

**The Present-tense Verb and the Aspects of Its Signification in the Qur'anic
Text
- A Rhetorical Reading of the Verses of Divine Torment through Context -**

Mohamed Ansri

Academic rank: Doctor

Specialization: Language and Qur'anic Studies

Faculty of Islamic Sciences

Department of Arabic Language and Islamic Civilization

University of Algiers 1 – Ben Youssef Ben Khedda

Email: m.ansri@univ-alger.dz

Received: 08/02/ 2026; Accepted: 28/07/2026; Published:19/09/2026

Abstract:

The Holy Qur'an teems with significations and lexicons whose depths can never be exhausted, however long one searches them. It addresses the two worlds through its commands and prohibitions, recounting the reward of God's righteous servants and their attainment of the Gardens of Delight, and the retribution of the polytheists with a painful torment; indeed, every verse in it is a signification and a meaning that none grasps save the humble and the possessors of understanding. Even the letters and the verbs are, in and of themselves, significations.

Many present-tense verbs occur in the verses of torment in the Holy Qur'an, bearing profound rhetorical significations. Whereas the past-tense verb expresses accomplished fact and permanence, the present-tense verb serves to convey continuity and renewal, and to summon the image into the reader's mind as though it were taking place at this very moment.

This study demonstrates that the present-tense verb in the verses of torment carries a number of distinct significations that lead to a variety of meanings.

Keywords: signification; divine torment; the present-tense verb; rhetorical signification; context...

Introduction:

Praise be to God alone, and peace and blessings be upon him after whom there is no prophet. To proceed: the honor of any study derives from its subject, and no subject is more honorable than the Book of God, may He be exalted. Every inquiry into the Book of God deserves that its author devote himself wholly to it, so as to attain honor and a lofty station with God, through which He raises his standing among His creatures.

In this connection, language is intimately bound to human thought and to daily behavioral expression; it reflects the social, cultural, and other systems of a community. Arabic is indeed the

most faithful of the Semitic languages to its origin, owing to the vitality and flexibility of its expressions and the richness of its vocabulary and meanings.

The very expansiveness of a single word's meanings prompted us to consider taking up one of its aspects for the study of the signification of the present-tense verbs in the verses of torment, given the effect this has upon the receiver who lives through the entire range of life's circumstances. Our question accordingly became: What is the signification of the present-tense verb in certain verses of torment in the Holy Qur'an?

Importance of the topic:

To clarify the secret behind the choice of the present-tense verb, rather than the past-tense verb, in depicting the scenes of torment, and the effect of this choice upon the human soul (intimidation and deterrence).

Problematic of the research:

To answer the question: *How does the present-tense verb contribute to embodying the continuity and renewal of torment? And what are the rhetorical significations most frequently found in the Qur'anic context?*

Methodology of the research:

The descriptive-analytical method (surveying the verses, classifying the verbs, and analyzing their rhetorical and grammatical significations). The study was thus founded upon tracing [these verbs] and arriving at results and answers concerning the subject of this study.

The difference between this study and previous studies:

This study has shown that the verses of torment aim not only at intimidation but also at building human conscience, and that the diversity in the description of torment reflects the degrees of the offense and its recompense.

This study has also shown that the significations of the present-tense verb vary according to the Qur'anic context: whenever the context changes, the semantic signification of the present-tense verb changes, especially in its rhetorical dimension.

Plan of the research:

Introduction

First: The concept of signification and its types

Second: The present-tense verb and the underlying reason for its inflection

Third: The temporal signification of the present-tense verb (between the present, the future, and the narration of a past state)

Fourth: The definition of divine torment (adheb) and its types in the Qur'anic text

Fifth: The concept of artistic depiction in the verses of torment – the embodiment of meanings

Sixth: The rhetorical signification of the present-tense verb in the verses of torment – an applied analytical study of Qur'anic models

Seventh: The conclusion

First: The Concept of Signification and Its Types

Al-Jurjani (d. 816 AH/1413 CE) says in his book *al-Ta'rifāt* (Definitions): “Signification is the state of a thing from the knowledge of which knowledge of another thing necessarily follows; the first thing is the signifier (*al-dall*), and the second is the signified (*al-madlul*)” (Al-Jurjani, 2004, p.91).

