| RESEARCH ARTICLE

The Representation of 'Judgment Day', 'Heaven' and 'Hell' in The 29th Chapter of The Holy Qur'an: A Semantic study

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| ABSTRACT

The Holy Qur'an's language is miraculous as it covers almost all aspects of language and linguistics. The concept of expressions like Judgment day, Heaven and Hell is discussed time to time in so many places in the Holy Qur'an. Thus these expressions were the centers of this study. The aims of this study were twofold: (one) to analyze the frequency of the expressions like Judgment day, Heaven and Hell presented in the 29th chapter of The Holy Qur'an; (two) to investigate the lexical range used for the concept of Judgment day, Heaven and Hell in the 29th chapter of The Holy Qur'an. The findings of this study revealed that the 29th chapter talks 101 (51.01%) times about the Judgment day, 49 (24.74%) times about the Heaven and 48 (24.24%) times about the Hell. Moreover, it was also found that there are both direct and indirect references to these expressions. The 29th chapter of the holy Qur'an talks about these concepts literally and also gives signs of the Day of Judgment, Heaven and Hell pragmatically (in context). Finally the study concluded that the semantic range of these expressions cannot be generalized as there are different levels of the concept of Heaven and Hell.

| KEYWORDS

Semantic viewpoint, communication, Qura'nic beauty, Qur'an and linguistics, lexical range

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1. Introduction

Language is a communication tool that allows us to exchange messages and express our thoughts, feelings, and emotions through spoken or symbolic utterances. When it comes to people's actions and maintaining relationships with others, language is crucial and has a significant impact on their behavior (Shariq, 2020a). The core of language is meaning, which is also its final goal. Without the ability to convey meaning, language is reduced to a series of letters or sounds, and only then do those sounds meet the criteria for being considered language. Understanding meaning involves more than just examining a word's precise meaning; it also entails understanding meaning that goes beyond language (Awwad, 2017). It follows that two viewpoints must be presented when addressing the meaning of utterances: the associative meaning, that refers to elements of the meaning that do not contribute to the denotation or concept of an expression and that do not alter the range of potential referents to that expression, and the conceptual meaning, which is the literal or core sense of a word also known as the denotative meaning (Murphy & Koskela, 2010).

The Qur'an and Islam are essential components of the Muslim community. Muslims use The Holy Qur'an as a constant direction in all aspects of their lives. Known for its noble meanings and powerful words, The Holy Qur'an is the book that was revealed to Prophet Mohammad, peace be upon him (PBUH), and is regarded as his perpetual miracle (Awwad, 2017). Qur'anic sentences provide a superb example of linguistic creativity. The deep meanings of the Quran and the power of its linguistic patterns amaze Arabs, who are fluent in their own language. They must thoroughly examine Qur'anic structures in an attempt to unravel their mystery (Albufalasa, 2021). Additionally, it serves as a social and linguistic indicator of their identity. The origin, diversity and acquisition of language are all explained in the Qur'an. The simple fact that people can learn and utilize language is proof of

God's benevolence and power (Shariq, 2020b). In fact, the sociolinguistic and semantic aspect has been represented in such a beautiful way:

(إِنَّا أَنزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ) (Surah Yusuf 12:2)

"We have sent it down, as an Arabic Qur'an, so that you may understand."

(إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ) (Surah Zukhruf 43:3)

"We have made it an Arabic Qur'ān, so that you may understand."

(كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ) (Surah Fussilat 41:3)

"A book whose verses are elaborated in the form of an Arabic Qur'ān for a people who understand."

According to the above two verses, Allah revealed The Holy Qur'an in Arabic language for the Arabic speech community so that they understand it in a meaningful manner. Here, the definition of language by Lyons (1970, p. 11-12) would be best suited for the understanding of these verses. According to him, languages are the principle "systems of communication used by particular groups of human beings within the particular society ('linguistic community') of which they are members."

The descriptions, signs and synonyms of heaven and hell have been presented in so many verses in the Holy Qur'an by The Alimighty Allah.

(إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُمْ جَنَّٰتٌ تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَٰرُ ذَٰلِكَ ٱلْفَوْزُ ٱلْكَبِيرُ)

(Surah Alburooj 85:11)

"As for those who believed and did righteous deeds, for them there are <u>gardens (Heaven)</u> beneath which rivers flow. That is the big achievement."

(فَٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَآ فَلَبِئْسَ مَثْوَى ٱلْمُتَكَبِّرِينَ)(Surah Nahal 16:29)

"Hence, enter the gates of <u>Jahannam (Hell)</u> to live in it forever. So evil is the abode of the arrogant."

Hence, through the application of various previously explored principles, the current study attempts to present the meanings of Judgment Day, Heaven and Hell found in the 29th chapter of the Holy Qur'an. The Holy Qur'anic references to Judgment Day, Heaven and Hell in Chapter 29 have not been compiled and examined from a semantic standpoint. Thus, the current work makes an effort to investigate and answer the following questions:

How frequently the concept of judgment day, heaven and hell presented in the 29th chapter of the Holy Qur'an?

What lexical range for the concept of judgment day, heaven and hell is portrayed in the 29th chapter of the Holy Qur'an?

2. Literature Review
The concept of heaven and hell is found in different scriptures of different religions and has been the topic of interests for many studies from different perspectives (Lange, 2016; Raven, 2016; Haleem, 2017; Abad et al., 2021; Al-Issa et al., 2021; Asadi, 2022; Nwankwor, 2024). However, very few studies have explored these two terms in different Surahs and verses from linguistic, especially the semantic perspective, (Albufalasa, 2021; Mamdouh & Hamood, 2021; Yousif, 2023; Motaghizadeh & Ferydounpour, 2024).

The referring expressions Heaven and Hell in 30th Chapter of the Holy Qur'an were examined by Albufalasa (2021). The study identified that the references to Heaven and Hell are used throughout the various Surahs. According to this study, "Hell has been the predominant of the studied part because Allah is talking to human beings who are supposed, in their life, to be afraid more than hopeful until the very end, where they should be more hopeful." Furthermore, the study showed that there are 54 referencing expressions of Paradise and Hell in the 30th chapter, of which 35 refer to Hell (65%) and 19 refer to Paradise (35%). Moreover, the study reported that there are direct and indirect expressions for paradise and hell. These numerous co-referential terms in these indirect references to Paradise and Hell, along with other expressions that have a metaphorical connection to Paradise and Hell, are synonyms for both.

According to Mamdouh & Hamood (2021), the Holy Qur'an uses the phrase "Hell" as a source of guidance and refuge. In order to maintain the impression of sarcasm, they contended that when translating sarcasm from the Quran, it must convey both its intentional meaning and its precise sarcastic function exactly as it appears in the Source Text. They claim that this is a difficult task since the Quran is a supernatural text that pertains to Allah and is difficult to submit to changes brought about by human

intervention. As a result, misinterpretations of sarcastic expressions might lead to incorrect translations of sarcasm. In certain situations, footnotes are also required in order for the reader to comprehend the verses.

According to Yousif (2023), the word 'heaven,' which is transliterated as 'asama,' is a key word in the Glorious Quran, because it has a broad semantic spectrum in passages like 'roof,' 'rain,' 'clouds,' 'our Lord's oneness,' 'paradise,' 'hell,' and 'punishment.' Because it can signify different things in different settings, the term 'asama' in the Glorious Quran is challenging to translate. Furthermore, he concluded that two axes are necessary for a good translation of the term 'asama.' On the one hand, semantic axes state that the meaning of 'asama' can only be understood in relation to the context in which it is used. However, in this regard, it has been discovered that a precise translation of 'asama' necessitates determining its lexical meaning, having a thorough grasp of the context in which it is encountered, and relying on a trustworthy, authentic exegesis to determine the term's precise meaning.

Motaghizadeh & Ferydounpour (2024) tested the images of 'heaven' and 'hell' in Surah Al-Ghasiyah on the applied theories of meaning. They reported that imagery is one of the most significant Qur'anic ideas. Heaven and hell have high frequency in Qur'anic images. According to their analysis, just two of the propositions in Surah Al-Ghashiyah—heaven and hell—were meaningless from the standpoint of the referential theory. The referential theory's most significant finding was that while religious propositions are viewed as meaningless by adherents, the images of hell and heaven in Surah Al-Ghashiyah are 86% meaningful; in other words, even if the religious proposition is rejected, it is impossible to deny the significance of these images and, consequently, their reality.

