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also appeared as extrinsic rewards yielding another extrinsic reward of being promoted as shown in the two entered groups with two variant merits to each group. Beneficially, the paradise residents have also been extrinsically rewarded having life assurance for not being suffering any more. Notably, the extrinsic rewards of development and feedback, career opportunities and leadership aren't made use of in illustrating rewards in the hereafter. This absence of these rewards is ascribed to the lack of necessity to these conveniences in paradise.

The analysis also shows that the Prophet (PBUH) uses many different stylistic devices to attract his followers to strive once to attain such rewards and to vitalize some unseen and abstract rewards. There are clear and easy allegories in the Hadiths that draw a complete representation for the listener and the reader, as if he sees the paradise and lives in it. The significance of the lifelike images has been incorporated into the Prophet's Hadith through the art of simile. The simile has come with visual images using the simile tool (كناية) to express the vision of the moon and shining planet. Grammatical and lexical schemes artfully have exploited in ellipses, antithesis and anaphora purposely. At the phonemic level, assonance is formed through the phonemic grouping of letters as appeared in the third Hadith [لبيك ربنا وسعديك، والخير في يديك] giving an aesthetic perception.

Different kinds of sentences with different purposes as declarative, negative and interrogative are used in accordance with the nature of rewarding given in certain contexts. The use of compound-complex sentences is the remarkable tendency in most rewarding Hadiths due to the fact that more than one reward is listed in the same Hadith as a sub-rewards to the main one.

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out ,nor his youth would decline[.

This Prophetic Hadith is also a part of a script that is dedicated to elucidate paradise ,its description ,its rewards and its inhabitants .The accessibilities stated in the clause [يَنْعَمُ لَا يَبْأَسُ لَا تَبْلَى ثِيَابُهُ وَلَا يَفْنَى سُبَابُهُ] that are devoted to the pious people in this Hadith are represented firstly in a form of life assurance giving the sense of extrinsic reward of benefit.The states of not being destituting nor having their clothes worn nor declining their youth are other compensation extrinsic rewards given to the pious people in hereafter .These extrinsic rewards ,consequently ,yield another extrinsic recognition reward giving the sense of being appreciated to the pious .Lexically ,most used words in this Hadith are simple in form .Hitherto ,the words [ثِيَابُهُ] and [سُبَابُهُ]] are appeared with suffixes denoting a genitive case. Structurally ,a conditional sentence is employed in this Hadith .The first subordinate clause, / ” مَنْ يَدْخُلُ / [يَدْخُلُ الْجَنَّةَ] with its conditional tool [مَنْ] signifies the required condition upon which the illustrated rewards mentioned in the main negative clause [لَا يَنْعَمُ لَا يَبْأَسُ لَا تَبْلَى ثِيَابُهُ وَلَا يَفْنَى سُبَابُهُ] can be obtained .Allegorically ,the utilization of anaphora ,when the two words are similar in pronunciation but differ in meaning [ثِيَابُهُ] / and [سُبَابُهُ] are made use of figuratively

CONCLUSIONS

After the completion of the stylistic study that shedding light upon the aesthetic description of hereafter rewards in the paradise in the Prophetic Hadith ,the research has reached the following conclusions:

It has been shown that there is no one tangible reward allocated to the people of Paradise ,but rather that each reward yields another one ,and, subsequently ,all these rewards lead to an intangible reward that expresses gratitude and appreciation by Allah) Glory be to Him (to the efforts of those who deserve these rewards .Elaborately ,the extrinsic workplace environment and compensation rewards are the most dominant ones and appear in most Hadiths .The dominance of these rewards are attributed to the nature of paradise whose women ,land ,rivers and palaces are extraordinary and peacefully founded as a compensation to the pious who devoted sincerely their life obeying the heaven instructions .Being recognized and distinguished have

all allocated and tangible rewards that are dedicated to the sincere folks and feeling pleased ,Allah) Glory be to Him (seals His last abstract reward when He offers His satisfaction upon paradise residents **فَلَا رِضْوَانِي عَلَيْكُمْ** [فَيَقُولُ أَجَلٌ عَلَيْكُمْ رِضْوَانِي فَلَا رِضْوَانِي عَلَيْكُمْ بَعْدَهُ أَبَدًا] **أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا**]. This intrinsic reward embodies a sense of meaningfulness given by Allah (Glory be to Him) to them. Lexically, all the vocabulary used in the Hadith is in a religious register and in standard Arabic. Morphologically ,most exploited words in this Hadith are with suffixes denoting the case of nominative and of number .The one word clause ,for example, **/فَيَقُولُونَ/** is a word with two suffixes denoting both a nominate case in **/و/** and a number case in **ن** .[[