Ahmed Mokhtar Omar defined it as “the study of meaning, or the science that studies meaning, or everything that plays the role of a sign or a symbol. These signs or symbols may be road markers, a gesture of the hand, or a nod of the head, and they may likewise be words and sentences” (Omar, 1998, p.11).

“Signification denotes the relationship of the word to the external world: the word – usually – refers to an entity existing in the external world, which may be a human being, an animal, a plant, an inanimate object, or a place; for example: Numan, lion, tree, rock, Europe, respectively” (Al-Khuli, n.d., p.25).

From the foregoing definitions it becomes clear that the subject matter of the science of signification is everything that plays the role of a marker or a symbol, and that these signs or symbols differ, being either a gesture or a nod, or words and sentences; and these signs may be non-linguistic and still carry meaning.

In *linguistics*, signification has been divided into different types according to the interfaces that intervene in shaping the meaning of speech, where the speaker encounters various semantic dimensions within a single structure.

Scholars have divided signification into five types: phonetic signification, morphological signification, lexical signification, grammatical signification, and contextual signification.

Second: The Present-tense Verb and the Underlying Reason for Its Declension

Etymologically:

“Dara: he submitted and humbled himself; so he is [submissive], from a people who are humiliated, both, mean abasement and humility” (Ibn Manzur, n.d., p.90).

According to the grammarians:

“The verb that begins with one of the additional present-tense letters, namely the hamza, the ta', the nun, and the ya'; fundamentally it signifies the present state or the future” (Academy of the Arabic Language in Cairo, 2011, p.539).

Terminologically:

Sibawayh (d. 180 AH/796 CE) defined it as

“The [form] shared between two constructions: the construction of what has not yet occurred – as when you say, informing someone, yadhab [he goes], yaḍrib [he strikes], and yaqtul [he kills] – and likewise the construction of what is and has not ceased, when you so inform” (Sibawayh, 1988, p.40).

The underlying reason for its inflection:

Ibn al-Anbari says: “If it is said: why is the present-tense verb inflected? It is said: because it resembles the noun in five respects; and its inflection is [in the moods of] the

nominative, the accusative, and the jussive. As for the nominative, it is so inflected because it stands in the place of the noun” (Ibn al-Anbari, 1999, p.230).

Third: The Temporal Signification of the Present-tense Verb (Between the Present, the Future, and the Narration of a Past State)

A. Its temporal signification:

The present-tense verb signifies a number of tenses, the most well-known of which are:

1. The signification of the present state and the future, e.g., “he is writing” (huwa yaktubu).
2. Its signification of the present state explicitly.
3. Its signification of the future explicitly.
4. Its signification of an event that is future relative to a preceding future event.
5. Its signification of the past.
6. Its signification of the essence as such, insofar as it conveys no specific time.
7. Its signification that the act is accomplished and continues without interruption; this occurs when the verb ya’dilu [i.e., the present form] is preceded by something indicating continuity, e.g., “he (is writing) does not cease writing” (la yazalu yaktubu).
8. The nearness of the occurrence of the act, as in their saying: “the guilty almost says: take me” (yakadu al-muribu yaqulu khudhuni).
9. Its signification of entering into a specific time.
10. The minimization of the occurrence of the act; this occurs when the present verb is preceded by something indicating minimization (Al-Saqi, 1977, p.236).

B. Its semantic signification:

“The signification of the proper noun; this becomes evident in transferring the meaning of the verb to that of a proper noun, just as we name certain proper nouns: adds, thanks, conjugates, and builds.

It is observed that the structure of each of these words is the structure of a present-verb form from (add, thank, conjugate, build), respectively; yet these structures no longer signify event and time, because they have been transferred to proper-noun status, and their signification accordingly falls upon the named proper noun, so that they have assumed the function of the noun” (Al-Saqi, 1977, p.284).

