Figurative Language of Metaphors in the Holy Quran

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Abstract:
As a system of communication, language has literal and figurative meanings. In the case of literal language, words are used to express meaning as defined, while in the case of figurative language, words are used to provide room for interpretation. A profound contemplation done by some linguists shows that Holy Qur'an uses two kinds of meanings, they are haqiqi (literal language) and majazi (figurative languages). In this case, metaphors or figurative language is used as a persuasive device to strengthen Muslims' faith in God and convince disbelievers to believe in God.

Keywords: *Meaning, Literal Language, Figurative Language*

Abstrak:
Sebagai sebuah sistem komunikasi, bahasa memiliki makna harfiah dan makna kiasan. Dalam bahasa harfiah, setiap kata digunakan untuk mengungkapkan makna sebagaimana aslinya, sedangkan dalam bahasa kiasan, setiap kata menyediakan ruang untuk berinterpretasi. Sebuah pemikiran yang dikemukakan oleh para ahli bahasa menunjukkan bahwa Alqur'an menggunakan dua jenis makna, yaitu makna *haqiqi* (bahasa harfiah) dan makna *majazi* (bahasa kiasan). Dalam hal ini, bahasa kiasan digunakan sebagai alat untuk memperkuat iman orang-orang Islam dan meyakinkan para ateis untuk percaya kepada Tuhan.

Kata Kunci: *Makna, Bahasa Harfiah, Bahasa Kiasan*

A. Introduction

The centrality of language in human existence is that it serves as a means of communication and cognition. The main issue of language is communication between two parties or more. It carries the impression of past things, present needs, and future plans. Therefore, language as a medium of communication and cognition figures centrally in human lives. Being "a means of communication" between God and human being, the Holy Quran for Muslim society undeniably has its system of language. If "human" language recognizes the division of literal and figurative languages, is it the case with the Holy Quran?

This article aims at investigating figurative language and their types as they found in some of the chapters in the Holy Quran. A theoretical discussion of metaphor will be the first part of this article. This is followed by an exploration of the use of figurative language in the Holy Quran especially that of metaphor after which a concluding section comes then to close this article.

B. Literal and Figurative Forms of A Language

Language as a system of communication has literal and figurative meanings. The term "literal" is an antonym of "figurative." Literal and figurative meanings are a distinction within some fields of language analysis, in particular stylistics, rhetoric, and semantics. While the literal meaning is the direct reference of words or sentences to objects, the figurative sense is used for giving an imaginative description or a special effect.[1] In the domain of literal language words are used to express meaning exactly as defined, whereas in the domain of figurative language the words used provide room for interpretation.

Interpretation is needed since figurative language uses words deviating from their proper definitions in order to achieve a more complicated understanding or heightened effect.[2] Figurative language is often achieved by presenting words in order for them to be equated, compared, or associated with other normally unrelated words or meanings. Figurative use of language is the use of words or phrases that implies a non-literal meaning which does make sense or that could [also] be true.[3] At this point the listener or reader must "figure" out what is intended by speaker or writer.

C. Metaphor: The Most Often Studied Form of Figurative Language

In order to understand precisely a figurative statement such as "that man is a lion," a person must interpret it. In this case he or she may refer the word elephant to brave, strong, charismatic, frightening and sharp eyes. Use of the word lion in here to describe the man deviates from its usual or proper meaning. It is a product of creative interplay of language and thought. If discourse participants cooperate by expressing themselves as clearly, concisely, and completely as possible, … then potentially ambiguous figurative language must accomplish certain communicative goals better than literal language.[4]

Although a large number of speech figures have been described, most interest and research have focused on just a few of these.[5] They are metaphor, irony, idioms and indirect requests. Roberts and Kreuz state that

[1] Claudia Leah, "Idioms-Grammaticality and Figurativeness", http://www.pdfdrive.net/claudia-leah-idioms-grammaticality-and-figurativeness-e1014648.html, retrieved on April 21, 2016

[2] Merriam-Webster,"Figure of speech", http://www.merriam-webster.com/dictionary/figure%20of%20speech. retieved on May 10, 2016

[3] Martin Montgomery et al, *Ways of Reading: Advanced Reading Skills for Students of English Literature*, (London: Routledge, 2000), p. 118

[4] Vanda Šimkovská, "Figurative Language in Criticism". *Unpublished Bachelor's Diploma Thesis*. (Masaryk University: Faculty of Arts, Department of English and American Studies, 2012), p. 4

