



The Construction of the People of Fire in the Day of Judgment in the Qur'an: A Critical Stylistic Study

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Abstract

People in the Glorious Quran are constructed differently. Among those people are the people of fire. They are named and described in the Glorious Quran in various ways. The problem of the current study is that many factors contribute to such naming choices and descriptions. A significant question is posed which is: What are the factors that lead to choices of names and descriptions of the people of fire in the Quran. It is hypothesized that culture is a significant factor that leads to certain noun and adjective choices. The study aims at classifying the people of fire and revealing the reasons behind naming and describing each class. The aim is achieved through carrying analysis through the lens of critical stylistics proposed by Jeffries (2010). The data included choosing Ayas in which those people and their descriptions appear. The study found that the deeds of the people concerned are a significant factor in choosing their names. On the other hand, the situation that those people face on the Day of Judgement influences the choice of their descriptions.

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تركيب اصحاب النار في يوم القيامة في القرآن الكريم: دراسة اسلوبية نقدية

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المستخلص:

إن الناس في القرآن الكريم مذكورون بشكل مختلف. ومن هؤلاء أهل النار. وقد تم ذكرهم ووصفهم في القرآن الكريم بطرق مختلفة. مشكلة الدراسة الحالية هي أن العديد من العوامل تساهم في اختيارات التسمية والأوصاف. وي طرح سؤال مهم وهو: ما هي العوامل التي تؤدي إلى اختيار أسماء وأوصاف أهل النار في القرآن الكريم؟ من المفترض أن الثقافة عامل مهم يؤدي إلى اختيارات معينة للأسماء والصفات. تهدف الدراسة إلى تصنيف أهل النار والكشف عن أسباب تسمية كل صنف ووصفه. يتم تحقيق الهدف من خلال إجراء التحليل من خلال نظرية الاسلوبية النقدية التي اقترحتها جيفريز (2010). وتضمنت البيانات اختيار الآيات التي يظهر فيها هؤلاء الأشخاص وأوصافهم. ووجدت الدراسة أن أفعال الأشخاص المعنيين لها دور كبير في اختيار أسمائهم. ومن ناحية أخرى، فإن الوضع الذي يواجهه هؤلاء الأشخاص يوم القيامة يؤثر في اختيار أوصافهم.

الكلمات المفتاحية: مجموعة نظامية من المفاهيم، الاسلوبية النقدية، التسمية، الوظيفة المفاهيمية النصية.

1. Introduction

Stylistics makes an effort to investigate a text language and clarify how language conveys meaning. It offers the resources required to analyze and critically evaluate a text. It focuses on the textual strategies that provide literature a variety of impacts. It is the study of how language varies

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according on the context in which it is employed and the meaning that the author wants to convey to the reader. Specifically, it is the study of the language decisions a writer takes in order to successfully convey thoughts and emotions (Hamawand, 2023: 6).

Language ideologies are deeply ingrained conceptions of language use, structure, and nature that are socially embedded. They exist in all types of societies. In 2010, Jeffries proposed Critical Stylistics (CS), a thorough set of analytical tools that she added to the Critical Discourse Analysis (CDA) that have been traced back to Critical Linguistics introduced by Fowler and Kress. Ali and Mohammad (2017: 51) denote that Crystal and Davy (1969:10) point out that "the aim of stylistics is to analyze language habits with the purpose of identifying features which are restricted to a certain kind of context". Critical Stylistics is concerned with the study of textual meaning which is the essence of stylistics. The model consists of ten tools which are called textual-conceptual functions (Jeffries, 2010). Among these tools is naming and describing. The term *naming* refers to a broad category of descriptive linguistic practices, such as the choice of a noun to denote a referent, the modification of a noun phrase construction to further specify the nature of the referent, and nominalization (Ibid).

Objectives of the study

The objective of the current study is to describe the construction of the people of fire on the day of Judgement in the Holy Quran. The construction of these people is approached through critical stylistics specifically the naming and describing tool. The research endeavors to identify the names that refer to these people and their descriptions. It also tries to verify that the model adopted is suitable for Quranic analysis.

Research questions

This study poses the following questions:

1. Is critical stylistics suitable for Quranic analysis?
2. What are the prevalent nominal structures that are employed to name and describe the people of fire in the Quran?
3. What are the factors that lead to choices of names and descriptions of the people of fire in the Quran?

