

## **The Simile Style in Some Qur'anic Texts. A Rhetorical Study**

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**Abstract.** This research examines simile, considered among the miracle phenomena in the Glorious Qur'an. It is a kind of a figurative language and its role is comparing two unlike objects, but they subscribe something in common by using the words "like or as". It conveys an effective image, idea, situation, emotion and action to the listener in a creative and artistic way. It is used in everyday language and presents a colourful and an effective description. A simile is among the techniques used to express and convey the messages of the Holy Qur'an with the utmost clarity, beauty and impact. The Qur'anic similes come according to discourse requirements and speech purposes. This is the secret behind its semantic richness.

The problem is embodied in finding simile expressions in the texts of Qur'an and revealing the extent at which they can convey the meaning for the listener with an effective and understandable way since it presents difficulties for non-specialists in studies of Arabic and Qur'an.

The research aims at conveying and clarifying meanings as well as showing scientific facts in a way which enables the addressee to understand it. It also aims at sparking an important and enjoyable communication in readers or listeners mind.

The study depends on just one hypothesis which is: a simile is a vital style of communication which increases eloquence and miracle of the speech. Texts of Qur'an contain different kinds of simile that cannot be realized easily.

The chosen model for this research is Aj-Jundi. Within his book "Fin Al- Tashbih" (1952), he explains the rhetoric and a simile is one of the most important figures of rhetoric, i.e., stylistic ways for expressing the denoted meaning.

The research includes seven divisions. An introduction is the first division. The concept of simile lies in the second one. The third division concentrates on the pillars of simile. The fourth examines the divisions of simile. The fifth one highlights the purposes. The sixth division deals with benefits of simile. The seventh one is a conclusion which contains findings this study has come up with.

**Key words:** simile, eloquence, pillars, likened, likened to it, figurative.

### **1. Introduction**

The Glorious Qur'an is the pure source and basic station for Arabs and non-Arabs for what it has of beautiful structuring and imagery. Allah Almighty has made it a source of various rhetorical styles in a way that Arabs had not known before. One of these styles is simile which pushes the reader or listener to discover the hidden meaning and knowing its eloquence. Rhetoric is a science that deals with the ways of expressing the clear meaning by using eloquent utterance with amazing effect on the soul. Each word is appropriate to the context in which it is uttered and the people to whom it is

addressed. Rhetoric has elements including speaking, meaning and composition of words that give it strength, influence, beauty and then accuracy in choosing words and styles according to the context, situation, topics of the speech, the condition of the listeners and the psychological tendency that possesses them and controls their souls (Aj-jarim and Amin, 1957: 8-9).

Lashin (1985:2-5) indicates that eloquence is the original element of the Qur'an's miraculousness and its importance is felt by everyone who listens to the word of Allah Almighty and listens to the ayahs.

As-Sakaki (1987:332) refers that a simile is a connection between two matters in terms of their psychological effect and who is skilled in simile will master training at stylistic magic.

Hijazi (2021: 144) indicates that simile varies according to context data which is very important matter to establish understanding. This thing makes the reader follow its suggestive power and purpose. The Qur'anic similes come according to discourse requirements and speech purposes.

The Arabic language is one of the greatest languages in the world. This reveals its being the Qur'an's language, which embodies every style of creativity, like simile, metaphor, metonymy and many other styles.

### **1.1. Study Problem**

The problem is embodied in finding simile expressions in the texts of Qur'an and revealing how they can convey the meaning for the listener with an effective and understandable way since it presents difficulties for non-specialists in studies of Arabic and Qur'an.

### **1.2. Study Aims**

The research seeks to prove two matters: the first, is highlighting the first emphasizes an element of the Qur'an's miraculous features, i.e., a simile which is a method of conveying and clarifying scientific and literary meanings to others as it is a method of theoretical facts. While the second is using a simile for showing scientific, sensible facts.

### **1.3. Study Hypotheses**

This research is based on just one hypothesis which is: a simile is a vital style of communication which increases eloquence and miracle of the speech. The texts of Qur'an contain different kinds of simile which is not easily recognized.

### **1.4. Study Methodology**

This research is based on descriptive and analytical methodology where ayahs that have simile have been described and analyzed from the sources that helped in this study.