Organizationally ,a discourse with ten sentences is used in this Hadith. The first clause is a declarative one **/” إِنَّ اللَّهَ يَقُولُ لِأَهْلِ الْجَنَّةِ يَا أَهْلَ الْجَنَّةِ /** used with the emphatic tool **ن** / **/** to denote assertion. The second clause **[يَا أَهْلَ الْجَنَّةِ]** is a call one utilizing the call tool **(يا)**. Four interrogative sentences **[هَلْ رَضِيتُمْ]** , **[وَمَا]** **[وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ]** and **[لَنَا لَا]** , **[أَلَا أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ]** with different purposes are made use of .The rest of discourse is declarative sentences .Rhetorically, the purpose to which the first interrogative clause **[هَلْ رَضِيتُمْ]** emerges is to force the addressees to acknowledge issue not to question them .Allah) Glory be to Him (knows that the people of Paradise are satisfied with the grace of Him and of His Paradise .He wants to hear from them ,so the question came in the sense of confession .Phonologically oriented ,the utilization of a figure of speech of assonance appears stylistically in the declarative clause **/لَبِيك رِبَّنَا/** whose words end with the letter of **[ك]** . Antithesis is also used as a figure of speech in the clause **[أَعْطَيْنَا ، لَمْ نَعْطِ]** . The utilization of antithesis in this Hadith highlights the unambiguous difference between opposing ideas **/أَعْطَيْنَا/** and **/لَمْ نَعْطِ/** by placing them side-by-side in exactly the same structure. The interrogative once again in the clause **[أَلَا أُعْطِيكُمْ أَفْضَلَ]** is made use of to exercise suspense not to question them.

4. The Messenger of Allah (PBUH) says:

” مَنْ يَدْخُلُ الْجَنَّةَ يَنْعَمُ لَا يَبْأَسُ لَا تَبْلَى ثِيَابُهُ وَلَا يَفْنَى شَبَابُهُ “

[He who would get into Paradise) would be made to enjoy such an everlasting (bliss that he would neither become destitute ,nor would his clothes wear

Syntactically, a complex -compound sentence with eight declarative clauses is used in this Hadith. Nevertheless, the emphatic ones are the most used ones when appearing in three clauses [.../وَقَدْ أَزْدَادُوا حُسْنَا.../ and.../.../إِنَّ فِي الْجَنَّةِ/وَاللَّهُ لَقَدْ أَزْدَدْتُمْ]. The last nominated clause, for instance, [وَاللَّهُ لَقَدْ أَزْدَدْتُمْ] consists of three confirming tools: [وَالْقِسْمَ وَاللَّامَ وَقَدْ]. The other five clauses appeared in this Hadith are declarative sentences telling truth to their receivers. Allegorically speaking, the context of the Hadith presents an opposition between two situations of the people of Paradise. The first situation is when the north wind blows, so the men, who are at the bazaar, became the highest levels of handsomeness. The second situation occurs after the men return to their wives who are in their tents who will be more beautiful as well [وَاللَّهُ لَقَدْ أَزْدَدْتُمْ بَعْدَنَا] [حُسْنَآ وَجَمَالًا. فَيَقُولُونَ وَأَنْتُمْ وَاللَّهُ لَقَدْ أَزْدَدْتُمْ بَعْدَنَا حُسْنَآ وَجَمَالًا]. The two situations are opposed to confirm the happiness and psychological comfort of the people of Paradise, as well their beauty and goodness, which Allah Almighty has rewarded them for their good deeds.

3. The Messenger of Allah (PBUH) says:

” إِنَّ اللَّهَ يَقُولُ لِأَهْلِ الْجَنَّةِ يَا أَهْلَ الْجَنَّةِ . فَيَقُولُونَ لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ . فَيَقُولُ هَلْ رَضِيتُمْ فَيَقُولُونَ وَمَا لَنَا لَا نَرْضَى يَا رَبِّ وَقَدْ أُعْطِينَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ فَيَقُولُ أَلَا أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ فَيَقُولُونَ يَا رَبِّ وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ فَيَقُولُ أُحِلُّ عَلَيْكُمْ رِضْوَانِي فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا “ .

Allah would say to the inmates of Paradise :O ,Dwellers of Paradise ,and they would say in response :At thy service and pleasure ,our Lord ,the good is in Thy Hand .He) the Lord (would say :Are you well pleased now ?They would say :Why should we not be pleased ,O Lord ,when Thou hast given us what Thou hast not given to any of Thy creatures ?He would ,however ,say: May I not give you) something (even more excellent than that ?And they would say :O Lord ,what thing can be more excellent than this ?And He would say :I shall cause My pleasure to alight upon you and I shall never be afterwards annoyed with you.

This Prophetic Hadith is also a part of a manuscript that is devoted to illustrate paradise ,its sketch ,its rewards and its populations .After having