Fourth: The Definition of Divine Torment (Adheb) and Its Types in the Qur’anic Text

1. The definition of Torment (etymological and terminological)

Etymologically, torment (al-adheb) has several meanings in the language, including:

Prevention:

Al-Zabidi says: “Torment, in the speech of the Arabs, derives from to torment, which is prevention. It is said: adhdhabtuhu ‘anhu, that is, I prevented him; and adhiba udhuban, that is, he refrained. Sweet or Fresh water is called “adhdh” because it prevents thirst; and torment is called adheb because it prevents the punished person from returning to a sin like his own, and prevents others from doing a like deed” (Al-Zabidi, 1984, p.328).

Torment and exemplary chastisement:

Ibn Manzur says: “Torment (al-adheb) is exemplary chastisement and torment (punishment)” (Ibn Manzur, n.d., p.74).

Terminologically:

“A severe physical or psychological pain: everything whose endurance weighs heavily upon the soul; the opposite of bliss (Noaim)” (Omar, 2008, p.112).

2. Its types:

a. The torment of the grave: the torment that God inflicts upon the disbelievers and the disobedient in their graves after their death, until the Day of Resurrection.

b. The torment of the Day of Resurrection: because unbelief is among the greatest of sins in God’s sight, God warned His servants against it, clarifying the ultimate fate of its adherents on a day when realities are disclosed and what had been hidden from them becomes apparent to them; they will suffer pains and terrors beyond what they could describe, and they will then be certain of the torment, while family and companions will disown them (Al-Darwish, n.d., p.280).

c. The torment of the Fire: God informed His servants of the severity of His torment by His saying: “And indeed, My torment is the painful torment” (The Qur’an, al-Hijr 15:50).

This torment is the torment of the Fire, whose severity none knows save God; it is the supreme calamity and the great misfortune (Ibn Rajab, 1979, p.21).

Fifth: The Concept of Artistic Depiction in the Verses of Torment – The Embodiment of Meanings

It transfers otherworldly and psychological retribution from a mere idea into something that the eye sees and the mind imagines.

The psychological effect:

Arousing fear, awe, deterrence, and reproach in the human soul, in order to achieve guidance and reform.

Phonetic mimesis:

The use of words bearing a resonance and a phonetic cadence that suggest the echoes of the punitive event and stir the feelings of the listener.

Features and characteristics of depiction in the verses of torment:

The movement of the scene:

The description is not confined to the fixed form of the torment; rather, it portrays the interaction of the inhabitants of the Fire, their dialogues, their screams, and the movement of bodies within it.

The comprehensiveness of detail:

The depiction extends to include food (such as al-zaqqum), drink (such as hamim), clothing (molten pitch (qatiran) or garments of fire), place, and the psychological state of the wretched denizens of the Fire.

Artistic harmony:

The harmony of the words of torment and their context with the purpose of intimidation and deterrence, with a miraculous rhetorical precision.

Sixth: The Rhetorical Signification of the Present Verb in the Verses of Torment – An Applied Analytical Study of Qur’anic Models

The use of the present-tense verb in the verses of torment in the Holy Qur’an constitutes a miraculous rhetorical device that carries profound psychological and aggrandizing significations; its role is not confined to temporal signification alone, but extends to magnifying and embodying the scene.

The most prominent rhetorical significations of the present-tense verb in the verses of torment are as follows:

1. Renewal and continuity (non-interruption):

In the rhetoric of the Qur’an, the present verb conveys renewed continuity, that is, that the torment neither ends nor is followed by a subsiding; rather, it is repeated, continues, and is renewed at every moment. Example: God Almighty said: “Whenever their skins are roasted through, We will replace them with other skins so that they may taste the torment” (The Qur’an, al-Nissa 4:56). And it is stated in another verse: “He will gulp it but will hardly swallow it” (The Qur’an, Ibrahim 14:17).

Signification: the use of (yajtarauhu [he gulps it] and yakadu [he almost]) indicates that the attempt to drink the pus and the agony of choking upon it is a repeated, continuous, and prolonged state that never comes to an end.

Qur’anic Examples of the Signification of the Present-tense Verb in the Verses of Torment

The present verb in the Holy Qur’an is regarded as one of the most important pillars in determining the time of the events in which it occurs; scarcely does any present verb appear in a given context without time being part of it and of its meaning.

This temporal significance of the present verb has revealed the latent semantic, rhetorical, and grammatical secrets, particularly in the unique style of the Holy Qur’an.