## **2. The Concept of Simile**

Qudamah (1941 :64-65) sees simile as one of the most honorable words of Arab and it carries intelligence and ingenuity.

Al-Hashmi (1944:219) indicates that a simile has beauty and magnificence as well as a good site in the rhetoric because it brings out the hidden to the obvious. It increases the clarity of meanings.

He (ibid) explains that a simile is making comparison between two things with a shared characteristic by a particle for a purpose.

Al-Askari (1952:239-243) clarifies that a simile increases the meaning's clarity and gives it emphasis. It is a description in which one of the attributed things replaces the other with a simile tool as in (Zaid is strong like a lion) as well as comparing one thing to another as a whole even if the similarity in one point as in: (your face is like the sun and the moon), where the face is likened to the sun and the moon in beauty only not all the features.

Aj- Jundi (1952: 43-44) states that a simile is a style of expression as it is one of the figures of rhetoric that are not specified to a gender or a language because it is of the innate characteristics, so one can find many types of simile in the speech of public or those who are not literary and educated people as likening the darkness of heart to night and heavy thing to stones. They share the educated people

with many similes as likening the brave to the lion and the beautiful face to the moon and that is called meanings simile. Simile is also a colour of excellent expression that souls' resort to it. The following ayah is a simile for the state of unbelievers as an example for this simile where Allah Almighty likens the deeds of un believers to the mirage:

﴿ وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ كَسَابٍ يَقْبِعُونَ يَنْحَسِبُهُ الظَّهْرَقُانُ مَاءَ حَقِّ إِذَا جَاءَهُ لَمْ يَجِدُهُ شَيْئًا ﴾ ﴿النور: ٣٩﴾

"As for those who disbelieve, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to nothing" (Al-Hilali and Khan ,1996:473).

He (ibid: 45-49) adds that simile is the oldest form of explanation images, as it is based on what the soul perceives that some things share a special description which connects them. The rhetoric's scholars show the importance of simile and its role in explaining the misconception and proving meanings in the mind.

Ibn Abi Al-Asba' (1957:58) denotes that a simile is bringing out the more obscure into the more obvious.

Matlub (1975:27) states that a simile is one of the oldest types in the science of styles and imagination means. It is the closer to the minds, so it is regarded as an art that links between things to clarify and add a beauty touch for them.

Ban-Naqia (1987: 35) mentions that similes a recommended type of rhetoric where something is likened to another thing once in its image and shape, once in its movement and action, once in its colour and once in its nature.

Aj-Jurjani (1988: 90-91) clarifies that if two things are likened to each other, this will be according to three types, the first which deals with sensation is clear and doesn't need an explanation as in likening one thing to another by shape (likening tall man to spear), image (likening a round thing to a ball) and colour (likening hair to night), the second which deals with reasonable things occurs with close explanation as in (these words are like a breeze in tenderness), while the third needs a great intelligence and a sever linguistic property.

Uthman (1998:37) states that a simile is an indication to the participation of one thing to another in one or more features. It is based on two original parties, which are the likened and the likened to it, a relationship that connects them called the point of simile, and a particle that connects them called the particle of simile. Through these components, the genius of the rhetorician appears to formulate the figures of simile by his sensation and mental cleverness as in the following ayah:

﴿ ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهُنَّ كَعَلَّاجَاتٍ أَوْ أَشَدُّ فَسَادًا ﴾ ﴿البقرة: ٧٤﴾

"Then, after that, your hearts were hardened and became as stones or even worse in hardness" (Al-Hilali and Khan ,1996:15).

In this ayah, the hearts are likened to stones in hardness.

﴿ حُشْعَانًا أَبْصَرُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَانُوهُمْ حَرَادٌ مُنْتَشِرٌ ﴾ ﴿القرآن: ٧﴾

"They will come forth, with humbled eyes from (their) graves as if they were locusts spread abroad" (Al-Hilali and Khan ,1996:723).

In this ayah, people is likened with locusts for their abundance, crowding and running around one another.

Lashin (1992:37) adds that a simile involves comparing two or more entities are compared on the basis of a shared meaning, through the use of an explicit linguistic marker, to achieve a particular effect.

Al-Alawi (2002:167) describes a simile as sea of rhetoric, its secret and its core.

