

**RETRIBUTION IN QUR'ANIC TEXTS: A STYLISTIC ANALYSIS****Prof. Riyadh Tariq. Kadhim. Al-Ameedi and Saja AbdulAmeer Al-A'ssam**

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**ABSTRACT:** *Divine retribution is both a teaching and a core-tenet in Islam. A large portion of Qur'anic texts come to embody the righteous judgment of the Almighty Allah, His gracious as well as wrath character. This paper is an attempt to pinpoint the stylistic devices and features of retribution in Qur'anic texts. It aims to identify the stylistic phonological, syntactic, and semantic devices of retribution in Qur'anic texts and find out the functions of each. Furthermore, it aims to explain the overall functions the Qur'anic texts of retribution perform and how the overall function of these texts and the functions of the utilized stylistic devices work as a unit to produce a stylistic interpretation to these texts. It is hypothesized that Qur'anic texts of retribution utilize specific stylistic phonological, syntactic, and semantic devices. Besides, it is hypothesized that the functions these devices perform fall in line with the overall functions the Qur'anic texts of retribution have. A model is developed to analyze the Qur'anic texts of retribution. The findings of the analysis validate the hypotheses mentioned above.*

**KEYWORDS:** Qur'anic Texts, Retribution, Stylistic Devices, Conative Function, Emotive Function, Referential Function.

**INTRODUCTION****The Concept of Retribution**

The term الجزاء 'retribution' is مصدر, originally derived from the verb جزى 'repay'. Literally, it bears one of the following meanings:

1. المكافئة 'recompense'

" وجزاء به، وعليه جزاء، وجزاء مجازاة وجزاء".

It represents ثواب 'a reward' for good done and عقاب 'a punishment' for evil done that are given in return for something or some act already done. It is worth mentioning that the term 'ثواب' usually indicates good returns, yet at times it indicates bad returns as well (See الأصفهاني, 2009: 195). By contrast the term 'عقاب' is restricted to evil returns or torture.

2. الكفاية 'sufficiency'.

3. القضاء 'repayment'

4. الغناء 'richness'; and only secondarily as غلب 'defeat'. (الفيروزآبادي, 1983: 490-1; الطبرسي, 2005: 138; الأصفهاني, 2009: 195; عبد يحيى, 2009: 66-7 to name but a few).

All the aforementioned meanings are interrelated. They all imply a kind of reciprocity or repayment, i.e., good given for past good and/or bad given for past bad. That, in turn, may explain why the concept of retribution in Qur'an, as affirmed and explicated further by theological definitions, go but around these literal meanings.

الشعراوي (1991: 35) prefers rather to consider retribution but one step of final judgment. To him, final judgment is a comprehensive term which describes a number of steps whose final step is retribution where each individual will receive his/her just deserve of bless or curse. By contrast, الأشقر (1998: 193) and الصدر (2014: 83) consider retribution, resurrection, and final judgment as one. To them, all denote how Allah, the righteous, will bring back all people from death, informing them everything they have done or said in their earthy life. That will end with either eternal bliss or eternal torture. So, retribution is, a doom to evil doers and a deliverance to good doers as a consequence of each past deeds.

In fact, Allah's laws are in tune with the physical laws of nature, as الطباطبائي (1997: 360-1) indicates. Rules obedience attracts good consequences usually known as ثواب 'reward', while rules disobedience attracts bad consequences usually known as عقاب 'punishment'. Furthermore, reward can be seen as ثمن 'a price' for good done, and punishment as درك 'a penalty' for evil done (p. 376). Simply, then, retribution is a promise of a reward and a threat of punishment.. To clarify more, الطبري (2001, 216-8) affirms that retribution is a reciprocity of an act or something with a return or something else of the same sort. Thus, it is neither a reward nor a punishment.

All in all, retribution is best likened to a reap of whatever humans sow. In the Glorious Qur'an, retribution, as عبد يحيى (2009: 68-9) assures, comes to represent bless and reward over and above curse and punishment. With no intention to deny any of its aforementioned illustrated, including the literal, meanings. This last definition is the one adopted by this paper.

Retribution can be divided into two main types:

- **Positive Retribution** in terms of Divine reward and blessing for the righteous who keep the Divine norms and/or obey the Divine commandant; and
- **Negative Retribution** in terms of Divine punishment and curse for the wicked who violate the Divine norms and/or disobey the Divine commandant.

However, humans may receive their promised reward and/or punishment either promptly in their life- whether sooner or later- or be completely postponed, i.e., treasured up to their Hereafter life (بليق, 1983: 84). Obviously then, retribution falls most importantly into:

- Retribution in the Present Life; and
- Retribution in the Hereafter.

The Glorious Qur'an is not confined to one of these types. On the contrary, it treats retribution from all its aspects. Retribution in the present life is treated and directed in such a way that reflects how its prime significance and true meaning is to be looked for in the Hereafter. Such a meaning can be caught with what المطهري (1981: 260) discusses. He notifies that life is a cultivation season, whereas the Hereafter is a reaping season. There are as yet some deeds that get their fruits in this life as just a small part of retribution and not the whole. Retribution in its accurate and real implementation can only be seen in the Hereafter. أفصل (2007: 89) and فرد (2014: 34-5) show a total agreement. أفصل states the Glorious Qur'an gives retribution in the present life some care but that in the Hereafter much more, treating its all minute details. فرد (2014: 34-5), on his part, interprets the interest of the Glorious Qur'an in this motif from a rather different corner. He demonstrates that the Glorious Qur'an treats retribution in life for its positive effect on human societies. Then, retribution is not confined to prosperity and

pleasure in the Hereafter away from humans civil, social and cultural life. Hence, to promise a reward and threat a punishment in both lives comes as part of the whole Qur'anic view in changing life and restore goodness on earth. Doing good and obeying the Divine norms are the conditions for settlement, succession and content that lead to eternal prosperity and goodness.

