



Research Article

Linguistic I'jaz in the Names of the Day of Resurrection in Al-Qur'an

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Abstract. Qur'anic studies face a recurring challenge in the superficial translation of the names of the Day of Resurrection—such as *al-Āzifah*, *al-Ĥāqqah*, and *al-Šākhkhah*—into a single unified meaning. This reduction oversimplifies their rich semantic layers and obscures the rhetorical miracle embedded in the Qur'an. The research problem lies in the absence of precise determination of these terms. Accordingly, this study aims to uncover the semantic distinctions among the names of the Day of Resurrection, to establish the rejection of absolute synonymy, and to highlight the linguistic miracle of each term within its specific context. The study employs a qualitative library-based method with an inductive and semantic-analytical approach to Qur'anic texts, lexicons, and classical exegeses. The findings confirm the absence of complete synonymy in the Qur'an: each name conveys a distinct dimension—*al-Āzifah* denotes imminence, *al-Sā'ah* emphasizes suddenness, *al-Šākhkhah* reflects auditory shock, and *al-Ṭāmmah* signifies overwhelming dominance. Furthermore, the study distinguishes between proper names and descriptive attributes, such as *al-Rājifah* and *al-Rādifah*. The research recommends expanding semantic investigation into other eschatological terms and conducting field studies to measure the educational and psychological impact of Qur'anic rhetoric.

Keywords: Resurrection, synonymy, linguistic, i'jaz, semantics, rhetoric

INTRODUCTION

The observable reality in modern educational settings and contemporary translation dictionaries reveals a superficial approach to Qur'anic terms related to the Day of Resurrection. For instance: (*Wa andzir hum yauma-l azifati idz-il qulubu lada-l hanajiri kazhimin*) {Q.S. 40:18}; (*al-haqqah. Ma-l Haqqah. Wama adraka ma-l haqqah*) {Q.S. 69:1-3}; (*Yauma tarjufu-r-rajifah. Tatba'uha-r radifah*) {Q.S. 79:6-7}; (*Iqtaraba-tis saa'atu wansyaqqa-l qamar*) {Q.S. 54:1}; (*Faidza Ja'ati-t-thammat-ul kubra*) {Q.S. 79:34}; In many translations, names such as *al-Āzifah*, *al-Ḥāqqah*, *al-Qāri'ah*, and *al-Ṭāmmah* are rendered with a single synonymous meaning—"the Day of Resurrection"—without attention to the precise semantic and rhetorical features of each term. Jalāl al-Dīn al-Suyūṭī notes that the issue of synonymy in language and in the Qur'an was a matter of scholarly debate. However, the claim of absolute synonymy between Qur'anic terms reduces the richness of meaning embedded in the text.¹ In this regard, Muḥammad Muḥammad Dāwūd emphasizes that reliance on approximate or translational meanings leads readers into confusion and overlap of concepts, thereby obscuring the subtle rhetorical secrets of the Qur'an.² The researcher argues that limiting general understanding and translations to a unified, overarching meaning of the names of the Day of Resurrection constitutes a methodological problem. Such reduction neglects the linguistic and rhetorical miracles that God has embedded in Qur'anic expression.

The ideal reality, as required by the nature of the Qur'anic text—characterized by the highest levels of eloquence and rhetoric—necessitates the rejection of absolute synonymy in Qur'anic vocabulary. Each name is deliberately placed in its context to fulfill a unique semantic and situational function.³ Abū Hilāl al-'Askarī affirms that whenever two names are claimed to be synonymous, there exists a subtle difference in meaning and usage that reflects the genius of the Arabic language.⁴ Likewise, al-Rāghib al-Aṣḥānī emphasizes that Qur'anic vocabulary is employed with precise deliberation, such that the derived linguistic root aligns perfectly with the context in which it appears, in a manner that no other word could replace.⁵ The researcher concludes that the academically and linguistically sound approach is to treat each name of the Day of Resurrection as a distinct semantic concept, representing a

¹ Jalāl al-Dīn al-Suyūṭī, *Al-Mazhar fi 'Ulūm al-Lughah wa-Anwā'ihā*, (Cairo: Dār al-Turāth, 1998), Vol. 1, pp. 315–318.

² Muḥammad Muḥammad Dāwūd, *Mu'jam al-Furuq al-Dalaliyyah fi al-Qur'an al-Karim*, (Cairo: Dār Gharīb, 2008), pp. 45–48.

³ Aqdi Rofiq Asnawi, *Re-analyzing the Structure of Surah al-'Alaq Using Semitic Rhetorical Analysis (SRA)*, *QURANICA: International Journal of Quranic Research*, Vol. 13, No.1, p. 123–148.

⁴ Abū Hilāl al-'Askarī, *Al-Furūq al-Lughawiyyah*, (Beirut: Dār al-Kutub al-'Ilmiyyah, 2000), pp. 12–15.

⁵ Al-Rāghib al-Aṣḥānī, *Al-Mufradāt fi Gharīb al-Qur'ān*, (Damascus: Dār al-Qalam, 2009), pp. 23–26.

specific dimension of the eschatological scene—whether it signifies imminence, grandeur, or both physical and spiritual impact.

Qur'anic studies have paid considerable attention to issues of vocabulary and linguistic *i'jaz*. However, the direct connection between the rejection of synonymy and the specific names of the Day of Resurrection still requires deeper and more comprehensive analysis. Referring to previous literature, the first study by Aḥmad ibn 'Alī (2018), entitled “*Synonymy in Qur'anic Semantics between Affirmation and Denial*”, discussed the theoretical problems of synonymy and concluded that denying synonymy is closer to revealing the Qur'an's rhetorical miracle.⁶ The second study by Khālid al-Raḥmān (2020), “*Terms Denoting the Hereafter in Their Qur'anic Context*”, analyzed the meanings of some well-known names such as *al-Qiyāmah* and *al-Sā'ah* from an exegetical and analytical perspective.⁷ Meanwhile, the third study by Fāṭimah al-Zahrā' (2022), “*The Rhetorical Miracle in the Selection of Qur'anic Vocabulary*”, focused on the phonetic and morphological construction of powerful terms such as *al-Ṣākhkhah* and *al-Ṭāmmah*.⁸ The researcher observes that, despite the value of these contributions, they remain either conceptually general—discussing synonymy only in passing—or partial, limited to the study of certain terms. None has provided a comprehensive comparative matrix that gathers all the names which have become proper designations of the Day of Resurrection in a single, independent study.

