

AI-QUR'AN LITERACY: CONCEPTIONS OF METAPHORICAL THINKING IN THE HOLY QURAN

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Abstract:

This research is intended to answer the problem, how the al-Qur'an al Karim expresses metaphorical thinking and what its uses and benefits are. Any discourse uses metaphorical expressions to produce meaning. Some of the vocabulary in metaphorical expressions refers to denotative meaning and some refers to connotative meaning. This article aims to find out how the language of the Koran conveys thoughts, thoughts and ideas. This research focuses on the problem of what metaphors are and what their significance is in conveying thoughts both in the fields of science and religious knowledge. To answer this question, this research uses a qualitative descriptive method with linguistic analysis and a library research approach. From the results of this research, it is concluded that (a) metaphor is a shift from original, denotative meaning to connotative meaning, metaphor is needed because language vocabulary is limited while meaning is unlimited (b.) metaphor is used to convey thoughts both related to science and other fields. religious knowledge and make the intended thoughts appear more effective, clearer, easier to understand and more beautiful. This is so because it appears in a sensory, lively, active, imaginative, communicative and persuasive form.

Keywords: Al-Qur'an Literacy, Thinking, Metaphor

Abstrak:

Penelitian ini dimaksudkan untuk menjawab masalah, bagaimana al-Qur'an al-Karim mengemukakan pemikiran metaforis dan apa kegunaan dan manfaatnya. Diskursus apa pun menggunakan ungkapan metaforis untuk menyampaikan pemikiran dan memproduksi makna. Kosakata dalam ungkapan metaforis itu ada yang mengacu pada makna denotatif dan ada yang merujuk pada makna konotatif. Artikel ini bertujuan untuk mengetahui bagaimana bahasa al-Qur'an menyampaikan pemikiran, ide dan gagasannya. Penelitian ini difokuskan pada masalah, apa majas metafora itu dan apa signifikasinya dalam menyampaikan pemikiran baik dalam bidang ilmu pengetahuan, dan ilmu keagamaan. Untuk menjawab pertanyaan tersebut, penelitian ini menggunakan metode deskriptif kualitatif dengan analisis linguistik serta pendekatan *library research*. Dari hasil penelitian ini, disimpulkan bahwa (a) metafora adalah pergeseran makna asal, denotatif ke makna konotatif, metafora diperlukan sebab kosakata bahasa itu terbatas sedangkan makna tidak terbatas (b.) metafora digunakan untuk menyampaikan pemikiran baik yang berkaitan dengan ilmu pengetahuan maupun bidang ilmu keagamaan serta membuat pemikiran yang dimaksudkan itu tampil lebih efektif, jelas, lebih mudah dipahami dan lebih indah. Demikian itu karena tampil dalam bentuk indriawi, hidup, aktif, imajinatif, komunikatif dan persuasif.

Kata Kunci: Literasi Al-Qur'an, Pemikiran, Metafora

INTRODUCTION

This research is intended to answer the problem, how the Qur'an al-Karim expresses metaphorical thinking and what its uses and benefits are. In the study of any text, it is not important to differentiate between content and theme. However, what is important is to discuss how to study the discourse or narrative building and the method of its formation. Thus, it is possible to equate the Nabawi narrative, the Koran with the philosophical narrative because both use linguistic texts. What is clear is that the Nabawi texts, the Koran and hadith use special linguistic means in producing meaning and they have various strategies in conveying meaning. There are the same linguistic means between texts in their various varieties, be they philosophical texts or Nabawi texts, the text of the Koran, all of which use metaphorical means. Friederich Nietzsche, a German philosopher, said that philosophical texts are not merely rational demonstrative discourses but are also texts that woven from metaphorical speech. It can even be said that scientific texts themselves are not free from metaphorical utterances. For example, biology describes living things in their developmental phases using metaphorical utterances, sometimes expressed as an organic system, sometimes expressed as a building. Sociology in describing social creatures also uses a series of metaphorical utterances. Sometimes they describe them with a body, sometimes with a system, now they describe them with a stage, some even describe them with a text or discourse. It is clear that in the study of any text, regardless of culture, language and field, whether classical, modern, spoken or written, the same uses metaphorical speech.