The predominant research has explored the words 'heaven' and 'hell' from different Surahs and chapters on different perspectives. Little is explored on the expressions 'Judgment Day', 'Heaven' and 'Hell' presented in the 29th chapter from the semantic perspective.

3. Methodology
3.1 The design
For this study, the researcher employed both qualitative and quantitative methods. To answer the first question, the frequency count of Judgment Day, Heaven, Hell and their associative terms from the 29th chapter was done. While, The Qur'anic verses from the 29th chapter were qualitatively examined with an emphasis on the semantic conceptual and associative meanings of expressions such as Judgment Day, Heaven and Hell in order to respond to the second question.

3.2 The corpus
This study, which employs a corpus-based approach, draws its data from the Holy Qur'an, particularly the 29th chapter that comprises of 11 Surahs (from 67-77). The Surahs are as follows:

"67 Surah *Al-Mulk*, 68 Surah *Al-Qalam*, 69 Surah *Al-Haqqah*, 70 Surah *Al-Ma'arij*, 71 Surah *Nuh*, 72 Surah *Al-Jinn*, 73 Surah *Al-Muzammil*, 74 Surah *Al-Mudassir*, 75 Surah *Al-Qiyamah*, 76 Surah *Al-Insan*, 77 Surah *Al-Mursalat*"

3.3 The instrument
Using the content analysis, this study classified and described the referring expressions of Heaven and Hell in the 29th chapter of the Holy Qura'an. For this purpose, the English translation of the Holy Qur'an by Mufti Taqi Usmani was considered. The researcher prepared a list of the Judgment Day, Heaven and Hell words and the expressions used for the meanings that describe these words. In order to determine the referencing expressions of Judgment Day, Heaven and Hell that emerged in the 29th chapter, this study uses linguistic meanings as a textual analytical method, investigating suggested meanings. Additionally, the researcher does a statistical analysis using Microsoft Excel for the frequency and percentage counts for these expressions.

4. Results and Discussion
4.1 Findings related to the first question
The 29th chapter of the Holy Qur'an which contains 11 Surahs (from 67-77) is the source of the data used in this corpus-based study. The representation of Judgment day, heaven and hell is shown in figure 1. With a total of 198, the concept of judgment day is presented 101 times (51.01%), the concept of heaven 49 times (24.74%) and the concept of hell 48 times (24.24%) in the 11 Surahs. This statistical data covers the direct and indirect references to the concepts of the 'Day of Judgment', 'Heaven' and 'Hell'. The findings related to the first question are presented in the three tables below.
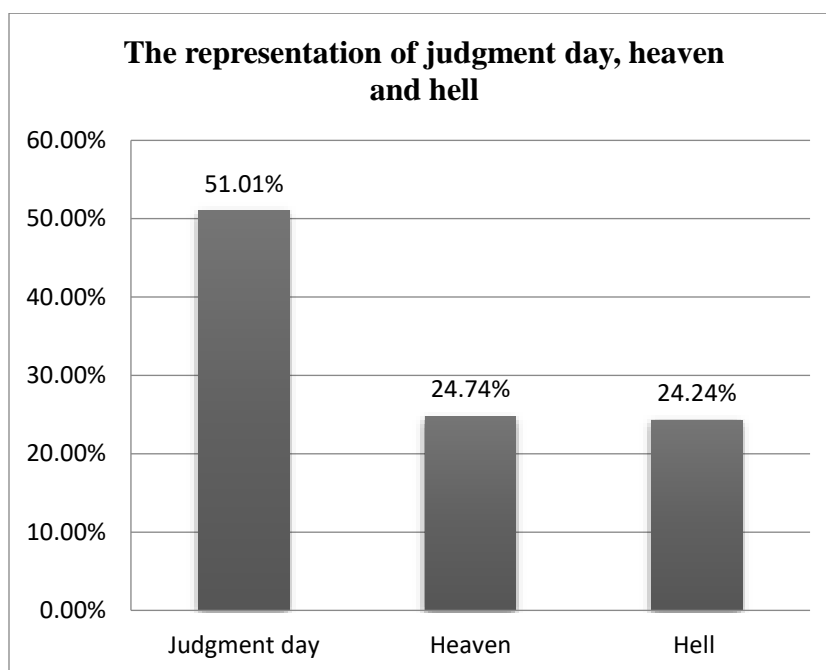
The representation of judgment day, heaven and hell

