

Types of Mountains in the Qur'an: With a Focus on the Relationships between God and Man and Mountain

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Abstract: This paper is a preliminary study to understand the connections between God, man, and nature. A comparative study of Moslem culture and our world leads to a deeper understanding of the relationships between our own natural world, God, and man. Furthermore, we also believe that this understanding can contribute to building harmony between different cultures. In this paper, we focus on mountains in the Qur'an that is the basis of all facets of Moslem's daily life, classify their features from the perspective of the relationship between God and man, and analyze the relationships between God and man and mountains. The results of our study produced eight types of mountains. We then expressed the schema of each type in a diagram. The diagrams allowed the visualization of the diverse features of the relationships between God, man, and mountains; any of the three could be the subject.

1. Introduction

Men¹ are not simply animals born naked into nature. Different peoples each carry the cradle called culture, and they are placed in nature enveloped by culture. Nature also reflects the myriad geographic characteristics of the different regions on earth. Accordingly, culture is nurtured in the midst of different types of nature. Different gods are enshrined at the center of cultures, and different ways of living are devised by different peoples. This paper is a preliminary attempt to understand the connections between nature, God, and man.

The authors of this paper were born and raised in a natural environment rich in water and greenery, characteristic of monsoon climate. Furthermore, this nature is surrounded by the sea, and the unique culture in we were born and raised is shaped by these characteristics. On the other hand, a people of culture where flowers bloom in the midst of semi-arid land surrounded by vast deserts may be a culture that is the polar opposite of ours. Comparing this Islamic culture and our world may lead to a deeper understanding of the connections between our natural world, God, and man. We also believe that this understanding will contribute to building harmony between different cultures.

The Qur'an, the holy scripture of Islam, differs from the scriptures of other religions in that it is said to be God's words dictated to the prophet Mohammed to be transmitted to men. Because of this feature, the Qur'an provides the foundation not only of religious worship, but also the basis for all facets of daily life, such as Islamic law.

There has been research conducted in numerous fields, including religious studies and philosophy, on the view of nature expounded in the Qur'an. Meanwhile, in the field of architectural studies, Fukami has conducted a study in which she examined various concepts related to nature mentioned in a Japanese translation of the Qur'an to seek observations related to water culture in Islam.² Fukami extracted not only phrases and phenomena related to nature, but also descriptions of man-made objects and disasters, and observed thoughts toward nature in the

time period when Islam was established. She discerned a strong yearning for water³ at the root of Islamic thought.

In contrast to such previous research, in this paper we focus on mountains, which were created after the sky and the earth in the Qur'an, and constitute an important element in the formation of nature. On the other hand in Japanese culture, mountains are highly respected as God or the field of God and they are the subjects of faith for example Mount Fuji. As just described, mountain is an important element of nature for us. What kinds of the features do mountains in the Qur'an have? In this paper, we tried to categorize and analyze the features of mountains with a focus on the relationships between God, man, and mountains in order to capture the features of them.

1.1. OBJECT OF ANALYSIS AND METHODS

Object of analysis: We analyzed *The Meaning of the Holy Qur'an*, is English translation of the Qur'an. The Qur'an is composed of 114 *sura* (chapters), and each *sura* is further divided into verses, which number 6,236 in total.

Methods of analysis: (I) All verses in the entire text of the Qur'an containing the noun "mountain(s)" or "mount" or "hill(s)"⁴ were extracted. Also, verses in which mountain is used to express "valley," for example in phrases like "between two mountains," and verses in which "mount" is written in parenthesis to aid interpretation were excluded. A total of 63 verses were extracted as a result. When extracting the verses, only when it is difficult to analyze the features of the mountain(s) in the verse alone are preceding and succeeding verses also extracted to aid analysis. (II) The features of mountain(s)/hill(s) in the 63 extracted verses were analyzed, and the types of mountains were extracted with a focus on the relationships between God, man, and mountains.

2. Results and Discussion

From the analysis of classifying the types of mountains with a focus on the relationships between God and man and mountains, we extracted the following eight uses of mountains in the Qur'an: (1) Mountains set by God on earth and blessings; (2) Mountains that God crushes, shakes, and raises, resulting in man's fear of God; (3) Mountains of Judgment on the Last Day; (4) Mountains that praise God and bow down in worship to him; (5) Mountains established by men as secure houses and shelters in return for fear of God; (6) Mountains as fixed geographic locations; (7) Mountains as tall and strong objects; and (8) Other types of mountains

Below, we discuss the features of each category of mountains that we extracted by citing the text of the Qur'an.

2.1. MOUNTAINS SET BY GOD ON EARTH AND BLESSINGS

Twelve verses belong to this category: 13:3, 15:19, 16:15, 21:31, 27:61, 31:10, 41:10, 50:7, 77:27, 78:7, 79:32, and 88:19 (Table 1). Along with the type of mountains described in Section 2.3 below, this type of mountains appear most frequently in the Qur'an. Thus, (a) we read that God made mountains "as pegs". God "made therein mountains standing firm, lofty," "set on the earth mountains standing firm," and made mountains "immovable." As a result, (b) man could receive the blessings of "Sustenance." Specifically, the blessings include the stabilization of the earth, "sweet water" and "beautiful growth," many "beasts" and "cattle" and "things in due balance," which grow under a suitable equilibrium (Figure 1).