## 2.1. Pillars of simile

Aj-Jundi (1952: 95) mentions that a Simile has four pillars: the parts of simile, i.e., (the likened thing, the likened to it), likening particle and likening point. The likened and the likened to it are the basic pillars, they are combined in fact and different in characteristics or vice versa as follows:

**A-** The likened thing is the part of the sentence that the speaker likens it to something and what is intended in description to show its power, beauty or ugliness.

**B-** The likened to it is the part that speaker likens something to it or what is used to give the characteristic of power, beauty or ugliness.

**C-Simile particle** is the one that is used to link the two parts of simile. It can be mentioned or omitted according to the type of simile. It contains three kinds; a letter, a noun or a verb.

**1-** The letter has two types: as (الكاف) and as (كأن).

**A- As** (الكاف) which comes before the **likened to it** (المُشَبَّهُ بِهِ) it as in the following ayahs:

﴿ وَمَا أَمْرُ السَّاعَةِ إِلَّا حَكَمَّ الْبَصَرُ أَوْ هُوَ أَقْرَبُ ﴾ ﴿ النَّحْلُ: ٧٧﴾

"And the matter of the Hour is not but as a twinkling of the eye], or even nearer" (Al-Hilali and Khan, 1996: 358).

﴿ يَقْمَدُ كَوْكَبٌ مُّبْشُوشٌ ﴾ ﴿ الْقَارُونَ: ٤﴾

"It is a Day whereon mankind will be like moths scattered about" (Al-Hilali and Khan ,1996:847).

**B- As** (كأن) which comes before **the likened to it** (المُشَبَّهُ بِهِ) as in the following ayahs:

﴿ الْزَّجَاجَةُ كَانَهَا كَوْكَبٌ دُرْيٌ ﴾ ﴿ النُّورُ: ٣٥﴾

"The glass as it were a brilliant star" (Al-Hilali and Khan ,1996:473).

﴿ كَلَّفُمْ حُمْرٌ مُّسْتَنِفَةٌ ﴾ ﴿ الْمُدْرُسَ: ٥٠﴾

"As if they were (frightened) wild donkeys" (Al-Hilali and Khan ,1996: 799).

**2-The noun** which expresses simile is ( مثُل , شَبَه , شَبِيه , نَظِير , ..... )

﴿ مَثُلُّ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صُرُّ ﴾ ﴿ آلِّعْمَانِ: ١١٧﴾

"The likeness of what they spend in this world is the likeness of a wind which is extremely cold" (Al-Hilali and Khan ,1996: 90).

﴿ ذَلِكَ يَأْنَهُمْ قَالُوا إِنَّمَا الْبَيْعُ مُثُلُّ الْرِّبَا وَلَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَمَ الْرِّبَا ﴾ ﴿ الْبَقْرَةُ: ٢٧٥﴾

"That is because they say: " Trading is only like Riba (usury), " whereas Allah has permitted trading and forbidden Riba (usury)" (Al-Hilali and Khan ,1996: 62).

**3-A verb** that indicate simile is ( يُشَبِّه , يَنْظَرُ , يَمَاثِل , ..... ) as in the following ayah:

﴿ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَمَّا كَنَّ شَهِيدَةً لَهُمْ ﴾ ﴿ النَّسَاءُ: ١٥٧﴾

"But they killed him not, nor crucified him, but the resemblance of Isa ( Jesus) was put over another man ( and they killed that man)" (Al-Hilali and Khan ,1996: 136).

﴿ قَالُوا أَدْعُ لَنَا رَبَّكَ يُعَيِّنُ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَهِّدُ عَلَيْنَا ﴾ ﴿ الْبَقْرَةُ: ٧٠﴾

"They said, " Call upon your Lord for us to make plain to us what it is. Verily, to us all cows are alike" (Al-Hilali and Khan ,1996: 15).

﴿ وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُعْكِلُمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةً حَكَلَكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مُّشَّلَّ قَوْلِهِمْ تَشَبَّهُتْ قُلُوبُهُمْ ۝ ۱۱۸ ﴾ البقرة: ۱۱۸

"And those who have no knowledge say: " Why does not a sign come to us?" So, said the people before them words of similar import. Their hearts are alike" (Al-Hilali and Khan ,1996: 23).