The Holy Qur’an is an inexhaustible treasure, and the temporal transposition (al-udul al-zamani) of the present-tense verb within it is connected not merely to a linguistic signification but is a world of suggestions and significations that help the contemplator to discern the semantic, rhetorical, and grammatical secrets.

The present-tense verbs occur abundantly in the Holy Qur’an; we submitted a group of them to study, and we sought to explain the secret of their uniqueness through the specificity of the context on some occasions, and through the operative indicators within it on other occasions; and by this we sought to clarify the semantic value of the time of the present verb in certain Qur’anic verses.

Model One: The Rhetorical and Stylistic Significations of the Present-tense Verb in the Verses of Torment

“They have certainly disbelieved who say, ‘God is the third of three.’ And there is no god except one God. And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful torment” (The Qur’an, al-Maidah 5:73).

The present verbs in this verse are: *yantahu* (they desist) and *la-yamassanna* (surely afflict).

The verb “*yantahu*” (they desisted) signifies the future; it derives from the verb *naha* (desist), that is, he was content with what he had taken from it (Academy of the Arabic Language in Cairo, 2011, p.868). Its signification in the verse is: if they do not withdraw and repent from what they are saying, God will punish them.

The verb “*la-yamassanna*” (surely afflict) signifies the future; it derives from the verb *massa*, meaning “it befell him” (Academy of the Arabic Language in Cairo, 2011, p.522). In the verse it signifies that they will meet the torment in the Hereafter (Ibn KathIr, 2000, p.496). The doubled nun conveys emphasis.

“Indeed, those who disbelieve in Our verses – We will drive them into a Fire. Every time their skins are roasted through, We will replace them with other skins, so that they may taste the torment. Indeed, God is ever Exalted in Might and Wise” (The Qur’an, al-Nissa 4:56).

The present-tense verbs in this verse are: *nuslihim* (We will drive them into) and *li-yadhuqu* (so that they may taste).

The present-tense verb “*nuslihim*” (We will drive them into) signifies the distant future; it derives from the verb *sala al-shay’ salyan*, that is, he cast it into the Fire (Academy of the Arabic Language in Cairo, 2011, p.318). Its signification in the verse is: We shall admit them into a Fire in an admission that encompasses all their bodies and parts (Ibn KathIr, 2000, p.496).

The verb “*li-yadhuqu*” (so that they may taste) likewise signifies the future; it derives from the verb *dhaqa*, that is, he tested its taste and sensed it, and it befell him (Al-Sadi, 2000, p.183).

Model Two: The Rhetorical and Stylistic Significations of the Present-tense Verb in the Verses of Torment

“And to Thamud [We sent] their brother Salih. He said: O my people, worship God; you have no god other than Him. There has come to you a clear proof from your Lord. This is the she-camel of God, a sign to you; so, let her eat upon God’s earth and do not touch her with harm, lest you be seized by a painful torment” (The Qur’an, al-Aaraf 7:73).

The present-tense verbs in this verse are: *takul* (she eats), *tamassuha* (you touch her), and *yakhudhakum* (seizes you).

The verb “*takul*” (she eats) signifies the present, current time; it derives from the verb *akala*, and its meaning [here] is diminishment (*al-tanaqqus*) (Ibn Fares, n.d., p.120). Its signification in the verse: “the jussive of *takul* is [based on the fact] that its origin is the answer

to the imperative with an understood [clause]: ‘if you let her eat, she will eat’; so, the meaning is indicative while the usage is jussive” (Ibn Achour, 1984, p.219).

The verb “tamassuha” (you touch her) signifies the present time; it derives from the verb massa, and its meaning in the language is: he struck him with torment, that is, he chastised him (Ibn Manzur, n.d., p.102). Its signification in the verse: the prohibition is attached to touching her with harm, because touching is true of the slightest contact of a thing with the body; so everything that reaches her with the intent of harm is prohibited (Ibn Achour, 1984, p.219).

The verb “yakhudhakum” (seizes you) signifies the future; it derives from the verb akhadha, by which is meant in the language: the original is the taking possession, collection, and gathering of a thing. You say: akhadhtu al-shay akhudhuhu akhdhan [I took the thing] (Ibn Fares, n.d., p.68). Its signification in the verse is: if you touch her with harm, a torment will seize you (Ibn Achour, 1984, p.219).

