

Facial Expressions as Paralinguistic Cues of Destiny: A Semiotic Analysis of Faces in the Qur'ānic Depiction of the Day of Judgment

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Abstract

By relying on meticulous and precise readings of the Glorious Qur'ān and Al-Suyuti's (2020) Qur'ānic interpretation, this study extracts the noble verses that describe the faces of humans on the Day of Judgment. It analyzes the semiotic signs that intricately depict human faces during this crucial event, which will suddenly befall humankind. The study identifies sixteen locations in the Glorious Qur'ān that exhibit signs of faces on that inescapable day. These locations are equally divided into two categories, with eight indicating blissful faces and the remaining eight indicating tormented faces. The semiotic units signifying blessed faces display signs of felicity manifested on the faces of true believers. These signs include whiteness, radiance, clarity, laughter, and delight. On the other hand, the semiotic units signifying tormented faces reveal signs of fear, anxiety, sorrow, anger, regret, and loss that appear on the faces of disbelievers. These signs encompass darkness, frowning, distortion, humiliation, engagement in hard labor, and evident fatigue on their faces.

Keywords: Semiotics, semiotic analysis, paralinguistic cues, the Glorious Qur'ān, facial expressions, Destiny.

تعبير الوجوه كإشارات باراً لغويةً للمصير: تحليل سيميائي للوجوه في الوصف القرآني ليوم القيامة

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مُسْتَخْلَصُ النَّبْذِ:

من خلال الإعتقاد على قراءات دقيقة ومُتَأَنِّية للقرآن الكريم المُجِيد وتفسير القرآن الكريم للسُّبُوطِي (٢٠٢٠)، تقوم هذه الدراسة باستخلاص الآيات التي تصف وجوه البشر في يوم القيامة. وتحلّل الدراسة بدقة العلامات الدلالية التي تُصوّر بتعقيد وجوه البشر خلال هذا الحدث الحاسم، الذي سيحل بشكل مُفاجئ على البشرية. حدّدت الدراسة ستة عشر موقعاً في القرآن الكريم تُعرّض فيها علامات الوجوه في ذلك اليوم. تنقسم هذه المواقع بالتساوي إلى فئتين، حيث تُشير ثمانية منها إلى وجوه سعيدة والثمانية الأخرى إلى وجوه مُعذّبة. تُعرّض الوحدات الدلالية التي ترمز إلى الوجوه المباركة علامات السعادة التي تتجلّى على وجوه المؤمنين الصادقين، وتشمل هذه العلامات البياض والتوهّج، والوضوح، والضّحك، والبُهجة. بالمقابل، تكشف الوحدات الدلالية التي ترمز إلى الوجوه المُعذّبة علامات الخوف والقلق والحزن والغضب والندم والخسارة التي تظهر على وجوه الكافرين، وتشمل هذه العلامات الظلام والتّجاعيد والتشوّه والإذلال والمشاركة في العمل الشاق والتعب الواضح على وجوههم.

الكلمات المفتاحية: السيميائية، تحليل سيميائي، إشارات باراً لغويةً، القرآن

الكريم، التعبيرات الوجهية، المصير.

0. Introduction

The human body serves as a primary indicator of internal psychological emotions, sensations, and sentiments. By observing external bodily expressions, one can deduce people's emotions. While certain emotional expressions can be concealed, others prove difficult to hide due to the individual's limited control over their somatic system. The person's ability to control their non-verbal expressions depends on their mental and physical well-being (Hall et al., 2019). It also depends on their capacity to keep their feelings to themselves. The face is one of the most important organs of the human body that reveals its psychological emotions and sensations. Through its expressions and the signs that appear on it, and by deciphering these signs and decoding them, an observer can easily know whether the person with this face is comfortable or tired, reassured or anxious, happy or sad, or in a state of anger, fear, anticipation, frustration, or other psychological emotions. Therefore, it is the primary communicator of a person's psychological state and internal emotions because a person's psychological state, and the emotions that occur within them, are first displayed on their face. Mandal and Awasthi (2014) highlight the superiority of the face in conveying expressions of joy, fear, and anger.

The face is a crucial component of communication. It is the primary focal point during conversations. It is the part of the body that one looks at the most when engaging in conversations with others. By observing the signs that appear on it and decoding them, one can determine the emotions affecting the individual. The most significant feelings are clearly expressed on the face. It is the first part of the human body to be influenced and express emotions (Diego-Mas et al., 2020). Charles Robert Darwin (1809-1882) was among the early researchers who delved into the realm of gestural movements and the transmission of emotions they convey (Keltner et al., 2019). He sought input from approximately twenty correspondents worldwide to ascertain the

significance of various facial expressions and other movements he described to them. This helped him solidify his belief in the universal nature of certain facial expressions and embark on creating an initial classification of fundamental emotions and reactions in humans. Additionally, he claimed that, apart from these emotions and reactions, there are other expressions resulting from facial muscle movements. He emphasized that no other body part has the ability to convey and cultivate such a wide range of emotions and feelings. This underscores the impact of the face in conveying human emotions and internal experiences. As unequivocally stated in the Glorious Qur'ān, the signs that appear on faces vary on the Day of Judgment. These signs are manifested through specific expressions that carry an iconic power, indicating facial expressions that reflect the psychological emotions experienced by humans on this promised day. Some expressions narrate bliss, joy, inner peace, and psychological tranquility while others depict misery, sadness, anxiety, and psychological fatigue.

With a focus on semiotic interpretation, the present study is geared towards highlighting the semiotic significance of facial expressions on the Day of Judgment as portrayed in the Glorious Qur'ān, exploring how they serve as powerful paralinguistic cues that communicate the ultimate destiny of individuals. By scrutinizing these signs, the study endeavors to discern and classify them into two distinct categories: semiotic units indicative of blessed faces and semiotic units indicative of tormented faces. Through this comprehensive investigation into the semiotic dimensions of the Qur'ānic text, the study aims to contribute valuable insights into the profound symbolism and significance attached to facial expressions within the context of the Day of Judgment.

To achieve this, the study addresses four key questions: (1) What is the relationship between semiotics and paralinguistics in the context of nonverbal components of communication, (2) How are serene and tormented facial expressions depicted in the Glorious Qur'an, and what do they signify in terms of the ultimate

fate of individuals? and (3) What are the semiotic units that depict the faces of true believers and disbelievers on the Day of Judgment, and how do they contribute to determining the ultimate destiny of individuals?