The research gap and scientific originality of this study lie in presenting a comprehensive semantic and contextual analysis of the names that have become proper designations for the Day of Resurrection in the Qur'an. Muḥammad al-Ṭāhir ibn 'Āshūr explains that the selection of linguistic roots and morphological forms—such as the *fa'ilah* pattern in *al-Ḥāqqah* and *al-Ghāshiyah*—provides a remarkable conciseness that combines meanings of severity and intimidation within a single word.⁹ Likewise, Faḍl Ḥasan 'Abbās points out that the diversity of Qur'anic vocabulary serves rhetorical variation and fulfills educational and psychological purposes by intensifying the awe of that day in the hearts of its audience.¹⁰ The researcher argues that the novelty of this study lies in extracting the distinctive semantic features that differentiate seemingly synonymous names through an analytical table and contextual comparison. This framework highlights dimensions such as temporal imminence, phonetic impact, and comprehensive dominance.

⁶ Aḥmad ibn 'Alī, “Synonymy in Qur'anic Semantics between Affirmation and Denial,” *Journal of Islamic Studies*, Vol. 12, No. 2 (2018): p. 112.

⁷ Khālid al-Raḥmān, “Terms Denoting the Hereafter in Their Qur'anic Context,” *Journal of Qur'anic Research*, Vol. 5, No. 1 (2020): p. 74. “*The Rhetorical Miracle in the Selection of Qur'anic Vocabulary*,” *Al-Bayān wa al-Tabyīn Journal*, Vol. 8, No. 3 (2022): p. 201

⁸ Fāṭimah al-Zahrā', “*The Rhetorical Miracle in the Selection of Qur'anic Vocabulary*,” *Al-Bayān wa al-Tabyīn Journal*, Vol. 8, No. 3 (2022): p. 201.

⁹ Muḥammad al-Ṭāhir ibn 'Āshūr, *Al-Taḥrīr wa al-Tanwīr*, (Tunis: Tunisian Publishing House, 1984), Vol. 29, pp. 85–88. Cited in the *Journal of Mutawatir: Scientific Journal of Tafsir and Hadith, Penerapan Semitic Rhetorical Analysis (SRA) pada Surah Al-Qiyamah*, 2018), No.1, p. 143-169.

¹⁰ Faḍl Ḥasan 'Abbās, *I'jaz al-Qur'an al-Karim*, (Amman: Dār al-Nafā'is Publishing, 8th ed., 2008), pp. 134–137. Cited in the Article: *Mengenai Semitic Rhetorical Analysis (SRA) dalam Kajian Al-Qur'an Kontemporer*, p. 45-72.

Based on the contrast between the actual reality and the desired ideal, and in light of the identified research gap, this study seeks to achieve precise and scholarly objectives. Ṣalāḥ 'Abd al-Fattāḥ al-Khālīdī explains that the study of the miraculous nature of Qur'anic vocabulary primarily aims to highlight the exact harmony between word and meaning, and to demonstrate the human inability to replace one word with another in the divine revelation.¹¹ Jar Allāh al-Zamakhsharī adds that uncovering the secrets behind the selection of Qur'anic words reveals rhetorical features and stylistic dimensions that only emerge through deep linguistic and exegetical reflection.¹² Accordingly, the researcher identifies the main objectives of this study as follows: Firstly, Uncovering semantic distinctions among the names of the Day of Resurrection in the Qur'an; Secondly, Establishing the absence of absolute synonymy and clarifying the linguistic miracle inherent in each name; Thirdly, Exploring the interactive relationship between each name and the Qur'anic context in which it appears.

METHOD

This study is based on library research and employs a qualitative theoretical approach grounded in induction and textual analysis. It is further supported by exegetical, analytical, and semantic methods.¹³ Badr al-Dīn al-Zarkashī states that understanding the sciences of the Qur'an and the secrets of its vocabulary requires comprehensive induction of the texts and examination of the contexts in which each word appears, in order to refer back to linguistic foundations and usage.¹⁴ Abū Ishāq al-Shāṭibī emphasizes that grasping the intended meaning of the Qur'anic vocabulary necessitates adherence to the Arabic language, its rhetorical styles, and the communicative purposes of speech.¹⁵ The researcher concludes that combining the inductive method—used to trace Qur'anic vocabulary—with the semantic-analytical method—applied to deconstruct the morphological roots—is the most suitable approach for uncovering the secrets behind the Qur'an's deliberate choice of each name of the Day of Resurrection.

The primary sources of data for this research are the Qur'anic text itself, classical linguistic lexicons, and authoritative works of tafsīr. Abū Ḥayyān al-Andalusī explains that the analysis of Qur'anic vocabulary must first be grounded in evidence from Arabic usage, followed by consideration of exegetical interpretations that focus on rhetorical dimensions.¹⁶ 'Abd al-Qāhir al-Jurjānī emphasizes that the meaning of a word cannot be determined in isolation from grammatical rules, linguistic

¹¹ Ṣalāḥ 'Abd al-Fattāḥ al-Khālīdī, *Al-Bayān fī I'jāz al-Qur'ān* (Amman: Dār 'Ammār, 1989), pp. 67–70.

¹² Al-Zamakhsharī, *Al-Kashshāf 'an Ḥaqā'iq Ghawāmiḍ al-Tanzīl wa-'Uyūn al-Aqāwīl fī Wujūh al-Ta'wīl* (Beirut: Dār al-Ma'rīfah, 3rd ed., 2009), Vol. 3, p. 410.

¹³ Lexy J. Moleong, *Qualitative Research Methodology*, (Bandung: Remaja Rosdakarya, 2018), pp. 6–11.

¹⁴ Badr al-Dīn al-Zarkashī, *Al-Burhān fī 'Ulūm al-Qur'ān*, (Cairo: Dār Iḥyā' al-Kutub al-'Arabiyyah, 1957), Vol. 1, pp. 280–283.

¹⁵ Abū Ishāq al-Shāṭibī, *Al-Muwāfaqāt*, (Al-Khubar: Dār Ibn 'Affān, 1997), Vol. 4, pp. 115–118.

¹⁶ Abū Ḥayyān al-Andalusī, *Tafsīr al-Baḥr al-Muḥīṭ*, (Beirut: Dār al-Kutub al-'Ilmiyyah, 1993), Vol. 8, pp. 52–55.

indicators, and the principle of *nazm* (syntactic arrangement). A word acquires its rhetorical value through its harmony with neighboring words within the structure.¹⁷ Accordingly, the researcher collected data by extracting verses that contain the names of the Day of Resurrection, then classifying and comparing them through an analytical process.¹⁸ This process begins with examining the lexical meaning of the root, proceeds through the Qur'anic context, and culminates in identifying the semantic distinction and the unique rhetorical miracle associated with each name.