Table 1: the frequency and percentage of 'Judgment Day' in the 29th chapter of The Holy Quran

Surah No.	Surah name	Frequency	Percentage
67	Al-mulk	7	6.93%
68	Qalam	3	2.97%
69	Haqqa	16	15.84%
70	Ma'arij	14	13.86%
71	Nuh	2	1.98%
72	Jin	2	1.98%
73	Muzammil	3	2.97%
74	Mudassir	5	4.95%
75	Qiyamah	22	21.78%
76	Insan/ Dahr	3	2.97%
77	Mursalaat	24	23.76%
Total		101	

Table 1 above illustrates how the 29th chapter of the Holy Qur'an depicts the Day of Judgment. The table shows that there are 101 instances of the concept of judgment day throughout the 11 Surahs. Surah Mursalaat contains the highest number of references to the judgment day and its discussion. This has a frequency count of 24 with a 23.76%. The Surah Qiyamah, which literally translates to "dooms day" or "judgment day," comes after it. The concept of the judgment day is mentioned 22 times in this Surah, or 21.78% of the total. Surah Haqqa has the third-highest frequency of this concept, occurring 16 times (15.84%). Then this concept is found 14 times in Surah Ma'arij that is 13.86% of the total. The following two are found below 10% of the total: Surah Mulk 7 (6.93%), and Surah Mudassir 5 (4.95%). Additionally, Surah Qalam, Surah Muzammil, and Surah Insan/ Dahr all have the same frequency, which is 3, with 2.97% of the total occurring. Likewise, Surah Nuh and Surah Jinn both display the same number of instances of the judgment day concept, which is 1, accounting for 1.98% of the total 101.

Table 2: the frequency and percentage of 'Heaven' in the 29*th *chapter of The Holy Quran

Surah No.	Surah name	Frequency	Percentage
67	Al-mulk	2	4.08%
68	Qalam	2	4.08%
69	Haqqa	5	10.20%
70	Ma'arij	15	30.61%
71	Nuh	0	0.0%
72	Jin	2	4.08%
73	Muzammil	2	4.08%
74	Mudassir	2	4.08%
75	Qiyamah	0	0.0%
76	Insan/ Dahr	15	30.61%
77	Mursalaat	4	8.16%
Total		49	

Table 2 above shows how the concept of heaven is portrayed in the 29th chapter of the Holy Qur'an. According to the table, the concept of heaven appears 49 times throughout the 11 Surahs. The highest and most similar references to heaven and its concept may be found in Surah Ma'arij and Surah Insan/Dahr. This has a 30.61% frequency count of 15. With 5 occurrences (10.20%), Surah Haqqa has the second-highest frequency of this concept. Then, Surah Mursalat 4 (8.16%) illustrates the proximity of this concept with a difference of one. Additionally, the concept of heaven appears in the same amount of instances in Surah Mulk, Surah Qalam, Surah Jinn, Surah Muzammil, and Surah Mudassir, which is 2, or 4.08% of the total 49. However, this notion is not discussed in Surah Nuh and Surah Qiyamah.

Table 3: the frequency and percentage of 'Hell' in the 29*th *chapter of The Holy Quran

Surah No.	Surah name	Frequency	Percentage
67	Al-mulk	10	20.83%
68	Qalam	3	6.25%
69	Haqqa	3	6.25%
70	Ma'arij	8	16.66%
71	Nuh	2	4.16%
72	Jin	3	6.25%
73	Muzammil	2	4.16%
74	Mudassir	10	20.83%
75	Qiyamah	0	0.0%
76	Insan/ Dahr	1	2.08%
77	Mursalaat	6	12.50%
Total		48	