tially in a form of supplying an inoffensive and comfortable environment for the pious people *لِسُوقِ الْجَنَّةِ* [إِنَّ فِي الْجَنَّةِ سُوقًا]. This intangible harmless place represented by and linked with the worldly bazaar symbolizes the extrinsic reward. Friday which is singled out for its virtue, and for what Allah (Glory be to Him) has singled out for it of great matters *يَأْتُونَهَا كُلَّ جُمُعَةٍ* is another form of pro given to the pious as an extrinsic reward. This bazaar also symbolizes a place for entertainment in which there is no any transaction. This relaxed and entertained place embodies two types of extrinsic rewards exemplified by workplace environment and benefits respectively. It is a workplace environment rewarding owing to the comfortable place where the pious gather for joy. It is a benefit reward in the sense that they spend the day as a time off. At that bazaar, secondly, the north wind blows on the pious similar to the worldly wind of rain for the Arabs *تَهْبُ رِيحُ الشَّمَالِ فَتَحْتُو فِي وُجُوهِهِمْ وَثِيَابِهِمْ*. This blessing wind stirs and spreads musk, saffron, and all the blessings in Paradise and all the types of perfumes on pious faces, their bodies, and their garments, so that they may be made more handsome *فَيَزِدُّهُمْ حُسْنًا وَجَمَالًا*. All these conveniences served to the pious in a form of gifts appreciating their worldly commitments towards the heaven instructions are additional extrinsic hereafter rewards. All these rewards are not confined to those who are in the bazaar only, but also they extend to their wives who are in tents *أَزْدَدْتُمْ بَعْدَنَا حُسْنًا* [فَيَقُولُونَ وَأَنْتُمْ وَاللَّهِ لَقَدْ أَزْدَدْتُمْ بَعْدَنَا حُسْنًا] as an additional reward. All these extrinsic rewards are matched by an intrinsic reward represented by appreciation and meaningfulness.

All cited hereafter rewards in the Hadith are offered by variant stylistic devices. Lexically, most words in this Hadith are complex in form. Affixes are added to the most employed words to indicate affirmation as shown in the prefix */ان/* in the initial clause *إِنَّ فِي الْجَنَّةِ سُوقًا يَأْتُونَهَا كُلَّ جُمُعَةٍ*. The second prefix *[ف]* appeared in the clause *فَتَحْتُو* characterizes order and succession. Other complex words appear with suffixes to denote either plurality or nominative cases. The letter of */و/* in the phrase *أَزْدَادُوا* is utilized to indicate nominative case. The prefix indicating plurality is used in most clauses. The letter of */ن/* in the clause *فَيَقُولُونَ* is exploited to show plurality. Yet, other words are simple in form like *الشَّمَالِ* and *ريح*.

with the use of a grammatical scheme of ellipses as the word [صورة] has been omitted figuratively. The second group has been described as what astronomers call the shining planet, in analogy to the greatest planet in the sky after the moon on the night of the full moon, so this is the image of the folks who enter secondly next the first group.

Successively, the Hadith refers to more than one group and to more than one reward. This multiplicity requires the use of tools that fulfill the sense of linking and succession. Thus, sometimes conjunctions are used, and sometimes the relative pronouns are used. To connect the text, the Hadith uses the linking word /و/ to link the first clause *إِنَّ أَوَّلَ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةً* [البدر] with the next one *الَّتِي تَلِيهَا* whose initial word *الَّتِي* is another tool used as a relative pronoun to substitute the omitted word *زُمْرَةٍ* from the second clause. A third clause is linked with the first two ones with the linking word *وَبِكُلٍّ* giving a sense of addition to the previous mentioned rewards. The last linking word *و* is used to link the last clause with the rest of clauses adding the final reward.

2. The Messenger of Allah (PBUH) says:

” إِنَّ فِي الْجَنَّةِ لَسُوقًا يَأْتُونَهَا كُلَّ جُمُعَةٍ فَتَهْبُ رِيحُ الشَّمَالِ فَتَحْنُو فِي وُجُوهِهِمْ وَثِيَابِهِمْ فَيَرْدَادُونَ حُسْنًا وَجَمَالًا فَيَرْجِعُونَ إِلَى أَهْلِيهِمْ وَقَدْ اِرْدَادُوا حُسْنًا وَجَمَالًا فَيَقُولُ لَهُمْ أَهْلُهُمْ وَاللَّهِ لَقَدْ اِرْدَدْتُمْ بَعْدَنَا حُسْنًا وَجَمَالًا . فَيَقُولُونَ وَأَنْتُمْ وَاللَّهِ لَقَدْ اِرْدَدْتُمْ بَعْدَنَا حُسْنًا وَجَمَالًا “

In Paradise there is a street to which they would come every Friday .The north wind will blow and would scatter fragrance on their faces and on their clothes and would add to their beauty and loveliness ,and then they would go back to their family after having an added luster to their beauty and loveliness ,and their family would say to them :By Allah ,you have been increased in beauty and loveliness after leaving us ,and they would say :By Allah ,you have also increased in beauty and loveliness after us[.

This Prophetic Hadith is also a part of a book that is devoted to describing paradise ,its depiction ,its bounties and its residents .The amenities that are dedicated to the sincere people in hereafter in this Hadith are signified ini-

moon [عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ] ,which is the first listed reward .Though less than the previous one ,the second entered group who followed the first one is also recognized extrinsically in the form of the brightest planet in the sky, [عَلَى أَضْوَاءِ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ], having a bonus and recognition as a reward. Both entered groups are also rewarded extrinsically when they are given two wives for each one of them [لِكُلِّ امْرِئٍ مِنْهُمْ زَوْجَتَانِ اثْنَتَانِ] in a sense of benefit. These two tangible wives, whose leg marrows are visible, [يَرَى مَخُ سَوْقِهِمَا مِنْ] , are also another reward postulated as a sign for beauty and purity. This additional feature designated for the wives symbolizes the workplace environment reward providing a harmless and relaxed environment for their husbands. The last mentioned reward assigned to the paradise comers is the state of being all married as a compensations for those who had no opportunities to get married in the worldly life. To sum it up, tangible rewards in forms of bonus, recognition, promotion, compensation and better environment have been assigned to the people in questions.