RESULT and DISCUSSION

A. The Concept of Synonymy (*Taraduf*) in the Qur'an

To properly understand the various words translated as "*yaum al-qiyamah*" it is necessary to examine the issue of synonymy. Scholars, both classical and modern, have addressed the question of synonymy, defined as the occurrence of multiple words for a single meaning, and distinguished it from homonymy, which refers to one word carrying multiple meanings. Important works have been authored in these two areas, such as Abū Hilāl al-'Askarī's *Al-Furūq al-Lughawiyyah*, Ibn Fāris's *Al-Ṣaḥābī*, and al-Suyūṭī's *Al-Mazhar*. Meanwhile, al-Mubarrad wrote on homonymy in his book *Mā Ittafaqa Lafzuhu wa-Ikhtalafa Ma'nāhu fī Kitāb Allāh*. These scholarly efforts demonstrate the depth of interest in distinguishing the semantic nuances of Qur'anic vocabulary and Arabic language more broadly.¹⁹

At the outset, proponents of synonymy argued that two or more words could share the same meaning. However, early research revealed that these words are not entirely identical; rather, they contain subtle differences in usage. This was illustrated by Ibn Hurmah, who distinguished between the term *qā'imān* in the verse "*Wa idza azhlama 'alaihim qaamu...*" (Q.S. 2:20) and *wāqifān* in the verse "*Walau tarāa idza wuqifū 'ala rabbihim...*" (Q.S. 6:30). He demonstrated that the difference between the two expressions is significant, indicating that what may appear to be synonymy often conceals nuanced semantic distinctions.

It becomes evident that the absence of a precise definition for the concept of Qur'anic vocabulary has deprived readers of many benefits, preventing them from attaining a comprehensive understanding of the meanings of the Qur'an. Many works of tafsīr and lexicons have been satisfied with providing only the nearest or most approximate meaning of a word. This approach has led to confusion and overlap of meanings, closing the doors of accurate awareness for readers in their attempt to understand numerous verses.²⁰

From this point, scholars became divided in their positions: some regarded synonymy as one of the inherent features and merits of the Arabic language, while others denied it and considered it detrimental to the correct understanding of texts. Certain researchers recognized the seriousness of this issue and therefore raised the topic of synonymy for further study and debate. This discussion was not confined to

¹⁷ 'Abd al-Qāhir al-Jurjānī, *Dalā'il al-I'jāz*, (Cairo: Maktabat al-Khānājī, 1992), pp. 82–85.

¹⁸ Aqdi Rofiq Asnawi, *Examining Semitic Rhetoric: A Qur'anic Sciences Perspective*, (Jurnal Ushuluddin, 2020), p. 145–158.

¹⁹ Ṣalāḥ 'Abd al-Fattāḥ al-Khālidi, *Al-Bayān fī I'jāz al-Qur'ān*, p. 164.

²⁰ Faḍl Ḥasan 'Abbās, *I'jāz al-Qur'an al-Karim*, p. 169.

classical scholars but extended to modern ones as well, which demonstrates its enduring importance across the ages. Ultimately, the prevailing view among many scholars and researchers is that there is no true synonymy in the Qur'an. Words that appear to be synonymous in fact carry precise and unique meanings that cannot be substituted by others. This reflects the miraculous nature of the Qur'an in its deliberate choice of vocabulary and in placing each word within its most fitting context.

B. The Names of the Day of Resurrection and their Semantic-Linguistic Discussions

1. Al-Azifah

The root (*alif-zay-fa'*) revolves around the meaning of nearness and approach. It is said: *azifa al-rahil*—"iqtaraba and danaa".²¹ This root appears twice in the Qur'an: "*Wa andzirhum yauma-l azifati idzi-l quluubu lada-l hanaajiri kaazhimiina*" (Q.S. 40:18); and "*Azifati-l azifatu. Laysa laha min duunillahi kaasyifatun*" (Q.S. 53:57-58).

The Day of Resurrection is called *al-Āzifah* because of its imminence, even though people may perceive it as distant. Al-Zamakhsharī offered another interpretation, suggesting that *al-Āzifah* could refer to the moment of nearing entry into Hell.²² However, the first meaning is stronger, since the Qur'an consistently describes the Day of Resurrection as near: "*Iqtaraba linnaasi hisaabuhum wa hum fi ghaflatin mu'ridhun*" (Q.S. 21:1); "*Iqtarabas saa'atu wa-n syaqqa-l qamar*" (Q.S. 54:1). Thus, the term *al-Āzifah* emphasizes the nearness of the Day of Resurrection.²³

2. Al-Haqqah

This name is used as a designation for the Day of Resurrection in the verse: "*Al-Haqqah. Ma-l haqqah. Wa maa adraaka ma-l haqqah*" (Q.S. 69:1-3). The term *al-Hāqqah* carries several meanings: Firstly, As an active participle (*ism fā'il*) from *ḥaqqat-taḥiqu*, it means "certain, inevitable, and bound to occur without doubt."; Secondly, As an active participle, it can mean "that which establishes the deeds of every doer," i.e., it confirms and validates them. Thirdly, As an active participle, it may signify "that in which matters are realized," i.e., where truths become manifest; Fourthly, As an active participle, it can mean "that which refutes every disputant in God's religion who argues falsely, overpowering him."; Fifthly, Some scholars have said it is a verbal noun (*maṣdar*) on the pattern *fā'ilah*, similar to *al-āfiyah* (meaning pardon or well-being).²⁴

After presenting the two possibilities regarding the form of the word (whether it is an active participle or a verbal noun on the *fā'ilah* pattern), Ibn 'Āshūr states: "*On both interpretations, it may be understood in a descriptive sense—as an event that is certain to occur, or as a truth that is bound to be realized. It may also be taken as a proper name for the Day of Resurrection, which is the view adopted by the exegetes,*

²¹Abū al-Ḥusayn Aḥmad ibn Fāris ibn Zakariyyā al-Rāzī, *Maqāyīs al-Lughah* (Beirut: Dār al-Jīl), entry (*alif-zay-fa'*).

²² Al-Zamakhsharī, *Al-Kashshāf 'an Ḥaqā'iq Ghawāmid...*, Vol. 3, p. 420.

²³ Dāwūd, *Mu'jam al-Furuq al-Dalaliyyah fi al-Qur'an al-Karim*, p. 403.