Al-Qur'an al-Karim which contains thoughts and instructions for human life using metaphorical speech. Based on the background and to answer the questions mentioned above, this research uses library research and a linguistic approach. The temporary results of this research are 1, the Koran al Karim uses metaphorical speech, with a concrete, imaginative, active form, even though the thought is related to the Essence of Allah SWT which in fact is tanzih and takdis and speaks about what is in His presence. 2. Metaphorical utterances are intended to be easy to understand, communicative, contemplative and persuasive despite the limited vocabulary and unlimited meaning and thoughts.

METHOD

This research analyzed any existing literature that considers the concept of Quran as a means of communication between humans and Allah. Thus, I may need to get acquainted with both classical Islamic books, modern scholarly works, and interpretations. Interviews: It may also be productive to conduct interviews or surveys with religious scholars, Imams, and such Muslims to understand their viewpoint on the Quran as a tool of communication between humans and Allah.

This research studied the existing literature on metaphors in language, especially in the scope of Arabic literature and Quranic exegesis as well as contemporary theories in linguistics and literary on metaphorical language. This research also examined examples of metaphors in the Quran and other classical Arabic texts. This includes the identification of metaphors used at the beginning and end of the sentences and the role they play in terms of the overall clarity and meaning.

This research used the computational techniques of linguistics to perform analysis for a corpus of Arabic texts to identify the distribution and use of metaphors inside versus outside of sentences. Develop experiments where the impact of metaphors placement within sentences is studied in relation to the emotional and ideological effects it has on reader or listener. This research used a qualitative descriptive method with linguistic analysis and a library research approach. The source of data in this research is verses or ayats in Qur'an al-Karim.

FINDING

The Language of The Qur'an: The Logic of Reason and The Logic of Literature

The Qur'an is a means of relationship between humans and Allah SWT. At first Allah SWT was alone then He wanted to be known, then created creatures, including humans, the language of Allah SWT. which is in the form of the Qur'an cannot be understood by anyone because it has no sound and no letters, on the other hand the Qur'an talks about what Allah SWT is about. and what is in His presence, such as the realms of evil, heaven and hell and other things which are actually supernatural, are invisible to the eye. Allah SWT. wanted to teach and guide humans, then Allah SWT. with grace and compassion lowers the level of its noble language, takdis and tanzih to a level

that approaches human language and its traditions then sounds and letters and is taken from its traditions and from its world so that they can easily understand it.¹

What is impossible refers to the fact that some scholars do not recognize other than the truth of reason, thought, namely the conformity of speech with reality and reject anything other than that and see thoughts that are present in metaphorical form as lies. Some other scholars who master the knowledge of literature/balaghah, they do not see metaphors as lies, but see them as a means of conveying thoughts in a concrete, sensory form, and do not see them as lies and even see them as an effective and clearer means of conveying thoughts or ideas.²

Metaphor is a way to convey a message by using words or other expressions implicitly by comparing an abstract thing with a concrete thing.³ With the same meaning, it is said that a metaphor is a form of speech or expression that refers to a certain thing by mentioning something else to get a rhetorical effect. This metaphorical expression is intended to explain the hidden similarities between two thoughts.⁴

Metaphor is a language style that consists of tasybih (similes), majaz, tamsil (conveying thoughts with similes or images), kinayah/euphemisms. Balaghah experts consider this language style to be a more effective means than words with denotative meanings.⁵ The following are presented thoughts, thoughts or ideas expressed using metaphorical expressions in the Qur'an:

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ
 وَتَعَالَى عَمَّا يُشْرِكُونَ