All these rewards are presented artfully by the Prophet (PBUH) through using different stylistic devices. Stylistically, since the domain under analysis is a religious register and is stated by the prophet Muhammad (PBUH), all utilized words, phrases and sentences are in standard Arabic. Morphologically, most used words in this Hadith are simple in their form. Yet, the words [زَوْجَتَانِ اثْنَتَانِ] are appeared with suffixes denoting numeral giving the case of number .The word [سَوْقِهِمَا] is another word with a particular suffix denoting a genitive case.

Structurally, a compound-complex sentence with five declarative clauses is used in this Hadith. However, the first clause, [إِنَّ أَوَّلَ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ] is an emphatic one with the emphatic tool [إِنَّ] utilized to denote an affirmation sentence. The other four clauses appeared in this Hadith are declarative sentences delivering information to their addressees .Figuratively speaking ,the utilization of simile in this hadith appears in the first clause [أَوَّلَ زُمْرَةٍ] when the phrase [أَوَّلَ زُمْرَةٍ] the first entered clique is equated with [صُورَةِ الْقَمَرِ] the image of the full moon. The phrase [عَلَى أَضْوَاءِ كَوْكَبٍ دُرِّيٍّ] is another image portrayed to refer to the second entered group

FIGURE 1:MODEL OF ANALYSIS

Tracing Leech and Short's model (2007), the paper aims at examining the lexical, grammatical categories, cohesion and context and rhetorical features stylistically mentioned in the nominated prophetic Hadiths as follows:

1. Lexical features include noun, verb, adjective and adverb.
2. Grammatical features include sentence types and sentence complexity.
3. Cohesion and context include grammatical and lexical ties.
4. Figure of speech includes metaphor ,simile ,and metonymy among others.

DATA ANALYSIS

Following the model represented above, the data of the current paper comprises three Prophetic Hadiths which are selected to be investigated stylistically. All the data have been taken from <https://sunnah.com/muslim>, and translated by Abdul Hamid Siddiqui.

1. The Messenger of Allah (PBUH) (says:

« إِنَّ أَوَّلَ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ وَالَّتِي تَلِيهَا عَلَى أَضْوَاءِ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ لِكُلِّ امْرِئٍ مِنْهُمْ زَوْجَتَانِ اثْنَتَانِ يَرَى مَخُّ سَوْفِهِمَا مِنْ وَرَاءِ اللَّحْمِ وَمَا فِي الْجَنَّةِ أَعَزُّبٌ » .

[The) members (of the first group to get into Paradise would have their faces as bright as full moon during the night ,and the next to this group would have their faces as bright as the shining stars in the sky ,and every person would have two wives and the marrow of their shanks would glimmer beneath the flesh and there would be none without a wife in Paradise.]

This Prophetic hadith is a part of a book that is dedicated to reflecting paradise ,its description ,its bounties and its inhabitants .The conveniences that are devoted to the pious people in this Hadith are represented firstly in forms of bonus and promotion for the first entered group .This bonus makes them distinguished from other entered groups .This promoted bonus also gives them the sense of being recognized and being paid satisfactorily .This extrinsic recognition reward is highlighted obviously for the pious people in being like the moon in its full phase ,the moon on the night of the full