Moreover, the Glorious Qur'an comes to show that the creator Creates the whole universe including the humans not for nothing, or for amusement. He shows them the correct choice putting the responsibility totally in their hands to reward the righteous as He promises and punishes the wicked as He threatens, as أفضل (2007: 89) indicates. The way ones choose to live is but that which will continue with them, i.e., be their fates and consequently their retribution. Examining Divine reward in the present life in the Glorious Qur'an reveals numerous physical and spiritual forms. Among such forms are:

- (1) Living a good life with an expanded and purified heart. The righteous feel the pleasure of being in spiritual and psychological safe, comfort and tranquility (قطب, 2006: 3327-8). They believe in Allah's power and will. That is what makes them get whatever they may face in satisfaction and content, as part of Allah's arrangement and planning (أفضل, 2007: 92-3; 95).

{مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنَّىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ} النحل: 97.

[16.97] *Whoever does good whether male or female and he is a believer, We will most certainly make him live a happy life, and We will most certainly give them their reward for the best of what they did. (Shakir, 1999: 240).*

- (2) Be full with the تقوى 'taqwa', i.e., full with love and fear of Allah. That, in turn, will make them be under the Divine guidance, support, and reconciliation. So they will be free of any darkness that may cause them to stumble or be in state of delusion. Instead, Allah will raise the light of faith inner in their soul. Hence, they will have the ability of recognizing right from wrong, and good from bad. Above all, in such a level of faith they will take the honest, as Allah promises, of being with Allah (أفضل : 92-3; 96 and الزمخشري, 2009: 283)

{يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ} البقرة: 21 .

[2.21] *O men! serve your Lord Who created you and those before you so that you may guard (against evil). (Shakir, 1999: 6).*

- (3) Having love and praise of other people, and bright faces (الشيرازي, 2000: 512, أفضل, 2007: 98 and , بن ماجة, 2009 cited in الزمخشري, 2009: 1030):

{إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا} مريم: 96.

[19.96] *Surely (as for) those who believe and do good deeds for them will Allah bring about love. (Shakir, 1999: 273)*

- (4) Having prosperity, fecundity, victory, fortune, wisdom, happiness, success, promotion at work, good health, and all forms of well-being. Besides, be inheritors and enjoy settlement, firm establishment, strengthening (أفضل, 2007: 96-9):

{وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ..} الأعراف: 96.

[7.96] *And if the people of the towns had believed and guarded (against evil) We would certainly have opened up for them blessings from the heaven and the earth..( Shakir, 1999: 138).*

{...وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ} الروم 47.

[30:47] *and helping the believers is ever incumbent on Us.(Shakir, 1999: 367)*

By contrast, inspecting the Divine punishment of life in the Glorious Qur'an reveals two forms of punishment: 'عقوبة شرعية' 'legal punishment' and 'عقوبة قدرية' 'predetermined punishment'. The former, as outlined by زيدان (2017: 3) and (2014: 149-60) الزلمي, is mainly a concrete and deterrent one. It embarks such punishment as 'القصاص' 'retaliation', 'الحدود' 'the limits' as well as 'التعزيرات' 'scolding' against any wrong behaviour that may have a negative effect on humans society like murder, theft, adultery, etc.

{وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءُ بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ} المائدة 38.

[5.38] *And (as for) the man who steals and the woman who steals, cut off their hands as a punishment for what they have earned, an exemplary punishment from Allah; and Allah is Mighty, Wise.( Shakir, 1999: 95)*

As for the latter, زيدان (2017: 2) explicates it as the Divine way of punishing Allah's enemies whether individually or collectively. Among the numerous physical and spiritual sub-forms of predetermined punishment are the following:

- (1) Living a life of no blessing under the wrath of Allah, i.e., full with pain, discomfort, and distress heart as they know no belief, depriving of the Divine guidance and stumbling in the darkness of their sins and depravity, accepting no goodness of them and forbidding them from the good thing (قطب, 2006:1407 and أفضل, 2007: 102-5):

{وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى} طه 124.

[20.124] *And whoever turns away from My reminder, his shall be a straitened life, and We will raise him on the day of resurrection, blind (Shakir, 1999: 282).*

- (2) Living in Poverty, failure, misery, adversity, misfortune, pain, worry, contempt, sadness, humiliation, insult, weakness, defeat, and all forms of ill being (الطبري, 2001: 359 and أفضل, 2007:102-103):

{... ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ} المائدة 33.

[5.33] *... this shall be as a disgrace for them in this world, and in the hereafter they shall have a grievous chastisement.( Shakir, 1999: 95)*

- (3) Dooming the oppress and depravity as that which happened with the previous nations. Full examples of such nations are mentioned in the Glorious Qur'an. They are depicted in such an accurate way that it shows their depravity, rejection to the Divine message, insistence on their disbelief and doom (أفضل, 2007: 100-1 and الزمخشري, 2009: 786).

- (4) Enjoying the time, prosperity, fortune and power to let the disdainful increase in their depravity and sins (الطبرسي, 2006: 363). That is clearly shown in:

{وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُثَمِّلِي لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ إِنَّمَا نُمْلِي لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ مُّهِينٌ} آل عمران 178.

[3.178] *And let not those who disbelieve think that Our granting them respite is better for their souls; We grant them respite only that they may add to their sins; and they shall have a disgraceful chastisement. (Shakir, 1999: 62)*

Nevertheless, one cannot deny that some of the righteous may undergo some of the forgoing sub-forms of punishment. To form, instead, ابتلاء 'examining', or بلاء 'humbling and disciplining'.

However, the real implementation of retribution is treasured up to the Day of Judgment. In this regard, أفضل (2007:118) affirms that retribution in life is neither comprehensive, complete nor perfect as the deserved reward and/or punishment is postponed and saved to the Hereafter to be more serious.

Consequently, retribution falls into two forms:

- (5) Eternal life and welfare, commonly described as 'heaven', as a fate for the righteous; plus
- (6) Eternal destruction and fire, commonly described as 'hell', as a fate for the wicked.