[5] Albert N Katz at al, *Figurative Language and Thought*., (Oxford: Oxford University Press, 1998), p. 3

metaphor is the most often used and studied form of figurative language.[6]

Tracing the word metaphor, Al Jumah finds it originate in the Greek *metaphora*, amalgamating the word *meta* which means "transfer, carry over," and the word *pherein*, which means "to bear, or carry." Thus, metaphor stands for conveyance of some kind of change, which then recognized as rhetorical devices that compare two seemingly different objects. Metaphor is a comparison between two dissimilar things without using the word "like" or "as" to make the comparison. This occurs when certain distinct attributes of one object are attributed to the other, thus describing the latter with the qualities intrinsic to the former.[7]

The use of metaphor has been studied as well as celebrated. In their book, *More Than Cool Reason*, Lakoff and Turner[8] examined the significant role of metaphor in poetry, noting the omnipresence and the potent impact of metaphor in poetry and rhetoric. However Lakoff and Turner's treatment represents a departure from the idea that metaphor is specific to the realm of literature; several studies have indicated that metaphor

is a central property of everyday language as well.

Recent development in the studies of the use of metaphors has acknowledged renewed interest in metaphors. Lakoff and Johnson's works have led to more thorough examination of the subject in the years since the publication of their now eminent *Metaphors We Live By*. For one, studies in cognitive linguistics have confirmed their claim that metaphor has conceptual and cognitive foundations. Metaphor is now extensively acknowledged as representing and relating to conceptual domains and life experiences in ways previously unacknowledged. Yet, despite these welcome forays, as Fiumara[9] contended, many scholars still point out that inadequate attention is being directed towards the examination of metaphor.

Language continually evolves in accordance with the human or social evolution. Therefore, as Gumpel[10] contend, the figurative language of today may be seen as literal in the future; likewise, at any given point, a language tends to contain many expressions that fall somewhere in-between the clearly figurative and the literal. Whatever the status of individual forms, most scholars

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[6] Richard M Roberts & Roger J Kreuz, " Why do People Use Figurative Language?" *Psychological Science*, 5, p. 159–163

[7] Fahad H Al Jumah, "Comparative Study Of Mataphor In Arabic And English General Business Writing With Teaching Implication". *Unpublished Doctoral Dissertation.* (Pennsylvania: Indiana University of Pennsylvania, 2007), p. 1

[8] George Lakoff., & Mark Turner, *More Than Cool Reason: A Field Guide to Poetic Metaphor*, (Chicago: University of Chicago Press, 1989), p. 24

[9] Gemma Corradi Fiumara, *The Metaphoric Process: Connections Between Language and Life*, (London & New York: Routledge, 1995), p. 142

[10] Liselotte Gumpel, *Metaphor Reexamined: A Non-Aristotelian Perspective*, (Bloomington: Indiana University Press, 1984), p. 7

Figurative Language of Metaphors in the Holy Quran like Kittay[11] and Lakoff[12] agree that metaphor is conceptual and that a great number of our reasoning and thought processes are guided by metaphorical conceptions, although we may not realize it. To mention only one domain, metaphorical language is important in the conceptualization of emotion and emotional experience, as evidenced by the persistence of metaphors dealing with several basic human emotions. A good example is offered by the almost universal expression "fall in love," which expresses the experience of love by analogy with a sudden physical "fall" of some sort. [13]

Al Jumah[14] argues that currently there is no one theory that could possibly account for the full origin, evolution and social significance of metaphor. Moreover, the range of theories currently in vogue are often contradictory, some theories suggest that metaphor is intrinsic in us, while some states that they have developed over time and, thus, are not inborn.

D. Typologies of Metaphor

It is accepted that typologies of metaphor are plenteous. To refer back to one hinted at earlier, scholars have recognized that metaphors can be either "active" or "dead." Forms pass from the former to the latter category with the passage of time, as some expressions whose originally metaphorical uses became accepted as literal meanings. They are described as "dead," because it is said that they have lost their metaphorical nature. In contrast, active metaphors are forms which still carry metaphorical force.

People who used these expressions are aware of their being metaphors. Goatly[15] used the terms "active" and "inactive" metaphors to refer to active and dead metaphors. In drawing the distinction between the two, he maintained that whereas the latter "may become lexicalized and acquire a new conventional semantic meaning, the former, on the other hand are highly dependent on inferential pragmatic principles to do with language use and users in contexts".