67. They do not respect Allah as they should. In fact, the entire earth is (in) His hands on the Day of Resurrection and the heavens are rolled up with His right hand. Glorified and Exalted is He from what they associate with.⁶

This verse is a metaphor for the smallness of nature and its triviality before Allah swt. then the pure thought which is tanzih and abstract takdis is described with

¹ Al Ghazaly, Misykat al Anwar, 79, See also Ahmad Khalafullah, Al Fann Al Qasasy, 165-166

² Al Jurjany, Abd al Qahir, Asrar al Balaghah, 87

³ Sukma Adelina Ray, journal. Uisuac id

⁴ Merry Lapasau, Metaphor of Colors in Indonesian and its Equivalence in Germany, 2018.

⁵ Ahmad Khalafullah, al fann al qasasy, 169

⁶ Q.S. al-Zumar (39) : 67.

metaphorical speech as mentioned above so that understanding is easier and more interesting for the reader and listener because it is pictorial and moving. Compare it if it is said that nature and all its contents are small and trivial for Allah SWT. Of course, it is not interesting and difficult to understand because it is not imaginative, does not provide insight and is not communicative.

Likewise, there is a hadith that Jibril (a.s.) came to Rasulullah SAW. and said: O Aba al Qasim that Allah SWT. hold the sky and its layers on the Day of Resurrection on one finger, the earth and its layers on one finger, the mountains on one finger and the trees on one finger, the stars on one finger and all creatures on one finger, then shake them and say: I was the king then Rasulullah saw laughed then read the verse.

The author of the tafsir al Kasyaf, Zamahsyary, said that in this metaphorical expression, the reader or listener does not understand the meaning of a single vocabulary and does not take it from the sentence structure partially, but takes it from the meaning of the expression as a whole. He understands that the meaning of the word is not intended in this kind of expression. al Zamachsyari shows that these depictions are generally from imaginative works, providing imagery to facilitate understanding.⁷

Some of these metaphorical expressions are present at the end of a sentence, some are present at the beginning of a sentence, which are intended to add strength and clarity to the meaning. Al Jurjani said that the scholars agree that imagery, metaphorical expressions when they appear at the end of a sentence will have an interesting, sharp, valuable, moving and soul-moving effect and are more enjoyable.⁸

Conveying thoughts in metaphorical form is not only in the form of comparisons or similes but also in the form of stories. For example, qs al Baqarah 260:

وَأذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِنْ قَالَ بَلَىٰ وَلَكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ
أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِيَنَّكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ
عَزِيزٌ حَكِيمٌ

260. (Remember) when Abraham said, "O my Lord, show me how You give life to the dead." He (Allah) said, "Do you not believe yet?" He (Ibrahim) answered, "I believe, but

⁷ Zamakhsyary, al kassyaf, 2 h. 270

⁸ Al-Jurjany, Asrar l balaghah, 86

so that my heart is calm." He (Allah) said, "Then take four birds, then bring them close to you (cut them into pieces). Then, place on top of each hill one part of each bird. Next, call them, they will come to you immediately." Know that Allah is All-Mighty, All-Wise. 81.

The purely abstract thought of this verse is the return of the soul to the body on the day of resurrection in a metaphorical form that is intended to be easy to understand.⁹

It is also mentioned in al Manar's tafsir regarding the interpretation of Q.S. al Maidah, verses 27 -31:

وَأْتَلُ عَلَيْهِمْ نَبَأَ أَبِي آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنْ آلِ آخَرَ قَالَ لَأَفْتُلَنَّكَ ۗ
قَالَ إِنَّمَا يُتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ 27 لَئِن بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَنَّكَ إِنِّي أَخَافُ
اللَّهَ رَبَّ الْعَالَمِينَ 28 إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ ۗ وَذَلِكَ جَزَاءُ الظَّالِمِينَ 29
فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخٰسِرِينَ 30 فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ
يُورِي سَوْءَةَ أَخِيهِ ۗ قَالَ يُؤَيِّلَتْنِي ۗ أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُورِيَ سَوْءَةَ أَخِي ۗ فَأَصْبَحَ مِنَ
النَّدِيمِينَ 31

27. Read (Prophet Muhammad) to them the news about the two sons of Adam in truth. When both offer a sacrifice, it is accepted from one of them (Habil) and not accepted from the other (Qabil). He (Qabil) said, "Indeed, I will definitely kill you." He (Habil) said, "Indeed Allah only accepts (charity) from those who are pious.