Each is discussed below briefly:

#### (A) Heaven

The term الجنة 'heaven' originally means an orchard full with thick trees, high palms, and grapes. In Islam, it bears the meaning of everlasting bliss and happiness that Allah prepares to His righteous. Moreover, both بن منظور (2008: 99-100) and الأصفهاني (2009: 204) go on to show that the term 'جنة' is derived from الأجنات, i.e., الاستار 'hiding'. What is hidden is its ground for the height of its palms, thickness of its trees and coiling of their branches. Or, as الأصفهاني (2009: 204) goes further, the unimaginable granted bliss is that which is hidden.

To know how heaven is a confluence of imaginable and unimaginable content, bliss, and pleasure, الصدوق (2014: 210-20) reveals that in Islam heaven is believed to be the abode of eternity and peace. In it there is no death, old age, ailment, disease, deterioration nor any handicap. It is empty of sorrow, agony, need or poverty. In turn, it is filled with prosperity, happiness, honour and dignity.

However, as a term 'heaven' appears in the Glorious Qur'an about one hundred and eighty four times in various forms. In singular it appears about seventy times, in dual about seven times and in plural about seventy one times (عبد الباقي, 1945: 180-2 and عبد يحيى, 2009: 171-3).

Besides, the Glorious Qur'an is not only rich with various terms that are synonymous to heaven but also with various expressions devoted primarily to the description of heaven and its bliss. Each one reflects a particular physical and spiritual feature of heaven. Yet, some others reflect both physical and spiritual features as well. Thus, can be noticed with الأشقر (1998: 117), عبد الباري (2004: 260) and الصدر (2014: 116-7) define heaven as the abode of complete bliss, happiness, pleasure, beauty, content, justice and joy, i.e., the place Allah and His Prophet promise the righteous with., i.e. دار الثواب 'the abode of reward'. The Glorious Qur'an uses, with heaven, additional words and synonyms that suggest such a meaning. Among them are: جنة 'garden of everlasting bliss' appears eighteen times in the Glorious Qur'an, جنة الفردوس 'paradise' appears twice, جنة النعيم 'garden of bliss' appears thirty times, thirteen times, جنة المأوى 'garden of abode' appears thrice, جنة الخلد 'garden of eternity' appears only once, دار السلام 'abode



of peace' appears twice, 'دار المقامة' 'abode of residence' appears only once and 'الدار الآخرة' 'abode of the Hereafter' appears nine times (Rizvi, 1994: 156-7 and عبد يحيى, 2009: 180-9;192-3; 213).

Anyhow, it is controversial to talk about a specific number of heaven, its gates as well as its منازل 'levels'. The Glorious Qur'an mentions them all but gives no number; emphasizing more than two through the plural of the intended expressions themselves:

{جَنَّاتٍ عَدْنٍ مَّفْتَحَةٌ لَهُمُ الْأَبْوَابُ} ص 50 .

[38.50] *The gardens of perpetuity, the doors are opened for them. (Shakir, 1999: 414)*

{وَلَا آخِرَةَ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا} الإسراء 21 .

[17.21] *See how We have made some of them to excel others, and certainly the hereafter is much superior in respect of excellence. (Shakir, 1999: 246)*

However, the Glorious Qur'an describes this Divine place as: {عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ} [57:21] *the extensiveness of which is as the heaven and the earth. (Shakir, 1999: 503)*. It is neither cold nor hot: 13 {لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا} الإنسان [76:13] *they shall find therein neither (the severe heat of) the sun nor intense cold (Shakir, ibid.: 549)*. Rizvi (1994: 162) and المدني (2012: 78) state that it is with cool breeze and gentle wind like the one that at someone dawn. It needs no sun, moon, or stars. It shines with the glory of Allah and His presence. It has Kausar over and above four other rivers, if not more that stream all around:

{... فِيهَا أَنْهَارٌ مِّنْ مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِّنْ لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِّنْ خَمْرٍ لَّذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِّنْ عَسَلٍ مُّصَفًّى ...} محمد 15.

*Therein are rivers of water that does not alter, and rivers of milk the taste whereof does not change, and rivers of drink delicious to those who drink, and rivers of honey clarified and for them. (Shakir, 1999: 465)*

The Glorious Qur'an makes reference in addition to various springs as 'كافور' 'camphor', 'سلسبيل' 'Salsabil', 'تنسيم' 'Tansim', 'عين جارية' a fountain flowing, 'عينان نضاختان' 'two springs gushing forth' (See المدني, 2012: 90-2):

Furthermore, it is full with thick gardens palms, and trees with various fruits, such as: 'سدر' 'lote-trees', 'طلح' 'banana-trees (with fruits)', 'عنب' 'grapes', 'رمان' 'pomegranates': {فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ} [55.68] *In both are fruits and palms and pomegranates. (Shakir, 1999: 495)*. الطباطبائي (1997: 417) declares that in heaven the fruits are subjected to its dwellers whenever they like.

As for its dwellers, numerous Qur'anic verses describe their faces, abode and palaces, furniture, dresses and servant:

{ فِيهَا سُرُرٌ مَّرْفُوعَةٌ (13) وَأَكْوَابٌ مَّوْضُوعَةٌ (14) وَنَمَارِقُ مَصْفُوفَةٌ (15) وَزَوَاجٍ مُّتَبَوِّئَةٌ (16) } الغاشية 13-16.

[88.13] *Therein are thrones raised high,* [88.14] *And drinking-cups ready placed,* [88.15] *And cushions set in a row,* [88.16] *And carpets spread out. (Shakir, 1999: 571)*

To attract humans' interest and attention more, the Glorious Qur'an does not overlook the spiritual side of bliss and comfort. It bears heaven true meaning. Yet, humans may not get and appreciate it fully, being more familiar with the physical side. Heaven, here, is

perceived as being under Allah's content. The righteous will be highly pleased with such a Divine grant where they will be near and under the care and passion of Allah. (1998: 345) considers that but a small part of bliss, or even less, if compared to the beatific version:

{وَجُوهٌ يَوْمَئِذٍ تَاصِرَةٌ (22) إِلَىٰ رَبِّهَا نَاظِرَةٌ (23) {القيامة 22-23.

[75.22] (Some) faces on that day shall be bright, [75.23] Looking to their Lord (Shakir, 1999: 547).