E. The Essentials of Metaphor

Richards' classics[16] work tells that in terms of composition, metaphors are traditionally said to be made up of two parts: the 'tenor' and the 'vehicle.' These terms

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[11] Eva Feder Kittay, *Metaphor: Its Cognitive Force and Linguistic Structure*, (Oxford: Clarendon Press, 1989), p. 14

[12] George Lakoff, "Metaphors Metaphor, Morality and Politics, or Why Conservatives Have Left Liberals in the Dust". *Social Research*, (1995, 2), p. 177-213.

[13] Zoltán Kövecses, *Metaphor and Emotion: Language, Culture, and Body in Human Feeling*, (Cambridge: Cambridge University Press, 2000), p. 1-13

[14] Fahad H Al Jumah, "Comparative Study..., p. 4

[15] Andrew Goatly, The Language of Metaphor, (London & New York: Routledge, 1997), p. 10.

[16] Ivor Amstrong Richards, *The Philosophy of Rhetoric*, (Oxford: Oxford University Press, 1936), p. 36

approximate Lakoff and Johnson's "target" and "source," terms that have become more familiar in the recently developed field of cognitive linguistics. The former (the 'tenor' or the 'target') is the object to which the characteristics are attributed, while the latter (the 'vehicle' or the 'source') is the object from which some characteristics are borrowed, to be attributed to the object being referred to. These two concepts can be further scrutinized on the basis of similarities and differences.[17] Scholars discuss issues such as 'tension,' which pertains to the divergences between the target/tenor and the source/vehicle, while the term 'ground' purports to the resemblances between the two.[18] For the sake of convenience, since the present study relies on the cognitive linguistic framework, the terms 'target' and 'source' used in preference to the traditional literary terms.

F. Functions of Metaphor

The definition of metaphor as a "power of transfer" has been used by linguists, semanticists and discourse analysts to achieve many different functions. Lakoff and Johnson[19] introduced an approach to metaphor analysis which is known as the

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theory of "Conceptual Metaphor", and was developed in their later works Lakoff,[20] Lakoff and Tuner.[21] Lakoff and Johnson asserted the fact that metaphor is a matter of experience of everyday life rather than a matter of language and argued that metaphor pervades "our way of conceiving the world" and is reflected in our "language, thoughts, and actions" and has influence on how people think and act. They stress the fact that metaphor is "present in everyday life and they regard metaphor as an approach to understanding the world".[22] For them, metaphor is a tool that is used automatically and subconsciously. Moreover, they stress the fact that conceptual experience should be grasped and comprehended through another conceptual experience.

On the other hand, other linguists like Sadock criticize cognitive semantics as an inadequate approach to provide an accurate account of metaphor. He argues that metaphor is beyond the scope of semantics as "it relies on conflict between what is said and what is intended".[23] Searle (1979),[24] another linguist,

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[17]George Lakoff & Mark Johnson, *Metaphors We Live By*, (Chicago: Chicago University Press, 1980), p. 66

[18] Ivor Amstrong Richards, *The Philosophy of Rhetoric*, p. 37

[19]George Lakoff, & Mark Johnson. *Metaphors We Live By*, p. 69

[20] Lakoff, G. The Neural Theory of Metaphor. In J. R. Gibbs (Ed.), *The Cambridge Handbook of Metaphor and Thought*, (Cambridge: Cambridge University Press, 2008), p. 17-38.

[21] George Lakoff., & Mark Turner, *More Than Cool Reason: A Field Guide to Poetic Metaphor*, (Chicago: University of Chicago Press, 1989), p. 65

[22] George Lakoff & Mark Johnson. *Metaphors We Live By*, p. 40

[23] Sadock. "Figurative Speech and Linguistics". In Ortony (Ed.), *Metaphor and Thought* 2nd`, (Cambridge & New York: CUP, 1993), p. 10.

Figurative Language of Metaphors in the Holy Quran agrees to the view that metaphor has a pragmatic function as it deals with what is intended by the speaker not the semantic reference of the utterance mentioned by the speaker. The same analysis is followed by Levinson as he argues that metaphor has a function that "cannot be derived by principles of semantic interpretation, but rather pragmatics can provide the metaphorical interpretation".[25] Hunston and Thompson extend the function of metaphor to be an expression of one's point of view. They see that metaphor is concerned with the "articulation of points of view and how we feel about them".[26] The same line of thought is stressed by Charteris-Black.[27] He stresses the metaphor function of persuasion. When one uses a metaphor, he wants to persuade others of his idea. Accordingly, persuasion should be integrated in the broader cognitive views of metaphor. The above survey of the functions of metaphor underlines the following points:

1. Metaphor is a means of transferring our experience of the world and can affect our language use, thoughts and actions.