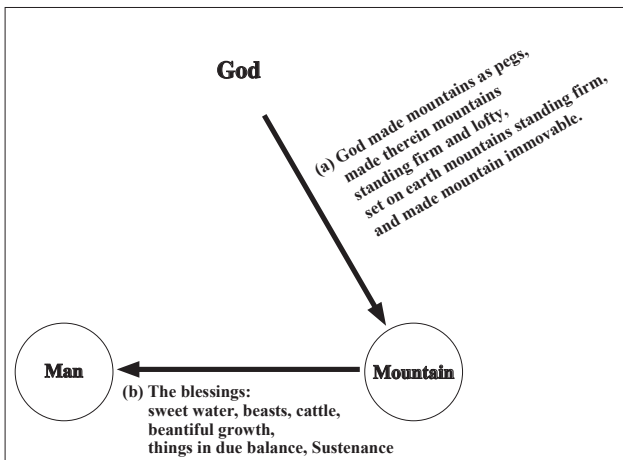


Fig 1. Mountains set by God on earth and blessings

Verses belonging to as (a) include: "Have We not made . . . and the mountains as pegs?" (78:7) and "We . . . made therein mountains standing firm, lofty (in stature)" (77:27). Here, mountains are installed by God (created as "pegs") by God and immobilized on the earth. Other verses include "We . . . set thereon mountains firm and immovable" (15:19) and "the mountains hath He firmly fixed" (79: 32). Here, God affixed mountains firmly on earth. They are also firmly placed. As shown in verses such as "And We have set on the earth mountains standing firm, lest it should shake with them" (21:31) and "He set on the earth mountains standing firm, lest it should shake with you" (31:10), the mountains made the earth immovable by being staked upon it.

Verses categorized as (b) include ". . . provided for you water sweet (and wholesome)?" (77:27), ". . . produced therein all kinds of things in due balance" (15:19), "He scattered through

it beasts of all kinds" (31:10), ". . . measure therein all things to give them nourishment in due proportion, . . . in accordance with (the needs of) those who seek (Sustenance)" (41:10), ". . . produced therein every kind of beautiful growth" (50:7), and "For use and convenience to you and your cattle" (79:33). Here, man could receive the blessing of "sustenance" as a result of the stabilization of earth by God's staking of mountains.

2.2. MOUNTAINS THAT GOD CRUSHES, SHAKES, AND RAISES, RESULTING IN MAN'S FEAR OF GOD

Eight verses belong to this category: 2:63, 2:93, 4:154, 7:143, 7:171, 13:31, 19:90, and 59:21 (Table 1). Here, (a) God raises over man's head; God shocks mountain as a canopy; God moves it; God "make(s) it as dust"; and "cleave(s) [them] asunder." As a result, (b) men "reflect" and fear God; Moses "turns in repentance" over their unbelief of God and gives glory to God (Figure 2).

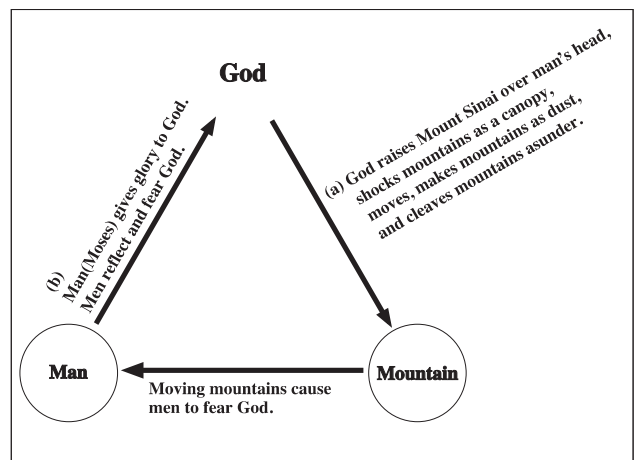


Fig 2. Mountains that God crushes, shakes, and raises, resulting in man's fear of God

Verses that belong to (a) include "And for their covenant we raised over them (the towering height) of Mount (Sinai). . . . And we took from them a solemn covenant" (4:154). In the same manner, 2:93 states that God "raised over" Mount Sinai when he "take from a solemn covenant" with Moses. Also, the mighty power of God is shown by his moving mountains ("If there were a Qur'an with which mountains were moved, or the earth were cloven asunder, or the dead were made to speak, (this would be the one!) But, truly, the command is with Allah in all things!" [13: 31]) and causing it to fall (19:90)

Verses demonstrating (b) include 7:143:

He said: "O my Lord! show (Thyself) to me, that I may look upon Thee." Allah said: "By no means canst thou see Me (direct); But look upon the mount; if it abide in its place, then shalt thou see Me." When his Lord manifested His glory on the Mount, He made it as dust. And Moses fell down in a swoon. When he recovered his senses he said: "Glory be to Thee! to Thee I turn in repentance, and I am the first to believe."

As a result of God's "mak[ing] as dust" "the Mount," Moses feared God and "fell down in a swoon." When he recovered, he turned in repentance and believed. Another verse states: "Had We sent down this Qur'an on a mountain, verily, thou wouldst have seen it humble itself and cleave asunder for fear of Allah. Such are the similitudes which We propound to men, that they

may reflect" (59:21). Here, God "cleave[s] asunder" a mountain, causing men who looked upon this to reflect. Furthermore, God raises Mount Sinai above his head and shook it, "as if it had been a canopy," causing men to fear him.