28. Indeed, if you (Qabil) move your hand on me to kill me, I will not move my hand on you to kill you. Indeed, I fear Allah, the Lord of the worlds.

29. Indeed, I want you to return (to Him) with (bringing) my sin (for killing) me and your sins (before that) so that you will be among the inhabitants of hell. That is the reward for the wrongdoers."

30. Then, his (Qabil's) lust drove him to kill his brother. So, he (really) killed him so that he was among those who lost.

31. Then, Allah sent a raven to dig in the ground so that He would show him (Qabil) how to bury his brother's body. (Qabil) said, "Woe is me! Why can't I do like this crow so that I can bury my brother's body?" So, he will be one of those who regret.

⁹ Al-Razy, al tafsir al kabir juz II, 332, See also al Manar juz III, 58

The purely abstract meaning of the story of the murder of Qabil Habil is an explanation of human potential in the struggle between natural instincts and emotions, the desire to be superior to one's peers in the demands of lust, hasud, cruelty and hostility between them. Then Allah Almighty made an example explaining the two essences, along with an explanation of the existence of religious instincts and guidance which can educate human nature by prioritizing the Righteous over the false, prioritizing the good over the bad. Qabil is an example of the second potential, namely falsehood and evil, and Habil is an example of a person who is dominated by the first potential, namely truth and goodness because of the superiority of religious guidance. This can be seen in his words;

لَئِنْ بَسَطْتَ إِلَىَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسٍ بِيَدَيْكَ لِأَفْتُلِكَ بِأَنْتَ أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ٢٨

إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ، وَذَلِكَ جَزَاءُ الظَّالِمِينَ ٢٩

28. Indeed, if you (Qabil) move your hand on me to kill me, I will not move my hand on you to kill you. Indeed, I fear Allah, the Lord of the worlds.

29. Indeed, I want you to return (to Him) with (bringing) my sin (for killing) me and your sins (before that) so that you will be among the inhabitants of hell. That is the reward for the wrongdoers.

Meanwhile, the evidence that shows the love of brothers and family ties in Qabil and his conflict with his desire to be higher, superior to his brothers or colleagues and his desire because of the acceptance of his sacrifice is the word of Allah SWT.

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ ٣٠

30. Then, his lust (Qabil) pushed him to kill his brother. 209) So, he (really) killed him so that he was among those who lost.

Expressing the stronger urge to do evil that is born from feelings of desire for the love of brothers and relatives is the effectiveness of the language of the Koran in choosing precise and sharp words.¹⁰

¹⁰ Rasyid Rido, al Manar, l. 228

وَيَادُمْ آسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ١٩
فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءَاتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا
أَنْ تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ ٢٠ وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ ٢١ فَدَلَّهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا
الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَمَا
الشَّجَرَةَ وَأَفَلْ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ ١١٢٢

The naked body here is a symbol of the revelation of the character of the human soul which consists of three potentials, the potential for lust, the potential for anger, the potential for reason. Naked here, due to the victory of potential, the power of lust over the power of reason (deception of Satan is a symbol of the victory of lust).

From here the final fate of humans is different from the final fate of angels. Angels don't have souls, they only focus on glorifying Allah SWT. and live by his side in the sky. Meanwhile, humans, because of Satan's deception towards him, he and Satan were sent down to earth, where they will spend their lifetime in this world. Humans in the world are tested to what extent their intellectual ability can master these two potentials (anger power and lust power). And when his death ends, he is asked to determine his final fate, perhaps in hell with Satan and his children and grandchildren, perhaps in heaven with the angels. This is the essence of the story of Adam and Satan.