Given the multitude and precision of these signs in portraying faces and expressing the psychological states of individuals, the study employs the semiotic approach and its mechanisms to interpret the facial signs on the Day of Judgment. The study is divided into three main sections. The first section brings to the forefront the intricate relationship between semiotics, the captivating study of signs and symbols, and paralinguistics, the field that delves into the realm of nonverbal components of communication, providing a comprehensive understanding of their interplay. The second section delves into the examination of the semiotic units that depict serene faces on the Day of Judgment in the Glorious Qur'ān, while the third section explores those that illustrate tormented faces.

In order to analyze the semiotic signs that intricately describe the faces on the Day of Judgment as described in the Glorious Qur'ān, the study relies on careful reading of the Glorious Qur'ān to extract the noble verses that describe the faces of humans on the Day of Judgment. Al-Suyuti's (2020) book, 'Tafsir al-Jalalayn,' which includes the interpretation of the Glorious Qur'ān by Imam Jalal al-Din al-Mahalli and Imam Jalal al-Din al-Suyuti, is used to clarify these noble verses and serves as the main reference for conducting this study. The key motive for selecting this interpretation book is its utilization of a simplified style with easy-to-understand expressions. Additionally, the interpretation is presented alongside the Qur'ānic verses, facilitating direct comprehension. Moreover, there is a specific section in the margins of this book dedicated to discussing the reasons for revelation, allowing for simultaneous familiarity with the meaning and the reasons for revelation.

1. Exploring the Synergies: The interplay between semiotics and paralinguistics

The study of signs and their various aspects, including the sign system and the procedures governing their usage, constitutes the central focus of semiotics, also known as semiology. Semiotics was initially proposed by the Swiss linguist Ferdinand de Saussure (1857-1913), and further developed by the American philosopher Charles Sanders Peirce (1839-1914). It encompasses the investigation of signs, symbols, and their processes of meaning-making and interpretation (Barthes et al., 1972; de Saussure, 2011; Eco, 1979; Peirce, 1991). According to Chandler (2017), semiotics explores the creation, communication, and comprehension of meaning through a diverse array of signs, including words, images, gestures, and other symbolic representations. It also examines the interconnectedness between signs, their associated systems of meaning, and the social and cultural contexts in which they are situated. That is, it extends beyond the study of language alone to encompass all symbolic forms and diverse signs, whether visual, auditory, or gestural. Trifonas (2015) argues that the field of semiotics encompasses diverse types of signs because humans have transformed everything around them into symbols and signals in an attempt to transcend reality and direct experiences, distinguishing themselves from other beings confined within a rigid natural order that cannot reproduce itself.

Key concepts within semiotics comprise signs, the semiotic triad, and semiotic analysis. A sign refers to anything that conveys meaning, encompassing a signifier (the form or representation of the sign) and a signified (the associated concept or meaning). Peirce (1991) proposed a triadic model of signs, involving the representamen (the sign itself), the object (the referent of the sign), and the interpretant (the mental representation or understanding of the sign). Semiotic analysis entails scrutinizing signs and their relationships within specific cultural, social, and historical contexts to comprehend the production and interpretation of meaning.

Due to its interdisciplinary nature, semiotics finds applications in a variety of academic fields, which aim to shed light on the complex nature of signs and how important they are to human communication and comprehension, including linguistics, literature, anthropology, communication studies, art, and media analysis. For instance, studies by Tobin (1990) and Wang (2020) show how linguistic approaches have influenced semiotics research. Studies by Aiello (2020) and Josephson et. al (2020) highlight visual approaches to semiotics. Additionally, studies by Long and He (2021), Lorusso (2015), and Selg and Ventsel (2022) stand out as noteworthy contributions of cultural perspectives to semiotic analysis. Understanding of semiotics and its consequences across these diverse areas is enlightened and deepened by these academic encounters from various disciplines.

Semiotics and paralinguistics are closely related fields. They both focus on the study of signs, symbols, and their interpretation. However, their emphasis and approaches are different. Paralinguistics refers to the nonverbal components of communication that go along with speech, such as vocal cues and vocalizations that transmit meaning in addition to the words uttered. They encompass a variety of cues and features, including pitch, loudness, pace, rhythm, emphasis, intonation, pauses, and non-word sounds like gasps, sighs, and laughs. They are crucial for expressing emotions, attitudes, intentions, and emphasis. They also can give context, explanation, or subtlety to the spoken words, which affects how the addressee hears and comprehends a message. For instance, variations in pitch and loudness can represent emphasis or significance, and the tone of voice can reflect sarcasm, enthusiasm, rage, or melancholy. Understanding paralinguistic cues is essential for effective communication and interpreting meaning accurately, as they contribute to the overall message being conveyed. By paying attention to paralinguistic elements, both speakers and addressees can enhance their understanding and improve the effectiveness of their communication.

Many scholars have made important contributions to explain paralinguistics' complex nature and how it affects human communication. They emphasized the importance of taking into account both verbal and nonverbal parts of communication to understand how paralinguistic cues create meaning. Their research has enriched the understanding of how paralinguistic cues shape meaning, emphasizing the importance of considering both verbal and nonverbal aspects of communication. For instance, Fernández-Dols et. al (2017) have conducted considerable research on facial expressions and vocal cues, highlighting their importance in expressing emotions and spotting dishonesty. Paralinguistic elements including tone, pitch, and non-verbal vocalizations and their function in the establishment and maintenance of relationships have been covered in research on interpersonal communication by Knapp et al. (2013). The relevance of vocal cues and body language in interpreting the emotional components of communication has been stressed by Mehrabian (2017), particularly in circumstances when verbal and nonverbal messages are incongruent. With an emphasis on gender disparities and culture differences, Tannen (2005) has undertaken considerable study on conversational style and the function of paralinguistic elements in interpersonal communication. These studies have enhanced the comprehension of the intricate structure of paralinguistics and its influence on human communication. They also highlight the need of taking into account both verbal and nonverbal parts of communication, emphasizing the function of paralinguistic signals in meaning formation. They have shed light on how paralinguistic aspects communicate emotions, detect deceit, develop, and sustain relationships, and traverse cultural and gender disparities in interpersonal communication.