2.3. MOUNTAINS OF JUDGEMENT ON THE LAST DAY

The following verse describes the Final Judgment:

They ask thee about the (final) Hour – when will be its appointed time? Say: "The knowledge thereof is with my Lord (alone): None but He can reveal as to when it will occur. Heavy were its burden through the heavens and the earth. Only, all of a sudden will it come to you." They ask thee as if thou wert eager in search thereof: Say: "The knowledge thereof is with Allah (alone), but most men know not." (7:187)

Twelve verses belong to this category: 18:47, 20:105, 27:88, 52:10, 56:5, 69:14, 70:9, 73:14, 77:10, 78:20, 81:3, and 101:5 (Table 1). On the Last Day, God uproots and removes mountains. In addition, mountains are "in violent commotion," "fly hither and thither," and are "crushed to powder at one stroke." They "pass away as the clouds," are "scattered as dust," are "like as wool," "vanish like a mirage," are "crumbled to atoms," and are "as a heap of sand poured and flowing down." (Figure 3)

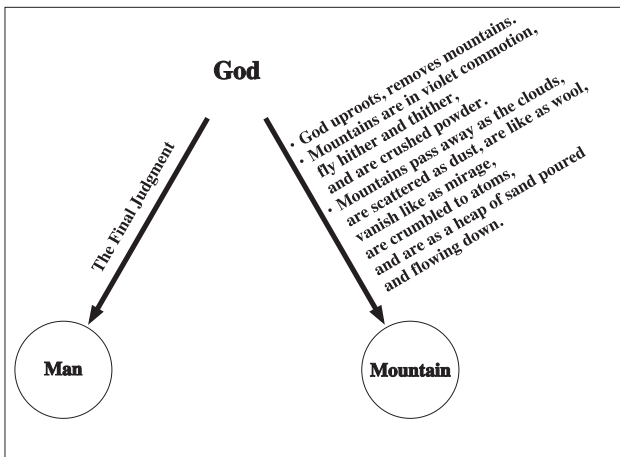


Fig 3. Mountains of Judgment on the Last Day

Verses belonging to this category include "One Day We shall remove the mountains, and thou wilt see the earth as a level stretch, wilt" (18:47), "They ask thee concerning the mountains: say, 'My Lord will uproot them and scatter them as dust'" (20:105), "On the Day. . . the mountains will fly hither and thither" (52:10), "One Day the earth and the mountains will be in violent commotion. And the mountains will be as a heap of sand poured out and flowing down" (73:14), and "mountains . . . are crushed to powder at one stroke" (69:14)." In other words, mountains are leveled and destroyed by God. The crushed mountains are described as "passing away as the clouds" and "scattered as dust"; they become like "heap of sand poured and flowing down" and like wool. In the end they vanish like a mirage.

2.4. MOUNTAINS THAT PRAISE GOD AND BOW DOWN IN WORSHIP TO HIM

Four verses belong to this category: 21:79, 22:18, 34:10, and 38:18 (Table 1). These anthropomorphic mountains "celebrate

praises" to God together with birds and man (David). Together with "all things that are in the heavens and on earth," they "bow down in worship" to God (Figure 4).

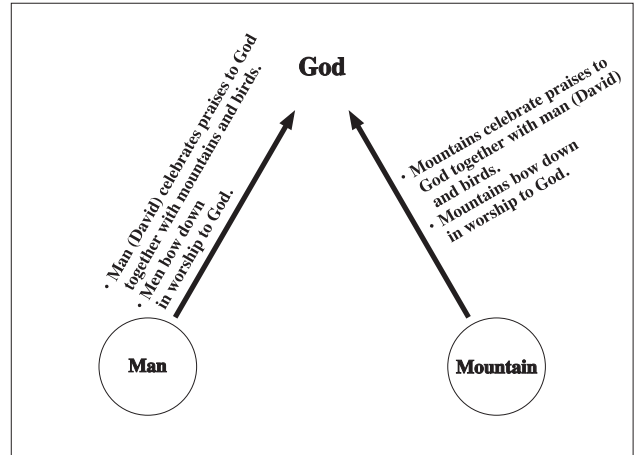


Fig 4. Mountains that praise God and bow down in worship to him

A verse that belongs to this category is "it was Our power that made the hills and the birds celebrate Our praises with David" (21:79). In this verse, "Our" refers to God. The hills praise God together with David and the birds. This behavior is also seen in 34:10 and 38:18.

Furthermore, 22:18 states: "Seest 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?" Mountains, which are considered the same as hills in Arabic, are part of "all things that are in the heavens and on earth" that "bow down in worship" to God.

2.5. MOUNTAINS ESTABLISHED BY MEN AS SECURE HOUSES AND SHELTERS IN RETURN FOR FEAR OF GOD

Six verses belong to this category: 7:74, 11:43, 15:82, 16:68, 16:81, and 26:149 (Table 1). These mountains are the places where men hew edifices and carve houses, and God provides secure habitations and makes men's shelters. Though, men remember the benefits from God, refrain from evil, bow to God's Will in Islam, fear God and obey God; otherwise, men cannot receive them. Beyond that, man (the Noah's son) try to betake himself to mountain to save from the flood. But he cannot save, because he doesn't have mercy (Figure 5).