D- Point of simile is the common sense between the two parts (the likened and likened to it) which combines them or the description that is elicited in mind as in likening the cheek to an apple, so the point of simile is freshness. The consideration of points is the balance of simile, Aj-Jundi (1952: 114-138). The following ayahs show for the point of simile:

﴿ إِنَّمَا أَنْشَقَتِ السَّمَاءُ فَكَانَتْ وَرَدَةً كَالْهَيْكَانِ ۝ الرَّحْمَن: ۳۷ ﴾

"Then when the heaven is rent asunder, and it becomes rosy or red like red- oil, or red hide" (Al-Hilali and Khan, 1996: 730).

The likened is the sky, the likened to it is the flower; the particle is omitted. The kind of simile is eloquent.

﴿ إِنَّمَا الْمُؤْمِنُونَ إِلَّا حُوَّةٌ فَاصْبِرُوهُ بَيْنَ أَخْرَى حَكَمٍ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرَحَّمُونَ ۝ الحجرات: ۱۰ ﴾

"The believers are nothing else than brothers (in Islamic religion). So, make reconciliation between your brothers, and fear Allah, that you may receive mercy" (Al-Hilali and Khan ,1996: 699).

The likened is the believers, the likened to it is brothers; particle is omitted. The kind of simile is eloquent.

Al-Askari (1952:245) mentions that simile in speech is made according to points as Iikening something to another in colour, beauty and movement, etc... as in the following ayahs and Hadiths of the Prophet Muhammed peace and blessing be upon him as well as poetry:

﴿ كَلَّفَنِي أَلِيْفُوتُ وَالْمَرْجَانُ ۝ الرَّحْمَن: ۵۸ ﴾

"(In beauty) they are like rubies and coral" (Al-Hilali and Khan ,1996:731).

﴿ كَلَّفَنِي يَضْ مَكْوُنُ ۝ الصَّافَات: ۴۹ ﴾

"(Delicate and pure) as if they were (hidden) eggs (well) preserved" (Al-Hilali and Khan ,1996:600).

Al-Hashmi (1944 :214-216) indicates that simile is divided according to the point of simile.

## 2.2. Divisions of simile

The simile varies according to the context data which establishes understanding and realization for the reader or listener to follow its suggestive power and purpose.

Al-Hashmi (1944 :221-224) states that simile is divided depending on the two parts of simile and the point of simile. The division based on two parts of simile i.e., (the likened and likened to it) is classified into two types: first (sensation and ration), second (singularity and compounding), while the division based on the point of simile has six types: (figurative, un figurative, detailed, general, close and far away).

**The first division based on parts of simile** is:

**A- The sensory** which is recognized with one of the five senses as in "likening the cheek to a rose".

**B- The rational** which is recognized with mind as in " The science is like the life".

**The second division based on parts of simile** is:

**A-The singular simile** which means likening a thing to another or utterance to another and the two parts and point of simile are singular as in (ضوءه كالشمس) (Its light is like a sun),as in the following ayah:

﴿وَالْقَمَرُ قَدَرَةٌ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونَ الْقَدِيرُ﴾ بس: 39

"And the moon, we have measured for its mansions (to traverse) till it returns like the old dried curved date stalk" (Al-Hilali and Khan ,1996:591).

As-Sabuni (1985:19) states that this ayah is a singular simile as it is unrestricted and summarized (complete). The point of simile is drought, curvy and yellowness.

**B-The Compound simile** which means an image comes from many gathered components, i.e., the likened thing is a figure has many gathered components and the likened to it is also another figure has many gathered components. The point of simile is not mentioned but it is understood from the context, i.e., a thing extracted from multiple images or figures. It is either figurative or connotative, as in the following ayah:

﴿وَأَضَرَّتِ الْهَمُّ مَثَلَ الْحَيَاةِ الَّذِي كَانَ حَمَلَهُ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَأَخْتَطَطَ بِهِ بَأْنُ الْأَرْضِ فَأَضْبَحَ هَشِيمًا تَذَرُّهُ الْرِيحُ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا﴾ الكهف: ٤٥

"And put forward to them the example of the life of this world: it is like the water(rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allah is Able to do everything" (Al-Hilali and Khan, 1996: 391).