Significance of the study

The current study is of significance to the literature of critical stylistics since it deals with a text that hasn't been dealt with previously. It sheds the light to naming and describing in the Holy Quran. Therefore, it is the first study that deals with this religious text. The significance of the study lies in revealing the suitability and applicability of the model adopted to the Quran. Hence, it can pave the way for future Qur'anic studies.

Critical stylistics

Jeffries (2018) argues that the development of critical stylistics came as a reaction to critical discourse analysis. The origins of stylistics and critical discourse analysis are close to each other. However, they grew distant from each other. Jeffries and McIntyre (2010) state that the basis of stylistics is the text. Therefore, Jeffries' intention in developing critical stylistics was to keep this principle intact.

Critical stylistics consists of ten textual conceptual functions. These functions are the tools proposed by Jeffries (2010, 2022) to analyze a text. They are a combination of textual features and ideational function. They use the resources of language such as semantics and grammar to create a world view of the text (Jeffries, 2023). They distinguish critical stylistics from CDA. Jeffries (2023) argues that CDA lacks methodology or framework. Therefore, critical stylistics came with a clear textual conceptual functions that are suitable for analyzing any text.

Jeffries (2007) analyzed the construction of the female body using tools without naming them as such. In (2010) she revised the tools and named them explicitly. Thus her model has been revised twice. Jeffries (2010) states that the function of these tools is to answer the question “what is the text doing?”. Textual conceptual functions are named as such since they are tools that analyze certain linguistic features (textual) to present the world view of the text (conceptual) (Jeffries, 2014).

As mentioned before, the textual conceptual functions have been modified twice. In the very first version of the model (2007) they were five. Then in (2010) they became ten tools. Finally, in (2022) they have become eleven. Jeffries (2010) states that she doesn’t claim that these tools are comprehensive and there is the possibility that others in the future add other functions without leaving the basic model. The following table summarizes the textual conceptual functions and their development:

Textual conceptual function (2007)	Linguistic realization	Textual conceptual function (2010)	Linguistic realization	Textual conceptual function (2022)	Linguistic realization
Naming and Describing	Noun phrase, nominalization	Naming and Describing	Choice of Nouns, Noun Modification, Nominalization	Naming and describing	Noun phrases
Equating, contrasting, enumerating and exemplifying	Synonyms, antonyms, apposition, parallel structures, hyponymy, meronymy, three-part list	Representing Actions/Events/States	Transitivity system	Representing processes	Choice of the main verb transitivity types
Assuming and Implying	Presupposition and implicature	Equating and Contrasting	Apposition, parallel structures, relational transitivity choices	Prioritizing	Placement in syntactic structure
Constructing time and Space	verbal tenses, adverbials, deixis, lexis	Exemplifying and Enumerating	Two- three- four parts lists	Representing time, space and society	Deixis
Processes and Opinions	Transitivity, modality	Prioritizing	Information structure, transformational options (active/passive), subordination	Equating and contrasting	Intensive relational structures and apposition Syntactic and semantic triggers
		Implying and Assuming	Presupposition, implicature	Listing	Lists of words, phrases or clauses performing the same function
		Negating	Adding negative particle to the verb, pronouns, lexical negation, negative morphemes,	Alluding	Definite noun phrases and triggers of logical presupposition Triggers of implicatures
		Hypothesizing	Modality	Negating	Negation adverbs, determiners, pronouns, morphemes or lexical items.
		Presenting Other's Speech and Thoughts	Speech report, speech act report, indirect speech, free indirect speech, direct speech	Hypothesising	Modality from modal verbs through modal adverbs and adjectives
		Representing Time, Space and Society	Deixis	Presenting other's speech and thought	Direct, indirect and free direct reporting mechanisms.
				Evoking	Onomatopoeia Layout Line-breaks and stanzas Long, delayed or extended clause elements Minor sentences

Adapted from Jeffries (2007, 2010, 2022)

