

Simile in the Holy Qur'an: Between Enjoyment and Persuasion (A Study of Selected Examples)

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Abstract:

This article aims to identify the types of simile in the Holy Qur'an, and the pleasure and persuasion, it achieves for the reader and listener. Simile is one of the most employed styles in the arts of speech, due to its many expressive characteristics that enable it to convey hidden meanings in a clear form. It also achieves emotional and mental pleasure through artistic beauty. Rhetoricians have spoken about the purposes achieved by simile, representing this with examples from the Holy Qur'an. The Holy Qur'an is Arabic in style, and eloquent in expression, so similes abound in it in the style of the Arabs. However, the Qur'an has characteristics and features, which is the conclusion reached in our research.

Keywords: Qur'anic simile; types of simile; rhetoric; statement.

1. INTRODUCTION

The Arabs were known as people of eloquence, and masters of rhetoric, and the Holy Qur'an was revealed in their language, which they were proficient in, and it rendered them incapable of producing anything like it, even a single verse. The Arabs acknowledged this miracle due to their inability to produce anything like it, and from here the scholars of language turned to search for the reason for its miracle, and the books of miracles formed the first nucleus for the emergence of the science of rhetoric.

The book “Majaz al-Qur’an” by Abu Ubaidah Ma’mar ibn al-Muthanna (d. 208 AH) is considered as one of the first books written on the science of rhetoric. The reason for its composition was that Abu Ubaidah responded to those who said that the Qur’an does not follow the familiar style of the Arabs, and what was meant by this style was simile, when he was asked in one of the gatherings about the saying of God Almighty: “Its fruit is as if it were the heads of devils” [As-Saffat: 65]. And the promise and the threat are only made in ways we know, and this is something we do not know. The questioner meant: How can the Quran compare the Zaqqum tree to the heads of devils, which no one has ever seen, when things are only described with the descriptions we know? Abu Ubaidah replied: God Almighty spoke to the Arabs according to their language, citing the words of Imru' al-Qais: "Will he kill me while the sharp sword is at my side, and the blue-tipped blades are like the fangs of ghouls?"

Imru' al-Qais likened the point of his sword to the fangs of a ghoul, even though they had never seen a ghoul. The Arabs used to frighten people with ghouls, even though they did not know what they were. Abu Ubaidah said: From that day forward, I resolved to write a book on the Qur’an that would investigate such matters.

Simile is one of the prominent styles in the Holy Quran. It possesses splendor and beauty, and holds a prominent place in rhetoric, for it brings the hidden into the clear, and the distant closer to the near. It elevates meanings, making them clearer, and more beautiful, and bestows upon them honor and nobility. It is a broad art, combining enjoyment and persuasion, and the finest similes are those found in the Book of God, the Almighty. The influence of the Holy Qur’an was evident in its being the focus of rhetorical studies, and in its clear verses being taken as evidence for the chapters, and topics of rhetoric. So what is Qur’anic simile? And what effect does it leave? To answer this problem, we stopped at the types of Qur’anic simile by describing and, analyzing some selected examples, while explaining the effect, it leaves in terms of persuasion and enjoyment.

2. 2. An overview of the concept of simile and its components according to scholars of rhetoric

The science of rhetoric is divided into three sciences: the science of meanings, the science of expression, and the science of figures of speech. Each of these sciences includes a group of topics, and simile is one of the three topics of the science of expression, along with metaphor and metonymy.

Simile: Linguistically, it means representation, and it is derived from the root "shabaha" which means to resemble something, i.e., to be similar to it. (Al-Jawhari,1987, p.(6/2236) Conventionally, simile means indicating that one thing shares a meaning with another. It has also been said that it means establishing a similarity between two or more things, intending that they share one or more attributes, using a tool for a purpose intended by the speaker. (Al-Hashemi , (undated) , p .219)

As for its components, simile has four elements: **First**, the subject of comparison: this is the element that is intended to be compared to something else. **Second**, the object of comparison: this is the element that is intended to be compared to something else, for a specific rhetorical purpose. **Third**, the particle of comparison: This refers to the word used to connect the subject of comparison to the object of comparison, the most common of which are: the letter "kaaf" (like), "mithl" (similar to), "ka'anna" (as if), and other particles that indicate the meaning of similarity. The particle may be omitted in the simile. **The fourth element** is the point of similarity: this is the quality or qualities that the subject and object of comparison share. It is stronger in the object of comparison than in the subject. This point of similarity may be mentioned, or omitted from the simile. (Al-Hashemi, (undated), p.219)

The subject and the object of comparison are called the two elements of a simile, and neither can be omitted. If one is omitted, the sentence transforms from a simile into a metaphor.