As-Sabuni (1985: 187) states that this ayah is compound and figurative because the point of simile is extracted from multiple figures.

The following poetry for Bashar Bin Burd:

كأن مثار النقع فوق رؤوسنا وأسيافنا ليل تهاؤى كواكب

**The six divisions of simile depending on the simile point** that Al-Hashmi (1944:214-217) explains, are as follows:

**1- Figurative simile** in which the point of simile is an image taken from multiple conditions and understood from the context and through the comparison between two sceneries( likened and likened to it) , i.e., likening a state to another or a situation to another as in the following ayahs:

﴿مَثَلُ الَّذِينَ حُمِلُوا أَثْوَارَهُمْ لَمْ يَكُنْ يَحْمِلُوهَا كَمَثَلِ الْجَمَارِ يَحْمِلُ أَسْقَارًا يُنَشَّ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِيَقِنِيَ اللَّهُ﴾ الجمعة: ٥

"The likeness of those who were entrusted with the (obligation of the) Taurat, but who subsequently failed in those (obligations), is as the likeness of a donkey which carries huge burdens of books (but understands nothing from them). How bad is the example of people who deny the Ayat of Allah" (Al-Hilali and Khan, 1996: 760).

Those who strayed and go away from the limits of Torah are likened to the donkey which carries books and doesn't understand them, see As-Sabuni (1985:370-371).

The following poetry is another example of this division, where the point of simile is the speed of mortality which is taken from multiple moon conditions:

وما المرء الا كالشهاب وضوئه يوافي تمام الشهر ثم يغيب

**2- Un figurative simile** in which the point of simile is mentioned or not an image taken from multiple conditions as in (his face is like a moon).

**3-Detailed simile** in which the point of simile is mentioned like (يده كالبحر جودا) (his hand is as generous as the sea). This simile is explained in the following ayah:

﴿وَلَن يَسْتَغْشُوا يُعَالِوْ بِمَاءِ كَلْمَهِلِ يَشْوِي الْوَجْهَ يَسْ شَرَابَ وَسَاءَتْ مُرْتَقَّا ﴾ الكهف: ٢٩

"And if they ask for help (relief, water), they will be granted water like boiling, that have scaled their faces. Terrible is the drink, and an evil Murtafaq (dwelling, resting place)!" (Al-Hilali and Khan, 1996: 389).

As-Sabuni (1985:187) explains that the simile here (water like boiling, that have scaled their faces) is a detailed one, where the particle and point of simile are mentioned.

**4- Summarized simile** in which simile point is omitted like as in the following ayah:

﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَبَّابِلَ فِي كُلِّ سُبْلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَعِّفُ لِمَنِ يَشَاءُ وَاللَّهُ وَكِبِيرٌ عَلَيْهِ ﴾ البقرة: ٢٦١

"The likeness of those who spend their wealth in the way of Allah, is as the likeness of a grain (of corn); it grows seven ears and each ear has a hundred grains. Allah gives manifold increase to whom He wills. And Allah is All- Sufficient for His creatures' needs, All- Knower" (Al-Hilali and Khan ,1996:59).

Allah Almighty likens doubling the reward for those who spending the money for His sake with a spike that grows seven spikes. It is a general simile because the particle is mentioned and the point of simile is omitted, see As-Sabuni (1985:165).

**5-Close and Clear simile** in which there is no need to intensity of sight and meditation because the meaning is very clear and the point of simile is known as in (**the cheek is like the rose in redness**).

**6-Strange and Remote simile** which needs thought and insight because the point of simile is hidden as in (**والشمس كالمرأة في كف الاشل**) (**The sun is like a mirror in the palm of the paralytic**).

Al-Hashmi (1944:218) adds other divisions of simile depending on the particle as follows:

**1- An emphatic simile**, in which the particle is omitted as in the following

poetry:

انت نجم في رفعة وضياء تجذب العيون شرقاً وغرباً

**2- Unrestricted simile**, in which the particle is mentioned as in the following poetry:

انما الدنيا كبيت نسجه من عنكبوت

The following ayah is another example for this type:

﴿\* مَثَلُ الْقَرِيقَيْنِ كَالْأَعْمَى وَالْأَصْمَى وَالْبَصِيرِ وَالسَّمِيعِ ﴾ هود: ٢٤

"The likeness of the two parties is as the blind and the deaf and the seer and the hearer" (Al-Hilali and Khan ,1996:290).