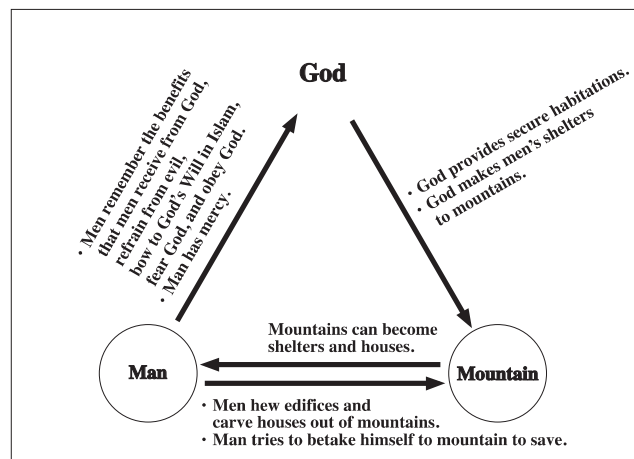


Fig 5. Mountains established by men as secure houses and shelters in return for fear of God

Verses that belong to this category include “Will ye be left secure, in (the enjoyment of) all that ye have here?” (26:146), “And ye carve houses out of (rocky) mountains with great skill” (26:149), and “But fear Allah and obey me” (26:150). Here, men carve houses out of mountains and consider them secure places. However, if they do not fear and obey God, they will not obtain this security. In the same manner, in verse 7:74 and 15:82 men “hew edifices,” which provide habitations that allows them to feel secure. This benefit is given only to those whose “remembrance of the benefit from God” is aroused, who refrain from evil, and who do not turn away from God’s signs. Furthermore, the Qur’an states: “The son replied: ‘I will betake myself to some mountain: it will save me from the water.’ Noah said: ‘This day nothing can save, from the command of Allah, any but those on whom He hath mercy!’ And the waves came between them, and the son was among those overwhelmed in the Flood” (11:43). Here, a mountain is described as a place that saves one from the water. The Noah’s son sought to scape to the mountain on his own strength without recourse to the mercy of God. As a result, he was overwhelmed in the Flood.

Verse 16:81 also states: “It is Allah Who made out of the things He created, some things to give you shade! of the hills He made some for your shelter; . . . Thus does He complete His favours on you, that ye may bow to His Will (in Islam).” Here, the hills were created by God to give men shelter. However, it is first of all a safe place so that men may bow to God’s will. In addition, in the same way that hills are places where homes are secured, they are also the places where honeybees build their cells.

2.6. MOUNTAINS AS FIXED GEOGRAPHICAL LOCATIONS

Eleven verses belong to this category: 2:158, 2:198, 11:44, 19:52, 20:80, 20:83, 23:20, 28:29, 28:46, 52:1, and 95:2 (Table 1). There are five mountains expressing fixed geographical locations: (a) Mount Sinai is a place where God shows his covenant, makes Moses draw near to him, and called Moses, and a tree springs that produce oil and relish for those who use it for food; (b) Safa and Marwa, a place where men (“those who visit”) compass round “in the Season” (of pilgrimages); (c) Mount Arafat, a place men celebrate the praises of God at base of, during pilgrimages; and (d) Mount Judi, where Noah’s ark rest, the moment God’s word made the water (flood) abated (Figure 6).

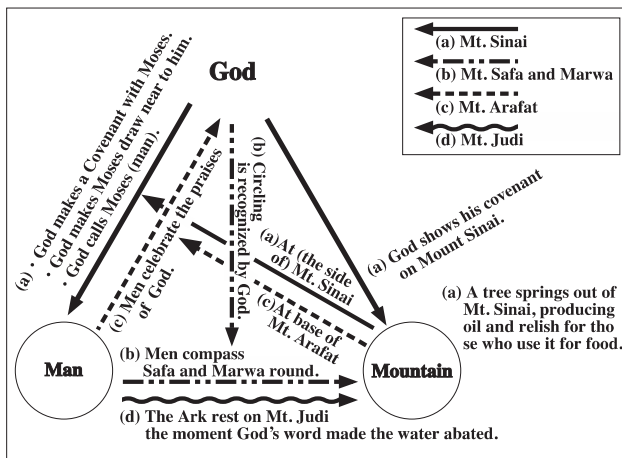


Fig 6. Mountains as fixed geographical locations

Verses that support (a) include “And we called him from the right side of Mount (Sinai), and made him draw near to Us, for mystic (converse)” (19:52). This feature is seen in 20:80,

28:29, 28:46. Furthermore, “by the Mount (of Revelation)” (52:1), God showed his covenant on Mount Sinai. Verse 23:20 also states, “Also a tree springing out of Mount Sinai, which produces oil, and relish for those who use it for food,” showing the special characteristics of Mount Sinai itself.

Verses supporting (b) include “Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them. And if any one obeyeth his own impulse to good, - be sure that Allah is He Who recogniseth and knoweth” (2:158). Safa and Marwa are symbols of God. Circling (“compassing round”) them is recognized by God as an act of virtue.

Verses supporting (c) include “It is no crime in you if ye seek of the bounty of your Lord (during pilgrimage). Then when ye pour down from (Mount) Arafat, celebrate the praises of Allah at the Sacred Monument, and celebrate His praises as He has directed you” (2:198). During pilgrimages, people convene upon Mount Arafat and celebrate the praises of Allah at the sacred site.

Verses belonging to (d) include “Then the word went forth: ‘O earth! Swallow up thy water, and O sky! Withhold (thy rain)!’ and the water abated, and the matter was ended. The Ark rested on Mount Judi” (11:44). Mount Judi was the place where Noah’s Ark rested after God abated the water.

2.7. MOUNTAINS AS TALL AND STRONG OBJECTS

Seven verses belong to this category: 11:42, 14:46, 17:37, 24:43, 26:63, 42:32, and 55:24 (Table 1). Here, mountains are used as similes. (a) Mountains are described as objects that men cannot shake by their power, and objects that men cannot reach in height. Also, (b) because the salient feature of mountains is that they are extremely tall, they are used to express the appearance of waves, clouds, ships’ masts, and separated parts of sea as simile (Figure 7).