Example: God Almighty said: {Then your hearts hardened after that, so they are like stones or even harder} [Al-Baqarah: 74]. The subject of comparison is the hearts of the Jews, the object of comparison is stones, the particle of comparison is the letter "kaaf" (like), and the point of similarity is extreme hardness.

-Simile has many methods, and it is divided into various types, based on different considerations. These divisions were agreed upon by scholars of

rhetoric in the past, and modern scholars have added other divisions. Below, we will limit ourselves to examples of types of simile in the Holy Qur'an, based on several considerations

3. The categories of Qur'anic simile between persuasion and enjoyment

3.1 Simile based on its two sides (parts)

The Qur'anic simile is divided, with regard to its two parts, into: First: sensory and mental, Second: simple and compound.

First - Sensory and mental analogy (simile):

A- What has two sensory elements: (comparing the tangible to the tangible): Comparing the tangible to the tangible is common in the Holy Quran, including:

God Almighty says: "Those who disbelieve enjoy themselves, and eat as grazing livestock eat, and the Fire will be their abode." [Muhammad: 12]. The Holy Quran portrays the disbelievers as eating, and enjoying themselves, oblivious to the punishment that awaits them, just as grazing **livestock** eat and graze, heedless of the consequences, the knife of the butcher. (Al-Hashemi, (undated.) , p.219) for God Almighty has made it clear that what He gives to the disbelievers in this world is of no consequence, because they are deprived of understanding faith. Their share of this world is merely eating and enjoyment, like the share of cattle, and their ultimate fate in the eternal realm is torment. (Ibn Ashur, 1984, p. 26/89) The thing being compared is tangible—the disbelievers—and the thing to which it is compared is also tangible—the cattle (livestock).

God Almighty said: "The people of 'Ad denied [the truth], so how [severe] was My punishment and My warnings! Indeed, We sent upon them a furious wind on a day of continuous misfortune, uprooting people as if they were trunks of uprooted palm trees." [Al-Qamar: 18-20]. The Quran likens the people of 'Ad, the people of Hud (peace be upon him), whose heads were being torn off by the wind, leaving them headless despite their large bodies, to the trunks of palm trees uprooted from their stumps. The subject of the comparison is tangible—the people of 'Ad, the people of Hud—and the object of the comparison is also tangible—the uprooted trunks of palm trees.

-Among the comparisons of the tangible to the tangible is the

Almighty's saying: "And the example of those who disbelieve is like that of one who shouts at what does not hear" [Al-Baqarah: 171]. The intended meaning is to liken the preacher, and caller to the disbelievers, and the disbelievers being preached to, to a shepherd, who calls out to his sheep, or camels, so that they hear nothing, but his call and do not understand what he says. (Ibn Atiyah, 2002, p1/ 238) The subject of the comparison is the disbelievers, and the object of the comparison is the one calling out, and both are perceptible, and can be perceived by the five senses.

The persuasiveness of this analogy lies in the fact, that this parable increases the listener's knowledge of the conditions of the disbelievers, and makes the disbeliever feel inferior when he hears it, thus breaking his heart and constricting his chest. He made him like an animal, so that would be the ultimate rebuke, and deterrent for anyone, who hears him from following his example. (Al-Razi, 2000, p. 5-189),

b) The compared is sensory and the compared to is mental: This type is rare in the Holy Quran, His saying, may He be exalted: "Its fruit is as if it were the heads of devils" [As-Saffat: 65]. The object of comparison is conceptual, namely the heads of devils, while the object of comparison is sensory, namely the fruit of the tree. point of similarity between the object of comparison and the object of comparison is ugliness, and distortion of appearance, and the conceptual image is the heads of devils. (He looks : Ibn Ashur, 1984, p. 23/124).