Another pleasure, as Rizvi (1994: 164) highlights, is the gain of being with, near, or in the company of the prophets, the friends of Allah, and His beloveds as well as all the good spirits.

Accordingly, heaven is a state of content and pleasure that fill the righteous' souls with deep calm, tranquility, settlement, dignity, hope, goodness, mercy, safety, peace, and joy (الزمخشري, 2009: 649).

Definitely, in such atmosphere there would be no place for hatred, enmity, quarrel, nor envy. All live loving each other, praising and praying to Allah expressing their gratitude for the bliss they are in:

{وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ {فاطر 34.

[35.34] And they shall say: (All) praise is due to Allah, Who has made grief to depart from us; most surely our Lord is Forgiving, Multiplier of rewards( Shakir, 1999: 394).

Furthermore, eternal and Eternity are used widely with heaven as well as hell in the Glorious Qur'an. The reason behind that, as الأشقر (1997: 6) and عبد يحيى (2009: 193-5) justify, is humans intrinsic interest with eternity; the same intrinsic that brings Adam out of heaven, besides that of supreme authority. Most importantly, the Glorious Qur'an stresses the impossibility of eternity in life and stresses its reality in the Hereafter through repetition as an invitation and intimation. Describing heaven and hell as well as their dwellers with it:

{وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ {البقرة 82.

[2.82] And (as for) those who believe and do good deeds, these are the dwellers of the garden; in it they shall abide.( Shakir, 1999:13).

To sum up Eternal and eternity of life imply lasting on the same conditions without a change or decay for ever after. Then it bears the meaning of ever last existence with no death or any form of reemergence. It appears in the Glorious Qur'an about forty-two times (عبد الباقي, 1945: 236-8 and الأصفهاني, 2009: 292).

## (B) Hell

The term النار 'hell' originally means, as عمر (2008: 2303) defines, an active natural factor represented by light and burning heat. Also, it refers the flames, i.e. light, heat, and often smoke which are generated when something burns. So, it is the subject of a burning spectrum. In Islam, it means dreadful torture and sorrow that Allah prepares to His enemies as a deserved punishment for their disbelief and disobedience.

In the Glorious Qur'an the term النار 'hell' appears, as عبد الباقي (1945: 723-5) conveys, about one hundred and forty-three times in singular form merely, i.e. with no dual or plural. Certainly, it is not the only term which the Glorious Qur'an uses to refer to hell and its torture. A number of various synonyms and expressions devoted to that purpose. Some are used solely to tell some facts about the physical nature and/or feature of hell, whereas others express its spiritual feature. Yet, still others join both physical and spiritual nature (أفضل, 2007: 129-42).

الأشقر (1998: 11), الصدر (2014: 15) and الصدوق (2014: 222-3) define 'hell' as the place, abode or, to be more precise, prison of Divine punishment and disgrace for all the wicked, i.e. the unbelievers and sinners. In fact, they set out from what the Glorious Qur'an itself tells using such terms as مأوى 'abode', مَثْوًى 'abode':

{ أُولَٰئِكَ مَأْوَاهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ } يونس: 8.

[10: 8] (As for) those, their abode is the fire because of what they earned (Shakir, 1999: 59).

مبييض (1992: 149-50), الأشقر (1998:26) and عبد الباري (2004: 296) delineate that hell, as indicated just above, has a number of synonyms. The commonest ones as mentioned in the Glorious Qur'an are: جحيم 'hellfire' appears twenty-six times, لظى 'flaming fire' appears twice, سقر 'hell', it appears four times, حطمة 'crusher' appears twice, هاوية 'pit' appears only once, سعير 'blazing fire' appears sixteen times, and جهنم 'hell' appears seventy-seven times.

Relevantly, سعدي (2017: 59) refer to some other terms or expressions that may be used with hell or in its place as synonyms such as: دار البوار 'the abode of perdition', سموم 'the hot wind', سجين 'the Sijjin', حر 'the heat', حطب 'fuel of hell', شواط 'The flames of fire', لهب 'fire that flames'.

Equally noteworthy is the fact that hell has a number of gates as well as دركات 'inferior levels'. While the Glorious Qur'an limits the gates to seven in number, the number of the levels are left open:

{ لَهَا سَبْعَةُ أَبْوَابٍ لِّكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَّقْسُومٌ } الحجر: 44.

[15.44] It has seven gates; for every gate there shall be a separate party of them. (Shakir, 1999:227)

Dozens of verses depict this Divine prison, its fuel and anguish fire as well as its dwellers in an accurate and dreadful way that evokes one's shudder and panic as an intimation. Hence, on the words of the Glorious Qur'an, hell is, as الشيرازي (2000: 411) points out, too deep, and dark as its fire has such features as: تَلْظَى 'flamed', موقدة 'ignited', and حامية 'intensely hot' (عبد الباري, 2004: 298-9). It is ignited by Allah wrath; that is why it is too anguish. It fuels more and more by the wicked and the stone:

Moreover, there is air in hell, but it is that of سموم 'scorching fire' and حميم 'boiling water'. Besides, it contains both حرور 'the intense heat' and زمهرير 'intense cold', where it has both the maximum degree of heat and of cold. No less torture can be found with its shadow. It is made out of يحميم 'thick black smoke' scorching, choking. Not only does it hold no flame but also full of sparks (مبييض, 1992: 151 and قطب, 2006: 130):

{ إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ (32) كَأَنَّهُ جِمَالَتٌ صُفْرٌ (33) } المرسلات 32-33.



[77.32] *Surely it sends up sparks like palaces, [77.33] As if they were tawny camels.*(Shakir, 1999:553)

It is locked, surrounded by scorching walls and watched over by stern and strong angles, i.e., it is a prison. It welcomes its dwellers with its vehement ranging and roaring, reflecting but of its torment and tightness (مبييض, 1992: 152; عبد الباري, 2004: 300 and الزمخشري, 2009: 740):

It is worth to mention that numerous Qur'anic verses describe the physical torture and punishment that the dwellers of hell to have. This includes their faces, food, drink, dresses and furniture.

{ لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ (6) لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ (7) } الغاشية 6-7.