“And [recall] when We saved you from the people of Pharaoh, who afflicted you with the worst of torment, slaughtering your sons and sparing your women; and in that was a great trial from your Lord” (The Qur’an, al-Aaraf 7:141).

The present verbs in this verse are: yasumunakum (they afflict you), yaqtulun (they slaughter), and yastahyun (they spare).

The verb “yasumunakum” (they afflict you) signifies the present time; it derives from the verb sama. It is said: sumtu al-shay asumuhu sawman, whence al-sawm in buying and selling (Ibn Fares, n.d.). Its signification in the verse: “that is, they impose that upon you and burden you with it. It is either an explanatory resumption (istinaf bayani), as though it were said: what did they do to them, or from what were they saved? and the answer is given by what is mentioned; or it is a circumstantial clause (hla) from the pronoun of the addressees, or from the people of Pharaoh, or from both together, because it includes their two pronouns” (Al-Aloussi, 1994, p.41).

The verb “yaqtulun” (they slaughter) signifies the present time; it derives from the verb qatala, which in the language denotes that which brings humiliation and death. It is said: qatalahu qatlan [he killed him] (Al-Aloussi, 1994, p.56). Its signification in the verse: the killing of the prophets.

The verb “yastahyun” (they spare) signifies the present; it derives from the verb istahya, and in the language it means: he left him alive and did not kill him (Academy of the Arabic Language in Cairo, 2011, p.213). Its signification in the verse: that is, they keep your daughters alive and leave them living; and it is said they examined their lives to see whether they were pregnant – and al-Haya (shame) [refers to] the pudendum (al-farj), because one is ashamed to expose it – and al-nisssa is the plural of imraa [woman] (Al-Aloussi, 1994, p.255).

Model Three: The Rhetorical and Stylistic Significations of the Present-tense Verb in the Verses of Torment

“And whoever disobeys God and His Messenger and transgresses His limits – He will put him into the Fire, abiding eternally therein, and he will have a humiliating torment” (The Qur’an, al-Nisssa 4:14).

The present-tense verbs in this verse are: yaasa (disobeys), yataadda (transgresses), and yudkhillu (He will put him into).

The verb “yaassi” (disobeys) signifies the present and the future; it derives from the verb “assa” (disobey), and in the language it signifies: he departed from his obedience and went against his command, so he is “assi” [disobedient] (Academy of the Arabic Language in Cairo, 2011, p.606). Its signification in the verse: whoever does not believe in what He, exalted be He, has detailed concerning inheritances (Al-Aloussi, 1994, p.443).

The verb “yataadda” (transgresses) signifies the present time; it derives from the verb “taadda” (transgress): he left it and turned away from it; taadda (transgress): he wronged him and passed beyond the thing (Al-Aloussi, 1994, p.589). Its signification in the verse: that is, he transgresses His limits in the division just mentioned, deeming it lawful, as related on the authority of al-Kalbi (Al-Aloussi, 1994, p.443)

The verb “yudkhillu” (He will put him into) signifies the future; it derives from the verb dakhala, which is: entering, the opposite of exiting; dakhala yadkhulu dukhulan [he entered, entering] (Ibn Manzurr, n.d., p.254). Its signification in the verse: by it is meant entering the Fire of Hell.

Model Four: The Rhetorical and Stylistic Significations of the Present-tense Verb in the Verses of Torment

“These are two adversaries who have disputed over their Lord. But those who disbelieved will have cut out for them garments of fire; from above their heads will be poured scalding water, by which is melted whatever is in their bellies and [their] skins” (The Qur’an, al-Hajj 22:19–20).

The present verbs in this verse are: yaşubbu (is poured) and yuşharu (is melted).

The verb “yaşubbu” (is poured) is a present verb in the nominative, marked by the apparent damma on its final letter, signifying the present time; it derives from the verb sabba “pour”: sababtu al-ma [I poured the water] (Ibn Manzur, n.d., p.2). Its signification in the verse: over them is poured the scalding water whose heat has reached its fullest extent. (Al-Aloussi, 1994, p.128).