Table 3 above illustrates how the 29th chapter of the Holy Qur'an depicts the concept of hell. The table shows that the concept of hell occurs 48 times throughout the 11 Surahs. Surah Mulk and Surah Mudassir contain the most and most similar occurrences to the concept of hell. The frequency count of 10 for this is 20.83%. The Surah Ma'arij, which includes 8 mentions to hell, or 16.66% of the total, comes next. Surah Mursalat has the third-highest frequency of this concept, with 6 instances (12.50%). Furthermore, the concept of hell is mentioned 3 times or 6.25% of the total 48 times, in Surah Qalam, Surah Haqqa, and Surah Jinn. Surah Nuh and Surah Muzammil, which account for 2 (4.16%) of the total, come after that. Moreover, Surah Insan/Dahr contains 1 (2.08%) occurrences. However, Surah Qiyamah presents no mentions of this concept.

4.2 Findings related to the second question

The concept of 'judgment day' is literally translated as يوم القيامة 'youm alqiyamah' in Arabic and it is found only in three places in the 29th chapter of the Holy Qur'an as the direct reference. And it can be seen in the example below:

(أَمْ لَكُمْ أَيْمَٰنٌ عَلَيْنَا بَٰلِغَةٌ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ ۙ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ) (Surah Qalam 68:39)

"Or do you have oaths sworn by Us, remaining effective up to the <u>Day of Judgment</u>, that you will get what you decide"

However, in the 29th chapter of The Holy Qur'an, the semantic range of the word 'Judgment day' also covers the lexical items such as يومهم *'youmaezin',* يوم الآخرة *'youm al akhirah,* يوم الفصل *'youm al fasl'* يوم الدين *'youm addi:n',* يومذ *'youma'* 'youmaezin', يوم *'youmohum',* ذالك اليوم *'zalekal youmo',* يوماً *'youman',* هذا اليوم *'haza alyoumo'* and يومٍ *'youmin'.* All of these expressions presented in the 29th chapter refer to the Day of Judgment. Moreover, According to the field theory, which originated in Europe, a language's lexicon or vocabulary is a system of interconnected networks or semantic fields (Syal and Jindal 2013). Furthermore, The Almighty Allah has given the signs of the Judgment day in so many places in the Holy Qur'an. He talks about the day semantically, pragmatically, stylistically and has given the indirect references to these concepts Albufalasa (2021).

هُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ ذَلُولًا فَٱمْشُوا۟ فِى مَنَاكِبِهَا وَكُلُوا۟ مِن رِّزْقِهِۦ ۖ وَإِلَيْهِ ٱلنُّشُورُ

Surah Mulk 67:15

"He is the One who has made the earth subjugated for you, so walk on its shoulders, and eat out of His provision, and <u>to Him is the Resurrection."</u>

فَإِذَا نُفِخَ فِى ٱلصُّورِ نَفْخَةٌ وَٰحِدَةٌ

Alhaqqa 69:13

"Then, once the <u>Trumpet will be blown</u> for the first time"

يَوْمَ تَكُونُ ٱلسَّمَاءُ كَٱلْمُهْلِ

Ma'arij 70:8

"(This punishment will befall) on <u>the Day</u> when the sky will be like dregs of oil"

وَتَكُونُ ٱلْجِبَالُ كَٱلْعِهْنِ

Ma'arij 70:9

"and <u>the mountains will be like dyed wool</u>"

أَلَيْسَ ذَٰلِكَ بِقَٰدِرٍ عَلَىٰ أَن يُحْۦِىَ ٱلْمَوْتَىٰ

Alqiyamah 75:40

"Has He no power to give <u>life to the dead</u>?"

In the verses (67:15, 69:13, 70:8, 70:9 and 75:40) from the 29th chapter of The Holy Qur'an above, the direct references to the concept of the Judgment day are not shown. Rather, these verses give the signs of the Judgment day. The last two words وَإِلَيْهِ ٱلنُّشُورُ translated as *'and to Him is the Resurrection'* of the verse 67:15 indicate and remind us that this life and this world are not eternal and one day (The Judgment day) every one of us shall return to Allah. Furthermore, verse 69:13 talks about how the incident of Judgment Day (Doomsday) will come into reality when the angel Israfil will blow the trumpet once. Further in this Surah and Surah Ma'arij 70:8 and 9, the signs of The Day like *"when the sky will be like dregs of oil,"* and *"and the mountains will be like dyed wool,."* Furthermore, when the trumpet will be blown for the second time, all the human beings will be gathered within seconds (Masood, 2023). This gathering will be for the result of their deeds in this world. Moreover, in the last four verses of Surah Alqiyamah (Judgment day/ Dommsday), Allah explains how he created the human being and in this context completes the surah with an interrogative sentence (verse 75:40) asking human being