[88.6] *They shall have no food but of thorns, [88.7] Which will neither fatten nor avail against hunger.*(Shakir, 1999: 571)

However, as the bliss of heaven is of physical and spiritual features, the torture of hell is also of both physical and spiritual features. Spiritually, hell bears the meaning of condemnation, deprivation, exclusion, humiliation, ignominy, death, perish and more. الطباطبائي (1997: 303-4) as well as شيرازي (2000: 493-4; 564-5) demonstrate that hell is the state of deprivation and exclusion from all forms of Divine bliss, care, forgiveness, tolerant, inspiration or talk and nearness. Then, it is the true meaning of contempt, humiliation, ejection and torment. Surely it is so, as it means being with Satan and all evil spirits in such atmosphere full of quarrel, hatred, curse and denying of each other. In such atmosphere there will not be but grief, regret, defeat, fearfulness, despair and pain. In a nutshell, hell is the loss of all the good meanings that can be attached to the Divine presence (الزمخشري, 2009: 764):

{ قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَامَةِ أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ } الزمر 15.

[39:15] *The losers surely are those who shall have lost themselves and their families on the day of resurrection; now surely that is the clear loss* (Shakir, 1999: 418).

Moreover, عبد الباقي (1945: 175) jointly with الصدر (2014: 149-150) argue that the term 'eternal' appears with hell about thirty-seven times in the Glorious Qur'an. Such a big number is not only a strong evidence to eternal reality of hell but also a strong subdue to any denial or any further unacceptable interpretation.

الحيدري (2010: 335-6) affirms that in Islam the eternity of hell as well as of heaven is received with total consensus. The only controversy is that of who stays eternally in hell; only the unbelievers, as indicated just above or other group of sinners as well. Wherefore, not all dwellers of hell stays eternally in hell, while all dwellers of heaven stay eternally in heaven and with no exception.

### The Model of Analysis

An eclectic model is adopted to analyze the Qur'anic texts of retribution. It is composed of three main basics: stylistic devices and their functions as well as the overall functions of the text. The study focuses on stylistic phonological devices (alliteration, assonance, consonance and rhyme), stylistic syntactic devices (parallelism, ellipsis, polysyndeton, asyndeton and hyperbaton) and stylistic semantic devices (antithesis, simile, metaphor, and hyperbole). These devices are recognized following القرويني (2003) as well as Ahmed's (2004) 'figures of speech'.

Subsequently, the functional significance of each stylistic device is highlighted to see how they all work as a unit to affect and be affected by the overall functions of the text and its interpretation. In this step the study follows Abdul Roaf's (2006) model.

Regarding the functions of the text, Jacobson's (1960) model of verbal communication suggests six functions: conative, emotive, poetic, referential, phatic and metalinguistic.

## DATA ANALYSIS

### (Text 1.)

(بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا) (11) إِذَا رَأَيْتَهُمْ مِنْ مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغَيُّظًا وَزَفِيرًا (12) وَإِذَا أُلْفُوا مِنْهَا مَكَانًا ضَيِّقًا مَفْرَرِينَ دَعَوْا هُنَالِكَ ثُبُورًا (13) لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَاذْعُوا ثُبُورًا كَثِيرًا (14) قُلْ أُولَئِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعِدَ الْمُتَّقُونَ كَانَتْ لَهُمْ جَزَاءٌ وَمَصِيرًا (15) لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ كَانَ عَلَى رَبِّكَ وَغَدًا مَسْئُولًا (16) ۞  
الفرقان 11-16.

[25.11] But they reject the hour, and We have prepared a burning fire for him who rejects the hour. [25.12] When it shall come into their sight from a distant place, they shall hear its vehement raging and roaring. [25.13] And when they are cast into a narrow place in it, bound, they shall there call out for destruction. [25.14] Call not this day for one destruction, but call for destructions many. [25.15] Say: Is this better or the abiding garden which those who guard (against evil) are promised? That shall be a reward and a resort for them. [25.16] They shall have therein what they desire abiding (in it); it is a promise which it is proper to be prayed for from your Lord. (Shakir, 1999: 320).

Both the negative and positive meanings of retribution are presented and confirmed over and over again in this text. It sets out with a cause "بَلْ كَذَّبُوا بِالسَّاعَةِ" that deserve to be answered with a prompt, i.e., need no logical explanation, awful and highly terrible threat; as its only treatment. Such an answer suggests strongly that denying Hereafter resurrection and retribution is but a proof of illogical thinking and the loss of the mind. So the insistence of such a party on their illogical denying of retribution and/or deprivation deserves a terrible fate. Then, the text turns to describe, in contrast, what retribution and fate wait the righteous. Such a turn is taken to be a promise meanwhile a contrastive device. It dramatizes the huge contrast between the fate of these two parties "قُلْ أُولَئِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ". Hence, the text is primarily of 'a conative function' in terms of an awful threat and promise (See الشيرازي, 2000: 208-209). However, the language of the text through its tone and vocabularies reflect as well an emotive function. Worthy to mention the speaker in this text is Allah to humanity in all. The text uses indirect style to address the third person plural. It is only when the text uses "قُلْ" a direct address is made to the Prophet Mohammad (peace be upon Him and His Household).

From its beginning, the text tries to ham up the receiver via "بَلْ كَذَّبُوا" and the metaphor "السَّاعَةِ". The Day of Retribution is implicitly compared to "السَّاعَةِ" for their resemblance in coming sooner; indicates short time. So the phrase "بَلْ كَذَّبُوا بِالسَّاعَةِ" describes the insistence and depravity of the wicked on denying resurrection and retribution. How disgraceful and ignominious their act is first reinforced by the repetition of the verb and metaphor "كذب بالسَّاعَةِ". Such a denying deserves, in turn, to get such a terrible threat as "واعتدنا". This term in itself is quite enough to describe the terrible, pessimistic and misery future that waits such group of people. Their denying makes them be under the Divine wrath in everlasting "سَعِير" burning fire. The alliteration of /b/, assonance of /a:/ and consonance of /t/ partake in reinforcing the