The verb “yusharu” (is melted) is a present-tense verb in the nominative with “damma”, signifying the future; it derives from the verb “sahara”, and in the language: “al-sahr” is the melting of fat; and saharat “al-shahm” usharu musharan [the fat melted, melting]: he melted it, and it liquefied (Ibn Manzur, n.d., p.142). Its signification in the verse: that is, it melts. (Ibn Manzur, n.d., p.128).

Model Five: The Rhetorical and Stylistic Significations of the Present-tense Verb in the Verses of Torment

“And for those who disbelieved is the Fire of Hell. They will not be decreed to die, so they will not die, nor will its torment be lightened for them. Thus, do We recompense every ungrateful one”.

The present verbs in this verse are: *yuqda* (be decreed), *yamutu* (they will die), *yukhaffaf* (be lightened), and *najzi* (We recompense).

The verb “*yuqda*” (be decreed) signifies the present state and time; it derives from the verb *qada*, and its meaning in the language is: he judged and decided. It is said: he judged between the two litigants, and judged against him, and judged for him, and judged for such-and-such; so, he is a judge (*qadin*), plural judges (*quatt*); and with regard to God: *amr* [His command] (Academy of the Arabic Language in Cairo, 2011, p.742). Its signification in the verse: that is, they are not decreed to die a second death.

The verb “*yamutu*” (they will die) signifies the future; it derives from the verb *mata* “die”. Its signification in the verse: “so that they may thereby rest entirely from its torment; and ‘not decreed’ is interpreted in the manner just mentioned rather than as ‘they will not die,’ lest [the clause] ‘so they will die’ be void and require its interpretation as ‘they will rest.’

And *yamutu* “will die” is set in the accusative as the response to the negation with an understood ‘an [that], the intent being the negation of the consequence because of the negation of the cause; that is, had [death] been decreed for them, they would have died; but since there is no decree of death, how could death come to pass?” (Al-Aloussi, 1994, p.372).

The verb “*yukhaffaf*” (be lightened) signifies the present state and the future; it derives from the verb *khaffafa* “enlighten”. In the language: *khaffafa al-shay* “enlighten something”, that is, he made it light; and it is said: *khaffafa al-thawb* “loosen the dress”, that is, he made its weave fine; *khaffafa mabih*, that is, he eased it for him and gave him relief; and *khaffafa anhu*, that is, he removed hardship from him (Academy of the Arabic Language in Cairo, 2011, p.247). Its signification in the verse: what is promised to them is rather [the affirmation] that, whenever it subsides, its intimation is increased; and the intent is the perpetuity of the torment, which does not preclude their being punished with intense cold (*al-zamharir*) “bitter cold” and the like; and *yukhaffaf* has a passive deponent (*naib al-fail* “Pro-agent”).

The verb “*najzi*” (We recompense) signifies the future; it derives from *jaza* “recompensed”. Its signification in the verse: [for] the one who is excessive in unbelief or ingratitude, there is no recompense lighter or lesser than it (Academy of the Arabic Language in Cairo, 2011, p.372).

Summary:

The present-tense verb transfers the verses of torment from a mere “dry, future-oriented threat” into a “living, renewed, and moving reality,” arousing in the reader’s soul the dread of the scene as though he beholds it with his very eyes, and confirming that this retribution is perpetual and never slackens, and that its exemplary torment never ceases.

Conclusion:

In light of the foregoing, I can answer the central problematic that my research reached, which consists of the following: it may be said that the signification of the present-tense verb in the verses of torment constitutes a unique, expressive, and miraculous feature in the Qur’anic text, for the use of this morphological form was not arbitrary; rather, it bore deep semantic and

psychological dimensions that serve the supreme purpose of the Holy Qur'an, namely guidance and reflection.

The most prominent results reached by the conclusion may be summarized in the following points:

The continuity and renewal of torment:

The present-tense verb brought the scene of torment out of the framework of the concluded event (the past) and into the framework of the renewed, uninterrupted event, thereby embodying the eternity of the retribution for the Inmates of Hell – as God Almighty says: “Whenever their skins are roasted through, We will replace them with other skins” (The Qur'an, al-Nisssa 4:56).