Their shared emphasis on nonverbal communication and the interpretation of meaning outside of spoken expressions is what connects semiotics with paralinguistics. While semiotics studies the signs and symbols and their interpretation, paralinguistics studies the nonverbal components of communication, such as vocal signals and emotions. Semiotics investigates the meaning that

is communicated by signs and symbols, whether they are linguistic or nonlinguistic. It investigates how communications are represented, understood, and conveyed using diverse sign systems. On the other hand, paralinguistics focuses on the vocal components of nonverbal communication, such as intonation, pitch, loudness, and rhythm. It examines the contribution that these paralinguistic cues have to the overall meaning of the message. In combination with linguistic signs, paralinguistic cues can significantly influence the interpretation and understanding of a message. They provide verbal communication more levels of meaning, emotional complexity, and emphasis. Alterations in intonation, for example, can modify the meaning of a statement or signal sarcasm, while changes in loudness and pitch might express stress or urgency. Accordingly, the framework of semiotics allows for the analysis and interpretation of the signs and symbols used in paralinguistic communication. It aids in understanding how paralinguistic cues function as signs, delivering particular meanings within a cultural or social context. That is, the intricate interplay between paralinguistic cues and the general semiotic system of a particular communication setting can be examined by applying semiotic principles. Understanding nonverbal cues contribute to the overall meaning-making process, improved by semiotics as a theoretical framework for studying the semiotic features of paralinguistic communication.

There are multiple levels of semiotic analysis, including the discursive level, the syntactic level, and the semantic level (Schleifer, 2016). The present study focuses on the discursive level and the semantic level because they are closest to its objective and more capable of interpreting the signs that will characterize faces on the Day of Judgment. They are also more specialized, especially the semantic level, in studying the linguistic manifestations of psychological meaning and exploring the psycho-textual pathways in the studied texts. Semiotic research at the discursive level involves analyzing the linguistic code within the literary text, but from the perspective of the communicative context that brings together the writer and the reader, generating

social, psychological, and historical meanings. This level transforms the literary text into a communicative and linguistic entity. This proves that semiotics aims to analyze the linguistic code manifested in the text to discover the qualitative channels through which communication and interaction between the writer and the reader are achieved (Cobley, 2013).

The semantic level signifies the linguistic representation of psychological and social meaning in literary text. Two semiotic approaches, the socio-textual approach, and the psycho-textual approach, can be considered while researching at this level. Through the viewpoints of Mikhail Bakhtin (1895–1975), Pierre Bourdieu (1930–2002), and others who established social criticism from a semiotic standpoint, the former examines the mechanics of constructing social meaning inside literary texts. The latter examines the processes by which literary texts create psychological meaning, as seen from the viewpoints of Charles Mauron (1899–1966), Marthe Robert (1914–1996), Nol Burch, and Jacques Lacan (1901–1981). As it offers a thorough framework for examining the semantic level inside texts, Kristeva's (1980) semiotic analysis theory is indicative of both the socio-textual and the psycho-textual approaches (Lechte, 2022).

2. The semiotic units signifying blissful faces

There are sixteen locations that show signs of faces on the Day of Judgment in the Glorious Qur'ān. They are divided equally into two categories. Eight locations indicate blissful faces, while the remaining eight indicate tormented faces. In Sūrat Āl-'Imrān [The Family of Imran], there are two signs among the signs of the blissful faces on the Day of Judgment, as clearly indicated in the following two noble verses from the Qur'ān (3:106) and (3:107):

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يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿106﴾

yawma tabyaḍḍu wujūhun wataswaddu wujūhun fa-ammā alladhīna is'waddat wujūhuhum akafartum ba'da imānikum fadhūqū l-'adhāba bimā kuntum takfurūn ﴿106﴾

On the Day (i.e., the Day of Resurrection) when some faces will become white, and some faces will become black; as for those whose faces will become black (to them will be said): “Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith.” (Al-Hilālī & Khān, 2020, p. 114)

وَأَمَّا الَّذِينَ أَبْيَضَّتْ وُجُوهُهُمْ ففِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿107﴾

wa-ammā alladhīna ib'yaḍḍat wujūhuhum fafī raḥmati l-lahi hum fīhā khālidūn

And for those whose faces will become white, they will be in Allāh's Mercy (Paradise), therein they shall dwell forever. (Al-Hilālī & Khān, 2020, p. 114)

In these two noble Qur'ānic verses, the bliss of true believers becomes evident through two visible signs on their faces, represented by the present simple verb "تَبْيَضُّ" *tabyaḍḍu*, meaning turning white, and the past verb connected to "تَاءُ التَّأْنِيثِ" *tā'u āltwa'anīti* (feminine 3rd person -t suffix) "أَبْيَضَّتْ" *ib'yaḍḍat*, meaning have turned white. These two verbs refer to the whitening of the faces of true believers who have attained the pleasure of Allah, the Sustainer, entered His mercy, and entered Paradise on the Day of Judgment. The white color is clearly evident, forming a distinct sign among the signs of the blissful faces on the Day of Judgment. It carries multiple semiotic meanings, symbolizing purity, clarity, light, happiness, elation, joy, cleanliness, and peace. And the whiteness here refers to light, as those who belong to the people of the true light are marked by the whiteness of their color, the radiance and brightness of their

countenance, and their scrolls become white and illuminated, while the light extends before them and to their right. (Al-Suyuti, 2020).

Therefore, these two noble verses explicitly indicate that there are two distinct types of faces on the Day of Judgment: radiant and bright faces, and dark and gloomy faces. Regarding the whiteness of the faces, in addition to the aforementioned aspects, it serves as a marker of joy, happiness, cheerfulness, and freshness. The manifestation of whiteness on the faces of true believers stems from the fact that the Day of Judgment is the epitome of the revelation of the inner truth. On this momentous day, the true believers' light, the purity of their souls, the purity of their hearts, and the clarity of their consciences will manifest on their countenances, allowing people to perceive their true nature and luminosity. As a reward for their righteous deeds, Allah, the Sustainer, will grant them entry into gardens graced with flowing rivers (Al-Suyuti, 2020).