MODEL OF ANALYSIS

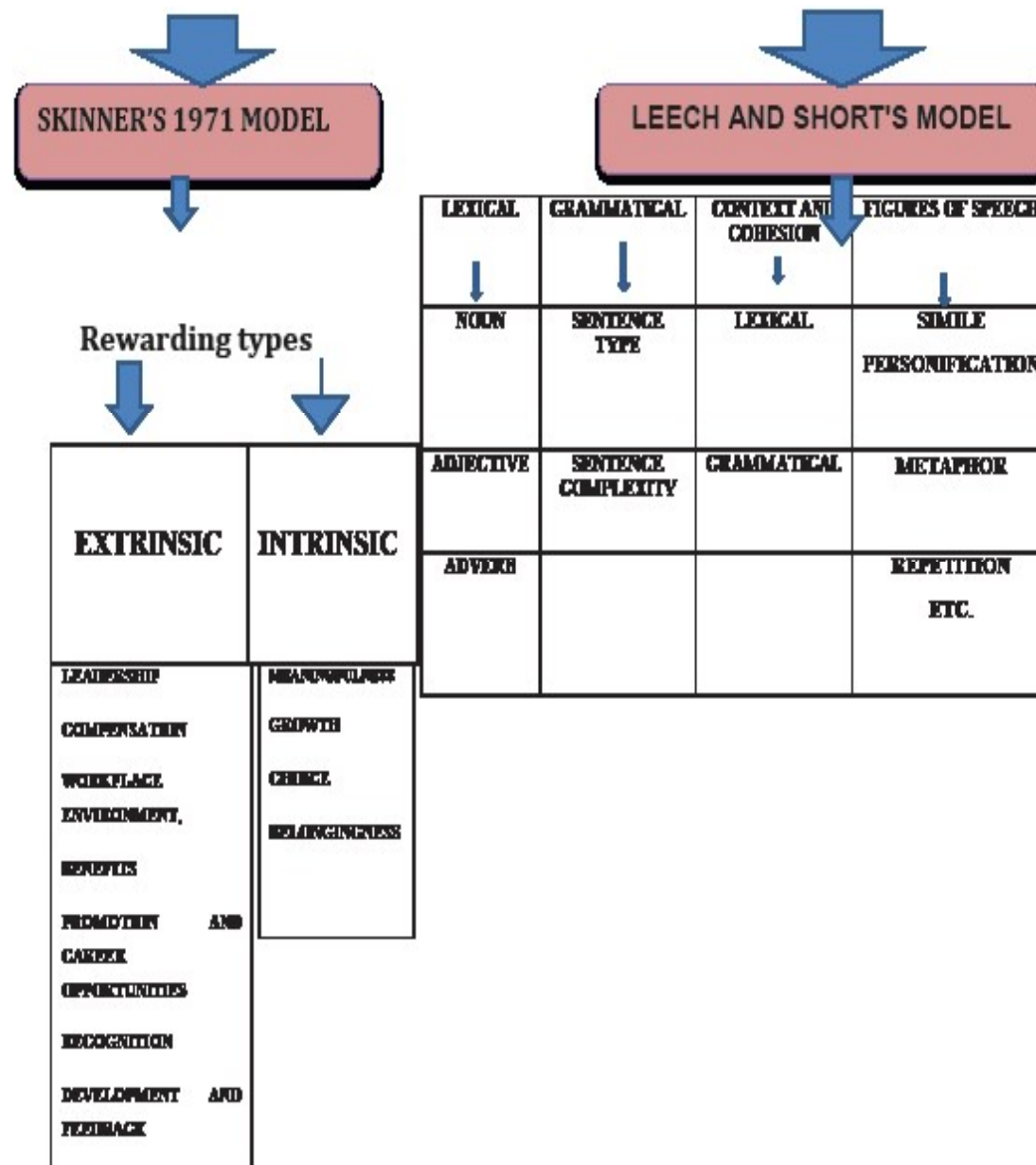


FIGURE 1: MODEL OF ANALYSIS

MODEL OF ANALYSIS

In the beginning of their book “Style in Fiction”, Leech and Short (2007) define stylistics as a method that denotes the way in which an individual “uses language in a given context for a purpose or cause”. They point out that style is a vital technique for examining literary texts by manipulating methods associated with linguistics. They also see that the study of stylistics as “exercise in describing the use of language”, and an endeavor to simplify the relationship between “language and the technical function”, directly or indirectly, (Leech and Short 2007: 11). Structurally, Leech and Short confirm that the choice of linguistic constructions (words, phrases and sentences) is not done in separation from the context in which the selection is made. They also affirm the fact that stylistics is more interested in deviations from the rules when they state that “the phenomenon of internal deviation in the text through which the features of the language within that text may deviate from the standards of that text “in their comment on what stylistics is concerned with) ,ibid.(55 :Far from perfectness as they claim ,their model comprises a checklist of four headers :lexical categories ,grammatical categories ,speech forms ,coherence and context) ibid .(61-64 :The following chart shows the model through which data are to be analyzed.

stylistic devices known as figures of speech. “Stylistic devices are thus likewise customarily engaged to reproduce an artistic function of language. Regularly, the chief task of these devices is to strengthen the speaker’s utterance and to make speech more estimated and emotional Dlugan.(3 :2008)

In Arabic literature, however, stylistic devices are correspondingly enhanced in language use. Stylistic devices like rhyme (القافية) [alqafia], alliteration (الجناس) [aljinās], assonance (السجع) [alsajja] and consonance (التناسق) [altanasuq] are employed when a sound and an envisioned sense typically have a sort of relationship as they are noticeably pure in most of the normally used (Jabur, 2007:61). He also stresses on the collaboration of different categories of lexical meaning, known as semantic stylistic devices, like metaphor (استعارة), simile (تشبيه), irony (سخرية), epithet (تورية), metonymy (مجاز), pun (تناقض) and oxymoron (تناقض) (ibid).

METHODOLOGY

The study adapts stylistic analysis of the concept of rewarding designated in the Prophetic Hadiths exemplified in Sahih Muslim. The analysis carried in this research is a qualitative, quantitative method following the heuristic checklist of linguistic and stylistic categories offered by Leech and Short (2007). The checklist offers a ‘methodical basis’ for the assortment of relevant linguistic data from the nominated text for the purpose of stylistic assessment and proposals levels for examining linguistic choices made by the prophet M (peace and blessings be upon Him). These levels comprise lexical, syntactic, and semantic features and figures of speech. Leech and Short (2007) state that though the list itself is choosy one, leaving out a lot of detail, it allows the reader to grasp the noteworthy and related features of the text through linguistic investigation.