يَبْنِي ءَادَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُورِي سَوْءَاتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَى ذَلِكَ خَيْرٌ ذَلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ
يَذَكَّرُونَ ٢٦ يَبْنِي ءَادَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُمُ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَاتِهِمَا
إِنَّهُ يَرِيكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْهُمْ إِنَّا جَعَلْنَا الشَّيْطَانَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ٢٧ وَإِذَا فَعَلُوا فَحِشَةً
قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنْ أَلَّاهُ لَا يَأْمُرُ بِالْفَحْشَاءِ اتَّقُوا اللَّهَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ٢٨
قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ
٢٩ فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيْطَانَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ
مُهْتَدُونَ ١٢٣

The word الفاحشة in the Koran generally means adultery. This is related to nakedness which is an introduction to adultery. The Arabs or some of them, at one time made their tawaf at the Ka'bah naked to ask for rain as primitive tribes did, or because

¹¹ Q.S. al-A'raf : 19-22.

¹² Q.S. a-A'raf: 26-30.

some of them believed that this was a sign of the Hajj. So, you can understand the meaning of the words of Allah SWT. surah al-A'rāf: 31:

يَبْنِيْ ءَادَمَ خُدُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا ۗ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِيْنَ ۝۳۱

and the word of Allah SWT. surah al-A'rāf: 32:

قُلْ مَنْ حَرَّمَ زِيْنَةَ اللّٰهِ الَّتِيْ اُخْرِجَ لِعِبَادِهِۦ ۚ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ ۗ قُلْ هِيَ لِلَّذِيْنَ ءَامَنُوْا فِي الْحَيٰوةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيٰمَةِ ۗ كَذٰلِكَ نَفْصِلُ الْاٰيٰتِ لِقَوْمٍ يَعْلَمُوْنَ ۝۳۲

Next, surah al-A'rāf: 29

قُلْ اَمْرٌ رَّبِّيْ بِالْقِسْطِ ۚ وَاَقِيْمُوْا وُجُوْهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَاذْعُوْهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ ۗ كَمَا بَدَأَكُمْ تَعُوْدُوْنَ ۝۲۹

The word القسط means al adlu (العدل), the majority of commentators interpret it with justice, some interpret it with the meaning of tawhid. It is true that al qisthu, which means justice, is still not in accordance with the environment of the word (siyaq) which talks about الفاحشة والزنا.

Therefore, we tend to interpret lata al qisthi as "moderate", meaning moderately dressed, avoiding being naked and excessively decorated when entering the mosque and avoiding adultery, sexual intercourse with someone who is not your wife or husband. This meaning is in accordance with the previous sentence. We also find reinforcement in the exception of اللّم which means adultery outside of farji, such as kissing, touching and so on as stated in Q.S. al-Najm.

The majority of interpreters understand the verse of surah al-A'rāf: 29 كَمَا بَدَأَكُمْ that you will be resurrected on the day of reckoning, as if answering those who deny the day of resurrection. This kind of understanding is not the theme of the study here. The sentence environment, is talking about clothes and nakedness. This means, as Allah swt. created you naked at birth, you will return naked, come out of the grave naked. The group of people who get guidance in their world will go to heaven and the group of people who go astray will go to hell.

حق عليهم الضلالة

They have gone astray not since they were created, but because this group follows Satan and his army of demons, meaning they follow their desires, then choose error over guidance, then become their character, and persecute what is Righteous and docile to themselves, meaning following their desires,

فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّهَا يَتَّبِعُونَ أَهْوَاءَهُمْ ۖ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ١٥¹³

It was narrated from Ibn Abbas that the ignorant inhabitants of the Arab tribe performed Tawaf at Baitullah naked, men during the day and women at night. When they arrived at the Mina Mosque, they took off their clothes and entered the mosque naked. They say, we don't make tawaf by wearing clothes that are stained with sin. Among them, they say, we do this in the hope of being free from sin, as we take off our clothes.