²⁴ Al-Zamakhsharī, *Al-Kashshāf 'an Ḥaqā'iq Ghawāmid...*, Vol. 4, p. 146.

since it is a day whose occurrence is certain, or because it is the day when rights are established and recompense is never neglected.” He then adds a remarkable detail regarding the choice of the root (*ḥa'-qaf-qaf*) and the *fā'ilah* form, noting that this linguistic construction “allows for the inclusion of meanings particularly suited to this context, thereby achieving a striking conciseness. It directs the minds of listeners toward every possible dimension of awe and fear concerning what is certain to befall them.”²⁵

It is also possible that *al-Ḥāqqah* serves as a description of an omitted noun, such as *al-sā'ah al-ḥāqqah* (“the inevitable Hour”) or *al-wāqī'ah al-ḥāqqah* (“the inevitable event”). In this case, it would function as a warning of a day or occurrence involving severe punishment for those addressed—such as the Battle of Badr or its aftermath—indicating that this is a truth whose occurrence is beyond doubt. Alternatively, *al-Ḥāqqah* may be understood as a description of *al-kalimah* (“the word”), namely the decree of God that was fulfilled against the polytheists of Mecca: “*Wa kadzalika haqqat kalimatu rabbika 'ala-l-ladziina kafaruu annahum ashhabu-naar*” (Q.S. 40:6). It may also refer to the divine word fulfilled for the Prophet, affirming that God would grant him victory: “*Wa laqad sabaqat kalimatunaa li'ibaadina-l manshuuruuna. Wa inna jundanaa lahumu-l ghaalibuuna. Fatawalla 'anhum hatta hiinin*” (Q.S. 37:171–174).

It is also possible that *al-Ḥāqqah* is a verbal noun meaning “the truth.” In this sense, it may serve as a description of the Day of Resurrection, affirming it as the ultimate truth, as in the verse: “*waqtaraba-l wa'du-l haqqu...*” (Q.S. 21:97). It may also describe the Qur'an itself, as in: “*Inna haadza lahuwa-l qashashu-l haqqu*” (Q 3:62). Or it may refer to the entirety of truth conveyed by the Qur'an, as in: “*Hadzaa kitaabunaa yanthiqu 'alaikum bi-l haqqi*” (Q.S. 45:29). Accordingly, this name of the Day of Resurrection highlights several dimensions: the certainty of its occurrence without doubt; the unveiling of realities within it; the establishment of rights for every individual along with just reckoning and recompense; and its decisive, overwhelming nature against every opponent and disputant.²⁶

3. *Ar-Rajifah* and *Ar-Radifah*

These two names appear in the verse: “*Yauma tarjufu-r raajifah. Tatba'uha-r raadifah*” (Q.S. 79:6–7). *Al-Rājifah* refers to the event in which the earth and mountains tremble; it is identified as the first blast of the trumpet. *Al-Rādifah* refers to the second blast, because it follows the first. Some exegetes interpret it as the Day of Resurrection itself, called *Rādifah* because it is near. Others say *al-Rājifah* is the earthquake and *al-Rādifah* the cry; or that *al-Rājifah* is the earth and *al-Rādifah* the Hour; or that *al-Rājifah* is the earth and mountains, while *al-Rādifah* is the heavens and stars.²⁷ The most plausible interpretation is that *al-Rājifah* denotes the earthquake that shakes the earth and demolishes what is upon it, while *al-Rādifah* signifies what follows—either the subsequent blast that brings forth creation or the

²⁵ ibn 'Āshūr, *Al-Taḥrīr wa al-Tanwīr*, Vol. 29, pp. 112–113.

²⁶ Dāwūd, *Mu'jam al-Furuq al-Dalaliyyah fi al-Qur'an al-Karim*, p. 405.

²⁷ Al-Zamakhsharī, *Al-Kashshāf 'an Ḥaqā'iq Ghawāmid...*, Vol. 4, p. 212.

cry that leads to resurrection. Thus, *al-Rājifah* designates a specific event of the Day of Resurrection, namely the convulsion of the earth, while *al-Rādifah* designates the subsequent event, the cry that brings about the rising and gathering of humankind. This interpretation distances the two terms from being proper names of the Day itself; rather, they are descriptions of particular events within it. The same applies to terms such as *al-Zalzalah* (earthquake), *al-Ṣa'qah* (blast), and *al-Nafkhah* (trumpet blast).²⁸

4. *As-Sa'ah*

This name is among the most well-known designations for the Day of Resurrection, and it is frequently repeated in the Qur'an. Examples include: "*Hattaa idzaa jaa'athumu-s saa'atu baghtatan qaaluu yaa hasratanaa 'ala maa farrathnaa fiihaa. Wa hum yahmiluuna auzaarahum 'ala zhuhurihim*" (Q.S. 6:31); "*Qul ara'aytakum in ataakum 'adzaabullahi au atatkumus saa'atu a ghairallahi tad'uuna in kuntum shaadiqiin*" (Q.S. 6:40); "*Wa maa amru-s saa'ati illa kalamhi-l bashari au huwa aqrabu*" (Q.S. 16:77); "*Iqtarabati-s saa'atu wa-n syaqqal qamaru*" (Q.S. 54:1). Regarding the reason for naming the Day of Resurrection *al-Sā'ah* (The Hour), scholars have offered several explanations:²⁹

- 1) Because of the swiftness of its arrival, as though the time between this world and the Hereafter is no more than a brief moment.
- 2) Because of the rapidity with which judgment will be completed on that day.
- 3) Because the criminals will swear on that day that they "*did not remain except for an hour*" (Q 30:12).

All of these interpretations are closely related, and the term accommodates them all. Thus, the name *al-Sā'ah* signifies the nearness of the Day of Resurrection, the suddenness of its occurrence, and the speed of its reckoning.³⁰

5. *As-Shaakhkhah*

This name for the Day of Resurrection appears once in the Qur'an, in the verse: "*Faidzaa jaa'ati-s saakhkhah. Yauma yafirru-l mar'u min akhihi. Wa ummihi wa abiihi. Wa shaahibatihi wa banihi. Likulli-mriin minhum yaumaidzin sya'nu-y yughnihi. Wujuuhu-y yaumaidzi-m musfiratun. Dhahikatu-m mustabsyiratun. Wa wujuuhu-y yaumaidzin 'alaihaa ghabaratun. Tarhaquhaa qataratun. 'Ulaaika humu-l kafaratu-l fajaratu.*" (Q.S. 80:33-42). In explaining *al-Ṣākhkhah*, the Arabs said: *ṣakha li-ḥadithihi*, meaning "he listened attentively to his speech." Thus, the blast is described metaphorically as *al-Ṣākhkhah* because people will listen to it.³¹ Others said it is so named because its sound deafens the ears, as in the Arab expression: *ṣakhat-hum al-ṣākhkhah wa nābat-hum al-nā'ibah*—"the calamity struck them." Abū Bakr ibn al-'Arabī explained that *al-Ṣākhkhah* is that which causes deafness, yet it is also inescapably heard: "By God, the cry of the Resurrection is audible—it deafens from the world and makes one hear the matters of the Hereafter."³² This is also the view of

²⁸ Dāwūd, *Mu'jam al-Furuq al-Dalaliyyah fi al-Qur'an al-Karim*, p. 406.