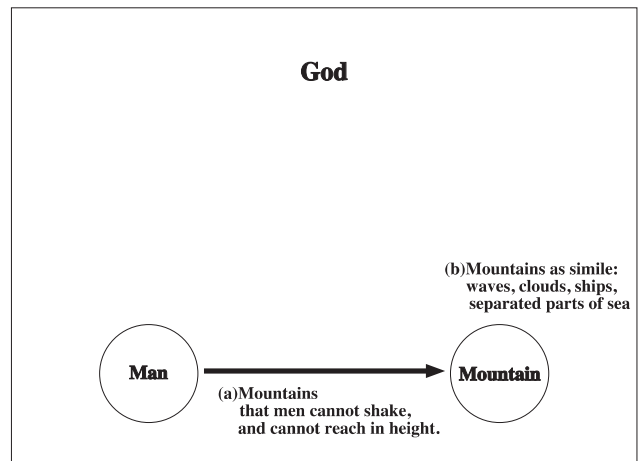


Fig 7. Mountains as tall and strong objects

Verses falling under (a) include “Mighty indeed were the plots which they made, but their plots were (well) within the sight of Allah, even though they were such as to shake the hills!” (14:46). The hills are described as objects that men cannot move with their strength. Furthermore, verse 17:37 states: “Nor walk on the earth with insolence: for thou canst not rend the earth asunder, nor reach the mountains in height.” The mountains are described as objects that exceed men’s height.

Verses categorized as (b) include “So the Ark floated with them on the waves (towering) like mountains” (11:42), “He sends down from the sky mountain masses (of clouds) wherein is hail: He strikes therewith whom He pleases and He turns it away

from whom He pleases" (24:43), "Then We told Moses by inspiration: 'Strike the sea with thy rod.' So divided, and each separate part become like the huge, firm mass of a mountain" (26:63). Waves and clouds are likened to mountains. Mountains are also used to describe the height and grandeur of the parts of the sea divided by Moses. Also, as in 43:32, mountains are used in 55:24 to describe extremely tall objects: "And His are the Ships sailing smoothly through the seas, lofty as mountains."

2.8. MOUNTAINS OF OTHER TYPE

Four verses belong to this category: 2:260, 21:96, 33:62, and 35:27 (Table 1). These depictions of mountains do not belong to any of the seven categories described above. The mountains depicted show (a) places where God's might shows, and places where Gog and Magog "swiftly swarm" (b) God offered the Trust to mountains and men, but mountains "refused to undertake" it and men undertook it, also (c) Mountains appear in various color. (Figure 8).

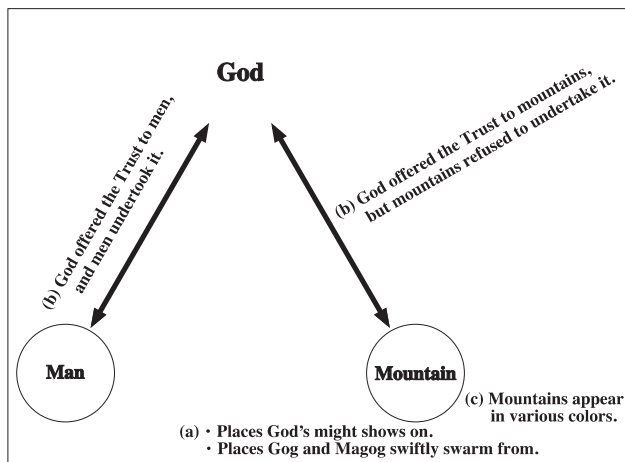


Fig. 8 Other types of mountains

Verses that belong to (a) include: "Abraham said: 'My Lord! Show me how Thou givest life to the dead.' He said: 'Dost thou not then believe?' He said: 'Yea! but to satisfy My own understanding.' He said: 'Take four birds; Tame them to turn to thee; put a portion of them on every hill and call to them: They will come to thee (Flying) with speed'" (2:260). Here, hills are places where God's might is displayed. Furthermore, verse 21:96 states: "Until the Gog and Magog (people) are let through (their barrier), and they swiftly swarm from every hill." The hill here is a place where Gog and Magog, who overwhelms the land with great evil, originate.⁵

Verses that belong to (b) include "We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof but man undertook it" (33:72). Here, mountains were offered trust by God, but were afraid and refused to accept it.

Verses belonging to (c) include "And in the mountains are tracts white and red, of various shades of colour, and black intense in hue" (35:27).

3. Conclusion

The purpose of this paper was to clarify the uses of mountains in the Qur'an. We focused especially on and analyzed the relationships between God, man, and mountains.

The results revealed eight types of mountains: (1) Mountains set by God on earth and blessings; (2) Mountains that God

crushes, shakes, and raises, resulting in man's fear of God; (3) Mountains of Judgment on the Last Day; (4) Mountains that praise God and bow down in worship to him; (5) Mountains established by men as secure houses and shelters in return for fear of God; (6) Mountains as fixed geographic locations; (7) Mountains as tall and strong objects; and (8) Other types of mountains

By expressing the schema of each type in diagrams, we could visualize the diverse features of the relationships between God, man, and mountains. In addition, each of the three independently makes impacts. The types include God influencing men by manipulating mountains, mountains praising God along with man, and mountains as refuge because men fear God.