illustrated meaning, giving the first two verses their rhythm as well as meaning. Besides, the assonance and rhyme of /a:/ are of special importance to the meaning. The sound of /a:/ is produced with a long free air flow, hence it gives more magnification to intimidation. Yet, the text does not cease at this point, rather it proceeds further to describe the burning fire itself as an intimidation and/or threat. For that purpose a personification together with metaphor "رَأْتَهُمْ", "تَغِيظًا", and "زَفِيرًا" are used. These devices depict this fire as an angry and wild creature with eyes and ears, waiting and watching with a boiling chest the coming of its enemy, i.e., the wicked to the point that its "vehement", "raging" and "roaring" welcome them from a far distance. The implicit comparison of 'تَغِيظًا' is accomplished by the stylistic device of ellipsis. Ellipsis, here, is utilized twice for brevity: 'الهاء' where it is supposed to be 'تَغِيظُهَا' and 'رَأُوا' where it is supposed to be 'رَأَوْا تَغِيظُهَا وَ سَمِعُوا زَفِيرَهَا'. The assonance and rhyme of /a:/ continue supporting the meaning giving it magnification and more intimidation to emphasise more the terrible and awful future that wait the wicked and raise the intimidation up, the text turns, its focus from the fire to that of describing the terrible states of the wicked in it. They are to be chained, bind in bundle and casted to live and touch its misery and torment where they will be pasted to it. "مَكَانًا ضَيِّقًا" is metaphorically used to imply all forms of pressure, over stain and dishonor. Besides, the use of passive voice with "الْقَوَا" emphasises more this meaning; it indicates the wicked to be dismissed and dropped to face only the Divine wrath. As a result of all that forms of misery and constant torture, they call for doom and destruction. To them, even doom and destruction will be far off "لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا". A hyperbole is used here to single that there is no benefit of all that cries and screams for they are sentenced to stay in their misery and torment for ever after. Also it implies that they are to be presented to many forms and/or colours of torment (See الزمخشري 2007: 740); a case that calls for giving a cry with each form, simply they are sentenced by what they bring on themselves to live dying forever after.

Then, the text moves to depict in contrast \_it uses antithesis \_ the retribution of the opposite party: the righteous. Here, the text makes use of a rhetorical question with passive voice "قُلْ أَذَلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وَعَدَ الْمُتَّقُونَ". Such a question is not posted to be answered but rather to affect as well as invite the receivers thinking and imagination. It calls them to consider carefully their beliefs, choices and/or deeds. Also, it reinforces heaven "جَنَّةُ الْخُلْدِ" as a Divine promise to be their "جَزَاءً وَمَصِيرًا" 'reward and restore'. These two lexical items assert the retribution which each party receives as a result of their deeds and choice. As "سَعِيرًا" is the retribution and the fate that wait the wicked, "جَنَّةُ الْخُلْدِ" is also the retribution and the fate that wait the righteous. Hence, "جَزَاءً وَمَصِيرًا" reinforce the necessity of thinking over of which path to choose to go through, and, in turn, which retribution and fate to prefer to be theirs.

A hyperbaton together with ellipsis are utilized to bring more emphasis of what "جَنَّةُ الْخُلْدِ" contains "لَهُمْ فِيهَا مَا يَشَاءُونَ". So those winners have whatever they desire and be in eternal bliss, comfort and happiness. Both 'الجنة' and its dwellers are described as eternal for emphasizing twice their bliss, as well as their successful investment. This text ends with the term "مَسْئُولًا" to give more reinforcement to the definitiveness of that Divine promise. To use "وَعْدًا مَسْئُولًا" with 'الجنة' and not with 'السعير' is an emphasis of Allah's great mercy and compassionate. The consonance of /d/ with the repetition of /l/ participate in adding a smooth rhythm to these verses affecting the implied meaning of the rhyme /a:/. In these verses /a:/ still reflects magnification but invitation instead of the previous intimidation.

To sum up, this glorious text in its threat/intimidation and promise/invitation utilizes various stylistic devices that make it more powerful and effective. It assures that retribution is a choice

in human hands they have to make the right choice which will be their Hereafter fate forever after.

(Text 2.)

﴿يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (12) يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهَرُهُ مِنْ قِبَلِهِ الْعَذَابُ (13) يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَى وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّى جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغُرُورُ (14) فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا مَأْوَاكُمُ النَّارُ هِيَ مَوْلَاكُمْ وَبِئْسَ الْمَصِيرُ (15) ...اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ (20) سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ (21)﴾ الحديد 12-21.

[57.12] On that day you will see the faithful men and the faithful women—their light running before them and on their right hand good news for you today: gardens beneath which rivers flow, to abide therein, that is the grand achievement. [57.13] On the day when the hypocritical men and the hypocritical women will say to those who believe: Wait for us, that we may have light from your light; it shall be said: Turn back and seek a light. Then separation would be brought about between them, with a wall having a door in it; (as for) the inside of it, there shall be mercy in it, and (as for) the outside of it, before it there shall be punishment. [57.14] They will cry out to them: Were we not with you? They shall say: Yea! but you caused yourselves to fall into temptation, and you waited and doubted, and vain desires deceived you till the threatened punishment of Allah came, while the arch deceiver deceived you about Allah. [57.15] So today ransom shall not be accepted from you nor from those who disbelieved; your abode is the fire; it is your friend and evil is the resort.. [57.20] Know that this world's life is only sport and play and gaiety and boasting among yourselves, and a vying in the multiplication of wealth and children, like the rain, whose causing the vegetation to grow, pleases the husbandmen, then it withers away so that you will see it become yellow, then it becomes dried up and broken down; and in the hereafter is a severe chastisement and (also) forgiveness from Allah and (His) pleasure; and this world's life is naught but means of deception. [57.21] Hasten to forgiveness from your Lord and to a garden the extensiveness of which is as the extensiveness of the heaven and the earth; it is prepared for those who believe in Allah and His apostles; that is the grace of Allah: He gives it to whom He pleases, and Allah is the Lord of mighty grace. (Shakir, 1999: 502-3)

This text of retribution describes the great win of the righteous in the Hereafter, their light and everlasting bliss to contrast it to the great loss of the wicked, namely, the hypocrite. The contrast presents more the consequences of each group deeds that range from the maximum to the minimum. The first is to enjoy eternal bliss whereas the second to live in agony and regret. The second part of the text warns the humans from the reality of the earthy life and its short span. Besides, it invites them to win the heaven and enjoy its extensiveness and all the bliss Allah prepares to His people. As such, the text is of 'a conative' function' as well as 'a referential function'. It addresses as a Divine message all humans, though it starts addressing the Prophet Mohammad (peace be upon Him and His Household), to address latter the third person plural.