C- When the subject of the comparison is mental and the object of the comparison is sensory: This is one of the most common types of comparisons in the Holy Quran, as it presents abstract concepts in tangible forms, that the soul is familiar with. This is the epitome of clarity for things, including: -His Almighty saying: "And those who disbelieve - their deeds are like a mirage in a desert, which a thirsty one thinks to be water". [An-Nur: 39]. The thing being compared is the deeds of the disbelievers, which is a mental matter, and the thing being compared to is the mirage, which is a tangible thing. So, he brought out what is unfelt into what is felt, and the meaning that unites them is the invalidity of the imagined with the severity of the need, and the greatness of the want. If he had said: The seer thinks it is

water, it would not have been in the same place as his saying: “the thirsty one,” because the thirsty one is more in need of it and more eager for it. (Al-Askari, 1998, p. 365).

-His Almighty saying: “To Him belongs the true supplication. And those whom they invoke besides Him do not respond to them at all, except as one who stretches out his hands to water, thinking it will reach his mouth, but it will never reach it.” [Ar-Ra’d: 15]. The image being compared is that of those, who call upon idols, and other gods, and the image being compared to is that of one, who stretches out his hands to the water wanting to drink. The point of comparison is disappointment, and not getting anything. The noble verse brought out the abstract, and intelligible into the tangible, or that which is not perceived by the senses into that, which is perceived by the senses.

D- Similes whose two sides are mental: This type of simile is one whose two sides are not perceived by the five senses but rather by the mind. It is rare in the Holy Qur'an, and most of its examples were those that likened knowledge and faith to life and disbelief or ignorance to death.

-His saying, may He be exalted: “Is one who was dead and We gave him life, and made for him a light by which to walk among the people, like one who is dead”. [Al-An'am: 122]. The dead refers to the disbeliever, the light to the Quran, and the giving of life to guidance. God revived the believers with the light of the Qur'an, and guidance, and blinded the hearts of the polytheists, with the darkness of ignorance, and misguidance; that is, just as He made his faith beautiful to the believer, so He made his wickedness, and transgression beautiful to the disbeliever, until he saw the ugly as beautiful and the good as evil. (Al-Sabuni, 2006, p. 91)

Second: Simile based composition: on singularity and

A- Simple simile: This is where both elements are singular, including: God Almighty said: “And among His signs are the ships in the sea, like mountains”. [Ash-Shura: 32]. He likened the ships, in their height, and size, to mountains. Al-Askari said: The ships are likened to mountains in terms of their size, not in terms of their solidity, firmness, or stability. If one thing resembled another in all aspects, it would be the same thing. The common

factor between the two is size, and the benefit is to demonstrate God's power in subjugating them. The great bodies are in the greatest amount of water. And in this manner, most of the Quranic similes are made, and they are the epitome of quality, and the ultimate in beauty. (Al-Askari, 1998, p. - 239 242) . The subject of comparison is the ships, and it is singular, and the object of comparison is the mountains, and it is singular.

God Almighty said: “And the moon—We have ordained for it phases until it returns [appearing] like an old date stalk.” [Ya-Sin: 39]. He likened the moon, which is singular at the end of its journey, to an old date stalk, which is also singular. This is a beautiful, and creative simile, for the moon in its early nights is a crescent. And likewise in its last nights, but at the beginning of the month it is fresh, and beautiful, while at the end of the month it is pale, and withered. The old date palm stalk is the same; if it is old and aged, it becomes thin, curved, and yellow. (Al-Sabuni, 2006, p. 271)

“On the Day when the sky will be like molten metal and the mountains will be like wool”. [Al-Ma’arij: 8-9]. Molten metal is the dregs of oil. The meaning is: the sky is likened to oil in the disintegration of its parts, and this is like His saying in Surah Ar-Rahman [37]: “And it will be rose-coloured like oil.” (Ibn Ashur, 1984, p, 29/159). This is a type of striking simile, meaning that the sky will be liquid, and incoherent like molten copper due to the sheer terror of that day. (Al-Sabuni, 2006, p. 370) Comparing the sky to molten metal, and the mountains to wool is a case of comparing one thing to another.