of rhetoric known as (علم المعاني) "ilm alma'ani ,roughly speaking corresponding to semantics .Arabic rhetoric in return is defined a" pragmatic examination that is concerned with the grammatical ,semantic, pragmatic deviation and linguistic structuring .“Arabic rhetoricians inspected the fundamentals of effective discourses and stated that rhetoric can be well-defined as” the process of delivering what is inside the rhetorician to the audience influentially) “Abdul-Raof:2006, xiii .(Three constituents of rhetoric were documented :the science of meaning (علم المعاني) ,the science of eloquent speech] (علم البيان) alum al-bayan [and the science of affective speech] ((علم البديع) eilm albadī .[The first science is preoccupied with the creative conveyance of meaning in its mental sense .The second science stresses the precise choice of words so as to ,explicitly verbalize the proposed meaning .The last science concentrates on the conducts of decorating speech through the use of figures of speech and poetic devices4 :2001 (الهاشمي).

STYLISTIC DEVICES

Stylistic devices are tools deployed to reinforce images, to capture thoughts and to highlight certain themes. These devices are also regarded as literary procedures used to intensify the competence of expressions. Almost no piece of language whether written or spoken lacks stylistic devices. To name but few, rhetorical questions in all sceneries, for instance, are very recurrent tools used to stimulate the addressees to contemplate about significant matters in that situation. Repetition also plays a vital role in assigning messages especially religious ones, basically because, “repeating a word or phrase in different parts of speech, “aids the addressees to make associations as if you were stitching your speech elements together with a thread .“Personification ,simile and metaphor among other stylistic devices also provide effects to the words .Accordingly” ,the richest source of descriptive concepts comes from the

Thus ,such an authority which determines the reward rests with Allah) Glory be to Him (and with His Prophet Muhammad) PBUH) (Faneef .(1995:89 ,Accordingly ,in His traditions ,the prophet Muhammad)peace and blessings be upon him(has used a lot of stylistic features to guarantee rewards to his followers.

STYLISTICS IN GENERAL

Numerous opinions by various researchers and linguists have been verbalized to describe what stylistics means and what it includes. Nevertheless ,no one definition can be designated as all-embracing. Conventionally ,stylistics is taken to be the study of the linguistic items in real language use .Childs and Fowler (228 :2006) exhibit that "a style is a manner of expression, describable in linguistic terms ,justifiable and valuable in respect of non-linguistic factors .“Linguistically ,Leech and Short(11 :2007) describe stylistics as the linguistic "study of style "that is regarded as an exercise in describing what use is made of in language .From a textual

point of view ,stylistics is the study of verbal and written manuscripts. It is the account of the linguistic features of all situationally demarcated uses of language .Stylistics emphasizes on texts and stretches much attention to the devices ,figures of speech and parts of speech. Concisely ,stylistics is regarded as the recent sort of the antique discipline branded as" rhetoric "which taught language users how to build the argument ,how to make operative use of figures of speech and how to produce a speech in a way which can have an absolute inspiration on addressees or readers)Mugair .(2014:71 ,Simpson:2004) (2-3points out that" to do stylistics is to explore language ,and ,more specifically ,to explore creativity in language use .“For Fahnestock (09 :2011)stylistics which is based on" the rhetorical tradition also adds to the vocabulary of language analysis.“

Stylistics in Arabic ,unlike English ,is an ancient phenomenon. Arabic stylistics is designated by Arab intellectuals as a sub-branch

[Whoever practices righteousness, whether male or female ,while he is a believer - We will surely cause him to live a good life ,and we will surely give them their reward] in the Hereafter [according to the best of what they used to do,] (Quran ,annahal.(97 :

Thus ,the Holy Quran resorts to instigate and promise ,at the same time ,Muslims do good deeds .From Islamic perspective ,the concept of rewarding is employed as a means of encouragement .This concept is used as a conditional promise for those who fulfill its requirements to attain the paradise and its bounties as the reward in hereafter .This concept plays its vital role to guide Muslim's external and interior behavior starting initially with his intentions ,manifest deeds ,words and thoughts ,and feelings) Al Tantavi, .(1994:151The notion of rewarding in Islam is related to the affinity between man and Allah) Glory be to Him ,(man and man ,man and other creatures of the universe and man to himself .The notion of rewarding is also subject to freedom. Without freedom ,there could have been no reward for good deeds man

does .Since man willingly chooses to obey Allah) Glory Be to Him(in his sacred commands ,he or she deserves to be esteemed ,honored and rewarded .Naturally ,rewarding stimulates people to move forward through inspiration .It is challenging to encourage anyone to do whatsoever by himself merely by examining if the results are positive or negative .Consequently ,the issue of rewarding has been dealt with in the Glorious Quran and prophetic Hadiths by offering the heaven as a reward to drive a person to accept or reject matters .Thus ,in a religious context ,and in its mystical sense ,rewarding is a merited benefit given by Allah) Glory Be to Him (to man in response to his or her conformity and is accompanied with appreciation) Al-Tusi:1406 , .(108In the Islamic belief ,the source of all the rewards is Allah's)Glory be to Him (and only Allah has the control and right to set what type of reward will be received by His slaves .Therefore ,there is no one who can merely promise reward without Allah's permission. This permission has been given to Allah's messengers and prophets.

on the other. Monetary rewards, undoubtedly, are vital to most individuals and have revealed a strong desire for individual accomplishment and for self-interest in masculine countries. In womanly cultural countries, the main treat in being rewarded is categorized as having strong social needs, concentrating on non-financial rewards. In such cultural settings, non-monetary rewards tend to be rewarded in form of recognition and praise (Hofstede, 1980).