Endnotes

1. "Man" means human being in this paper. That conforms to expression of "The Meaning of the Holy Qur'an".
2. Fukami, pp. 19-33.
3. Fukami, p33.
4. According to A Concordance of the Qur'an, "*jabal*" in Arabic means both "mountain" and "hill." Verses that include "*jabal*" are translated by Yusuf Ali as either "mountain(s)" or "hill(s)."
5. "They said: 'O Zul-qarnain! The Gog and Magog (people) do great mischief on the earth'" (18:94)

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Table1: Verses (including their chapters and verse number) belonging to each type

Yusuf Ali, Abdullah 「THE MEANING OF THE HOLY QUR'AN」		Type
Number	Text	
13:3	And it is He who spread out the earth, and set thereon mountains standing firm and (flowing) rivers: and fruit of every kind He made in pairs, two and two: He draweth the night as a veil o'er the Day. Behold, verily in these things there are signs for those who consider!	2.1: Mountains set by God on earth and blessings
15:19	And the earth We have spread out (like a carpet); set thereon mountains firm and immovable; and produced therein all kinds of things in due balance.	
16:15	And He has set up on the earth mountains standing firm, lest it should shake with you; and rivers and roads; that ye may guide yourselves;	
21:31	And We have set on the earth mountains standing firm, lest it should shake with them, and We have made therein broad highways (between mountains) for them to pass through: that they may receive Guidance.	
27:61	Or, Who has made the earth firm to live in; made rivers in its midst; set thereon mountains immovable; and made a separating bar between the two bodies of flowing water? (can there be another) god besides Allah. Nay, most of them know not.	
31:10	He created the heavens without any pillars that ye can see.' He set on the earth mountains standing firm, lest it should shake with you; and He scattered through it beasts of all kinds. We send down rain from the sky, and produce on the earth every kind of noble creature, in pairs.	
41:10	He set on the (earth), mountains standing firm, high above it, and bestowed blessings on the earth, and measure therein all things to give them nourishment in due proportion, in four Days, in accordance with (the needs of) those who seek (Sustenance).	
50:7	7. And the earth- We have spread it out, and set thereon mountains standing firm, and produced therein every kind of beautiful growth (in pairs)-	
77:27	5. Have We not made the earth (as a place) to draw together, 26. The living and the dead, 27. And made therein mountains standing firm, lofty (in stature); and provided for you water sweet (and wholesome)?	
78:7	6. Have We not made the earth as a wide expanse, 7. And the mountains as pegs?	
79:32	32. And the mountains hath He firmly fixed;-33. For use and convenience to you and your cattle.	
88:19	18. And at the Sky, how it is raised high?-19. And at the Mountains, how they are fixed firm?-20. And at the Earth, how it is spread out?21. Therefore do thou give admonition, for thou art one to admonish. 22. Thou art not one to manage (men's) affairs. 23. But if any turn away and reject Allah,- 24. Allah will punish him with a mighty Punishment,	
2:63	And remember We took your covenant and We raised above you (The towering height) of Mount (Sinai): (Saying): "Hold firmly to what We have given you and bring (ever) to remembrance what is therein: Perchance ye may fear Allah."	2.2: Mountains that God crushes, shakes, and raises, resulting in man's fear of God
2:93	And remember We took your covenant and We raised above you (the towering height) of Mount (Sinai):(Saying): "Hold firmly to what We have given you, and hearken (to the Law) "; They said:" We hear, and we disobey:" And they had to drink into their hearts (of the taint) of the calf because of their Faithlessness. Say: "Vile indeed are the behests of your Faith if ye have any faith!"	
4:154	And for their covenant we raised over them (the towering height) of Mount (Sinai); and (on another occasion) we said: "Enter the gate with humility"; and (once again) we commanded them: "Transgress not in the matter of the sabbath." And we took from them a solemn covenant.	
7:143	When Moses came to the place appointed by Us, and his Lord addressed him, He said: "O my Lord! show (Thyself) to me, that I may look upon Thee." Allah said: "By no means canst thou see Me (direct); But look upon the mount; if it abide in its place, then shalt thou see Me." When his Lord manifested His glory on the Mount, He made it as dust. And Moses fell down in a swoon. When he recovered his senses he said: "Glory be to Thee! to Thee I turn in repentance, and I am the first to believe."	
7:171	When We shook the Mount over them, as if it had been a canopy, and they thought it was going to fall on them (We said): "Hold firmly to what We have given you, and bring (ever) to remembrance what is therein; perchance ye may fear Allah."	