2. Methodology

The current study deals with the issue of naming and describing as one of those tools and we will try to find out how and why they come in the form in which they were mentioned in the Holy Qur'an concerning the construction of the people of Fire on the Day of Judgment. The data are collected from the translation of the meanings of the Holy Qur'an by Al-Hilali and Khan (1996). The study relies basically on the construction of the People of Fire in the Holy Quran in terms of the construction of the lexical words morphologically and semantically and the influence of these words in the context of the glorious Ayas. The Holy Quran is enriched with naming and describing whose importance is to give a clear set of analytical processes to the reader or hearer so that he/she can follow in implementing critical analysis of texts, with the aim of revealing the significance behind using specific adjectival and nominal expressions. To achieve a cohesive style and avoid repetition, the process of reduction is used by omitting some of the lexical words (Majeed and Dawood: 2008:50). Jeffries provides a Critical Stylistic framework in a way that the text analysis of stylistics is combined with the ideological awareness of CDA to uncover the underlying meaning of a text through linguistic features (Jeffries & McIntyre, 2010:194).

As a matter of fact, as mentioned in the Holy Qur'an, there are many groups of people that enter the Fire in the Day of Judgment. Among them are those who enter it for a period that only God knows and then He takes them out of it, and among them are those who remain in it forever. What concerns us here are those who are the people "companions" of Fire, that is, they remain in the Fire, abiding in it in which the word "people" indicates adherence and permanence as agreed upon by all interpreters. The people of Fire, as the Quran mentions, include the following groups: الكافرون disbelievers, المنافقون hypocrites, المشركون polytheists and الظالمون wrong-doers and المجرمون criminals. These groups of people are explained in details below, supported with Holy Quranic Ayas that sentence they are the people of Fire

3.1. The Disbelievers

Concerning the disbelievers, Hamdoon (1986:4) denotes that they are the deniers who do not believe in God and His Messengers. Disbelief carries the meaning of covering the truth with denial and it is the contrary of faith.

The disbelievers are promised to enter the Fire as many Quranic Ayas say, as in:

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (البقرة : 39)

"But those who disbelieve and belie Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) - such are the dwellers of the Fire. They shall abide therein forever". (Al-Hilali and Khan, 1996, p18).

There are five types of disbelief:

-Disbelief of Denial: It is the disbelief that the Messengers, peace be upon them, are sent by God. So, whoever lies to these Messengers in what they brought, outwardly or inwardly, has disbelieved as in:

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ (العنكبوت: 68)

"And who does more wrong than he who invents a lie against Allâh or denies the truth (Muhammad صلى الله عليه وسلم and his doctrine of Islâmic Monotheism and this Qur'ân), when it comes to him? Is there not a dwelling in Hell for disbelievers (in the Oneness of Allâh and in His Messenger Muhammad ﷺ)?" (Al-Hilali and Khan, 1996, p508)

-Disbelief of Arrogance: the disbelief of arrogance is knowing the sincerity of the Messenger, and that he brought the truth from God, but he does not submit to his judgment, nor submit to his command due to arrogance and obstinacy.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ (البقرة:34)

"And (remember) when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except Iblīs (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allāh)". (Al-Hilali and Khan, 1996, p17)

-Disbelief of Doubt: It is the hesitation and the lack of certainty about the truth of the Messengers, and it is the opposite of certainty, like in:

قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَٰذِهِ أَبَدًا وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا (الكهف: 36-37)

"He said: "I think not that this will ever perish. "And I think not the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), I surely shall find better than this when I return to Him." His companion said to him during the talk with him: "Do you disbelieve in Him Who created you out of dust (i.e. your father Adam), then out of Nutfah (mixed semen drops of male and female discharge), then fashioned you into a man?" (Al-Hilali and Khan, 1996, p373)

-Disbelief of Turning away: It is the turning away from the religion by turning away from what the Messenger, peace be upon him, brought as in:

وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُعْرِضُونَ (الاحقاف:3)

But those who disbelieve turn away from that whereof they are warned. (Al-Hilali and Khan, 1996, p633)

- Disbelief of Hypocrisy: It is the disbelief when someone shows faith and conceals disbelief, as in:

ذَٰلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ (المنافقون:3)

That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not. (Al-Hilali and Khan, 1996, p706). <https://www.dorar.net>

3.2. The Hypocrites

Hamdoon (1986:4) stresses that hypocrites are the ones who conceal disbelief and show Islam in front of the believers for dirty purpose in their souls whether material or moral. For their great danger on Islam, God shows His abasement for them through the following Aya:

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا (النساء: 145)

Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them. (Al-Hilali and Khan, 1996, p 137)

3.3. The Polytheists

The polytheists are another group of the people that are promised to enter the Fire. They are those who believe in God, but worship other than Him along with Him. Their good deeds, like disbelievers and hypocrites, are not accepted as they lack the condition of “belief” (ibid:59).