يَسَّ ١ وَالْقُرْآنِ الْحَكِيمِ ٢ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ٣ عَلَى صِرَاطٍ مُسْتَقِيمٍ ٤ تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ ٥ لِنُنذِرَ قَوْمًا مَّا أُنذِرَ ءَابَاؤُهُمْ فَهُمْ غَافِلُونَ ٦ لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ٧ إِنَّا جَعَلْنَا فِي أَعْتَقِهِمْ أَغْلًا فِيهِ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ ٨ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ٩ وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ١٠ إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ ۗ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ١١

1. Yasin

2. By the Qur'an which is full of wisdom,

3. Indeed, you (Prophet Muhammad) are truly one of the apostles

4. (which is) on a straight path,

5. (as a revelation) sent down by (Allah) the Most Mighty, the Most Merciful,

6. So that you (Prophet Muhammad) give a warning to a people whose ancestors have never been warned, so that they are heedless.

7. Indeed, if the words (predestination) really apply to most of them, they will not believe.

8. Indeed, we have put shackles around their necks, then (raised their shackled hands) to their chins, so they looked up.

9. We put up barriers before them and behind them, so that We covered their (view). They couldn't see either.

10. It is the same for them whether you (Prophet Muhammad) warn them or not. They (still) will not believe.

¹³ Q.S. al-Qasas: 50

11. Indeed, you (Prophet Muhammad) only (can) give a warning to those who want to follow him and who fear God, the Most Merciful, without seeing Him. Give them good news with forgiveness and noble rewards.

This is a metaphorical expression of the idea that they are a people who have been burdened and bound by their traditions for a long time and their false beliefs have strengthened so that they perceive nature and the World View with it so that they have difficulty breaking free from old traditions and accepting the new beliefs conveyed by the Prophet Muhammad. In this verse, two groups of people are seen, namely one group that does not have a leader so it is burdened and bound by the traditions of its environment and the strength of inherited beliefs that the Koran mentions in Qs Yasin 6; so that you warn a people whose ancestors have not received a warning, and then they are heedless." The second group of souls and minds are ready to accept the preaching of the Prophet Muhammad. This is mentioned in the Koran, Yasin 11; Indeed, you can give a warning to people who follow the Koran and are afraid of the most merciful being who is unseen, invisible.

Next Q.S. Shad, 21-25

وَهَلْ أَتَاكَ نَبُؤُا الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ ۚ ٢١ إِذْ دَخَلُوا عَلَىٰ دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ خَصِمَانِ بَغِي بَغضُنَا عَلَىٰ بَعْضٍ فَأَحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَىٰ سَوَاءِ الصِّرَاطِ ۚ ٢٢ إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعَجَةً وَإِي نَعَجَةٌ وَحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ ۚ ٢٣ قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعَجَتِكَ إِلَىٰ نِعَاجِهِ ۚ وَإِنَّمَا كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ وَوَظَنَ دَاوُدَ أَنَّمَا فَتَتَّهُ فَأَسْتَغْفِرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ۗ ٢٤ فَغَفَرْنَا لَهُ ذَلِكُمْ وَإِنَّا لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْن مَّآبٍ ۚ ٢٥

21. Has news reached you (Prophet Muhammad) of people who were arguing when they climbed the wall of the mihrab?

22. When they came in to meet David, he was surprised because of their (arrival). They said, "Don't be afraid! (We) are both at odds. Some of us wronged others. So, judge between us with the right, do not deviate from the truth, and guide us to the straight path."

23. (One of them said,) "Indeed this is my brother. He has ninety-nine female goats, while I only have one. Then, he said, 'Let me take care of it! He beat me in a debate.'"