13:31	If there were a Qur'an with which mountains were moved, or the earth were cloven asunder, or the dead were made to speak, (this would be the one!) But, truly, the command is with Allah in all things! Do not the Believers know, that, had Allah (so) willed, He could have guided all mankind (to the right)? But the Unbelievers,- never will disaster cease to seize them for their (ill) deeds, or to settle close to their homes, until the promise of Allah come to pass, for, verily, Allah will not fail in His promise.	
19:90	88.They say: "(Allah) Most Gracious has begotten a son!" 89 .Indeed ye have put forth a thing most monstrous! 90. At it the skies are ready to burst, the earth to split asunder, and the mountains to fall down in utter ruin, 91. That they should invoke a son for (Allah) Most Gracious.	
59:21	Had We sent down this Qur'an on a mountain, verily, thou wouldst have seen it humble itself and cleave asunder for fear of Allah. Such are the similitudes which We propound to men, that they may reflect.	
18:47	One Day We shall remove the mountains, and thou wilt see the earth as a level stretch, and We shall gather them, all together, nor shall We leave out any one of them.	2.3: Mountains of Judgment on the Last Day
20:105	They ask thee concerning the Mountains: say, "My Lord will uproot them and scatter them as dust;106. "He will leave them as plains smooth and level; 107. "Nothing crooked or curved wilt thou see in their place." 108. On that Day will they follow the Caller (straight): no crookedness (can they show) him: all sounds shall humble themselves in the Presence of (Allah) Most Gracious: nothing shalt thou hear but the tramp of their feet (as they march).	
27:88	87. And the Day that the Trumpet will be sounded - then will be smitten with terror those who are in the heavens, and those who are on earth, except such as Allah will please (to exempt) to and all shall come to His (Presence) as beings conscious of their lowliness. 88. Thou seest the mountains and thinkest them firmly fixed: but they shall pass away as the clouds pass away: (such is) the artistry of Allah, who disposes of all things in perfect order: for he is well acquainted with all that ye do.	
52:10	9. On the Day when the firmament will be in dreadful commotion. 10. And the mountains will fly hither and thither.	
56:5	1. When the Event Inevitable cometh to pass, 2. Then will no (soul) entertain falsehood concerning its coming. 3. (Many) will it bring low; (many) will it exalt; 4. When the earth shall be shaken to its depths, 5. And the mountains shall be crumbled to atoms, 6. Becoming dust scattered abroad,	
69:14	And the earth is moved, and its mountains, and they are crushed to powder at one stroke,-	
70:9	1. A questioner asked about a Penalty to befall- 2. The Unbelievers, the which there is none to ward off,- 3. (A Penalty) from Allah, Lord of the Ways of Ascent.4. The angels and the Spirit ascend unto him in a Day the measure whereof is (as) fifty thousand years: 5. Therefore do thou hold Patience,- a Patience of beautiful (contentment).6. They see the (Day) indeed as a far-off (event): 7. But We see it (quite) near. 8. The Day that the sky will be like molten brass, 9. And the mountains will be like wool, 10. And no friend will ask after a friend,	
73:14	One Day the earth and the mountains will be in violent commotion. And the mountains will be as a heap of sand poured out and flowing down.	
77:10	6. Whether of Justification or of Warning;- 7. Assuredly, what ye are promised must come to pass. 8. Then when the stars become dim.' 9. When the heaven is cleft asunder; 10. When the mountains are scattered (to the winds) as dust; 11. And when the messengers are (all) appointed a time (to collect);-12. For what Day are these (portents) deferred?	
78:20	17. Verily the Day of Sorting Out is a thing appointed, 18. The Day that the Trumpet shall be sounded, 19. And the heavens shall be opened as if there were doors, 20. And the mountains shall vanish, as if they were a mirage.	
81:3	1. When the sun (with its specious light) is folded up; 2. When the stars fall, losing their lustre! 3. When the mountains vanish (like a mirage); 4. When the she-camels, ten months with young, are left untended; 5. When the wild beasts are herded together (in the human habitations)J6. When the oceans boil over with a swell;7. When the souls are sorted out, (being joined, like with like);8. When the female (infant), buried alive, is questioned - 9. For what crime she was killed; 10. When the scrolls are laid open; 11. When the world on High is unveiled; 12. When the Blazing Fire is kindled to fierce heat; 13. And when the Garden is brought near.-14. (Then) shall each soul know what it has put forward.	
101:5	3. And what will explain to thee what the (Day) of Noise and Clamour is? 4. (It is) a Day whereon men will be like moths scattered about, 5. And the mountains will be like carded wool. 6. Then, he whose balance (of good deeds)(6254) will be (found) heavy, 7. Will be in a life of good pleasure and Satisfaction.	

