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METAPHOR AS A STYLISTIC DEVICE OF ISLAMIC TEACHING

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Abstrak: Metafor Sebagai Sarana Stilistika Pembelajaran Islam. Artikel ini membahas tentang berbagai tipe metafora yang terdapat dalam ayat-ayat suci al-Qur'an dan Hadis berdasarkan kerangka teori sastra dan linguistik modern. Sumber data utama dalam studi ini terdiri dari ayat-ayat suci al-Qur'an yang diterjemahkan dalam Bahasa Inggris oleh Abdullah Yusuf Ali dan beberapa matan Hadis dari buku kumpulan Hadis karangan Habib Muhammad al-Haddar. Tujuan analisis ini adalah untuk memaparkan bukti kuat bahwa metafora merupakan alat stilistika 'stylistic device' yang dipergunakan secara luas dalam al-Qur'an dan al-Hadis dalam menyampaikan ajaran Islam. Hasil dari studi ini menunjukkan bahwa semua tipe metafora dalam arti luas terdapat dalam berbagai ayat suci al-Qur'an dan al-Hadis. Argumen tersebut menurut penulis merupakan bukti yang sangat meyakinkan bahwa metafora merupakan salah satu alat stilistika dalam menyampaikan ajaran Islam.

Abstract: This article discusses the types of metaphor found in the Qur'an and the prophetic traditions based on the framework of literary theory and modern linguistics. The primary sources of this study is the Qur'anic verses found in Abdullah Yusuf Ali's English translation and several traditions from compilation of hadis by Habib Muhammad AL-Haddar. This analysis is aimed at explicating justification that metaphor is a stylistic device extensively used in both the Qur'an and the Prophetic tradition in delivering Islamic teachings. This study reveals that all sorts of metaphors in very general term are found in various verses of the Qur'an and the prophetic traditions. Such argument according to the author is sufficient proof convincing that metaphor is an important stylistic device in presenting Islamic teaching.

Kata Kunci: Stylistic device, metaphor, al-Qur'an, hadis

Introduction

Before the time of the prophecy of Muhammad SAW, the Arabs were known as adopting the belief of paganism and *Jahiliyyah* but they had striking faculty to portray life and nature in the form of literary works, though in the absence of the value of *Ilahiyah*. Thus,

verses of the Holy Qur'an were delivered to the Prophet Muhammad SAW. through Jibreel as. in beautiful language. The beauty of the language of the Holy Qur'an has proved effective to inspire its readers across the globe. Al-Qur'an is more than just the greatest work of literature in any language but it is much more than a collection of amazing stories, metaphors and parables. When Allah SWT. the Almighty explains an important idea, He uses a powerful figure of speech, or a metaphor that lingers in the memory and helps human beings to take hold of the message and fix it firmly into their hearts.¹

When the Prophet and his followers read some verses of the Holy Qur'an, many of the Arabs were interested and thought that they were reading poetry. Then, Allah SWT. the Almighty rejected it through Q.S. Yâsîn/36:69: "*We have not instructed the (Prophet) in poetry, nor does it meet for him: this is no less than a message and a Qur'an making things clear*". After listening to the recitation of the Holy Qur'an some of them embraced Islam but some said that they could make more beautiful poetry than those verses of the Holy Qur'an. In relation to this the Prophet recited Q.S. al-Baqarah/2: 23: "*And if you are in doubt as to what we have revealed from time to time to our servant, then produce a surah like thereunto; and call your witnesses or helpers (if there are any) besides Allah, if your (doubts) are true*".

The phenomenon of a language aspect called metaphor has long attracted the attention of literary critics, philosophers, historians and linguists. A number of approaches and interpretations from various disciplines have attempted to make sense of the nature, role and function of this important stylistic device. Generally, dictionaries do not take into account metaphorical meaning, notwithstanding its pervasive presence in language. Nevertheless, the *conventional use of metaphor* is embedded in social discourse, far beyond poetic contexts. This *convention* seems to reside as part of human life by its continual use, covering a wide range of discourses and fields as well as social contexts.