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكُفْرِ أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ (التوبة: 17)
"It is not for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), to maintain the Mosques of Allâh (i.e. to pray and worship Allâh therein, to look after their cleanliness and their building,) while they witness against their ownselves of disbelief. The works of such are in vain and in Fire shall they abide". (Al-Hilali and Khan, 1996, p240).

3.4. The Wrong-Doers

Shams Ad-din (2009:69) denotes that the origin of oppression is to put the thing in a place that is different from its place. Wrong-doing may represent *polytheism* as in:

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ (الانعام: 82)
"It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allâh), for them (only) there is security and they are the guided". (Al-Hilali and Khan, 1996, p182)

or *denial*, such as:

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ (الاعراف: 9)
And as for those whose scale will be light, they are those who will lose their ownselves (by entering Hell) because they denied and rejected Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.). (Al-Hilali and Khan, 1996, p200)

or *defect* as in:

وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ (النحل: 57)
And they did not wrong Us but they wronged themselves. (Al-Hilali and Khan, 1996, p350).

3.5. The Criminals

The criminals in the Holy Qur'an are those who commit crimes - which are sins and misdeeds- which are most likely disbelief resulting in their perpetrator remain in the Fire forever as mentioned in the following Aya:

إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ. يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ (القمر: 47-48)
"Verily the Mujrimûn (polytheists, disbelievers, sinners, criminals) are in error (in this world) and will burn (in the Hell-fire in the Hereafter). The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!" (Al-Hilali and Khan, 1996, p674)

Ibn-Ashoor (1984:215) assures that the criminals are dragged on their faces in the Fire since dragging on faces is more severe than staying in place because it brings renewed touch with another fire, so it is more tormenting in addition to dragging on faces is an insult to them.

4. Naming and Describing

Jeffries (2007:61) assures that naming and describing are two interrelated textual processes that have the ability to give certain ideological interpretations to the subjects they discuss. Though the nominalization process in grammar serves as the catalyst for these studies, nominals that are not derived from verbs can also be subject to a very comparable analysis.

Jeffries (2010:18) confirms that there are three significant ways in which naming can convey an ideological meaning. These comprise the comparatively simple situation when a noun is chosen from the available options; the issue of what additional information falls within the purview of a noun phrase or noun group, as well as how verbs that normally describe processes and actions can be changed into nouns through a process known as nominalization with certain ideological repercussions.

4.1. Choice of Noun

Khedr (2015:396) denotes that the secret of choosing a word among other alternatives in the Holy Qur'an lies in the accuracy of its meaning, and when it is difficult for humans to express issues and meanings with the amount that is present in the Holy Qur'an, which is one of the secrets of the Qur'anic miracle, the Holy Qur'an has expressed issues and changes with the broadest meaning and the most precise expression, with amazing consistency between expression and meaning.

In the Holy Quranic Aya:

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ لِيَلَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا (الفرقان: 27)

"And (remember) the Day when the Zâlim (wrong-doer, oppressor, polytheist) will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger (Muhammad ﷺ)". (Al-Hilali and Khan, 1996, p455)

The word "wrong-doer" which is the subject is chosen here in an extremely accurate way as the situation requires that the wrongdoer here is the disbeliever himself. This Aya refers to the fact that this man has oppressed himself by his exposing it for torment for not following the message that the messenger called for. So, his biting his hands expresses the intensive regret. The lexical choice of the word wrong-doer is more correspondent to use than any other words that include the wretched people as it carries the meaning of the oppression action which results in sorrow and grief. <https://sotor.com>

The choice of noun is also exemplified in the two following Ayas:

بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ (ق: 2)

Nay, they wonder that there has come to them a warner (Muhammad ﷺ) from among themselves. So the disbelievers say: "This is a strange thing!" (Al-Hilali and Khan, 1996, p 652)

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ (البقرة: 6)

Verily, those who disbelieve, it is the same to them whether you (O Muhammad ﷺ) warn them or do not warn them, they will not believe. (Al-Hilali and Khan, 1996, p13)