B- The compound simile: It is a composite simile consisting of several elements, and parts, but they come mixed and integrated so that each side of the simile forms a single image, with no separation between its individual parts. It is also based on the multiplicity of the aspect of similarity.

God Almighty said: “The example of those who were entrusted with the Torah, and then did not uphold it is like that of a donkey carrying books.” [Al-Jumu’ah: 5]. He likened the Jewish scholars who possessed the Torah, but did not act upon it to a donkey carrying books on its back, but not benefiting from them. The point of similarity is the lack of benefit despite the presence of its causes. The comparison to a donkey is for added contempt,

and humiliation, and to the point of ridicule, and mockery, because the donkey is known for its dullness and stupidity. (Al-Sabuni, 2006, p. 350) This comparison consists of several elements.

The verse links the memorizers of the Torah, who are ignorant of what they have memorized, and do not benefit from it, with the donkey in its ignorance of what it carries. The perception of the souls of the donkey's ignorance of its load is one of the innate perceptions, because the donkey is a living example of stupidity and ignorance. (Abu Musa, 1997, p110).

God Almighty said: "Their example is that of one who kindled a fire, but when it illuminated what was around him, God took away their light and left them in darkness, unable to see." [Al-Baqarah: 17]. This means that the example of these hypocrites is like that of a man, who lit a fire on a dark night, and then his fear vanished. He felt secure, but if it were extinguished, he would remain fearful and savage, like the hypocrite who, upon uttering the words of faith, finds comfort, but upon dying, returns to fear and remains in torment. Thus, the[simile] metaphor is composed of several elements, not just one, and the same applies to the object of the metaphor. Here the Holy Qur'an likens the spending of these people to a pure, and wholesome thing in the sight of God Almighty, which is not lost in vain, even though it varies according to the degree of sincerity, effort, love of money and delivery that it is accompanied by. There is a likening of the state of the growing spending in pursuit of the pleasure of God Almighty to the state of a growing, and pure garden due to the hillock, and one of the two things, the downpour and the dew.

It is noted that most of the similes in the Holy Qur'an were single-to-single similes, because a single-to-single simile requires the listener to use his mind to understand the figurative image, while the image in a single-to-single simile is close to the listener's mind. (Salama Juma, 2004, p42- 43).

3.2 According to the tool

Simile is divided according to the tool into: explicit and implicit. Looking at the Holy Quran, one finds that the tools of simile vary between nouns, particles, and verbs, the most common being: the letter "kaaf" (ك), "ka'anna" (كَانَ), and "mithl" (مِثْل). Simile, according to whether the tool is

mentioned or omitted, is divided into.

1- The explicit simile: This is when the simile tool is mentioned. God Almighty said: “Its fruit is as if it were the heads of devils” [As-Saffat: 65]. He likened the fruit of the Zaqqum tree to the heads of devils in their ugliness and horror, and mentioned the simile tool “as if,” so the simile is called explicit.

God Almighty said: “And Our command is but one word, like a glance of the eye.” [Al-Qamar: 50] Here, the tool, which is the letter Kaf, was mentioned, but the point of similarity, which is the intensity of the sound, was not mentioned.

-God Almighty said: “So He made them like straw eaten up” [Al-Fil: 5]. The tool mentioned is the letter “kaaf”; and straw is the leaves of the crop; meaning God made the people of the elephant like the leaves of the crop when the animals eat them, and the meaning is that they became like clay that went away like wheat leaves that the animals ate, and inherited, so they gathered humiliation and meanness, and were destroyed. (Ibn Atiyah, 2002, p5/ 524).