24. He (David) said, "Indeed, he has really done wrong to you by asking your goat to be (joined) to his goats. Indeed, many of the people who join together actually harm each

other, except for those who believe and do good deeds, and there are very few of them." David believed that We were only testing him. So, he asked his Lord for forgiveness and he fell on his face and repented.

25. Then, we forgave (his mistake). Indeed, he has a position that is truly close to Us and a good place to return to.

The pure thought of these verses is a rebuke of injustice. Then the pure abstract thought is conveyed in the form of a metaphorical expression. With this metaphorical expression the idea in the form of a warning is made more effective, clearer and more beautiful.

Significance of Metaphorical Expressions

Language is not only intended to convey and understand thoughts, concepts and ideas, but it must also be easy to understand and beautiful. For this reason, metaphorical speech is a means of creating the delivery of thoughts. This is because metaphorical expressions give rise to thoughts that appear in a sensory form that can be seen, imaginative, conceivable, communicative, easy to understand, contemplative, create reflection and at the same time contain a high and persuasive message in addition to the limited vocabulary and unlimited meaning and thoughts.

Al-Quran Al Karim itself, like other languages, also uses metaphorical speech, with concrete, imaginative, active forms, even though the thought is related to the Essence of Allah SWT which in fact is tanzih and takdis and speaks about what is in His presence. Below are several verses that prove this:

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ١٢

12. If you saw those sinners bowing their heads before their Lord, (you would see something very extraordinary and they would say,) "O our Lord, we have seen (the Day of Judgment which we deny) and heard (from - You are the truth of the words of Your apostles). So, return us (to the world), we will surely do good deeds. Indeed, we (now) are people who believe (in the existence of the Last Day)."

The abstract thought of this verse is that the sinner will be ashamed, humiliated before Allah SWT and regret. Then this thought is conveyed with lively images, moving actively, imaginatively, contemplatively communicatively and persuasively because the reader can see for himself, hear and feel for himself.

And the word of Allah SWT below:

قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لَكَلِمَتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ۝ ١٠٩

109. Say (Prophet Muhammad), "If the ocean were to become ink for (writing) the words of my Lord, the ocean would surely be finished before the sentences of my Lord were finished (written) even if We brought in as many additional ones (as well)."

The pure thought of this verse is that the knowledge of Allah SWT. that's an uncountable number. Then the idea is conveyed in metaphorical form, a living image that moves actively, is imaginative, communicative and persuasive so that its touch to the senses of sight, mind and soul is very strong and can be seen.

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَهُ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا ۚ وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حَلِيَّةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلُهُ ۚ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ ۚ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً ۗ وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ ۚ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ ۝ ١٧

17. He sent down water from the sky, and it flowed in the valleys according to their measurements. The current carries floating foam. From what (metal) they melt in the fire to make jewelry or tools, there is (also) foam like that (current foam). So that is how Allah makes a parable about right and falsehood. The foam will disappear and is useless, while what is useful for humans will remain in the earth. So that is how Allah makes a parable. The pure thought of this verse is that truth, al haq will eliminate falsehood. Then this abstract thought is conveyed in the form of metaphorical speech as mentioned in the verse so that it is effective, imaginative, communicative, contemplative and persuasive.

CONCLUSION

Metaphors are an integral part of the Arabic language and Quranic exegesis. As it was discussed by scholars, metaphor placement; more specifically, whether it is used at the beginning or the end of the sentence, has a variety of functions. If met at the end, a metaphor enriches the rhetorical effect, making the statement more striking, powerful, and emotionally appealing. When it is met at the beginning, it, however, enforces and clarifies the sentence meaning. Overall, our research results allow for better understanding of the mechanisms of metaphors within the Arabic language and Quran and their impact on comprehension and rhetoric. Therefore, these results will help the

reader see the value of the metaphor use in the Quran not only in terms of the beauty of the language but on a more profound and accurate comprehension of its crucial messages.

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