"Has He no power to give life to the dead?" أَلَيْسَ ذَٰلِكَ بِقَٰدِرٍ عَلَىٰ أَن يُحْۦِىَ ٱلْمَوْتَىٰ

Finally and contextually this goes back to the part of the verse 67:15 وَإِلَيْهِ ٱلنُّشُورُ *'and to Him is the Resurrection'* reminding us the Day of Judgment.

The word 'Heaven' is literally translated as جنة *'jannah'* in Arabic and it is found in six places in the 29th chapter of the Holy Qur'an as the direct reference. However, the lexical range of 'Heaven' includes the expressions like فردوس *'firdaus',* نعيم *'naeem'* and more generally سماء *'sama'.* The direct reference to the expression *Jannah* can be seen in the examples below:

إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّـٰتِ ٱلنَّعِيمِ

Qalam 68:34

"Surely, for the God-fearing there are <u>gardens</u> of bliss."

فِى جَنَّةٍ عَالِيَةٍ

Haqqa 69:22

"in a lofty <u>garden</u>"

وَجَزَىٰهُم بِمَا صَبَرُوا۟ جَنَّةً وَحَرِيرًا

Insan 76:12

"and will give them, in return for their patience, <u>Paradise</u> and (garments of) silk"

In many places of the 29th chapter, the indirect indications of 'Heaven' are given. In these places, Allah talks about those who will enter the Heaven.

وَٱلَّذِينَ هُم بِشَهَـٰدَٰتِهِمْ قَآئِمُونَ

Ma'arij 70:33

"and those who are <u>upright in their testimonies</u>"

فَأَمَّا مَنْ أُوتِىَ كِتَـٰبَهُۥ بِيَمِينِهِۦ فَيَقُولُ هَآؤُمُ ٱقْرَءُوا۟ كِتَـٰبِيَهْ

Haqqa 69:19

"Now, as for him <u>who is given his book in his right hand</u>, he will say (to his colleagues), Come here, read my book."

إِنَّ ٱلْمُتَّقِينَ فِى ظِلَـٰلٍ وَعُيُونٍ

Mursalat 77:41

"Of course, the <u>God-fearing</u> will be amid shades and streams"

The concept of 'Hell' is literally translated as جهنم *'jahannam'* in Arabic. Like 'Heaven' it is also found in three places in the 29th chapter of The Holy Qur'an as the direct reference. And it can be seen in the examples below:

وَلِلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ۖ وَبِئْسَ ٱلْمَصِيرُ

Mulk 67:6

"And for those who disbelieved in their Lord, there is the punishment of <u>Jahannam</u>, and it is an evil end."

وَأَمَّا ٱلْقَـٰسِطُونَ فَكَانُوا۟ لِجَهَنَّمَ حَطَبًا

Jinn 72:15

"As for the unjust, they have become firewood for <u>Hell</u>."

إِلَّا بَلَـٰغًا مِّنَ ٱللَّهِ وَرِسَـٰلَـٰتِهِۦ ۚ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ لَهُۥ نَارَ جَهَنَّمَ خَـٰلِدِينَ فِيهَآ أَبَدًا

Jinn 72:23

"However, (I have been given power) of conveying (commands) from Allah, and His messages. The one who disobeys Allah and His Messenger, for him there is the fire of <u>Hell</u>, wherein such people will live forever."

The lexical range of the word 'Hell' includes سعير *'sa'i:r'*, جحيم *'jahi:m'*, لظى *'laza'*, نار *'na:r'*, and سقر *'saqar'*. In other places of the 29th chapter, the indirect indications of 'Hell' are given. In these places, Allah talks about those who will enter the Hell. These hell goers are those who deny the truth and the right path guided by Allah, and count and keep their money (wealth) and do not give charity to the poor. These people will face trouble on the Day of Judgment.