²⁹ Al-Zamakhsharī, *Al-Kashshāf 'an Ḥaqā'iq Ghawāmiḍ...*, Vol. 2, p. 421.

³⁰ Dāwūd, *Mu'jam al-Furuq al-Dalaliyyah fi al-Qur'an al-Karim*, p. 407.

³¹ Al-Zamakhsharī, *Al-Kashshāf 'an Ḥaqā'iq Ghawāmiḍ...*, Vol. 4, p. 220.

³² Abū Ḥayyān al-Andalusī, *Tafsīr al-Baḥr al-Muḥīṭ*, Vol. 8, p. 249.

Ibn Fāris, who stated: "The letters ṣād and khā' form a root that denotes a sound. From this comes *al-Ṣākhkhah*, said to be the cry that deafens the ears."³³

This word appears in the Qur'an in the context of describing the human state of bewilderment—even to the point of neglecting his brother, mother, and father, and so forth—when he hears this terrifying sound. At that moment, he awakens from his worldly heedlessness only to be struck by another kind of shock: he becomes oblivious to the world and everything in it, listening to no other sound except that blast which drives him toward his destiny. From this, we conclude that the name *al-Ṣākhkhah* signifies a specific moment of the Day of Resurrection: the moment of the trumpet blast, accompanied by deafness to worldly concerns and detachment from them, and a complete turning toward the matters of the Hereafter—its reward and its punishment.³⁴

6. *At-Thaammah*

This name for the Day of Resurrection appears once in the Qur'an, in the verse: "*Faidzaa jaati-t thaammatu-l kubra. Yauma yatadzakkaru-l insaanu maa sa'aa*" (Q.S. 79:34–35). In Arabic, *ṭhamm* means covering something until it overwhelms it. For example, they say: "*ṭhamma al-bi'r bi-l-turāb*"—"he filled the well with soil and leveled it." They also say: "*ṭhamma al-amr idhā 'alā wa ghalaba*"—"the matter prevailed and overcame." Thus, the Day of Resurrection is called *al-Ṭāmmah* because it overwhelms every calamity, rising above and overpowering all else.³⁵ The word *al-Ṭāmmah* conveys both a material and a spiritual dimension. Materially, it refers to the cosmic upheaval of that day: the heavens splitting apart, the earth being torn open, and the mountains being pulverized. Spiritually, it signifies that the terrors of the Day of Resurrection surpass and overshadow every other terror, exceeding all in magnitude and intensity.³⁶

7. *Al-Ghaasyiyah*

This name of the Day of Resurrection appears twice in the Qur'an, in the following verses: "*A fa aminuu an ta'tiyahum ghaasyiyatun min 'adzaabillahi au ta'tiyahumu-s saa'atu baghtata-w wa hum laa yasy'uruuna*" (Q.S. 12:107); and "*Hal ataaka hadiistu-l ghaasyiyati*" (Q.S. 88:1). The meaning of *al-Ghāshiyah* in the verse of Sūrat Yūsuf is a punishment that overwhelms and engulfs them. More broadly, *al-Ghāshiyah* refers to the calamity that envelops people with its severity and covers them with its terrors—namely, the Day of Resurrection. This description of the Day is found elsewhere in the Qur'an, such as: "*Yauma yaghshyaahumu-l 'adzaabu...*" (Q.S. 29:55). This is considered the strongest interpretation, and it is the view of the majority of exegetes.³⁷ The Qur'anic context makes clear that the intended meaning is the Day of Resurrection, with all its overwhelming terrors and hardships, and with the states that appear upon people's faces—whether humility and exhaustion, or

³³ ibn Fāris ibn Zakariyyā al-Rāzī, *Maqāyīs al-Lughah*, entry (*ṣhad-kha'-kha'*).

³⁴ Dāwūd, *Mu'jam al-Furuq al-Dalaliyyah fi al-Qur'an al-Karim*, p. 407.

³⁵ ibn Fāris ibn Zakariyyā al-Rāzī, *Maqāyīs al-Lughah*, entry (*ṭha'-mim-mim*).

³⁶ Dāwūd, *Mu'jam al-Furuq al-Dalaliyyah fi al-Qur'an al-Karim*, p. 409.

³⁷ Al-Zamakhsharī, *Al-Kashshāf 'an Ḥaqā'iq Ghawāmid...*, Vol. 4, p. 246.

radiance and joy. The central meaning conveyed by this word is *ghashyān* (covering, overwhelming), which carries both material and spiritual dimensions: materially, in what covers faces with dust, gloom, or brightness and radiance; and spiritually, in how the terrors of the Resurrection overwhelm hearts and overshadow all worldly events previously known to humankind.³⁸

8. Al-Qaari'ah

This word occurs five times in the Qur'an, in the following verses: "*Wal aa yazaalu-lladziina kafaruu tushiihum bimaa shana'uu qaari'atun...*" (Q.S. 13:31); "*kadzdzabat tsamuud wa 'aadu-m bil qaari'ati*" (Q.S. 69:4); and "*Al-Qaari'atu. Maa-l qaari'atu. Wa maa adraaka maa-l qaari'atu*" (Q.S. 101:1-3). *Al-Qāri'ah* refers to a disaster that strikes people with various forms of affliction and punishment decreed by God.³⁹ The Day of Resurrection is called *al-Qāri'ah* because it strikes humanity with overwhelming terrors such as the splitting of the heavens and the earth, the pulverizing of mountains, and the obliteration of stars.⁴⁰ The root meaning of *qar'* is "to strike," and thus the Day is named *al-Qāri'ah* because it strikes people with its severity.⁴¹ *Sūrat al-Qāri'ah* itself clarifies the meaning of this name. After repeating the word three times in the form of rhetorical questioning to magnify its gravity, the explanation follows: "*Yauma yakuunu-n naasu ka-l faraasyi-l mabtsuutsi. Wa takuunu-l jibaalu ka-l 'ihni-l manfuusyi*" (Q.S. 101:4-5). This depicts a tangible, material striking: people dispersed like scattered moths, and mountains blown apart like carded wool. Nothing could be more striking in intensity. There is also a spiritual dimension to *al-Qāri'ah*, in that it terrifies people with the horrors and hardships of the Resurrection.⁴² Thus, the term encompasses both the material striking of cosmic upheaval and the spiritual striking of fear and dread in human hearts.