2- The emphatic simile: This is a simile in which the particle is omitted. Omitting the particle makes the simile more exaggerated, and emphatic. There are approximately forty-six similes in the Holy Quran in which the particle is not mentioned, including:

God Almighty says: “And man prays for evil as he prays for good, and man is ever hasty.” [Al-Isra: 11]. His saying: “his prayer for good” is a source that indicates a comparison, meaning he hastens evil as he hastens good. It means he is impatient for the fulfilment of the threat, just as someone is impatient for the delay of a promised good (Ibn Ashur, 1984, p. 15/42). The tool is omitted, and its meaning is like his supplication for good, or like his supplication for good.

God Almighty said: “And you will see the mountains, thinking them to be motionless, while they pass by like the passing of clouds” [An-Naml: 88]. That is, they pass by like the passing of clouds. He likened the state of the mountains on the Day the Trumpet is blown to the state of the clouds in the loosening of their parts, and their separation. So the particle of comparison

was omitted. And its omission adds emphasis. The purpose of this simile is to show the magnitude of what is being compared. The person in the verse knows that the mountains pass quickly, but he does not know the magnitude of that speed, like the speed of passing clouds. (Salama Juma, 2004, p.67).

3-3: According to the point of similarity: The simile is divided according to the point of similarity into general and detailed.

1- The concise simile: This is a simile in which the point of similarity is omitted. There are approximately sixty concise similes in the Holy Quran. Perhaps the reason for omitting the point of similarity is that the Holy Quran aimed to make people understand matters of their religion. Therefore, the Quranic similes of this type came in a way that makes it easy for the listener to estimate or visualize the point of similarity .(Salama Juma, 2004, p.56). Examples include:

His Almighty saying: “Indeed, the tree of Zaqquum is the food of the sinful. Like molten metal, it boils within bellies like the boiling of scalding water.” [Ad-Dukhan: 43-45]. The point of comparison is omitted, which is the intensity of the boiling, and it was not explicitly stated.

God Almighty said: “And the matter of the Hour is not but as a glance of the eye or even nearer.” [An-Nahl: 77] The point of comparison is omitted, which is speed.

God Almighty said: “And it is He who sends the winds as good tidings before His mercy, until when they have carried heavy clouds, We drive them to a dead land and We send down rain upon it and bring forth thereby fruits of every kind. Thus We will bring forth the dead; perhaps you will remember.” [Al-A’raf: 57], The thing being compared is the revival of the dead after their annihilation, and the thing being compared to is the revival of the dead country by rain through the winds, and the tool of comparison is the letter “kaaf,” and the point of comparison is omitted, which is the great divine power to revive the rain, and the meaning is that God Almighty creates plants by sending down rain. Likewise, the dead are brought back to life by rain. This is an encouragement to remember and reflect on God’s blessings, and to look at them with an eye of consideration and reasoning, not with an eye of heedlessness and neglect. (Al-Saadi, 2000, p.292).

2- Detailed simile: This is where the point of similarity, or what indicates it is mentioned. There are approximately ten similes in the Holy Quran where the point of similarity is mentioned, including:

God Almighty said: “Indeed, God loves those who fight in His cause in ranks as though they were a solid structure.” [As-Saff: 4]. God Almighty likened them, in their steadfastness and resilience against the enemies, to a solid and firm structure, whose stones were arranged until it became cohesive like an impregnable dam, unmoving and unshaken. This is a comparison of the utmost magnificence and creativity. (Al-Sabuni, 2006, p. 348)

God Almighty said: “Then your hearts hardened after that, becoming like stones or even harder.” [Al-Baqarah: 74]. The point of comparison is extreme hardness; the hearts of the Jews are hard because they are unmoved by admonitions and lessons, just as stones are hard and thick. We also observe that the subject of the comparison becomes clear after the object of the comparison is mentioned, which helps to clarify and bring the truth closer to people's minds.

God Almighty said: “O Children of Adam, let not Satan tempt you as he removed your parents from Paradise, stripping them of their clothing to expose their private parts.” [Al-A'raf: 27]. The thing being compared is Satan's temptation of us, and the thing being compared to is Satan's removal of Adam and Eve, peace be upon them, from Paradise. The point of similarity is the removal of clothing and the exposure of private parts. The meaning is: Do not let him deceive you or mislead you with his deception, making the exposure of your private parts seem appealing to you, just as he expelled your parents from Paradise with his deception. (Al-Jawzi, 2002, p.2/111) The purpose of this comparison is to establish the state of the one being compared.