2. Metaphor helps to understand what is non-physically figured by contrasting it with what is physically figured.

3. Metaphor is used as a device to persuade others of one's arguments.

4. Metaphor can be investigated within the domain of pragmatics, rather than semantics, to interpret not what is said but what is intended.

5. Metaphor helps to articulate one's point of view as it affects our experience of the world and how to transfer them to others.

6. Metaphor is used classically as a means of rhetorical and emblishment.

To summarize the functions of metaphor, it can be said that there are two traditional views with regard to the study of the metaphor: the classical view and the romantic view.[28] The classical view which regards the metaphor as decorative and does not relate metaphor to thought.[29] The romantic view regards metaphor as an integral part to thought and as a way of experiencing the world.[30] Moreover, the concept of metaphor as a means of transferring meaning continues to be its principal function in current linguistic theories.

[24] Searle, *Expression and Meaning: Studies in the Theory of Speech Acts*, (Cambridge: CUP, 1979), p. 11

[25] Levinson, *Pragmatics*, (Cambridge: CUP, 1983), p. 11.

[26] Hunston & Thompson. *Evaluation in Text*, (Oxford: Oxford University, 2000), p. 11.

[27] Jonathan Charteris-Black, Corpus Approaches to Critical Metaphor Analysis, (Hampshire/New York: Palgrave Macmillan, 2004), p. 12

[28] Saeed, *Semantics* 2nd ed, (Australia: Blackwell Publishing Company, 2007), p. 7

[29] Deignan, *Metaphor and Corpus Linguistics*, (Amsterdam: John Benjamins Publishing Company, 2005), p. 9

[30] Saeed, *Semantics,* p. 13

G. Metaphor in the Holy Qur'an

As stated by Mohaghegh and Dabaghi,[31] a distinguished Arabic linguist Abu-Deeb assert that it was the intense interest in the Holy Quran which generated the first profound contemplations of the nature of poetic imagery in Arabic literature and the birth of the very notion of two modes of using language: one real or literal (*haqiqi*), the other non-real (*majazi*). This view is in line with Heinrichs's (1998b) contention that literary theory in Arabic language was influenced and partly shaped by the Qur'anic disciplines.[32] To him, the term metaphor in Qur'anic studies had a much wider field of application, namely any type of figurative usage. In this case, terms of *isti'ara*, *kinaya*, and *tamthil* were identified with one another, the only distinction which seems to matter is the distinction between the literal and non-literal usage of words. Quoting Abu-Deeb, Mohaghegh and Dabaghi[33] also contends that even the best and most theoretically aware of poets at times treat symbol, metaphor, simile, and other figures interchangeably and discuss them sometimes in opposition to the term

image and at other times as incorporated into this generic term. However, in the main stream of Arabic studies of *majaz*, the figures involving a non-literal way of expression had been almost always separated and analyzed with a fine degree of discrimination and awareness of the differences between them.

Metaphor denotes semantic overlap or "borrowing" (*isti'ara*) which is direct and does not rely on linking particles. However, as it was examined in this section, the difference between simile and metaphor (*isti'ara*) in Arabic language is that in metaphor, two constituents (*arkans*) which are the linking particles and the tenor or vehicle are deleted not just the linking particles. Metaphor which connects familiar concepts or images with unfamiliar ones, is an important part of the "science of eloquence," the Arabic term for rhetoric, and it is discussed in treatises on literature including ancient pre-Islamic poetics. Metaphor is common in the Qur'an, but its use in scripture takes on a special meaning because of the creedal presumption that the entire Qur'an is the direct articulation of God. Some common examples of Qur'anic metaphor include the references to unbelievers unable to hear or see, meaning that they are incapable of discerning the truth. They have "veils over their hearts, heaviness in their ears"[34] or they are covered in darkness.[35]

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[31]Ameneh Mohaghegh & Azizollah Dabaghi. (2013), "A Comparative Study of Figurative Language and Metaphor in English, Arabic, and Persian with a Focus on the Role of Context in Translation of Qur'anic Metaphors", Journal of Basic Application Science, 3 (4), p. 275-282,

[32] Paul Wolfhart Heinrichs, "Rhetoric and Poetics", In S. J. Meisami and P. Starkey (Eds.), *Encyclopedia of Arabic Literature*, (New York: Routledge, 1998b), p. 651-656.