As-Sabuni (1985:11) indicates that this ayah is a sent simile because the particle is mentioned, while the point of simile is omitted. The likened is believers and unbelievers, while the likened to it is the blind and the deaf and the seer and the hearer.

**3- An eloquent simile** in which both simile particle and simile point are omitted and its realization needs thinking as in the following ayahs:

﴿الَّتِي أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَنَّوْكِحُهُمْ أَمْهَنُهُمْ ﴾ الأحزاب: ٦

"The Prophet is closer to the believers than their own selves, and his wives are their ( believers) mothers" (Al-Hilali and Khan ,1996:560).

The simile here is an eloquent where the wives of the Prophet's (peace and blessing be upon him) are like believers' mothers in the duty of respect and glorifying. The particle and point of simile are omitted, see As-Sabuni (1985:497).

﴿ وَجَعَلْنَا لَهُنَّا لِمَسَا ﴾ النبأ: ١٠

"And We have made the night as a covering (through its darkness)" (Al-Hilali and Khan, 1996: 809).

The night is likened to the covering without a particle and a simile point, so it is an eloquent simile, see As-Sabuni (1985: 489).

Al-Hashmi (1944:221) mentions a type of simile that is not known or not in a usual way which is called **connotative simile**. It is a hidden simile in which the two parts of simile are not mentioned, so they are hinted and understood from speech. The reason for this is the creativity in expression styles. Mostly the likened thing is a thought needs to a proof to correct meaning which is (the likened to it), Atiq (1982:102) as in the following ayah:

﴿ إِنَّمَا أَحَدُكُمْ أَنْ تَكُونَ لَهُ رِجْنَةٌ مِّنْ تَخْيِيلٍ وَأَغْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَرُ لَهُ فِيهَا مِنْ كُلِّ الشَّمَرِ وَأَصَابَهُ

﴿ الْكَبَرُ وَلَهُ دُرْبَةٌ ضُعْفَاءَ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَأَخْرَقَتُ ﴾ الفرقة: ٢٦٦

"Would any of you wish to have a garden with date-palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein, while he is striken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt?" (Al-Hilali and Khan, 1996: 60).

The verse contains an implicit simile for whom doesn't spend money for the sake of Allah Almighty or his spend is followed by hypocrisy. This makes the wealth burned just like burning the fruits because of tornado. The point of simile is occurring disappointment and despair at the time of production, see Ibn A'ashur (2000: 524)

The following poetry for Abu Firas Al-Hmadani is another example for the implicit simile when he likens his case when his people remember and need him in wars to the moon where people remember it in the dark night and wish its rising:

سيذكروني قومي إذا جد جدهم وفي الليلة الظلماء ينقد البدر

Abas (2005:72) mentions that this simile comes after completing the meaning as in the following poetry, where the envious is killed by the patience of the envied one that is likened to fir eats each other:

اصبر على مرضض الحسود فلنار تأكل بعضها ان

### 2.3. The Purpose of simile

As-Suyuti (1974:1535) explains that the purpose of simile is self- humanization by bringing it out from hidden to obvious matters and discovering the intended meaning in brief.

Matlub (1975:67-78) mentions a number of purposes as follows:

**First: the possibility of the likened presence** which is shown in every strange matter whose strangeness cannot be removed except with mentioning something similar to it as in the following poetry:

فَأَنْ تَفَقَّدِ الْأَنَامُ وَأَنْتَ مِنْهُمْ فَأَنَّ الْمَسَكَ بَعْضَ دَمِ الْغَرَالِ

**Second: showing the state of the likened thing**, when it is ambiguous and the likened to it is known as in likening a dress to another with blackness if the colour of the likened to it is known and that of the likened thing is not as in the following poetry:

كَئِنَّكَ شَمْسٌ وَالْمَلُوكُ كَوَاكِبٌ إِذَا طَلَعَتْ لَمْ يَبْدُ مِنْهُنَّ كَوْكِبٌ

**Third: Explaining the extent of the state of the likened thing** in terms of strength, weakness, and increase as in the following poetry:

كأن مشيتها من بيت جارتها      مر السحابة لا ريث ولا عجل

**Fourth: Confirming the state of the likened thing** in the soul of the hearer as in the following ayah:

﴿ وَلَذِكْرُنَا الْجَبَلُ فَوْقَهُمْ كَانَهُ طَلَابَةً ﴾ ﴿ الأعراف: ١٧١﴾

"And (remember) when We raised the mountain over them as if it had been a canopy" (Al- Hilali and Khan ,1996:226).