3-4: The concise simile: It is that from which the point of similarity and the tool have been omitted, and it is one of the most concise types of simile; because it makes the subject and the object of comparison one inseparable whole:

God Almighty said: “The believers are nothing else than brothers” [Al-Hujurat: 10]. The original meaning of the statement is: The believers are like full brothers, in the obligation of cooperation, compassion, and mutual

support. They strengthen one another and support one another. The particle of comparison, and the point of similarity were omitted, so it became more eloquent. The requirement of the brotherhood of faith is to deter the oppressor and support the oppressed. (Al-Sabuni, 2006, p. 314)

God Almighty said: “So the blast seized them in truth, and We made them like scum. So away with the wrongdoing people!” [Al-Mu’minun: 41], meaning, fallen and destroyed like the scum of a torrent. The debris is what the flood carries of dry twigs and leaves, meaning that We made them like debris in decay and accumulation in one place, so they perished in one destruction. (Ibn Ashur, 1984, p. 18/59) So the particle and the point of comparison were omitted.

God Almighty said: “Have We not made the earth a bed and the mountains as pegs?” [An-Naba: 6 and 7]. In these two noble verses, there are two eloquent similes due to the omission of the particle of comparison and the point of similarity. The original statement is: We made the earth for you like a bed, that is, the bed that a sleeper lies on, so that you may build upon it and dwell upon it. And We made the mountains like pegs for the earth to stabilize it and maintain its balance, so that it would not be shaken and trembling with you. All of this was omitted from the statement, so it became eloquent. (Al-Sabuni, 2006, p. 389)

3-5: Other analogies (similes):

- **Implicit simile:** It is a type of simile that does not come in the usual form in terms of explicitly mentioning its elements, but rather it is hinted at through speech and understood implicitly without mentioning or stating the simile. The benefit of this type of simile is that the object of comparison is always proof of the possibility of what is attributed to the object of comparison. (Al-Hashemi, (undated) , p.239)

God Almighty said: “And be moderate in your pace and lower your voice. Indeed, the most disagreeable of sounds is the voice of donkeys.” [Luqman: 19] He likened the loud voice to the voice of donkeys, but He did not explicitly state the comparison, rather it was understood from within the speech.

God Almighty said: “And do not backbite one another. Would one of you like

to eat the flesh of his brother when dead? You would detest it.” [Al-Hujurat: 12]. The noble verse implicitly likens the one who backbites his Muslim brother to one who eats his flesh when he is dead.

God Almighty said: “Indeed, those who deny Our signs and are arrogant toward them - the gates of heaven will not be opened for them, nor will they enter Paradise until a camel passes through the eye of a needle. And thus do We recompense the criminals.” [Al-A’raf: 40] That is, they will not enter Paradise under any circumstances unless it is possible for a camel to pass through the eye of a needle, which is a metaphor for impossibility.

Representational simile: This is a simile based on multiple points of similarity, and it draws a picture composed of several parts. It combines two situations that agree in many aspects, which come together to form a complete picture. This type of simile in the Holy Quran has reached approximately thirty-three examples, including:

God Almighty says: “But those who disbelieve - their deeds are like a mirage in a desert which a thirsty one thinks to be water until, when he comes to it, he finds it to be nothing. But he finds God before him, and He will pay him in full his due. And God is swift in account.” [An-Nur: 39] He likened the state of the disbelievers, deceived by their own deeds, to that of a thirsty person who sees a mirage and mistakes it for water, only to find, upon approaching, that he has not found what he hoped for. The point of comparison is disappointment and loss. The true purpose of this simile is to establish the characteristic of the thing being compared and to use the simile as evidence for this assertion.