[33] Ameneh Mohaghegh & Azizollah Dabaghi. "A Comparative Study, p. 17

[34] Quran Surah Al Kahfi (18): 57
[35] Quran Surah Yunus (10): 27

Al-Ali, El-Sharif, and Alzyoud (2016: 165) argue that "metaphors are used in the Holy Qur'an as a persuasive device for both believers and unbelievers." They are used to persuade disbelievers to have faith in God and, at the same time, to strengthen the faith of believers in God. On one hand, metaphors act as heralds of goodness for those who believe in God and have strong faith in Him, His messages, and His messengers. On the other hand, they act as a source of punishment for those who disbelieve in Him and deny His messages and His messengers.

As Firestone declares that some scholars of the Qur'an point to the inspiring beauty of qur'anic metaphor to argue inimitability unmatched by any human composition (the term is i`jãz, a root form that also means "impossible" or "miracle").[36] In reference to the requirement of caring for elderly parents, for example, the Qur'an commands, "Never speak to them harshly, and do not rebuff them, but speak to them in kindly terms, and lower the wing of humility to them out of compassion and say, 'My Lord, have mercy on them as they nurtured me when I was small.'[37] The rationalist school known as the Mu`tazila deemed them metaphors, but Hanbalis and others took the creedal position that the Qur'an must be read literally. Eliminating metaphoric reading, though,

required that the anthropomorphic divine attributions be understood as real, which would, by necessity, limit God; this was impossible for an omnipresent and omnipotent deity. A "third way" was proposed by the school of Ali ibn Isma`il al-Ash`ari (d. 936), which held that the literal meaning of the Qur'an must be upheld without asking "how" (bi-lã kayf), and that such readings need not contradict reason because the mystery of God is beyond human ability to fully comprehend. God articulates the divine message in metaphor because few people have the intellectual capacity to engage in the philosophic quest.

It is acknowledged in books of Quranic studies that according to Al-Ghazzali, symbols are no mere metaphors. Rather, there is a real and transcendent nexus between symbol and symbolized, type and antitype, outer and inner. The beautiful qur'anic expressions of light, niche, glass, oil, tree, East, and West all contain psychological and religious-metaphysical meaning, as does the symbolism of the 70,000 veils. All elicit contemplation and meditation. Muslim thinkers, as Firestone finds,[38] continue to muse about the meaning of "The Light Verse" as well as many other aspects of Islam. Qur'anic metaphor, like so much in religion, elicits a broad range of responses that reflect

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[36] Reuven Firestone, "Metaphor in the Qur'an", http://shma.com/2011/04/metaphor-in-the-quran/, retrieved on April 21, 2016

[37] Quran Surah al Israa (17): 23-24

[38] Reuven Firestone, "Metaphor in the Qur'an", http://shma.com/2011/04/metaphor-in-the-quran/, retrieved on April 21, 2016

the unique and divergent ways in which God's creatures derive meaning from the world.

H. Metaphorical Verses Found in the Holy Qur'an

In his famous "Mu'jam," Abdulbaqi (1991) lists his research findings of a number of 86 verses (*ayah*) in the Holy Qur'an within which metaphors are used as a persuasive device for both believers and unbelievers. They are used to convince disbelievers to have faith in God and, at the same time, to strengthen the faith of believers in God. On one hand, metaphors act as heralds of goodness for those who believe in God and have strong faith in Him, His messages, and His messengers. On the other hand, they act as a source of punishment for those who disbelieve in Him and deny His messages and His messengers.

The following are among the Qur'anic metaphorical verses and the remarks of them made by researchers whose interests in figurative language are famous, especially those of Al-Ali, El-Sharif, and Alzyoud.[39]

وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ

... their likeness in the Gospel, is like a seed that sends out a stalk, then makes it firm, and it becomes strong and rises straight upon its stem, gladdening the cultivator's heart, in order to fill the unbelievers with dismay. (Sürah al-Fath, 29)

One of the beautiful metaphors in the Holy Qur'an, this ayah, is about the companions of the Prophet PBUH on how their example was described in the original Gospel of Hazrat Isa's (Jesus). The metaphor begins with the conjunction ك (with fat'ha on it) meaning 'like'. Thus, it is in the category of a simile. The main source is a 'seed' developed further in the ayah. As a result, this becomes an 'extended metaphor'. At a pure literary level, we might interpret every single element of the extended metaphor, attributing a target to each feature of the process of the seed growing up (such as its standing straight, it's gaining strength, and finally, becoming a strong trunk, etc.). However, it seems that the interpreted meaning of the overall metaphor is the growth in the numbers of the believers and followers when Prophet Mohammad (salla Allahu alaihi wa sallam) started preaching his religion. As such, the metaphor might be viewed as a compound one, in which details are added to amplify the main source.[40]