9. Al-Qiyaamah

This name is frequently repeated in the Qur'an and is among the most prominent designations for the Day of Resurrection and Judgment. Examples include: "...*wa yauma-l qiyaamati yuradduuna ilaa asyaddi-l 'adzaabi wa maa Allahu bi ghaafilin 'ammaa ta'maluuna*" (Q.S. 2:85); "...*Layajma'annakum ila yaumi-l qiyaamati laa rayba fiihi...*" (Q.S. 4:87); "*Laa uqsimu bi yaumi-l qiyaamati. Wa laa uqsimu bi-n nafsi-l lawwaamati. A yahsabu-l insaanu alla-n najma'a 'izhaamahu. Balaa qaadiriina 'ala an nusawwiya banaanahu*" (Q.S. 75:1-4). The term *al-Qiyāmah* also points to the rising of humankind, as in: "*Wa yauma taquumu-s saa'atu yublisu-l mujrimuuna*" (Q.S. 30:12); and "*Yauma yaquumu-n naasu lirabbi-l 'aalamiina*" (Q.S. 83:6). Linguistically, *qiyāmah* derives from *qiyām* (standing), referring to a sudden rising.⁴³ It denotes the moment when people rise from their graves all at once, due to the mighty blast that

³⁸ Dāwūd, *Mu'jam al-Furuq al-Dalaliyyah fi al-Qur'an al-Karim*, p. 409.

³⁹ Al-Zamakhsharī, *Al-Kashshāf'an Haqā'iq Ghawāmiḍ...*, Vol. 2, p. 361.

⁴⁰ Al-Zamakhsharī, *Al-Kashshāf'an Haqā'iq Ghawāmiḍ...*, Vol. 4, p. 146.

⁴¹ ibn Fāris ibn Zakariyyā al-Rāzī, *Maqāyīs al-Lughah*, entry (*qaf-ra-'ain*).

⁴² Dāwūd, *Mu'jam al-Furuq al-Dalaliyyah fi al-Qur'an al-Karim*, p. 410.

⁴³ Abū al-Qāsim al-Ḥusayn ibn Muḥammad al-Rāghib al-Aṣfahānī, *Al-Mufradāt fi Gharīb al-Qur'ān* (Damascus: Dār al-Qalam, 2009), entry (*qawm*).

overwhelms all in the heavens and the earth, except those whom Allah wills. Thus, the meaning conveyed by this name is the collective rising of humankind from their graves, in a single moment. For this reason, the name *al-Qiyāmah* encompasses within it the essence of all other names describing that great day, as it captures the comprehensive reality of resurrection, judgment, and recompense.⁴⁴

10. *Al-Waaqi'ah*

This name of the Day of Resurrection is mentioned twice in the Qur'an. The first is in Sūrat al-Wāqī'ah: "*Idzaa waqa'ati-l waaqi'atu. Laysa liwaqa'atihaa kaadzibatun.*" (Q.S. 56:1-2). The second is in Sūrat al-Ḥāqqah: "*Fayauma'idzi-w waqa'ati-l waaqi'atu*" (Q.S. 69:15). The meaning of *al-Wāqī'ah* is "the happening" or "the event," described with the verb *waqa'a* (to occur) because it will inevitably take place.⁴⁵ Thus, in this interpretation, *waq'* signifies occurrence. Some exegetes explain that *al-Wāqī'ah* refers to the Day of Resurrection itself, as it descends upon creation and overwhelms them.⁴⁶ Al-Rāghib al-Aṣḥānī offers one of the most detailed explanations of this term. He states that *waq'* denotes the establishment or confirmation of something, and that *al-Wāqī'ah* is used only for calamities and distressing events. In the Qur'an, most occurrences of the root *waq'a* are associated with punishment and hardships, which emphasizes its inevitability.⁴⁷ He further cites several verses where this root appears, reinforcing the sense of certainty and severity. From this, we conclude that naming the Day of Resurrection *al-Wāqī'ah* signifies its inevitability, the certainty of its occurrence, and the gravity of its impact. Its derivation from the root (*waw-qaf-ain*) conveys both its overwhelming severity and its weight upon creation.⁴⁸

C. Aspects of Linguistic I'jaz in the Names of the Day of Resurrection and the Rejection of Synonymy (Taraduf) in The Qur'an

This analytical and applied study addresses the core rhetorical and semantic issue arising from the examination of the Qur'anic names of the Day of Resurrection, relying primarily on the data compiled and classified in the preceding analytical table. Careful reflection on the miraculous Qur'anic structure reveals that the semantic richness and stylistic diversity in the use of these names is not mere verbal variation or ornamental expression. Rather, it constitutes a manifest indication of the linguistic i'jaz that perplexes human intellects. This discussion is founded upon a methodological scientific principle: affirming the researcher's decisive stance in rejecting absolute synonymy in the vocabulary of the Qur'an in general, and in the names of the Hereafter in particular. This position aligns with the interpretive and semantic view established by eminent scholars such as Dr. Faḍl Ḥasan 'Abbās, Ibn 'Āshūr, and other masters of Arabic eloquence. Accordingly, this study will demonstrate the aspect of linguistic i'jaz by conducting precise semantic comparisons

⁴⁴ Dāwūd, *Mu'jam al-Furuq al-Dalaliyyah fi al-Qur'an al-Karim*, p. 411.

⁴⁵ Al-Zamakhsharī, *Al-Kashshāf 'an Haqā'iq Ghawāmiḍl...*, Vol. 4, p. 51.

⁴⁶ Ibn Fāris ibn Zakariyyā al-Rāzī, *Maqāyis al-Lughah*, entry (*waw-qaf-ain*).

⁴⁷ Al-Rāghib al-Aṣḥānī, *Al-Mufradāt fi Gharīb...*, entry (*waw-qaf-ain*).

