophet Ismail when he acquiesced to his father, Prophet Ibrahim, in fulfilling God's instruction.

Kinetic Image	Abstract Image (Submissive)
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An image depicting the Prophet Ismail's response upon receiving news of a dream from his father, the Prophet Ibrahim, wherein he concurred without hesitation, trepidation, or alarm over the divine directive.	An illustration of Ismail's confidence in God's directives as conveyed by his father, Prophet Ibrahim, and his adherence to God's commands.
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Discussion:-

The recounting of historical events, whether via dialogues or monologues, gives a dramatic dimension to the perceptions of readers and listeners (Qutb 2004). Verses that depict patience are frequently associated with abstract attributes like as faith, hope, tranquility, submission, tolerance, and obedience. Managing these attributes is challenging to comprehend, as each individual assesses them subjectively. Consequently, illustrating tangible imagery through kinetic representations derived from pertinent verses serves as the means for understanding the attributes described in the Qur'an. It elucidates the imperative to analyze the abstract image, as it serves to depict phenomena not discernible by the senses, including feelings, emotions, sensations, abstract ideas, and concepts. The interaction between the two images is crucial in revealing the focal point of quality. Consequently, the study achieved its principal aim of elucidating the unique concept of patience as conveyed by the Holy Qur'an.

The depictions of sabr in the Qur'an are associated with the objectives of faith and divine consciousness or piety. In times of distress, Muslims frequently rely on their faith and consciousness of God as coping mechanisms (Achour et al 2015). Faith is characterized in the Qur'an as a spiritual component that favorably influences human psychology. It examines how adherents might attain contentment, self-confidence, tranquility, and serenity in their life. Consequently, Muslims are encouraged to cultivate profound faith in Allah, since this will alleviate life's challenges and foster a sense of reliance on Him. Thus, reliance on Allah emerges as an effective approach to managing the challenges and adversities of life. This aligns with the study, indicating that attributes such as submission, hope, confidence, and serenity embody faith in the virtue of patience. These attributes indicate surrender to God in times of distress, overlooking any adversities faced, due to faith in Allah's government.

Conversely, God-consciousness is characterized as safeguarding oneself from the agonies of hellfire by adhering to God's commandments and eschewing His prohibitions. The consciousness of God is considered as the acknowledgment, perception, and recognition of His omnipresence and His awareness of all human actions. Surat al-Nisa, verse 131, asserts that adherence to piety towards God is essential for believers to attain divine favor: 'And to God belongs everything that is in the heavens and all that is on the earth; and truly We have instructed those who were given the Book before you to fear Allah.' If you disbelieve, know that Allah is the Sovereign of all that exists in the sky and the earth, and that Allah is affluent and deserving of praise. Consequently, piety derived from the concept of patience is associated with a Muslim's adherence to God's precepts. They adhere to God's mandate for patience, motivated by reverence for God and the aspiration to attain divine favor by their actions. The amalgamation of faith and piety with patience compels individuals to relinquish all facets of existence to Allah. In his 2019 study 'Faith & Patience,' Copeland believes that a servant must consistently adhere to God's word to avoid acting with dread or uncertainty. Exhibiting patience entails addressing every uncertainty and worry a servant harbors regarding any issue with unwavering conviction in the veracity of God's word, irrespective of the challenges faced.

Through the analysis of metaphorical language pertaining to motion and abstraction, the study identified the common attributes. A kinetic image is employed to stimulate action in the imaginations of readers and listeners. Aside from that, the narration of historical events, whether via dialogue or documented monologues, is what animates the poetry for the reader. Describing the environment of an event and the emotions of a character in the narration enhances the dramatic effect of a story. This component animates the narrative in the reader's imagination. The research additionally examined the role of pronouns in evocative discourse. Initially, third-person pronouns were employed in the narration of events, detailing the actions of the depicted people. Consequently, the image illustrated the backdrop for a sequence of events, like to what one may observe on television. Simultaneously, the employment of second-person pronouns immerses the reader in the depicted world, despite the narrators' objectives being ambiguous.

Conclusion:-

In conclusion, kinetic imagery serves as a communicative tool to elucidate and concretize the otherwise abstract concept of sabr. The imaging process aids readers in thoroughly understanding the attributes, hence preventing misconceptions regarding them. We deduce that the picturing process is an effective method for cultivating the intricate ideas and characteristics of literature. Consequently, it is essential to examine the physical manifestations of various spiritual truths articulated in the Holy Qur'an. While the notion of patience in the Holy Qur'an and other literary texts has been extensively examined, the profound understanding of intellectual ideas through aesthetic elements is only briefly acknowledged, despite its importance in interpreting abstract, complex and sophisticated concepts.

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