The reason behind using the subject *الكَافِرُونَ* *disbelievers* in the first example and the relative clause *الَّذِينَ كَفَرُوا* *But those who disbelieve* in the second example, that seem to have one sense, has great significance. The former refers to the people whose disbelief is stable, i.e. did not change, so they remained disbelievers all the time, but the latter carries the possibility that they believe and then disbelieve. <http://lahzetnour.com>

The Holy Qur'an deals with *the disbelievers* by referring to them by name as in:

وَعَرَّضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرَضًا (الكهف:100)

And on that Day We shall present Hell to the disbelievers, plain to view. (Al-Hilali and Khan, 1996, p382)

in which the lexical word *الْكَافِرِينَ* which is the object of preposition here refers to the people who are characterized by the disbelief of denial in a fixed manner, or sometimes by using what refers to them as individuals such as the parts of the body. So, it uses faces, eyes, hearts, heads, hands, feet and skins to represent them in terms of their receiving the torment.

The lexical choice “faces” is the part of the body that represents disbelievers:

فَأَمَّا الَّذِينَ أَسْوَدَتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ (ال عمران: 106)

"as for those whose faces will become black (to them will be said): "Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith." (Al-Hilali and Khan, 1996, p94)

In his interpretation for the Holy Quran '*Al-Bahr Al-Muheet*', Ibn Hayan denotes that the noun "faces" is chosen here since the word "face" is the noblest organ of the human body and the first part you see when meeting him. So, by the face, one can be recognized. <https://mbarekmbarek.yoo7.com>

As for the other lexical choice “ heads” as a part of the body, in the holy Aya:

فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ (الحج: 19)

then as for those who disbelieved, garments of fire will be cut out for them, boiling water will be poured down over their heads. (Al-Hilali and Khan, 1996, p422)

Al-Mouas (2007:95) denotes that this is to convey their loss of respect after receiving their punishment, as head is an element of the human body indicating dignity according to the culture of people in Arabia.

As for the glorious Aya:

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَنَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ (يس: 65)

"This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (It is said that one's left thigh will be the first to bear the witness)". (Al-Hilali and Khan, 1996, p557)

the mouths of the polytheists are sealed so as not to speak, and their hands, as a sign of power for doing everything, talk about what they have done wrongly, and their feet, as a sign of dynamic movements, bear witness to what they sought in this world and what they committed of sins. <http://www.quran7m.com>

In Table (1), the nouns that are chosen in the Ayas mentioned above and the reason behind these choices are clarified:

Table (1) shows the chosen nouns and the reason behind the choice:

The chosen noun	The reason behind the choice
Disbelievers	their disbelief is stable
Those who disbelieve	they believed and then they disbelieve
Faces	they represent identity
Heads	they represent dignity
Hands	they represent the power of doing everything
Feet	they perform various actions through movement

4.2. Noun Modification

Finch (2000:113) mentions that the process of modification enables phrases to grow and include a range of supporting information. It is made up of words, phrases, and sentences that are in some manner dependent on the head word and can appear either before or after it. Modification is referred to as pre-modification when it happens before the head like the adjective *pretty* in:

The *pretty* girl

and post-modification when it happens after it as in:

The girl is *pretty*

Rauf (2015:2) demonstrates that relative clause functions as a post-modifier in a noun phrase introduced by a *wh*-word having a grammatical role in its relative clause as well as its joining function.

Concerning the modification in the Holy Quranic Aya:

وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ تَرْهَقُهَا قَتَرَةٌ. أُولَٰئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ (عبس: 40- 42)

"And other faces, that Day, will be dust-stained.(40) Darkness will cover them.(41) Such will be the Kafarah (disbelievers in Allâh, in His Oneness, and in His Messenger Muhammad ﷺ, etc.), the Fajarah (wicked evil doers)". (Al-Hilali and Khan, 1996, p756)

Ibn Ashoor (1984:138) assures that the faces of disbelievers are covered with dust as an insult and as a result of calamities in addition to the darkness that covers their faces from anguish and grief; And these are the faces of the people of disbelief. This is known from the defamation of their terrible condition for the listeners. The demonstrative *أُولَٰئِكَ* is used to increase clarification defaming the situation that causes them to do so. The construction *الْكَافِرَةُ الْفَجَرَةُ* *disbelievers* is followed by the modifier *الْفَجَرَةُ* *wicked evil doers* to affirm that they have corruption in belief and deeds, so their descriptions are mentioned to indicate the total corruption of these people. Mentioning the lexical word *wicked evil doers* directly after the word *disbelievers* without a conjunction indicates that they combine disbelief and libertinism.