⁴⁸ Dāwūd, *Mu'jam al-Furuq al-Dalaliyyah fi al-Qur'an al-Karim*, p. 412.

among the names listed in the research table, supported by documented linguistic and exegetical evidence.⁴⁹

Comparative Semantic and Contextual Table of the Names of the Day of Resurrection and Their Aspects of Linguistic I'jaz

Researcher's View	Semantic Aspect	Qur'anic Context	Linguistic Meaning	Name
I observed that the focus on the meaning of "nearness" conveys the shaking of human heedlessness and alerts them that the Day is coming, no matter how long time lasts.	Reminder of the nearness of the Resurrection	Ghāfir 18; al-Najm 57-58	Nearness and closeness	<i>Al-Āzifah</i>
I found that the choice of the fā'ilah form expresses a concise eloquence, combining the certainty of the event with the fulfillment of justice.	Affirmation of its occurrence and unveiling of truths	al-Ḥāqqah 1-3	Established truth, or what is made true	<i>Al-Ḥāqqah</i>
I noted that these terms describe partial events rather than proper names, highlighting the Qur'an's precision in distinguishing between the event and the Day itself.	Description of the events of Resurrection, not its name	al-Nāzi'āt 6-7	Earthquake and the second blast	<i>Al-Rājifah & Al-Rādifah</i>
I observed that it conveys the awe of the Resurrection in a sudden moment, intensifying the element of surprise.	Suddenness of its occurrence and swift conclusion of judgment	al-An'ām 31; al-Nahl 77; al-Qamar 1	A brief span of time	<i>Al-Sā'ah</i>
I found that it represents the moment of total astonishment, when man is cut off from the world and turns to the Hereafter.	The blast that deafens hearing	'Abasa 33-42	An audible cry	<i>Al-Ṣākhkhah</i>
I observed that it conveys the comprehensiveness of the Resurrection, overwhelming all hardships known to mankind.	Overcoming every calamity	al-Nāzi'āt 34-35	Overpowering and covering	<i>Al-Ṭammah</i>
I noted that it expresses both the psychological and physical engulfing of fear, covering hearts and faces.	Overwhelms people with terrors	Yūsuf 107; al-Ghāshiyah 1	What covers and overwhelms	<i>Al-Ghāshiyah</i>
I found that it is one of the most concise portrayals of the	Strikes people with terrors	al-Ra'd 31; al-Ḥāqqah 4;	Striking and hitting	<i>Al-Qāri'ah</i>

⁴⁹ Penerapan Semitic Rhetorical Analysis (SRA) pada Surah Al-Qiyamah, Aqdi Rofiq Asnawi,

Resurrection, combining both material and spiritual striking.		al-Qāri'ah 1–3		
I observed that this name encompasses all meanings, as it summarizes the reality of the Day in the scene of universal rising.	Rising of people from their graves	al-Baqarah 85; al-Qiyāmah 1–4	Rising all at once	<i>Al-Qiyāmah</i>
I noted that it conveys the inevitability of the event despite human weakness, highlighting the Creator's power over it.	Affirmation of its occurrence and severity	al-Wāqī'ah 1–2; al-Hāqqah 15	A fixed happening	<i>Al-Wāqī'ah</i>

The starting point in establishing the rhetorical theory of this study lies in formulating my scholarly position as a researcher who rejects the phenomenon of absolute synonymy in Qur'anic vocabulary in general, and in the names of the Day of Resurrection in particular. The claim of complete synonymy—meaning that two or more words indicate exactly the same meaning in every respect without the slightest semantic distinction—is a limited perspective that overlooks the structural, phonetic, and morphological features of the miraculous Qur'anic text. In this context, Professor Dr. Faḍl Ḥasan 'Abbās explicitly affirms the originality of meaning in Qur'anic vocabulary, clarifying that every word chosen in its Qur'anic position conveys a semantic, psychological, and contextual function that no other word—even if close in the lexicon—can replace or fulfill.⁵⁰

To strengthen this methodological argument, the complexity of rejecting synonymy is firmly established by returning to the foundational principles of classical rhetorical and exegetical interpretation. Imām al-Zamakhsharī, in his *Al-Kashshāf*, laid the groundwork for uncovering the secrets of lexical choice, noting that the preference for a particular morphological form or lexical root in Qur'anic contexts serves specific semantic and rhetorical purposes that cannot be achieved by any alternative.⁵¹ Later, Imām Fakhr al-Dīn al-Rāzī consolidated this principle in *Mafātīḥ al-Ghayb*, explaining that the multiplicity of names for a single reality in Arabic and in the Qur'an does not indicate pure synonymy. Rather, it reflects the abundance of attributes and manifestations associated with that reality. Each name highlights a particular dimension—whether majesty, terror, or greatness—that is not encompassed by another.⁵² Accordingly, every name of the Day of Resurrection identified in the analytical table is not a substitute for another. Instead, each serves as a revealing lens that articulates a distinct aspect of the Hereafter.

By examining the data classified in the table above, the features of linguistic i'jaz become evident through comparative and semantic analysis of these names and the precise differentiation of their functions. For example, the name *al-Āzīfah* is derived from the root ('*ain-zay-fa*'), which denotes nearness and closeness, and it appears in the context of warning the heedless (Q.S. 40:18). This produces a

⁵⁰ Faḍl Ḥasan 'Abbās, *I'jaz al-Qur'an al-Karim*, p. 169.

⁵¹ Al-Zamakhsharī, *Al-Kashshāf 'an Ḥaqā'iq Ghawāmiḍ...*, Vol. 3, pp. 185–188.

⁵² Fakhr al-Dīn al-Rāzī, *Mafātīḥ al-Ghayb (Al-Tafsīr al-Kabīr)*, 3rd edition (Beirut: Dār Iḥyā' al-Turāth al-'Arabī, 1420 AH), Vol. 21, pp. 82–84.

psychological effect consistent with sudden surprise and the disruption of stability among those who deny the possibility of punishment. In comparison with the name *al-Sā'ah*, although both share a temporal dimension, *al-Sā'ah* emphasizes the sudden swiftness and brevity of judgment and time in contrast to the grandeur of the Hereafter, whereas *al-Āzifah* highlights mere nearness and imminent arrival. This subtle distinction negates synonymy and affirms the explicit i'jaz of the Qur'an in employing the most appropriate word for the most fitting context.

In another direction of comparative rhetorical analysis, a fundamental distinction emerges between the two names *al-Ṣākhkhah* and *al-Qāri'ah*. Both are connected to sound and intensity, yet their nuances differ. *Al-Ṣākhkhah*, derived from the root (ṣ-kh-kh), linguistically refers to a piercing cry that overwhelms the ears to the point of deafening them from worldly distractions. This is illustrated in Sūrat 'Abasa, where man flees from his brother, mother, and father. By contrast, *al-Qāri'ah*, derived from striking and pounding, extends beyond auditory impact to encompass both material and spiritual dimensions. It strikes hearts with fear, the earth with upheaval, and mountains with dispersal like carded wool. Thus, *al-Ṣākhkhah* represents an auditory shock that stuns the mind, while *al-Qāri'ah* signifies a corporeal shock that strikes the entire being. This distinction exemplifies the very essence of Qur'anic rhetorical i'jaz.