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[39] Ali Al-Ali, Ahmad El-Sharif and Mohamad Sayel Alzyoud, "The Functions And Linguistic Analysis Of Metaphor In The Holy Qur'an". *European Scientific Journal,* 2, (2016), p. 12

[40] Ali Al-Ali, Ahmad El-Sharif and Mohamad Sayel Alzyoud, "The Functions...", p. 12

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ

The example of those who spend their wealth in Allah's way is similar to that of a grain which has sprouted seven stalks and in each stalk are a hundred grains; and Allah may increase it still more than this, for whomever He wills; and Allah is Most Capable, All Knowing. (in Al-Baqara, 261)

This is another extended and compound metaphor in which the metaphorical relationship is established explicitly. Hence, it is technically a simile. Although the target referred to are the people who do the spending, the target is their wealth spent in the way of Allah, which when spent is like a seed sown. Thus, this will bring as much reward from God's bounty as a single seed sprouting into a bushelful of grain.

فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا

… his example is like that of a [large] smooth stone upon which is dust and is hit by a downpour that leaves it bare. (in Al-Baqara, 264)

In context, the above ayah is about the spending of those who do it merely for show; evidenced by the fact that their giving is usually followed by flaunting it in the society or reminding the taker of their 'good deed'. Also, it is followed by some kind of inferior

treatment towards the taker. Again, through a similitude developed by compound elements, the main target is the true nature of their spending (likened to a hard and bare rock on which nothing of worth can grow). The spending itself was like some dust gathered on the flat stone; as soon as some worldly temptation came along (the rains), the true nature was revealed underneath. [41]

لَا تَعْمَى الْأَبْصَارُ وَلَٰكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ

… IT IS not the eyes that are blind, but it is the hearts in the bosoms, that are blind. (in Al-Hajj, 46)

There are two metaphors in here, both absolute. Heart is a wellknown idiomatic reference to 'sense', 'affect', and 'feeling'. Blindness is also a rather common representation of the state of senselessness, lack of insight, and affective insensitivity.

بِيَدِكَ الْخَيْرُ

In Your Hand is all good (In Al-i-Imran 26).

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ اللَّه رَمَىٰ

and it was not you [o prophet Muhammed] when you threw [sand at them], but it was Allah Who threw it (In Al-Anfal 17).

According to Al-Ali, El-Sharif, and Alzyoud[42] in both of these examples,

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[41]   Ali Al-Ali, Ahmad El-Sharif and Mohamad Sayel Alzyoud, "The Functions..., p. 12

[42]   Ali Al-Ali, Ahmad El-Sharif and Mohamad Sayel Alzyoud, "The Functions..., p. 12

personification occurs by crediting a human feature or action with God Almighty. Of course, Allah Sub'hana'hu wa Ta'ala is above any literal comparisons to any creature of His own. However, for ease of communication and translability to His human subjects, He makes ample use of personification in the Qur'an and applies it to His own case. The first instance here is a common proverbial expression in this case applied to God. In the second instance, there is a very deliberate personification by attributing an act by the Prophet (salla Allahu alaihi wasallam) to His own self. Thus, this technique achieves particular effects in meaning. For one, it suggests that all rightful action by His subjects, in particular, by His prophets, represent the authority and decree of His Lordship. For another, it shows that great courageous acts performed under devotion to one's God are appreciated and endearing. This was so that God Himself attaches His name and agency to those deeds; thus, declaring the high status of such actions in God's reckoning. Note that these effects are not particular to the Last Prophet as might be suggested by the wording of the above ayah. In the opening section of this ayah (right before the quoted one), Allah Ta'ala attributes the general actions of the Muslim army against the enemy to Himself in the same manner .

I. Conclusion

It proved that a profound contemplation by linguists of the nature of two modes of using language in the Holy Quran has generated affirmation that the Holy Qur'an recognizes the division of literal or *haqiqi* and figurative or *majazi* languages. Metaphors are used in the Holy Quran as a persuasive device to convince disbelievers to have faith in God and, at the same time, to strengthen the faith of believers in God.

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