The two manifested signs through the use of the present simple verb "تَبَيَّضُ" *tabyaḍḍu* and the past verb "أَبْيَضَتْ" *ib'yaḍḍat* refer to two important matters that are of no less significance than what has been mentioned. Firstly, one of the characteristics of the present simple verb is that it denotes renewal and continuity. The verb "تَبَيَّضُ" *tabyaḍḍu* appears in this form, in the noble verse (3:106), to indicate the renewal and continuity of whiteness on the faces of the true believers while they are being held accountable by Allah, the Sustainer. Secondly, the verb "أَبْيَضَتْ" *ib'yaḍḍat*, which is in the past tense, indicates stability and signifies the permanence of whiteness on true believers' faces and their steadfastness in maintaining their white color after they have undergone the accountability before Allah, the Sustainer, receiving their just reward, and entering the eternal gardens of bliss with whitened faces. These faces will remain white, and the white color will endure on them, serving as a sign of their bliss, happiness, purity, and eternal existence in the gardens of pleasure.

In Sūrat Al-Qiyāmah [The Day of Resurrection] (75:22) and Sūrat Al-Muṭaffifīn [The Defrauders] (83:24), Allah, the Sustainer,

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describes the faces of true believers on the Day of Judgement as radiant:

وَجُودٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿22﴾

wujūhun yawma-idhin nāḍiratu

Some faces that Day shall be shining and radiant. (Al-Hilālī & Khān, 2020, p. 1038)

تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿24﴾

ta 'rifu fī wujūhihim nāḍirata lna 'imi

You will recognise in their faces the brightness of delight. (Al-Hilālī & Khān, 2020, p. 1068)

The word “نَضْرَةٌ” *nāḍiratu* signifies beauty, resembling the quality of radiance. The phrase *nāḍirata lna 'imi* “نَضْرَةُ النَّعِيمِ” signifies the bliss and splendor of the face which is *nāḍir* “نَاصِرٌ”, meaning it is bright and radiant. This reflects the state of happiness and magnificence associated with the face of the true believers. Thus, the word “نَضْرَةٌ” *nāḍiratu* indicates iconically more than one meaning. It conveys the sense of being delicate, joyful, beautiful, happy, luminous, and illuminated by light. According to these two noble verses, Allah, the Sustainer, has made the faces of the deserving believers a sign to distinguish them from others on that awe-inspiring day when people will be gathered for accountability from all directions (Al-Suyuti, 2020).

The radiant and luminous faces of the true believers, brimming with vitality, await the mercy of Allah, the Sustainer, and the triumph of His paradise on the Day of Judgment. Through their brightness and splendor, they express the joy and exhilaration of the true believers and their profound acceptance of their destiny (Al-Suyuti, 2020). Furthermore, from a psychological perspective, their faces reveal deep spiritual serenity, inner peace, a calm disposition, a gentle temperament, and contentment with the approaching fate. This inner tranquility, experienced by their serene souls, is imprinted on their faces, distinguished by light, beauty, radiance, and freshness.

Furthermore, the faces of the righteous believers in Sūrat Al-Muṭaffifīn [The Defrauders] (83:24) are described as adorned with the radiance of bliss, which manifests the signs of favor, the traces of joy, the light of delight, and their radiant beauty. Allah, the Sustainer, does not suffice with describing their faces as radiant in this noble verse, as He does in the aforementioned noble verses. Rather, He intended to elucidate the reason behind the radiance and luminosity of the true believers' faces (Al-Suyuti, 2020). These faces are bright and white, illuminated by light and filled with joy, due to the blessings they have obtained on the Day of Judgment and the inner tranquility they enjoy in Paradise. The linguistic signifiers that reveal their state in this regard are highly precise. The choice of the verb “تَعْرِفُ” *ta 'rifu*, meaning to know, instead of verbs like “تَرَى” *tara*, meaning to see, or “تَشَاهِدُ” *tušāhidu*, meaning to witness, carries a subtle sign of their certain knowledge regarding their state, as portrayed in this noble verse. The verb “عَرَفَ” *'arafa*, meaning to know, signifies knowledge with absolute certainty.

Al-Suyuti (2020) asserts that this noble verse aims to signify a specific concept. It does not intend to indicate a means of acquiring knowledge. Therefore, the verb “تَعْرِفُ” *ta 'rifu*, meaning to know, is used in the present tense to convey this precise meaning and to show the continuity of knowledge about true believers' state and the blessings they have attained as a reward for their virtuous deeds in the worldly life. This knowledge serves as a clear sign of their understanding of their state and the impact of the eternal blessings on their faces. Merely looking at these faces implies knowledge and awareness of the abundant blessings they enjoy, demonstrating their joy, abundance, comfort, and contentment. The outward appearance reflects their inner state. The radiance of their faces signifies psychological tranquility, peace of mind, and serenity that embrace these believers, and its signs appear on their faces.

In addition to the previous noble verses, Sūrat 'Abasa [He Frowned] (80: 38-39) presents three other distinct signs that differentiate blessed faces:

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وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿38﴾

wujūhun yawma-idhin mus'firatu

Some faces that Day will be bright (true believers of Islāmic Monotheism). (Al-Hilālī & Khān, 2020, p. 1059)

ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿39﴾

dāḥikatun mus'tabshiratu

Laughing, rejoicing at good news (of Paradise). (Al-Hilālī & Khān, 2020, p. 1059)

These two noble verses describe the faces of true believers on the Day of Judgment as bright, smiling, and filled with joy. The word “مُسْفِرَةٌ” *mus'firatu*, meaning bright, signifies that their faces are adorned with beauty, illuminated by the light of faith, and filled with happiness and delight for the blessings they have received. These faces are also “ضَاحِكَةٌ” *dāḥikatun*, meaning smiling, due to the joy that has engulfed them. Smiling is a sign of the true believers' happiness on the Day of Judgment, as they are pleased with their destiny, and their smiles never fade away because there is no trace of sadness within them (Al-Suyuti, 2020). Once they have learned their fate and witnessed the colors of eternal blessings, their smiles become a constant feature, referring to their astonishment at the numerous blessings they have attained. Furthermore, the word “مُسْتَبْشِرَةٌ” *mus'tabshiratu*, meaning rejoicing or elated, which is an adjective form derived from the verb “بَشَّرَ” *bashara*, meaning to bring glad tidings or to announce good news. The true believers' rejoicing faces are another sign of their joy upon seeing what their faithful souls have longed for and the abundance of goodness that Allah, the Sustainer, has prepared for them. In addition, the radiant faces, smiles, and rejoicing serve as evidence of their complete psychological comfort and spiritual tranquility. They signify the absence of any psychological impact that would harm them or put pressure on their nerves and, thus, their well-being.