Behaviorists among other scholars are aware of the importance and of the influence that rewarding plays in shaping the behavior of the human beings. Individuals' behaviors, from behaviorist perspective, are motivated to produce behaviors rewarded by the surroundings and to avoid behaviors that bring punishment. Thus, people work and behave for money and other financial benefits such as health insurance, vacation time and retirement pension. Yet, some rewards that people get are not monetary but they are in the form of titles, plaques, prizes and other symbolic rewards. Behaviors of being right or wrong are not owing to any tangible goodness or badness in a state nor are they owing to any innate knowledge of right or wrong but they are simply owing to emergencies concerning many kinds of positive and negative reinforce, rewards and punishments. Behaviorists believe that there is no room for conscious or unconscious forces in shaping the behavior of the human beings; but human behavior can be organized by its consequences, that is, by what follows the behavior (Skinner, 1971: 110). It is clearly that the rewards and punishments are used as consequences in all divine messages to shape human conducts. Islam, therefore, makes use of the notion of rewards as a vehicle to stir its followers up to the right manners.

REWARDING IN RELIGIOUS SENSE

Allah (Glory be to Him) affirms the notion of rewarding in the Glorious Quran:

((مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنشَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ)). (سورة النحل اية : ٩٧)

perception of benefits as a reward refers to non-cash or facilities that employees get in place of their employment relationship such as health insurance and time-off .Promotion and career opportunities denote the progression of an employee from one position to the following one in the hierarchy system .The state of being recognized is referred to as recognition that provides an official acknowledgment in the form of cash or non-cash rewards such as prizes ,gifts’ thank you ‘notes to employees for their exceptional performance contributions ,length of service or behaviors .Development and feedback are behaviors through which employees are given learning and enhancement chances. Finally ,leadership is considered as one of the most affected conducts of rewarding whereby employees are to influence the performance of a group of individuals towards communal objectives.

Conversely ,intrinsic rewards, all of which are results of positively esteemed experiences ,are also sectioned into four sub-classes with the senses of meaningfulness, choice ,growth and belongingness.

When employers appreciate the significance of the role an employee plays when trying to fulfill the tasks demanded in work he/she is performing ,they exercise a kind of rewarding theoretically called meaningfulness .Another repayment can be obtained by employee is in the sense of having self-sufficiency or decision to select how to achieve his/her work .This sense is regarded as a way of choice rewarding. The degree of which an employee feels that he/she can accomplish his/her work proficiently owing to his/her competence and efforts is another kind of intrinsic rewards giving the sense of growth to the employees. Finally ,the intrinsic rewards can also be exhibited in the form of belongingness to the group .This kind of feeling leads to positive sense of community) Thomas and Velt-house, 1990: 681).

IMPORTANCE OF REWARDING

There is a connection between a rewarding preference and importance related to employee’s needs and gender on one hand and to certain cultural and/ or social values

a concept used to refer to the total amount of monetary and non-monetary benefits provided to an employee by an employer in return for work performed as required and as part of an employment relationship. These two definitions give a preconceived notion that rewarding can be grouped in to two main classifications. The first kind of rewarding which is related to merely monetary return is called extrinsic rewards. A second notion of rewarding related to non-monetary rewards is known as intrinsic rewards. This kind of rewarding is associated with the personal feelings of pleasure and satisfaction an employee obtains Schultz.(2006:57)

Practically, each category of rewarding attracts certain individuals and has distinctive effects over them depending on individual characteristics related, for instance, to their sex issues and/or on organizational aspects the employees are subject to. Inherently, in accordance with their nature, it has been noticed that males are more inclined to extrinsic rewards and females are to intrinsic ones. Culturally, this understanding of the two mentioned notions of re-

warding is workable from western perspective through which individuals act and work for money and other financial benefits like holiday, sick leave, healthiness insurance, and retirement pension; and for other kinds of rewards that individuals acquire as symbolic such as titles Deci and Ryan. (227 :2002)

TYPES OF REWARDING

For the sake of more elaboration and clarity and in the light of what has been mentioned above, precisely, rewards can be categorized into two main taxonomies. They are extrinsic and intrinsic rewards. These two main groups can also be subdivided into sub-groups. Extrinsic rewards can be classified into seven sub groups: compensation, workplace environment, benefits, promotion and career opportunities, recognition, development and feedback and leadership. Compensation refers to financial incomes that employees obtain directly from their employers. Workplace environment symbolizes the sense of providing a harmless and relaxed environment for employees such as size of the offices, desk space and so on. The

religious truths, sponsoring religious involvement, promoting shared individuality, and guiding individual and communal religious exercise. In terms of their illustrations, religious texts are notable by lucidity and briefness. Moreover, the prepositions of the contents of religious manuscripts are directly connected to the daily life of all human beings enlightening truth and usefulness to them leading to universal truths about good deeds that are required to be obeyed and be rewarded in return and bad deeds to be quitted or to be punished accordingly (Crystal, 1987: 385).