God Almighty says: “And the example of those who spend their wealth seeking the pleasure of God and to strengthen their own souls is like a garden on a hillside which receives heavy rain and yields double its produce. And if it does not receive heavy rain, then light rain is sufficient. And God is Seeing of what you do.” [Al-Baqarah: 265] The point of similarity is that the one, who spends seeking God’s pleasure, and to establish himself in his sincerity, and generosity, like a good garden with wide, intertwined trees, and great fertility in the abundance of his goodness. He gives according to his capacity. The point of similarity here is the comparison of one image to

another. (Salama Juma, 2004, p.57)

-His saying, may He be exalted: “The example of the life of this world is but like rain which We send down from the sky, and the vegetation of the earth mingles with it, from which people and livestock eat, until, when the earth has taken on its adornment, and is beautified and its people think that they have power over it, Our command comes to it by night or by day. So We made it like a harvest, as if it had not flourished the day before. Thus do We explain the signs for a people, who give thought.” [Yunus: 24]. The life of this world is likened to water that comes down from the sky, watering the earth and giving it beauty and life, then everything vanishes when God decrees His will upon it as if it never existed. The pleasure of the simile in this noble verse is represented in the juxtaposition of a group of images, whose elements are inspired by nature.

This type of simile is abundant in the Holy Qur'an, because it wanted to draw attention in every case to the inevitable fate, and also to the necessity of thinking about what surrounds the Muslim and what he sees, and the necessity of taking an emotional lesson from things. (Abu Musa, 1997, p107).

3-6- Inverted Simile: Also called the reversed simile, it is an interesting type of simile, that deviates from its normal form by making the subject the object of comparison, and the object the subject of comparison. The purpose of this is to exaggerate the description of the thing being described. Examples of this include comparing stars to lamps and roses to cheeks. Examples of this can be found in the Holy Quran.

His Almighty saying: “Those who consume interest cannot stand [on the Day of Resurrection] except as one stands, who is being beaten by Satan into insanity. That is because they say, ‘Trade is just like interest.’ But Allah has permitted trade, and has forbidden interest.” [Al-Baqarah: 275] God Almighty has related the saying of those who consume usury: “Trade is just like usury.” This is an inverted comparison, as the meaning of the statement should be: “Usury is just like trade,” meaning in terms of permissibility, because the original statement was about usury. So these people likened trade to usury, and their belief in the permissibility of usury reached such a point that they made it a principle, and a law in terms of permissibility that they

likened trade to it.

His Almighty saying: “Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly star.” [An-Nur: 35] The Holy Quran likens the light of God Almighty, which is undoubtedly the brightest of lights, to the light of a lamp in a niche, because the Arabs were accustomed to considering the light of a lamp as the greatest and most radiant of lights. Thus, the benefit of simile in the Holy Quran returns to the object being compared, by depicting, and clarifying it. For this reason, the object of comparison is always stronger and clearer than the object being compared.

“Shall We then treat the Muslims like the criminals?” [Al-Qalam: 35]. In this noble verse there is a remarkable simile, which is more eloquent than the eloquent simile. The original meaning of the verse is: Shall We then treat the criminals like the Muslims? That is, in reward and recompense. So the simile was turned into a more eloquent image, so He said: “Shall We then treat the Muslims like the criminals? ”. Spo ay attention to this type of creative expression in the depiction and representation. (Al-Sabuni, 2006, p. 350).

4. CONCLUSION

What distinguishes the Qur’anic simile is that it is general, easy to understand, and comprehend, and it is not binding, or limited to a specific environment, but is valid for all times and places. It also draws from the nature surrounding humans with the aim of clarifying matters of the Islamic religion. The Holy Qur’an often draws an imaginative artistic image for a particular idea, that touches the souls of those addressed, so they find in it an emotional pleasure that helps them to understand the truth and be affected by it. Because the purpose of simile in the Holy Quran is clarification and explanation, and to connect abstract concepts with tangible, perceptible, and observable things, it is a means of conveying a truth or bringing it closer to the mind. Quranic similes vary according to the Quranic context, ranging from sensory to intellectual, and according to the grammatical device used, ranging from explicit to emphatic. And according to the similarity between the general and the specific, in addition to the eloquent simile, the representative simile, the implicit simile, the inverted simile, the single

simile, and the compound simile.

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