Fifth: Decorating it to attract attention as in the following ayah:

﴿ كَانَهُنَّ أَلِيَّ قُوَّتُ وَأَمْرَجَانُ ﴾ ﴿ الرحمن: ٥٨﴾

"(In beauty) they are like rubies and coral" (Al- Hilali and Khan ,1996:731).

The women of paradise are likened with their whiteness to the rubies and coral, see As-Sabuni (1985:293).

**Sixth: Uglying the likened to alienating** as in the following ayah:

﴿ مَثَلُ الَّذِينَ حُمِلُوا التَّوْرِيدَ ثُمَّ لَمْ يُخْلِمُوهَا كَمَثَلِ الْحَمَارِ يَحْمُلُ أَشْفَارًا يُتَسَّ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِعِيَاتِنَ اللَّهِ ﴾ ﴿ الجمعة: ٥﴾

"The likeness of those who were entrusted with the (obligation of the) Taurat, but who subsequently failed in those (obligations), is as the likeness of a donkey which carries huge burdens of books (but understands nothing from them). How bad is the example of people who deny the Ayat of Allah" (Al-Hilali and Khan, 1996: 760).

As-Sabuni (1985:368) indicates that jews are likened to the donkey which carries the books of science, but doesn't make use of them. The point of simile is deprivation of benefit

The simile revolves around two fundamental axes: first, using it as an evidence for proving the facts (demonstrative simile) and second, using it as a particle to convey, to explain the meaning and to make it closer to listeners and portraying it in his imagination (statement simile), Flowerjani (1994: 2-6).

#### 1- Rhetorical simile:

Aj-Jundi (1952: 200-202) indicates that a simile is made to enable the mind of imagining and realizing the likened thing as shown in the Prophet Muhammed's (peace and blessing be upon him) saying: ( أصحابي كالنجوم بآيهم اقتديتم اهتديتم) (my companions are like stars whoever you follow, you will be guided). The following poetry indicates the intended meaning in movement:

كأن مشيتها من بيت جارتها      مر السحابة لا ريث ولا عجل

He(ibid) adds that it has purposes as follows:

**A-Impact on listener** is clarified when the Glorious Qur'an likens two things to draw an image that the soul feels it as in the description of Noah's ship in the following ayah:

﴿ وَهُنَّ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجَنَالِ ﴾ ﴿ هود: ٤٢﴾

"So it (the ship) sailed with them amildst waves like mountains" (Al-Hilali and Khan ,1996:292).

The waves are visualized like mountains in hugeness and highness, see As-Sabuni (1985:15).

﴿ وَتَكُونُ الْجَبَلُ كَالْعُيْنِ الْمَنْفُوشِ ﴾ ﴿ الفارعة: ٥﴾

"And the mountains will be like carded wool" (Al-Hilali and Khan ,1996:847).

The tufts of carded wool are an image for the mountains which become Fragile and its parts are disintegrated, see As-Sabuni (1985:574).

**B- Clarifying the meaning** for listeners because it is remote from the mentioned word as in the following ayah:

﴿مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أُولَئِكَاءِ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتَهُ وَلَمَّا أَوْهَنَ الْأَنْبِيَاءَ لَبِثَتْ  
الْعَنْكَبُوتُ لَوْكَانُوا يَعْلَمُونَ ﴾ ﴿العنكبوت: ٤١﴾

"The likeness of those who take Auliya' (protectors, helpers) other than Allah is the likeness of a spider who builds a house; but verily, the frailest (weakest) of houses is the spider's house-if they but knew" (Al-Hilali and Khan ,1996:535).

As-Sabuni (1985:443) mentions that the case of the polytheists is likened to that of spiders which arranges a house for herself but her house is weakest.