The text sets out showing the great value of doing good whether by men or by women in the Hereafter. Hereafter in the text is a part of a hyperbaton that is expressed by an indefinite noun 'يوم' - without any addition or article- to increase its solemnity by an emphasizing it and leave its time open. A further focal point is that the text refers to both faithful men and women " الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ " and contrast them to hypocritical men and women " الْمُنَافِقِينَ وَالْمُنَافِقَاتِ "; instead of using merely the masculine forms as usual. Hence, the insistence on using two distinct vocabularies to indicate both men and women is of meaning. It asserts the Divine justice and equation of teaching both men and women as far as retribution is concerned. So, the good done of men or women is to be rewarded with heaven, whereas their evil done to be punished with hell. That is, the principle of retribution applies to all humans-men and women-equally.

Turning back to the value of good done, both personification and metaphor are utilized " ۞ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ ". The good deeds of good people are implicitly compared to 'a light running before them and on their-right'. They embody how faith of those group of people turns into a light that runs rapidly with their running on the الصراط 'path' towards the heaven. It is a distinctive and honored sign given to the righteous (See الزمخشري, 2007: 1082). A reference is made to " بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ " in particular for those happy people will receive the scrolls of their good deeds from these two sides. The personification and the metaphor together with the consonance of /m/ and /n/ and the assonance of /a:/ help in conveying and embodying all that in a clear and widely effective way. Passing the path in such a form, they will be welcomed with " بُشْرَاكُمْ الْيَوْمَ جَنَّاتٌ ". Here, an ellipsis is used, where it is supposed to be 'يقال لهم بشراكم'. The omission of 'يقال لهم' brings the focus more on the good news itself. The good news is جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا "جنات" comes in the text in a plural form to let the imagination of the receivers go beyond the limits; thus it attains invitation. However, " ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ " is added to emphasise more the great win brought by faith and good deeds.

Then, the text is smoothly transformed to depict in contrast, the retribution of the hypocritical. Antithetical parallelism plays a vital role in this regard, " يَوْمَ يَقُولُ الْمُنَافِقُونَ... ". Thus, it attains intimidation. Again, Hereafter or 'يوم' is repeated as an indefinite noun and be part of a hyperbaton for the reason just stated above. So, in the Day of Retribution, the hypocritical will ask and/or beg the righteous, as a reflection of their absolutely dark and miserable states saying " انظُرُونَا نَقْتَتِسَ مِنْ نُورِكُمْ ". The term "انظرونا" is a polysemy. It suggests one of these three somehow interrelated meanings:

- Give us a look to make use of your (the righteous light) in finding our way.
- Look at us kindly and give us part of your light.
- Wait us a little to come near to you and see our way by your light (See الشيرازي and الزمخشري, 2000: 40 and 2007: 1082).

However, their begging is in vain. They will be replied with rejects, punishment and irony. The clause " قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا " clearly reflects that. It is possible to get light only by going back to their earthy life and doing good. But they know that is impossible as their time has finished and they have missed that chance. So no hope and no light is to be given to the wicked. They have to walk in that darkness on the path to stumble there till they fall into the hell.

Their separation is implicitly compared to a wall having a door in it " بِسُورٍ لَهُ بَابٌ ". The wall is of two opposite properties. The use of antithesis presents clearly these properties: " بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ". In short, the various stylistic devices, i.e., multiple antithesis,



antithesis and metaphor depict a great wall of unknown boundaries that separate the wicked in complete darkness from the righteous. It is as if the righteous were inside a very large shiny city which is full of all forms of bliss and with great wall; nobody is allowed to enter this city but the righteous, through its only "door" in "بِسُورٍ لَهُ بَابٌ". Outside the city, as the other side of the wall, there is but darkness that leads to the absolute misery 'hell'. Even in a state like that, the hypocritical still deny their realities and are in their earlier sickness begging with their screams saying to the righteous "أَلَمْ تَكُنْ مَعَكُمْ". The rhetorical question partakes in engage the receivers in that event and attracts their attention.

Their screams will be stopped by the righteous who will cause them more agony by telling them the reality of their done. Nothing more to be hidden a polysyndeton is used to refer to the various but highly related bad done of the hypocritical "وَلَكُمْ فِتْنَةٌ أَنْفُسَكُمْ وَتَرَبَّصْنُمْ وَارْتَبِنُمْ وَغَرَّتْكُمُ" "الْأَمَانِيُّ حَتَّى جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغُرُورُ". A hyperbaton, again, brings forth "اليوم" and this time by the aid of "الفاء" to add more emphasis. So, ironically they will say to them now and here only the fire will be their eternal fate with the other wicked who disbelieve in Allah. The fire is metaphorically referred to as "مولاكم" to bring more to the receivers' minds the wicked's obedience to all the evil things that not only leads them to the fire but makes it their 'friend'. There is also asyndeton among these verses to creates emotional reaction and reinforces meaning. The asyndeton can be seen in:

"يوم ترى المؤمنين.. يوم يقول المنافقون.. ينادونهم .. لا تدعو... قل أذكلم خير.. لهم ما يشاءون"

The text goes on till it comes to show the real value of the temporary sooner to end earthy life and contrast it to the Hereafter. A polysyndeton is utilized to describe the present life with five deceiving features: sport and play and gaiety. These features are, as (الطباطبائي, 1997: 170) interprets, arrange according to the phases of human life; beginning from childhood till maturity, i.e., beginning with sport and play...to a vying in the multiplication of wealth and children. So, polysyndeton shows the strong connection and succession of these features and their connection to the phases of humans' life and/or growth "الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ" "الْكَفَّارَ نَبَاتُهُ". The simile helps transporting the idea smoothly. Meanwhile, the paronomasia 'الكفار' motivates the listener more to distinguish the relationship between this image and that of life. 'الكفار' is a word of two different meanings: those who disbelieve in Allah as well as the cultivators or as translated 'husbandmen'. The second meaning is the one the text suggests. Consequently, the life is short-span and its pleasure is sooner to end. The text reinforces this meaning more not only by comparing it to the severe punishment of the Hereafter and the Divine forgiveness and mercy but also by insisting that life is 'but means of deception'. Worthy to mention, a reference is made in the Hereafter to severe punishment and/or chastisement as well as to the Divine forgiveness and pleasure. To attain intimidation and invitation.