The evocation of the mental image:

The present-tense verb contributed to “coloring the discourse” and transferring the unseen, future scene into an observed reality moving before the eyes of the reader and the listener, thus enhancing fear and awe in souls.

The realization of promise and threat:

In many places the present-tense verb expressed the future whose occurrence is certain and beyond doubt, and it thereby stood in the station of the witnessed present because of the intensity of its inevitability.

It becomes clear that the present-tense verb in the verses of torment transcends its narrow grammatical-temporal function to become a miraculous depictive and rhetorical device that endows the scene with vitality and a movement that shakes arrogant hearts, and that calls to contemplation and wakefulness.

- ✓ It highlights the expressive miracle of the Qur'an in choosing the morphological form (the present) in the service of a psychological and educational purpose.
- ✓ It surveys the most frequently repeated present-tense verbs in the verses of torment and classifies them semantically (verbs of motion and verbs of the senses).
- ✓ It proves that the present-tense verb in the verses of torment breaks the stasis of time, transforming it into a moving depictive device.

References

- Academy of the Arabic Language in Cairo. (2011). *The intermediate dictionary* (5th ed.). Shorouk International Bookstores: Cairo.
- Al-Aloussi, M. (1994). *The spirit of meanings* (1st ed.). Scientific books Publishing House: Beirut.
- Al-Darwish, A. (n.d.). *Torment: Its Causes, Types, and Means of Prevention in Light of the Holy Quran (A Thematic Study)*. (2009). Imam Muhammad bin Saud Islamic University Publisher: Riyadh.
- Al-Jurjani, al-Sharif. (2004). *Dictionary of definitions* [M. S. al-Minshawi, Ed.; 6th ed.]. Dar Al-Fadila for Publishing and Distribution: Cairo.

- Al-Khuli, A. (n.d.). *The science of signification* (2nd ed.). Dar Al-Falah for Publishing and Distribution: Jordan.
- Al-Sadi, A. R. (2000). *Facilitation of the Gracious, the Merciful, in interpreting the speech of the Beneficent* (A. R. Mualla, Ed.; 1st ed.). Al-Risalah Establishment for Printing, Publishing, and Distribution: Beirut.
- Al-Saqi, F. M. (1977). *The divisions of Arabic speech in terms of form and function* (T. Hassan, Ed.; 1st ed.). Al-Khanji Library for Publishing and Distribution: Cairo.
- Al-Zabidi, M. (1984). *The bride's crown of the jewels of the dictionary* (I. al-Tarzi, Ed.; 3rd ed.). Revival of Arab Heritage House: Beirut.
- Ibn Achourr, M. al-Tahir. (1984). *The liberation and enlightenment exegesis* (1st ed.). Tunisian Publishing and Distribution House: Tunis.
- Ibn al-Anbari. (1999). *The secrets of Arabic* (B. Y. Habud, Ed.). Dar Al-Arqam bin Abi Al-Arqam Publishing and Distribution Company: Beirut.
- Ibn Faress, A. (n.d.). *The standards of language* (A. S. Harun, Ed.; 2nd ed.). Dar Al-Fikr for Publishing and Distribution: Cairo.
- Ibn Kathir, T. (2000). *The exegesis of the Mighty Qur'an* (1st ed.). Dar Ibn Hazm for Printing, Publishing, and Distribution: Beirut.
- Ibn Manzur, J. (n.d.). *The tongue of the Arabs* (1st ed.). Ministry of Islamic Affairs, Endowments, Dawah and Guidance, Kingdom of Saudi Arabia – Publishing and Distribution.
- Ibn Rajab. (1979). *Warning against the Hell Fire* (B. M. Uyun, Ed.; 1st ed.). Dar Al-Bayan Bookstore: Damascus.
- Sibawayh. (1988). *The book* (A. S. Harun, Ed.; 3rd ed.). Al-Khanji Library for Publishing and Distribution: Cairo.
- Omar, A. M. (1998). *The science of signification* (5th ed.). The World of Books for Publishing and Distribution: Cairo.
- Omar, A. M. (2008). *Dictionary of contemporary Arabic* (1st ed.). The World of Books for Publishing and Distribution: Cairo.