The linguistic i'jaz of the Qur'an is further revealed in the analysis of the names *al-Ṭāmmah* and *al-Ghāshiyah*. While *al-Ṭāmmah* denotes overwhelming dominance and elevation—covering something until it is completely submerged (as in “to fill a well”)—its meaning is that the terrors of the Resurrection surpass and overpower every calamity and hardship known to humankind in this world. By contrast, *al-Ghāshiyah* emphasizes the psychological and material dimensions of engulfing and covering, enveloping faces and hearts with terror and punishment (or radiance for the believers). Thus, *al-Ṭāmmah* addresses severity in terms of absolute power and dominance, whereas *al-Ghāshiyah* highlights comprehensive coverage and all-encompassing impact upon creation. In addition, the name *al-Ḥāqqah*, with its morphological form (ḥā'ilah), as Ibn 'Āshūr notes, embodies a remarkable conciseness that combines two dimensions: it is an inevitable event that will certainly occur, and it is the day when rights are fulfilled and disputes are settled. This judicial and existential meaning differs entirely from the material severity expressed in *al-Wāqī'ah*, which emphasizes the certainty of punishment and its descent with weight and majesty.

Among the significant semantic insights revealed by the analytical table in this study is the precise methodological distinction between names that have become established proper designations for the Day of Resurrection, and those that serve as descriptions of partial events accompanying that Day, such as *al-Rājifah* and *al-Rādifah*. The analysis demonstrates that *al-Rājifah* is not a proper name for the entire Day, but rather a specific description of a partial event—the first blast or the severe earthquake. Meanwhile, *al-Rādifah* refers to the second blast that follows it. This rhetorical approach, which differentiates between proper naming (*ilmiyyah*) and partial descriptive expressions, confirms the highest degree of precision and refinement in the Qur'anic structure. It also removes the veil from superficial

interpretations that might indiscriminately classify every eschatological description under the category of synonymy.

The Qur'an contains additional descriptions of the Day of Resurrection that are not mentioned here, since they do not fall under semantic proximity but rather serve as portrayals of specific events and circumstances occurring on that Day. Among these descriptions are: *the Day of Resurrection (al-Ba'th)*, *the Day of Gathering (al-Jam')*, *the Day of Reckoning (al-Hisāb)*, *the Last Day (al-Yawm al-Ākhir)*, *the Hereafter (al-Ākhirah)*, *the Day of Regret (al-Ḥasrah)*, *the Day of Assembly (al-Ḥashr)*, *the Day of Emergence (al-Khurūj)*, *the Day of Eternity (al-Khulūd)*, *the Day of Judgment (al-Dīn)*, *the Witnessed Day (al-Mashhūd)*, *the Difficult Day ('Uṣr)*, *the Great Day ('Aẓīm)*, *the Barren Day ('Aqīm)*, *the Known Day (Ma'lūm)*, *the Appointed Day (al-Waqt al-Ma'lūm)*, *the Day of Mutual Loss and Gain (al-Taghābun)*, *the Day of Victory (al-Faṭḥ)*, *the Day of Greatest Terror (al-Faza' al-Akbar)*, *the Day of Decision (al-Faṣl)*, *the Day of Meeting (al-Talāqī)*, *the Great Announcement (al-Naba' al-'Aẓīm)*, *the Day of Calling (al-Tanād)*, *the Day of Resurrection (al-Nushūr)*, *the Promise (al-Wa'd)*, *the Threat (al-Wa'id)*, *the Promised Day (al-Yawm al-Maw'ūd)*, and *the Appointed Time (al-Miqāt)*. All of these are descriptive terms and have not become proper names that directly designate the Day itself. They deserve detailed study to uncover their hidden meanings, linguistic subtleties, and Qur'anic contexts.

CONCLUSION

In conclusion, Al-Qur'an presents the image of the Day of Resurrection through multiple names. Some of these have become established proper designations directly referring to that Day, such as *al-Sā'ah* (the Hour) and *al-Qiyāmah* (the Resurrection). Others appear as partial descriptions, such as *al-Rājifah* (the Quaking), *al-Ṣākhkhah* (the Deafening Blast), and *al-Tāmmah* (the Overwhelming Calamity). These names are not entirely synonymous; rather, they carry subtle distinctions in meaning and significance. Each name highlights a particular aspect of that great Day—whether its nearness, its severity, or its awe-inspiring events.

This study has demonstrated that the issue of synonymy in the Qur'an is not as some may assume. Every word possesses its precise meaning, which cannot be replaced by another. This reflects the Qur'an's i'jaz in its choice of vocabulary and its placement within the appropriate context. Scholars, both classical and modern, have debated this matter, with some affirming synonymy and others denying it. The prevailing view, however, is that there is no absolute synonymy in the Book of God; rather, there is deliberate semantic diversity that serves the meaning and deepens understanding.

The researcher concludes that this diversity in the names of the Day of Resurrection is not mere verbal variation, but a linguistic miracle intended to engrave the image of that Day in human consciousness from multiple perspectives. Comprehensive names such as *al-Ḥāqqah* (the Inevitable) and *al-Wāqī'ah* (the Event) remind us of the Day as a whole, while partial descriptions allow the reader to experience its details and scenes. This interplay between the universal and the particular reflects the depth of Qur'anic eloquence and confirms that every word was chosen to fulfill a specific function that no other word could replace.

Based on the findings of this study, the researcher recommends that scholars and those interested in Qur'anic rhetoric expand the scope of semantic investigation to include other noble eschatological terms such as *the Day of Resurrection (al-Ba'th)*, *the Day of Gathering (al-Jam')*, *the Day of Reckoning (al-Ḥisāb)*, and *the Great Announcement (al-Naba' al-'Aẓīm)*, tracing their rhetorical secrets across different sūrahs and verses. The researcher also proposes moving Qur'anic studies beyond the purely theoretical and library-based framework toward applied and field-based research, by testing the psychological and educational impact of this linguistic architecture on learners and readers in real educational environments. In addition, it is essential to strengthen interdisciplinary integration by linking Qur'anic linguistic analysis with fields such as educational psychology, cognitive linguistics, and sociology. Furthermore, the development of Qur'anic lexical translations should aim to move beyond uniform and superficial renderings that reduce semantic distinctions and obscure the rhetorical i'jaz of Qur'anic vocabulary.

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