Their faces are also characterized with gloominess as Hamdoon (1986:623) refers through the following Aya:

وُجُوهٌ يَوْمَئِذٍ بِاسِيرَةٍ (القيامة: 24)

And some faces, that Day, will be Bâsirah (dark, gloomy, frowning, and sad). (Al-Hilali and Khan, 1996, p742)

Concerning the following holy Aya:

وُجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ. عَامِلَةٌ نَّاصِبَةٌ (الغاشية: 2-3)

"Some faces, that Day will be humiliated (in the Hell-fire, i.e. the faces of all disbelievers, Jews and Christians). Labouring (hard in the worldly life by worshipping others besides Allâh), weary (in the Hereafter with humility and disgrace)". (Al-Hilali and Khan, 1996, p769-70)

Ibn Ashoor (1984:296) claims that the three adjectives خَاشِعَةٌ humiliated, عَامِلَةٌ laboring and نَّاصِبَةٌ weary are preferred to be manipulated in order to expose these people to misery by reminding them that they have cast aside humiliation to God, doing what he has ordered and weariness in obedience to Him. So, they have been rewarded according what they have cast aside towards their Lord.

The other part of the body that embodies disbelievers is the eyes. In his book "Ma'ani An-Nahw", As-Samura'ai (2015:152) indicates that in the following Aya:

وَأَقْرَبُ الْوَعْدِ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَارُ الَّذِينَ كَفَرُوا (الانباء: 97)

"And the true promise (Day of Resurrection) shall draw near (of fulfillment). Then (when mankind is resurrected from their graves), you shall see the eyes of the disbelievers fixedly staring in horror". (Al-Hilali and Khan, 1996, p417)

the Almighty God says: فَإِذَا أَبْصَارُ الَّذِينَ كَفَرُوا شَاخِصَةٌ not فَإِذَا هِيَ شَاخِصَةٌ أَبْصَارُ الَّذِينَ كَفَرُوا for two reasons: First, He just uses the pronoun هي in His statement to denote that their eyes being 'staring in horror' is a distinctive trait of disbelievers without including the rest of the 'gathering' population. Second, he explained that when the Almighty God fronts the modifier شَاخِصَةٌ on the noun أَبْصَارُ, it will refer to the fact that their eye-sights are specified with 'staring in horror' not other else of the characteristics of behavior.

Humiliation is another characteristic of the eyes of disbelievers as in:

خَاشِعَةً أَبْصَارُهُمْ تَرْهُفُهُمْ ذِلَّةٌ (المعارج: 44)

Their eyes will be cast down and ignominy will cover them. (Al-Hilali and Khan, 1996, p730)

The third part of human body which represents man is the "hearts" as in:

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ. أَبْصَارُهَا خَاشِعَةٌ (النازعات: 8-9)

(Some) hearts that Day will shake with fear and anxiety. (8) Their eyes will be downcast. (Al-Hilali and Khan, 1996, p752)

Hamdoon (1986:631) asserts that the hearts of the disbelievers are fully scared and worried, and they are humiliated for what they have seen from the horrible situation.

Dealing with the other part of the human body that denotes disbelievers, Ibn-Ashoor (1984:222) assures that the heads of criminals are hung before their Lord as a sign of ignominy and regret because of the censure and insult they receive.

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ (السجدة:12)

"And if you only could see when the *Mujrimûn* (criminals, disbelievers, polytheists, sinners) shall hang their heads before their Lord". (Al-Hilali and Khan, 1996, p523) .

Table (2) shows the parts of the body of disbelievers with reference to their types, descriptions and denotations:

Parts of the body (referents)	Modification	Denotation
Faces	blackened	Damnation
	dust-stained	Distress
	frowning	Sadness
	darkened	Damnation
	humiliated	Shamefulness
	laboring	elaboration without usefulness (in the world life)
	Weary	Fatigue
Eyes	humiliated	Shamefulness
	staring in horror	extreme fear
Hearts	shaking with fear and anxiety	Perturbation
Heads	hung	ignominy and regret

4.3. Nominalization

Jeffries (2007:61) claims that nominalization is the process of deriving a noun from a verb morphologically, for instance, the noun *introduction* is derived from the verb *introduce* as in:

The *introduction* of stricter controls on fraud was a government ploy.