In addition, Sūrat Al-Ghāshiyah [The Overwhelming Calamity] (88: 8) adds other attributes and signs to the true believers' faces on the Day of Judgment. Allah, the Sustainer, says:

wujūhun yawma-idhin nā'imatu

(Other) faces that Day will be joyful. (Al-Hilālī & Khān, 2020, p. 1082)

In this noble verse, the linguistic signifier “نَاعِمَةٌ” *nā'imatu*, indicating softness, highlights two distinct signs that distinguish the faces of true believers. The first sign is that these faces exhibit characteristics of tenderness, opulence, and aesthetic attractiveness. This is because of their owners' general sense of joy and satisfaction, as well as the inner peace and spiritual tranquility they experience. No fear, grief, distress, or anxiety exists to disturb their serenity, change the characteristics of their faces, or diminish their radiance, light, and freshness. The softness and delicacy of their faces, which reflect the abundance of blessings bestowed upon them, is the second sign. Their faces have been softened and submerged in the bounties of Allah, the Sustainer, as a reward for their virtuous deeds in the earthly sphere, making the clear manifestation of these blessings obvious.

Along with the previously indicated signifiers, these faces are adorned with another sign: the mark of satisfaction. The signs of contentment are clearly manifested on true believers' faces, as they have found the recompense for their righteous deeds, piety, and virtuous actions in the world. They have obtained the satisfaction of Allah, the Sustainer, on the Day of Judgment, thus embracing it wholeheartedly and finding solace in it. Consequently, they have experienced a sense of psychological tranquility that is evident on their faces, owing to their realization of the eternal reward that has pleased and eased their souls after the toil and immense struggles they endured in the worldly life, and after enduring various trials and tribulations throughout their earthly existence (Al-Suyuti, 2020).

Sūrat Yūnus [Jonah] (10: 26) presents another formulation for describing blissful faces, which differs from the previous formulations. Allah, the Sustainer, says:

مجلة وادي النيل للدراسات والبحوث الإنسانية والاجتماعية والتربوية (مجلة علمية محكمة)

لَّذِينَ أَحْسَنُوا لَأُحْسِنُوا وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذُلٌّ أُولَئِكَ أَصْحَابُ
الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿26﴾

*lilladhīna aḥsanū l-ḥus'nā waziyādatun walā yarhaqu
wujūhahum qatarun walā dhillatun ulāika aṣḥābu l-janati
hum fīhā khālidūn*

For those who have done good is the best (reward, i.e., Paradise) and even more (i.e., having the honour of glancing at the Countenance of Allāh B). Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise; they will abide therein forever. (Al-Hilālī & Khān, 2020, p. 353)

Instead of attributing positive qualities to the faces of the righteous believers, this noble verse, negates, through the use of the negation particle “لا” *lā*, meaning not, the presence of negative qualities that may burden their faces, such as darkness and humiliation. Al-Suyuti (2020) maintains that the word “الرَّهَقُ” *al-rahq* refers to the state of being overwhelmed or covered with distress or hardship. It is a condition in which a matter weighs heavily and subdues a person. He adds that “الْقَتَرُ” *alqtar*, on the other hand, refers to the bright smoke that emanates from burning incense or aromatic wood. It is a metaphorical reference to the smoke that veils the face due to falsehood or deceit. And thus, this noble verse clarifies that the faces of true believers are not like the faces of disbelievers that will be veiled with smoke and humiliation on the Day of Judgement. Their faces are contrary to the faces of disbelievers. They are not engulfed in the smoke that signifies darkness on the faces due to smoke or dust covering them. They are not faces characterized by darkness and disbelief, but rather they are faces illuminated by the light of faith, purity of the soul, and tranquility of the heart. These faces are distinctly white, symbolizing their association with righteousness and belief. Furthermore, they are not subjected to humiliation, degradation, oppression, or brokenness like the faces of the disbelievers. Rather,

they are honored, noble, and blessed, as they have chosen the path of faith and embraced the means of goodness, dignity, and honor that have kept them far away from any humiliation (Al-Suyuti, 2020).

3. The semiotic units signifying tormented faces

This section focuses on the study of the semiotic units that signify the tormented faces. What is noteworthy about these units is that more than half of them refer to the blackness of the faces of disbelievers on the Day of Judgement. Allah, the Sustainer, says in Sūrat Āl-‘Imrān [The Family of Imran] (3:106):

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ (106)

*yawma tabyaḍḍu wujūhun wataswaddu wujūhun fa-ammā
alladhīna is'waddat wujūhuhum akafartum ba'da imānikum
fadhūqū l-'adhāba bimā kuntum takfurūn*

On the Day (i.e., the Day of Resurrection) when some faces will become white, and some faces will become black; as for those whose faces will become black (to them will be said): “Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith.” (Al-Hilālī & Khān, 2020, p. 114)

In this noble verse, the two manifested signs, through the use of the present tense verb “تَسْوَدُّ” *taswaddu*, meaning become black, and the past verb connected to “تَاءُ التَّائِبِ” *tā'u āltwa 'anīti* (feminine 3rd person -t suffix) “اسْوَدَّتْ” *is'waddat*, meaning became black, signify the blackness of the faces of the disbelievers on the Day of Judgement. They are a depiction of the disgrace, panic, anticipation, and fear of punishment on that dreadful day.

Colors have significant evocative power in texts, as they convey various signs and have intellectual and psychological depth (Wierzbicka, 2015). When considered outside the context of the text, colors carry specific meanings. However, when placed within the context of a text, they acquire additional connotations through

their interaction with other textual elements. In the semiotic units that depict the faces of the disbelievers on the Day of Judgement, the black color has a distinct presence. It exerts a strong evocative power, suggesting anxiety, melancholy, sadness, rejection, and gloominess. Additionally, it alludes to silence, death, and evokes various images, such as funerals, graves, black mourning flags, and sorrowful veiled women dressed in black. Furthermore, it signifies the tragic and disastrous fate of humans and their negative consequences (Khaleefah, 2018).

The black color appears twice in noble verse (3:106), forming a distinct and clear sign among the signs of tormented faces on the Day of Judgment. It signifies the blackness of disbelievers' faces due to the atmosphere of fear and anticipation they experience, as well as their wretched psychological state and great mental anxiety. This shows their unfortunate fate and the outcome they have reached. Furthermore, the blackness of their faces is a true reflection, as the face tends to darken and become gloomy when burdened with excessive worries and stress. Thus, the black color becomes a sign of shame, fear, and sadness that is imprinted on the faces of those disbelievers, as it is deeply ingrained in their troubled psyches and resentful hearts.