**2- Demonstrative Simile** which is used for representation and proving facts as in the following ayah:

﴿لَيَسْ كَعْلُوْهُ شَيْئٌ ﴾ ﴿الشورى: ١١﴾

"There is nothing like Him; and He is the All- Hearer, the All-Seer" (Al-Hilali and Khan ,1996: 653).

As-Sabuni (1985:130) states that this ayah is a proof for the monotheism of Allah Almighty by denying any similarity between Allah Almighty and others.

﴿أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ ﴾ ﴿النحل: ١٧﴾

"Is then He, who creates as one who creates not? Will you not then remember?" (Al-Hilali and Khan, 1996: 349).

This ayah is denying the similarity between Allah Almighty and others for His ability of creating, see As-Sabuni (1985:119).

﴿إِنْ يَسِّأْ يَدِهِ بِحَكْمٍ وَيَسْتَخْلِفُ مِنْ بَعْدِ كُلِّ مَا يَشَاءُ كَمَا أَنْشَأَ مِنْ ذُرِّيَّةٍ قَوْمًا أَخَرِيْنَ ﴾ ﴿الأنعام: ١٣٣﴾

"If He wills, He can destroy you, and in your place make whom He wills as your successors, as He raised you from the seed of other people" (Al-Hilali and Khan,1996: 192).

This verse demonstrates the power of Allah Almighty to remove the listeners and replace them with whomever He wills, just as He brought you forth from the descendants of others.

#### 2.4. Benefit of Simile

Al-Alwai (1914:273) summarizes the benefit of simile by indicating that likening a thing to another means confirming the simile of the two parts either in the image or the meaning and its impact in the soul. The benefit of a simile in all its types (praising, vilifying, enticement and intimidation....) is brevity, clarification and explanation in expression.

Aj-Jundi (1952 :58-66) mentions that a simile has benefits that make the speaker use it to express thoughts more than other speech arts. These benefits are as follows:

**A- abbreviation and brevity:** Arabs summarize their speech by using a simile as in the following poetry:

نَعْمَةُ كَالشَّمْسِ إِذَا طَلَعَتْ      بَثَتِ الْاَشْرَاقِ فِي كُلِّ بَلْدٍ

The poet summarizes his speech by likening the grace to the sun which pleases all places.

Another poet summarizes his speech about a singer by likening her to the moon and the branch in the following poetry:

جاءَتْ بِوْجَهِ كَانَهُ قَمَرٌ      عَلَى قَوْمٍ كَانَهُ خَصْنٌ

غَنَتْ فَلَمْ تَبِقْ فِي جَارِّهَةٍ      إِلَّا تَمْنَيْتَ أَنَّهَا أَذْنٌ

**B- Explanation:** It is the fundamental characteristic which removes the ambiguity from the meaning and makes it nearer to the minds as in the following poetry:

جاء الشباب فما أقا  
م ولا ألم ولا وقف  
كأن الشباب كزائر مل الزيارة وانصرف

**C- Assertion** where the simile identifies the shape of the likened thing and draw a figure of it in the mind, Aj-Jundi (1952: 75). This benefit is called also called rhetoric because this benefit is the greatest aim ,Ibn Al-Athir (1999:378) as in the following ayah:

﴿ وَلَمْ يَجُوكُ الْمُسْنَعَاتُ فِي الْبَحْرِ كَلَّا لَكُمْ ﴾ الرحمن: ٢٤

"And His are the ships going and coming in the seas, like mountains" (Al-Hilali and Khan, 1996:729). Ships are likened to the mountains in highness and hugeness, see As-Sabuni (1985: 288)

### Conclusions

Through searching in this interesting subject , the study comes in a fact that a simile represents a fundamental stylistic mechanism in the text of Qur'an and one of the rhetorical devices that creates impact images in readers/ listeners mind through drawing a vivid comparison between different things to show that they have something in common by using a particle "like or as". The Glorious Qur'an shows this device in a vivid and imaginative way to help the readers better comprehend and visualize the situation or subject being described. A simile clarifies the thought and strengthens the meaning. It has an artistic beauty and alive depiction. It contributes in achieving the intended benefit through clarifying thoughts and highlighting as well as strengthening meaning.

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