Ryding (2005:74) denotes that Arabic nouns are typically derived from lexical roots by applying specific morphological patterns. Actual words, or stems, can be formed through the application of patterns that interlock with root phonemes. Certain meanings are carried by noun patterns alone, such as *place where action is done*, *doer of action*, *name of action*, or *instrument used to carry out action*.

Eid (2009:517) stresses that nominalization is the name derived from the verb and it indicates the event that happens in a verb, so it shares the verb in its meaning without referring to a specific tense of the verb.

Like English whose verbs can be changed into nouns to create the nominalization process, Arabic nominalization process can be done by converting the verbs into gerunds or different derivatives that result in nominalization as denoted by Elewi (2015: 159) who affirms that both gerunds and derived

nouns are derived from verbs and they can be as follows: مصدر *verbal noun* or one of the following derivatives: اسم الفاعل *Active participle*, اسم المفعول *Passive participle*, صيغة المبالغة *Intensive pattern*, الصفة المشبهة *Quasi-participle adjective*, اسم التفضيل *Elative noun*, اسم الآلة *Noun of instrument*, اسما الزمان *Adverbial expressions of place and time*, اسم المرة *Instance noun*, and اسم الهيئة *Noun of manner*.

Concerning the lexical words that refer to the people of Fire which include الكافرون disbelievers, المنافقون hypocrites, المشركون polytheists and الظالمون wrong-doers and المجرمون criminals, all of them are nominalized forms indicating agent nouns. It is unjust to refer to the Arabic linguistic term اسم الفاعل as an equivalent to the English linguistic term *-ing present participle* as some of the sources and most of the Internet websites mention because اسم الفاعل in Arabic can in English also be represented by some of the nominal suffixes that can be attached to the verb to form the entity that does the action such as *-er/-or/-ar* for *teach, visit* and *beg* and *-ant/-ent/-able/-ative/-ed adj.* suffixes for *assist, confide, suit, confirm* and *confuse* respectively or nouns such as: *-ist* for *science*, and *-an* for *library*.

Table (3): Nominalization process of the lexical words of the people of Fire

Lexical words of the people of Fire	Process	Type of derivative	Type of the verb that the process is derived from
الكافرون disbelievers	nominalized form	agent noun	كفر – trilateral verb
المشركون polytheists	nominalized form	agent noun	اشرك – quadrilateral verb
المنافقون hypocrites	nominalized form	agent noun	نافق - quadrilateral verb
الظالمون wrongdoers	nominalized form	agent noun	ظلم - trilateral verb
المجرمون criminals	nominalized form	agent noun	اجرم - quadrilateral verb

5. Findings

In this current study, the findings of the research can be as follows:

1. Naming and describing has a great impact on designing effective expressions. Just as the choice of noun is of great significance in the Quranic texts by choosing a specific noun and not another, the same is the case with the construction of noun phrases with modifiers (in pre- and post-positions) to further determine the nature of the referent, and nominalization by converting verbs into nouns.
2. Naming in the Quranic texts is influenced by the deeds that the People of Fire do while describing is influenced by the situation that they face on the Day of Judgment and it is largely found in the case of using parts of the body to represent the disbelievers

3. Understanding naming and describing regarding the construction of the People of Fire in the Quranic texts depends mainly on knowing the Arabic culture concerning using specific adjectives with specific nouns
4. The most accurate choice of the words of the Holy Qur'an makes the Holy Qur'an a miracle with which the Almighty God has challenged linguists to bring something like it. Mentioning any of the words concerning the People of Fire has specific connotations that make it a name attached to them. The Holy Qur'an uses some parts of the body to refer to the person and states that each of those parts has a specific and designated type of torment that befits it for symbolic considerations. The importance of Critical Stylistics lies in deducing the ideas present in a specific text and presenting them as a specific ideology.
5. The contribution in this paper is represented by identifying the Arabic linguistic term اسم الفاعل stating that considering it as an equivalent to *-ing present participle* in English, as some of the linguistic sources and a large number of websites state, is imperfect because of the existence of other various constructions like different nominal suffixes that can be added to the verb or the noun to make the doer of the action which finally denote to اسم الفاعل in Arabic.

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