In addition, noble verse (3:106) signifies that those disbelievers are the ones who have brought about their own unfavorable consequences and the darkness on their faces due to their disbelief after having been believers. Allah, the Sustainer, says:

فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ ﴿106﴾

fa-ammā alladhīna is'waddat wujūhuhum akafartum ba'da īmānikum

as for those whose faces will become black (to them will be said): "Did you reject Faith after accepting it? (Al-Hilālī & Khān, 2020, p. 114)

In this part of noble verse (3:106), "هَمْزَةُ الْإِسْتِفْهَامِ" *hamzat al-istifham* (the interrogative *hamzah*) is used in "أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ" *akafartum ba'da īmānikum*, meaning Did you reject Faith after

accepting it? This *hamzah* is called the interrogative *hamzah* of disapproval. It is used in an interrogative of disapproval structure. Speakers may use some interrogative tools, but their intention is not to inquire or seek understanding. Rather, they have another purpose. In this case, the interrogative is figurative because it is used for a purpose other than its original intent for questioning, that is, for a purpose other than the purpose for which interrogative tools are designed. In noble verse (3:106), the interrogative particle *hamzah* is used both to serve as a rebuke and to express astonishment at disbelievers' state, having turned to disbelief after being believers.

In the same noble verse, the white color signifies the light of faith and its radiance in the hearts and faces of the true believers, while the black color signifies the darkness of disbelief and its obscurity in the hearts and faces of disbelievers. The use of antithesis, through expressions such as "تَبْيَضُّ وُجُوهٌ" *tabyaddu wujūhun*, meaning faces turning white, and "تَسْوَدُّ وُجُوهٌ" *taswaddu wujūhun*, meaning faces turning black, to contrast the appearances of faces in this noble verse exerts a distinct presence. The divine purpose and intention behind this, as I perceive it, is to highlight the profound distinction between the faces of true believers and disbelievers on the Day of Judgment. It signifies the joy, happiness, and blissful outcome of the righteous believers, as well as the sorrow, misery, punishment, and adverse outcome of the disbelievers. Moreover, whiteness serves as a distinctive sign of the face of the true believers on the Day of Judgment in front of the gathering, while blackness serves as a distinguishing mark of the face of the disbelievers, leading to their humiliation in the presence of this gathering. It is a day when neither wealth nor offspring are of any benefit, except for those who come to Allah, the Sustainer, with a sound heart.

Blackness persists on the faces of the disbelievers on the Day of Judgment, as Allah, the Sustainer, says in Sūrat Az-Zumar [Thrones] (39: 60):

مجلة وادي النيل للدراسات والبحوث الإنسانية والاجتماعية والتربوية (مجلة علمية محكمة)

وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى
لِّلْمُتَكَبِّرِينَ ﴿60﴾

*wayawma l-qiyāmati tarā alladhīna kadhabū ‘alā l-lahi
wujūhuhum mus‘waddatun alaysa fī jahannama mathwan
lil‘mutakabbirīn*

And on the Day of Resurrection, you will see those who lied against Allāh (i.e. attributed to Him sons, partners) — their faces will be blackened. Is there not in Hell an abode for the arrogant?

The faces of those who lie against Allah, the Sustainer, claim His partnership, take Him as a son, or engage in other falsehoods, turn black. This sign is reported as a predicate report and expressed using the past participle form, signifying the cause of their faces turning black “مُسْوَدَّةٌ” *mus‘waddatun*, which is the act of lying against Allah, the Sustainer. It also indicates that the blackness of the faces of the liars on the Day of Judgment serves as evidence of their humiliation, degradation, and exposure. The Day of Judgment is the arena where secrets and hidden realities are revealed, and human actions and thoughts are embodied (Al-Suyuti, 2020). On that unavoidable day, the darkness and gloominess that emanate from within disbelievers, whose hearts are black and dark in the worldly life, reflecting their actions and thoughts, become apparent on their faces, which turn blackened and darkened. This is due to the grief, despair, and psychological distress they experience upon witnessing the terrifying torment they will face as a consequence of their evil deeds and as a punishment for their lies against Allah, the Sustainer.

In addition, in Sūrat Yūnus [Jonah] (10: 27), Allah, the Sustainer, does not describe the faces of the disbelievers as black; instead, He chooses another approach to describe the faces of those who have earned sinful deeds. He describes them as being shrouded in darkness, like patches of the night that are intensely dark. Allah, the Sustainer, says:

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرَىٰ هُفُهُمْ ذَلَّةً مَّا لَهُمْ مِنَ اللَّهِ مِنَّ عَاصِمٍ
كَأَنَّمَا أَغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِّنَ اللَّيْلِ مُظْلِمًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
خَالِدُونَ ﴿27﴾

*wa-alladhīna kasabū l-sayyiāti jazāu sayyi-atin bimith'lihā
watarhaqūhum dhillatun mā lahum mina l-lahi min 'āsimin
ka-annamā ugh'shiyat wujūhuhum qiṭa'an mina al-layli
muẓ'liman ulāika aṣḥābu l-nāri hum fīhā khālidūn*

And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces). No defender will they have from Allāh. Their faces will be covered as it were with pieces from the darkness of night. They are the dwellers of the Fire; they will abide therein forever. (Al-Hilālī & Khān, 2020, p. 353)

In the context of this noble verse, the two signs “الَّيْلِ” *al-layli*, meaning the night, and “مُظْلِمًا” *muẓ'liman*, meaning intensely dark, appear to refer to the black color. The night is black, and darkness is black. Thus, blackness is portrayed through explicit and vivid descriptions, not just a single description, to emphasize the depth of the black color on the disbelievers' faces. This serves as a clear sign of their sinful deeds and disbelief, and consequently, their humiliation and exposure in the awe-inspiring assembly of the Day of Judgment. The examination of these semiotic units that constitute this noble verse reveals that Allah, the Sustainer, draws a comparison between the faces of those who commit sinful deeds and the darkness of the night. It is as if their faces have been veiled by fragments of the dark night, rendering them devoid of any semblance of brightness or light. Allah, the Sustainer, goes beyond a mere description of their faces being covered with fragments of the night and employs the term intensely dark to accentuate the pervasive darkness in this eschatological scene and its profound impact on the countenances of the disbelievers. These faces have become exceedingly dark as a consequence of their actions in worldly life, and they are plagued by psychological torment, humiliation, despair, restlessness, and degradation in this challenging predicament (Al-Suyuti, 2020).