تَدْعُوا مَنْ أَدْبَرَ وَتَوَلّٰى

Ma'arij 70:17

"It will call him <u>who had turned his back and</u> <u>fled away (from the truth)</u>"

وَجَمَعَ فَأَوْعَىٰٓ

Ma'arij 70:18

"and <u>accumulated (wealth) and hoarded (it)."</u>

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

Mursalat 77:34

"Woe that Day to the <u>deniers</u>!"

The indications of those who enter the Heaven or the Hell are also given in terms of handedness Those who receive the results of their actions in their right hands will enter heaven. (as shown in the verse 70:33 above) and those in the left hand will enter the Hell.

5. Semantic componential analysis of 'Heaven' and 'Hell'
The expressions 'Heaven' and 'Hell' are considered as antonyms and we can comprehend their meaning linkages with the help of componential analysis. Meaning inclusions and exclusions are two ways to conceptualize them. If one of the componential meanings has at least one feature that contrasts with one of the other's features, then the two meanings are exclusive.

Feature	Heaven	Hell
Garden	+	-
Fire	-	+
Punishment	-	+
Reward	+	-
Painful	-	+
Comfortable	+	-
Benefit	+	-
Loss	-	+
Straight path	+	-
Wrong path	-	+
Rejection of truth (deniers)	-	+
Food to poor	+	-
Back biting	-	+
No faith in Allah	-	+

Furthermore, In order to assume these two expressions as opposites, we can also analyze them in terms of their symmetric and asymmetric relations. In terms of meanings of heaven and hell expressed in The Holy Qur'an, we can say *'Heaven is garden.' 'Heaven is reward.' 'Heaven is comfort.'* Then we can also say *'Garden is heaven', Reward is heaven'* and *'comfort is heaven'*. And similarly, *Hell is fire. Hell is punishment. Hell is pain.* Or *fire is hell. Punishment is hell* and *pain is hell.* These show their symmetric relations. On the contrary, we cannot say *'Heaven is fire', Heaven is punishment' Heaven is pain'* or *Hell is garden', Hell is reward',* and *Hell is comfort'.* These show their asymmetric relations.

6. Conclusion
This study aimed at semantically analyzing the concepts of the Judgment day, Heaven and Hell presented in the 29th chapter of The Holy Qur'an. Qur'an clearly indicates, in the life hereafter, that people will get the results of their deeds in this world. According to the findings of this study, Allah has semantically and pragmatically given the signs of the Judgment day, Heaven and Hell. And there are both direct and indirect references to these expressions. It is found that the occurrences of Judgment day

(51.01%) are more in number than the occurrences of the Heaven (24.74%) and Hell (24.24%) in the 29ᵗʰ chapter. This indicates that both Heaven and Hell represent similar statistics. Albufalasa (2021) notes, however, that in the study on referring phrases of heaven and hell in the 30th chapter of the Holy Qur'an, there are 54 referring expressions of Paradise and Hell, of which 19 relate to Paradise (35%) and 35 relate to Hell (65%).

To conclude, these expressions have a vast semantic range in The Holy Qur'an. The semantic range of Judgment day covers the lexical items such as يوم الآخرة *'youm al akhirah,* يوم الفصل *'youm al fasl'* يوم الدين *'youm addi:n',* يومذ *'youma 'youmaezin',* يومهم *'youmohum',* ذالك اليوم *'zalekal youmo',* يوماً *'youman',* هذا اليوم *'haza alyoumo'* and يومٍ. *'youmin',* for Heaven like فردوس *'firdaus',* نعيم *'naeem',* سماء *'sama'* and for the Hell the lexical range includes سعير *'sa'i:r',* جحيم *'jahi:m',* لظى *'laza',* نار *'na:r',* and سقر *'saqar'.* According to Yousif (2023), the semantic range indicates that it is incorrect to generalize one meaning because the term "asama" has multiple meanings depending on the context. Due to its various semantic and cultural connotations, it is a crucial term in the Glorious Quran. Understanding the Quran's semantic elements is essential to both translating and interpreting it. Finally, it is suggested that further research should focus on other linguistic aspects of the concepts like these in the other Qur'anic Chapters/ Surahs.

Allah knows best!

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