Types of Mountains in the Qur'an

21 : 79	To Solomon We inspired the (right) understanding of the matter: to each (of them) We gave Judgment and Knowledge; it was Our power that made the hills and the birds celebrate Our praises with David: it was We Who did (all these things).	2.4: Mountains that praise God and bow down in worship to him
22 : 18	Seest 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: and such as Allah shall disgrace,- None can raise to honour: for Allah carries out all that He wills.	
34 : 10	10. We bestowed Grace aforetime on David from Ourselves: "O ye Mountains! Sing ye back the Praises of Allah with him! and ye birds (also)! And We made the iron soft for him:- 11. (Commanding), "Make thou coast of mail, balancing well the rings of chain armour, and work ye righteousness; for be sure I see (clearly) all that ye do."	
38 : 18	17. Have patience at what they say, and remember our servant David, the man of strength: for he ever turned (to Allah). 18. It was We that made the hills declare, in unison with him, Our Praises, at eventide and at break of day, 19. And the birds gathered (in assemblies): all with him did turn (to Allah)	
7 : 74	And remember how He made you inheritors after the 'Ad people and gave you habitations in the land: ye build for yourselves palaces and castles in (open) plains, and carve out homes in the mountains; so bring to remembrance the benefits (ye have received) from Allah, and refrain from evil and mischief on the earth."	2.5: Mountains established by men as secure houses and shelters in return for fear of God
11 : 43	The son replied: "I will betake myself to some mountain: it will save me from the water." Noah said: "This day nothing can save, from the command of Allah, any but those on whom He hath mercy!" And the waves came between them, and the son was among those overwhelmed in the Flood.	
15 : 82	81. We sent them Our Sings, but they persisted in turning away from them. 82. Out of the mountains did they hew (their) edifices, (feeling themselves) secure. 83. But the (mighty) Blast seized them of a morning, 84. And of no avail to them was all that they did (with such art and care)!	
16 : 68	And thy Lord taught the Bee to build its cells in hills, on trees, and in (men's) habitations;	
16 : 81	It is Allah Who made out of the things He created, some things to give you shade! of the hills He made some for your shelter; He made you garments to protect you from heat, and coats of mail to protect you from your (mutual) violence. Thus does He complete His favours on you, that ye may bow to His Will (in Islam).	
26 : 149	141. The Thamud (people) rejected the messengers. 142. Behold, their brother Salih said to them: "Will you not fear ((Allah))? 143. "I am to you a messenger worthy of all trust. 144. "So fear Allah, and obey me. 145. "No reward do I ask of you for it: my reward is only from the Lord of the Worlds. 146. "Will ye be left secure, in (the enjoyment of) all that ye have here?- 147. "Gardens and Springs, 148. "And corn-fields and date-palms with spathes near breaking (with the weight of fruit)? 149. "And ye carve houses out of (rocky) mountains with great skill. 150. "But fear Allah and obey me;	
2 : 158	Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them. And if any one obeyeth his own impulse to good,- be sure that Allah is He Who recogniseth and knoweth.	2.6: Mountains as fixed geographical locations
2 : 198	It is no crime in you if ye seek of the bounty of your Lord (during pilgrimage). Then when ye pour down from (Mount) Arafat, celebrate the praises of Allah at the Sacred Monument, and celebrate His praises as He has directed you, even though, before this, ye went astray.	
11 : 44	Then the word went forth: "O earth! Swallow up thy water, and O sky! Withhold (thy rain)!" and the water abated, and the matter was ended. The Ark rested on Mount Judi, and the word went forth: "Away with those who go wrong!"	
19 : 52	51. Also mention in the Book (the story of) Moses: for he was specially chosen, and he was a messenger (and) a prophet. 52. And we called him from the right side of Mount (Sinai), and made him draw near to Us, for mystic (converse).	
20 : 80	O ye Children of Israel! We delivered you from your enemy, and We made a Covenant with you on the right side of Mount (Sinai), and We sent down to you Manna and quails:	
23 : 20	Also a tree springing out of Mount Sinai, which produces oil, and relish for those who use it for food.	
28 : 29	29. Now when Moses had fulfilled the term, and was travelling with his family, he perceived a fire in the direction of Mount Tur. He said to his family: "Tarry ye; I perceive a fire; I hope to bring you from there some information, or a burning firebrand, that ye may warm yourselves." 30. But when he came to the (fire), a voice was heard from the right bank of the valley, from a tree in hallowed ground: "O Moses! Verily I am Allah, the Lord of the Worlds.... 31. "Now do thou throw thy rod!" but when he saw it moving (of its own accord) as if it had been a snake, he turned back in retreat, and retraced not his steps. O Moses!" (It was said), "Draw near, and fear not. Forthou art of those who are secure. 32. "Move thy hand into thy bosom, and it will come forth white without stain (or harm), and draw thy hand close to thy side (to guard) against fear. Those are the two credentials from thy Lord to Pharaoh and his Chiefs: for truly they are a people rebellious and wicked."	
28 : 46	Nor wast thou at the side of (the Mountain of) Tur when we called (to Moses). Yet (art thou sent) as Mercy from thy Lord, to give warning to a people to whom no warner had come before thee: in order that they may receive admonition.	
52 : 1	By the Mount (of Revelation)	
95 : 2	1. By the Fig and the Olive, 2. And the Mount of Sinai, 3. And this City of security,- 4. We have indeed created man in the best of moulds, 5. Then do We abase him (to be) the lowest of the low,- 6. Except such as believe and do righteous deeds: For they shall have a reward unailing. 7. Then what can, after this, contradict thee, as to the judgment (to come)? 8. Is not Allah the wisest of Judges?	
11 : 42	So the Ark floated with them on the waves (towering) like mountains, and Noah called out to his son, who had separated himself (from the rest): "Q my son! embark with us, and be not with the unbelievers!"	2.7: Mountains as tall and strong objects
14 : 46	Mighty indeed were the plots which they made, but their plots were (well) within the sight of Allah, even though they were such as to shake the hills!	
17 : 37	Nor walk on the earth with insolence: for thou canst not rend the earth asunder, nor reach the mountains in height.	
24 : 43	Seest thou not that Allah makes the clouds move gently, then joins them together, then makes them into a heap? then wilt thou see rain issue forth from their midst. And He sends down from the sky mountain masses (of clouds) wherein is hail: He strikes therewith whom He pleases and He turns it away from whom He pleases, the vivid flash of His lightning well-nigh blinds the sight.	
26 : 63	Then We told Moses by inspiration: "Strike the sea with thy rod." So divided, and each separate part become like the huge, firm mass of a mountain.	
42 : 32	And among His Signs are the ships, smooth-running through the ocean, (tall) as mountains.	
55 : 24	And His are the Ships sailing smoothly through the seas, lofty as mountains:	2.8: Other types of mountains
2 : 260	Behold! Abraham said: "My Lord! Show me how Thou givest life to the dead." He said: "Dost thou not then believe?" He said: "Yea! but to satisfy My own understanding." He said: "Take four birds; Tame them to turn to thee; put a portion of them on every hill and call to them: They will come to thee (Flying) with speed. Then know that Allah is Exalted in Power, Wise."	
21 : 96	Until the Gog and Magog (people) are let through (their barrier), and they swiftly swarm from every hill.	
33 : 72	We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof but man undertook it;- He was indeed unjust and foolish;-	
35 : 27	Seest thou not that Allah sends down rain from the sky? With it We then bring out produce of various colours. And in the mountains are tracts white and red, of various shades of colour, and black intense in hue.	