Furthermore, Sūrat ‘Abasa [He Frowned] (80: 38-42) presents another sign among the signs indicating the blackening of the faces of the disbelievers on the Day of Judgment. Allah, the Sustainer, says:

وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿38﴾ ضَاكَّةٌ مُّسْتَبْشِرَةٌ ﴿39﴾ وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿40﴾ تَرْهَقُهَا قَتَرَةٌ ﴿41﴾ أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ ﴿42﴾

wujūhun yawma-idhin mus'firatu {38} *dāḥikatun mus'tabshiratu* {39} *wawujūhun yawma-idhin 'alayhā ghabaratu* {40} *tarhaquhā qataratu* {41} *ulāika humu l-kafaratu l-fajarat* {42}

Some faces that Day will be bright (true believers of Islāmic Monotheism) {38} Laughing, rejoicing at good news (of Paradise) {39} And other faces, that Day, will be dust-stained {40} Darkness will cover them {41} Such will be the disbelievers, and the wicked ones {42}. (Al-Hilālī & Khān, 2020, p. 1059)

These noble verses describe the faces of the disbelievers as being covered with “غَبَرَةٌ” *ghabaratu*, meaning dust, and “تَرْهَقُهَا قَتَرَةٌ” *tarhaquhā qataratu*, meaning burdened with darkness. The term “غَبَرَةٌ” *ghabaratu*, meaning dust, refers to what attaches to someone or something from dust particles. The faces on that momentous day are covered with dust, symbolizing a change in appearance due to distress. As for the “قَتَرَةٌ” *qataratu*, meaning darkness, which has been previously discussed, signifies the blackness of the faces of disbelievers due to the dust and smoke imprinted on them. On the Day of Judgement, the disbelievers' faces are covered with dust, showing dustiness and turbidity that overwhelms and envelops them, representing darkness and obscurity. There is no sight more wretched than the combination of dust and darkness on their faces, as these two distinct signs distinguish the faces of the disbelievers (Al-Suyuti, 2020). Furthermore, the noble verses inform and confirm through using the informative style, represented by the phrase “أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ” *ulāika humu l-kafaratu l-fajarat*, meaning those with these

blackened faces are indeed the disbelievers, that their faces have turned black due to their disbelief and wickedness.

Noble verses (80: 38-42) depict two distinct types of faces. Firstly, the faces of true believers, which are white and illuminated with the light of faith and its symbolic significance, radiating joy and anticipation for the blessings that Allah, the Sustainer, has prepared for them. Secondly, the faces of disbelievers, which are dusty, blackened, and enveloped in the darkness of disbelief and its symbolic connotations, marked by sadness, grief, distress, and fear, burdened with psychological pain and desolation. Here, the contrast in this depiction highlights the contradiction between its opposing sides, illustrating to the recipient of the Qur'ānic text the paths of truth and falsehood. The first path leads to the ultimate outcome of bright faces, their delight, a favorable outcome, and Paradise. The second path leads to the ultimate outcome of darkened faces, their sullenness, an unfavorable outcome, and the Hellfire.

Additionally, Sūrat Al-Mu'minūn [The Believers] (23: 104) presents the word "كَلْحُونٌ" *kālīḥūn*, meaning people who are pale or have a pale complexion. This word serves as another sign of the faces that will be tormented on the Day of Judgement. Allah, the Sustainer, says:

تَلْفَحُ وُجُوهُهُمُ النَّارُ وَهُمْ فِيهَا كَالْحُونِ ﴿104﴾

taḷfaḥu wujūhahumu l-nāru wahum fīhā kāliḥūn

The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured). (Al-Hilālī & Khān, 2020, p. 597)

In this noble verse, "الْكَلْوُحُ" *ālkalwūḥ* refers to the intensification of the frowning of the face and its wrinkling due to fear, panic, anxiety, and the severity of the horrors that befall it (Al-Suyuti, 2020). It involves the contraction of the lips away from the teeth, making the teeth visible to the observer. This is caused by the tension and contraction of the facial nerves in times of extreme fear

and pain. Therefore, this sign encompasses two distinct meanings and portrays two different images of the tormented faces on the Day of Judgment. The first signifies the disfigured faces of disbelievers, reflecting their sadness, turmoil, psychological distress, despondency, humiliation, and debasement on that day. The second vividly signifies the intense burning they experience in Hellfire, where the scorching flames leave a lasting impact on their faces, causing their skins to contract and shrink, revealing the marks of burning. Their teeth are exposed and clenched in anguish. These two depictions serve as clear intimidation for humans. The divine purpose and intent behind them are to instill a sense of terror regarding the destiny that awaits those who persist in disbelief and ingratitude (Al-Suyuti, 2020). Conversely, those who choose to follow the path of Allah, the Sustainer, will be reward with ultimate success and prosperity in Paradise.

Furthermore, in Sūrat Al-Qiyāmah [The Rising of the Dead] (75: 24), the word “بَاسِرَةٌ” *bāsiratu*, which comes from the root word “بَسْرٌ” *basr*, meaning to hasten or rush something before its time, is used to depict the faces of disbelievers. It refers to the state of humiliation and disgrace. Allah, the Sustainer, says:

وَوُجُوهُ يَوْمَئِذٍ بِآسِرَةٍ (24)

wawujūhun yawma-idhin bāsiratu

And some faces, that Day, will be dark, gloomy, frowning,
and sad. (Al-Hilālī & Khān, 2020, p. 1038)

Therefore, the word “بَاسِرَةٌ” *bāsiratu*, carries a precise meaning and a clear sign, which is the manifestation of sadness and grief, the effects of anxiety, mental exhaustion, and fear of the unknown future appearing on the disbelievers' faces, even before it is announced. Besides, the sign of “الْبَسُورُ” *al-basūr*, meaning gloom and sadness, on their faces signifies their reaction before the punishment befalls them. It also signifies their anxiety, and mental exhaustion associated with fear of the future and the unknown. When they look at their records filled with sinful deeds and devoid of virtuous deeds, they will feel the impending punishment and

perceive its signs. This feeling will lead them to fear, sorrow, remorse, and regret. Consequently, their faces will darken, and signs of mourning and regret will appear on them before the punishment befalls them.