However, the latter antithesis dramatizes the contrast between the present life and Hereafter, and provoke the receivers to value the latter and give no care to the former. Besides, the text demonstrates that in the Hereafter there is a severe punishment "عذاب شديد" but when it comes to demonstrate the 'forgiveness' and the 'pleasure', it adds "سَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ" "وَرِضْوَانٌ". This addition implies that 'forgiveness' and 'pleasure' in the Hereafter is absolutely a Divine gift, whereas 'severe punishment' is but a result of what humans bring to themselves by their wrong choice.

Then, the text urges the receivers using direct order "سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ". It commands them to hasten and show forgiveness to win in heaven. Here, a hyperbole is employed "وَجَنَّةٍ عَرْضُهَا

"أَعِدَّتْ لِلَّذِينَ كَفَرُوا فِي السَّمَاءِ" to describe the extensiveness of heaven and thus invite them to obey the Divine teaching. To increase more the receivers' anxiety to 'heaven', it signifies that it is "أَعِدَّتْ لِلَّذِينَ كَفَرُوا فِي السَّمَاءِ".

Then, the text assures that 'heaven' in all its bliss cannot be reached via the limited goodness of one's good deeds. It is a grant; a gift and a Divine mercy that makes them win it and its all bliss and pleasure. This meaning is stressed more by "وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ". The forgoing clause enlarges more the receivers' imagination in the Mighty Grace. By and large, retribution in this text is a choice in human hands. Besides, it is a revelation of the Divine names and characteristics, namely justice, righteousness, forgiveness and grant.

### Statistical Analysis

The statistical analysis is limited to the stylistic devices of the retribution texts and the overall functions of these texts in the Glorious Qur'an .

#### (i) The stylistic devices

The stylistic devices have been used for (107) in Qur'anic texts of retribution. (24.30%) of them in retribution texts are of alliteration, (8.41%) of consonance. Stylistic devices of assonance form (8.41%) and those of rhyme (4.67%). Those of parallelism are (4.67%), of ellipsis are (7.48%) and those of polysyndeton are (4.32%) as well as of hyperbaton (4.32%). The stylistic devices of asyndeton as well as of metaphor form (6.54%), i.e., both these devices score similar in retribution texts. (9.35%) of stylistic devices in the retribution texts are of antithesis and the stylistic devices of simile form (0.93%). Those of hyperbole are (3.74%). Table (1) shows the stylistic devices in Qur'anic texts of retribution.

**Table (1) The Stylistic Devices in Qur'anic Texts of Retribution**

Stylistic Device	Uses	Frequency
Alliteration	29	24.30%
Assonance	9	8.41%
Consonance	15	14.02%
Rhyme	5	4.67%
Parallelism	5	4.67%
Ellipsis	8	7.48%
Polysyndeton	6	4.32%
Asyndeton	7	6.54%
Hyperbaton	6	4.32%
Antithesis	10	9.35%
Simile	1	0.93%
Metaphor	7	6.54%
Hyperbole	4	3.74%
Total	107	100%

Qur'anic texts of retribution perform the emotive function as well as referential function. That is why conative function scores (50.00%) whereas the other two functions, each scores (25.00%) in retribution texts. However, the other communicative functions seems to have

no significant role in these texts. Table (2) shows the overall functions retribution texts in the Holy bible perform.

**Table (2) The Overall functions of Retribution Texts in the Glorious Qur'an**

The Functions of the Text	Uses	Frequency
Conative Function	2	50.00%
Referential Function	1	25.00%
Emotive Function	1	25.00%
Poetic Function	0	0.00%
Phatic Function	0	0.00%
Metalingual Function	0	0.00%
Total	4	100%

## CONCLUSIONS

This study has come up with the following conclusions:

1. The findings of the stylistic and statistical analyses verify the hypotheses set by this paper. Precisely, retribution in Qur'anic texts uses certain stylistic phonological, syntactic and semantic devices to achieve their functions. These include such devices as alliteration, assonance, consonance, parallelism, ellipsis, polysyndeton, asyndeton, hyperbaton, antithesis, simile, metaphor and hyperbole.
2. Retribution texts are rich with not only one form of stylistic devices but rather different forms of them. The statistical analysis has shown that the highest percentage (24.30%) is that of alliteration, followed by consonance (14.02%) and assonance (8.41%) as stylistic phonological devices. The next heights percentage is that of antithesis to be followed by ellipsis, metaphor, asyndeton, polysyndeton, hyperbaton, rhyme, parallelism, hyperbole and simile respectively. This indicates that retribution texts try to convince its receivers to respect the Divine norms and avoid disobeying the Divine commandant. Simply to put, these texts seek to increase the receivers' chances of winning the eternal bliss and be in safe from the eternal torture and wrath.
3. As far as the overall functions of retribution texts are concerned, the stylistic and statistical analyses have shown that conative, emotive and referential functions are the only functions these texts perform. The results of the statistical analysis support this view where both emotive and referential function occupy equally the second percentage (25.00%), whereas the primary percentage is that of (50.00%) The other functions appear to have no role to perform in these texts.
4. The overall function of the text appears to play an essential and a leading role concerning its effects on the utilized stylistic devices and their functions in Qur'anic texts of retribution. In other words, the functions of the stylistic devices strongly maintains and supports the overall function(s) of their texts and vice-versa.

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