One of such religious manuscripts is the Prophet Muhammad's (PBUH) Traditions. There is no hesitation about the fact that the Glorious Quran is the leading source of Islamic literatures as the core of its regulations. Nevertheless, the Prophet Muhammad's (P.B.U.H.) sayings and actions are after the Holy Quran as the most significant source of the Islamic traditions as well, (An-Nawawi, 1993: 4). Terminologically, two well-matched terms 'Tradition and Hadith' are used to refer to the

Prophet's sayings and actions. The contents of these Hadiths are of a great care to Muslims since these Hadiths embrace what the Prophet (PBUH) said or did, or his approval or disapproval of something said or done throughout His life-time (Siddiqi, 1971: ix). One of the subjects of His Hadiths is paradise, its description, its bounties and its inhabitants. The concept of paradise has been mentioned impressively as a reward (ثواب) for those who deserve it.

CONCEPT OF REWARDING

Like most of notions used in literature, the concept of rewarding has more than one meaning relying upon factors related to cultures, society, genre to name but a few. Literally speaking, the word 'rewarding' can be well-defined as a specific monetary return, item or occasion that an employee obtains in place of his /her work or for having done something well. From the first glance, it seems that this definition is concrete in its orientation and in its tendency. Conceptually, rewarding can also be defined as

tive sentences are the only used sentences. The use of compound- complex sentences is the remarkable tendency in most rewarding Hadiths due to the fact that more than one reward is listed in the same Hadith as a sub rewards to the main one.

Key words: rewarding, stylistics, extrinsic, intrinsic, Prophetic Hadith.

خلاصة

حاول النبي محمد صلى الله عليه وسلم في الأحاديث النبوية أن ينقل بشكل صريح مفهوم الثواب في الآخرة بطرق مختلفة. ولتحقيق هذا الهدف لجأ الرسول صلى الله عليه وسلم إلى العناصر اللغوية والوسائل البلاغية لتحقيق هذا الهدف. وبالتالي ، تهدف هذه الورقة إلى التعرف على الوسائل الأسلوبية المستخدمة في الأحاديث النبوية مع التركيز على الأدوار التي تميز هذه الوسائل الأسلوبية. باستخدام نموذج Leech and Short's (٢٠٠٧) للتحليل الأسلوبي ، تم ترشيح أربعة أحاديث نبوية مدرجة في صحيح مسلم لتكون بيانات الدراسة. لتحليل البيانات ، يتم تتبع مخطط نوعي يتعلق بتحديد أبرز السمات الأسلوبية. تخلص الورقة إلى أن المكافآت الخارجية هي أكثر ما يميز المكافآت الجوهرية كمكافآت تبعية. تظهر الورقة أيضاً أن النبي صلى الله عليه وسلم يستخدم أدوات أسلوبية مختلفة لجذب أتباعه للسعي مرة واحدة للحصول على مثل هذه المكافآت وتصور الهدايا غير المرئية من خلال التشبيه والتناقض والجاذبية والحذف والسجع من بين شخصيات أخرى في الكلام. الجمل التعريفية والاستفهام هي الجمل الوحيدة المستخدمة. استخدام الجمل المركبة هو الاتجاه الملحوظ في معظم الأحاديث المجزية بسبب حقيقة أن أكثر من مكافأة مدرجة في نفس الحديث كمكافآت فرعية للحديث الرئيسي.

الكلمات المفتاحية: المكافأة، الأسلوبية، الخارجية، الجوهرية، الحديث النبوي.

INTRODUCTION

It is persistently perceived that language and religion are unified and closely linked at an essential level as that language is the means by which religion is expressed. That is why all divine religions have books generally known religious scriptures. Religious scriptures, then, are manuscripts which represent a set of celestial beliefs and practices. The ultimate objective of these religious texts is to create connection with the heaven assigning reli-

STYLISTIC ANALYSIS OF HEREAFTER REWARD- ING IN PROPHETIC HADITHS

تحليل أسلوبى لمكافأة هنا فى الأحاديث النبوية

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ABSTRACT

In the Prophetic Hadiths, the Prophet Muhammad (peace and blessing be upon Him) attempts expressively to convey the concept of rewarding in Hereafter in different ways. To attain such a purpose, the prophet (PBUH) has resorted to linguistic elements and rhetorical devices to achieve this goal. Thus, this paper aims at investigating the stylistic devices utilized in the prophetic Hadiths concentrating on the roles recognized by these stylistic devices. Utilizing Leech and Short's (2007) model of stylistic analysis, four Prophetic Hadiths listed in Sahih Muslim have been nominated to be the data of the study. For the data analysis, a qualitative scheme concerning the identification of the most prominent stylistic features is tracked. The paper concludes that the extrinsic rewards are the most characteristic ones with the intrinsic ones as consequential rewards. The paper also shows that the Prophet (PBUH) uses different stylistic devices to attract his followers to strive once to attain such rewards and to visualize unseen gifts through simile, antithesis, anaphora, ellipses and assonance among other figure of speech. Declarative and interroga-

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