Moreover, in Sūrat Al-Ghāshiyah [The Overwhelming Calamity] (88: 2-3) three signs of the tormented faces on the Day of Judgment are mentioned. These are “خَشِيعَةً” *khāshi‘atu*, meaning humiliated, “عَامِلَةً” *‘āmilatun*, meaning engaged in hard labor, and “نَأْسِبَةً” *nāṣibatun*, meaning fatigued. Allah, the Sustainer, says:

وَجُودٌ يَوْمَئِذٍ خَشِيعَةً {2} عَامِلَةً نَأْسِبَةً {3}

wujūhun yawma-idhin khāshi‘atu {2} ‘āmilatun nāṣibatun {3}

Some faces, that Day will be humiliated (in the Hell-fire, i.e., the faces of all disbelievers, Jews and Christians) {2} Labouring (hard in the worldly life by worshipping others besides Allāh), weary (in the Hereafter with humility and disgrace) {3} (Al-Hilālī & Khān, 2020, p. 1081)

The noble verse (88: 2) states that “خَشِيعَةً” *khāshi‘atu*, meaning humiliated, is among the characteristics of the faces of the disbelievers on the Day of Judgment. This signifies that they will experience a state of deep humiliation, disgrace, shame, and loss. This is a result of the terrifying experiences they endure and the punishment that overpowers them. They encounter afflictions, hardships, and horrors, surrendering to their predetermined fate. Besides, they are humbled by the overwhelming circumstances they face, with their spirits shattered by the trials that befall them. This psychological breakdown is visibly evident on their faces, as a person's psychological state is often reflected in their countenance.

In addition, the noble verse (88: 3) highlights two more characteristics of the faces of the disbelievers, namely “عَامِلَةً” *‘āmilatun*, meaning engaged in hard labor, and “نَأْسِبَةً” *nāṣibatun*, meaning fatigued. Three connotations can be attached to these two words. Firstly, they signify that since disbelievers did not engage in

righteous deeds for the sake of Allah in worldly life, Allah, the Sustainer, forces them to toil relentlessly and condemns them to Hellfire. Secondly, they lived a life of disobedience, and on the Day of Judgment, they will bear the repercussions of their disobedience in the Hellfire. Thirdly, they worked and toiled in the material world in defiance of the instructions given to them by Allah, the Sustainer. While the trait of being exhausted denotes their weariness and exhaustion, the attribute of being engaged in labor alludes to the work and effort that these disbelievers put out in the worldly life. They work, toil, and put up with various sorts of physical exhaustion. But since they are not working for the sake of Allah, the Sustainer, their efforts do not produce pleasing outcomes. They toil to satisfy their own evil desires, whims, and inclinations. As a result, the signs on their faces on the Day of Judgment reflect the weariness brought on by their work and the burdens they bear. The lack of vibrancy and brightness on their faces makes them appear afraid and gloomy, referring to the psychological breakdown and physical tiredness they are experiencing.

Based on the preceding discussion, it becomes evident that the faces of the tormented disbelievers on the Day of Judgment are distinguished by distinct signs that set them apart from other faces. These signs encompass characteristics such as darkness, gloominess, frowning, humility, humiliation, degradation, and fatigue, among others. In addition, they reflect the fear, anxiety, anticipation, sorrow, humiliation, and degradation experienced by the disbelievers. Furthermore, these facial expressions signify the deplorable psychological state in which disbelievers find themselves amidst the terrifying assembly of the Day of Judgment, as well as the mental exhaustion that has befallen them. Additionally, they evoke a profound sense of explicit and unparalleled loss.

4. Conclusion

Based on the aforementioned semiotic analysis of the linguistic signs that symbolize the facial expressions on the Day of Judgment, the study elucidates that the signs of facial expressions on the Day of Judgment are mentioned in sixteen occurrences in the Glorious Qur'ān. These occurrences are evenly distributed into two distinct categories. Eight instances portray the signs of blessed faces, while the remaining eight instances depict the signs of tormented faces. Based on the semiotic units that signify the two types of faces, the present study is divided into two main sections: one centered on semiotic units representing blessed faces, and the other centered on semiotic units representing tormented faces.

The semiotic units that signify blessed faces display the signs of felicity that manifest on the faces of the true believers. These signs include the whiteness, radiance, clarity, laughter, and delight on their faces. Moreover, their faces are soft, serene, and content, devoid of any affliction or degradation. These signs visibly reflect the psychological comfort and spiritual tranquility experienced by the possessors of these faces, who are the righteous believers. Conversely, the semiotic units that signify tormented faces reveal signs of fear, anxiety, sorrow, anger, regret, and loss that appear on the faces of the disbelievers. These signs include darkness, frowning, distortion, humiliation, engagement in hard labor, and fatigue that is evident on their faces. They also show the psychological fatigue, spiritual anxiety, fear, and regret that permeate the minds of the disbelievers and manifest on their faces. Among these signs, darkness is one of the most prominent on the faces of the tormented disbelievers on the Day of Judgment. Semiotically, the black color signifies sadness, anxiety, gloominess, rejection, desolation, silence, death, tragic fate, and a grim outcome. These profound signs are evident on the faces of the tormented, accentuated by the evocative power of the color black. In conclusion, it is essential to develop contemporary critical techniques, such as stylistic and semiotic approaches in analyzing the Qur'ānic text. Fostering

interdisciplinary integration, especially with fields such as psychology and sociology, is also essential for gaining comprehensive insights into the multifaceted nature of the Glorious Qur'ān and its profound implications.

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Appendix Transliteration Symbols*

Consonants

| | | | | | |
|---|----|---|----|----|---|
| ء | د | ز | z | ق | q |
| ب | b | س | s | ك | k |
| ت | t | ش | sh | ل | l |
| ث | th | ص | ṣ | م | m |
| ج | j | ض | ḍ | ن | n |
| ح | ḥ | ط | ṭ | هـ | h |
| خ | kh | ظ | ẓ | و | w |
| د | d | ع | ʿ | ي | y |
| ذ | dh | غ | gh | | |
| ر | r | ف | f | | |

Vowels

Long Vowels

| | |
|---|---|
| ا | ā |
| و | ū |
| ي | ī |

Doubled

| | |
|----|------------------------|
| ئي | iiy (Final from = /ī/) |
| ؤ | uww (Final from = /ū/) |

Diphthongs

| | |
|----|----|
| ؤ | ay |
| ئي | aw |

* Adopted from (Al Jalahma & Gomaa, 2023, p. 158)