Great linguists such as Thagard and Beam argue that in epistemology, as the branch of philosophy which is concerned with the origins, structures, methods, and validity of knowledge, in theorizing about the nature of knowledge, the epistemologists have used various metaphors and analogies. Metaphors have been used in many realms of discourse, ranging from poetry to political rhetoric up to scientific theorizing. Epistemological metaphors may be viewed not only as poetic or rhetorical but also theoretical so that their historical use supports a view of philosophy as the construction of descriptive and normative theories.²

They classify epistemological theories into two: foundational and coherentist. Foundational theories ground knowledge in a solid base either empiricism or rationalism but coherentists have the opposite ideas. However, both theories have expounded and defended their theories by using suggestive metaphors and analogies.

¹Nurfin Sihotang, "Sikap al-Qur'an Terhadap Sastra: Prinsip Dasar Sastra Islam", in *Julisa*, volume 4 number 2 (Medan: Faculty of Literature UISU Medan, 2004), p. 156.

² Paul Thagard and Graig Beam, *Epistemology of Metaphors and the Nature of Philosophy* (Oxford UK: Blackwell Publishing Ltd. 2004), p. 1

Etymologically, metaphor is derived from Greek words *meta* 'half', 'partly' and *pheren* 'referring to'; thus it means referring partly to one meaning and partly to another meaning. Linguistically, metaphor means coding or interpreting meaning from two different perspectives, one is literal (congruent) meaning and the other is metaphorical (incongruent) meaning. When a word which is generally used in the literal and concrete sense is transferred into an incongruent abstract context involving a comparison with an emphasis on similarity, such usage of a word is called *lexical metaphor*. For instance, the word *key* in *the key to the door* is literally used as the word *key* normally collocates with the word *door*. However, the word *key* in the phrase *the key to your success* is metaphorically used, as the word *key* does not collocate the word *success* as the former refers to something concrete whereas the latter refers to something abstract.

On the other hand, incongruent coding which involves a change on the grammatical structure is called grammatical metaphor. For instance, a literal coding as *She is unhappy so that she is thin although she is rich* may be transferred into a metaphorical coding to become *Her unhappiness makes her thin in spite of her being rich*. Grammatical metaphor will be beyond the scope of this discussion.³

This article is a descriptive analysis which limits its scope to the discussion of lexical metaphor in the theoretical framework called conceptual metaphor proposed by Kövecses (2002). Following Richards (1936), Black (1979), Searl (1979), Lakoff and Johnson (1980) and Muliono (1989), the notion of metaphor in this case refers to its wider sense covering simile, metaphor, personification, hyperbole (overstatement), litotes (understatement), irony, metonymy, synecdoche, and euphemism. The purpose is to highlight how metaphor functions as a stylistic device of Islamic texts: verses of the Holy Qur'an and Hadits.⁴

Some Theories of Metaphor

Aristotle in his *poetics* defines metaphor as the application of a strange term either transferred from the genus and applied to the species or from the species and applied to the genus, or from one species to another or else by analogy. Therefore, the key aspect of a metaphor is a specific transference of a word from one context into another. With regard to the four kinds of metaphors which Aristotle distinct against each other, the last one, that is transference by analogy, is the most eminent one so that all important theories on metaphor have a reference to this characterization.⁵

Richards in *The Philosophy of Rhetoric* notes that metaphor is in two parts: the *tenor*

³ M.A.K Halliday, *An Introduction to Functional Grammar* (London: Edward Arnold, 1994), p. 340.

⁴ Ratih Novianti M, *Konseptualisasi Metafora Emosi dalam Rubrik Konsultasi Majalah Mingguan Wanita Femina* (Jakarta: Universitas Indonesia, 2009), p. 11.

⁵ www. Wikipedia.com, The Free Encyclopedia (downloaded, Nov. 2010).

and the *vehicle*. The tenor is the subject to which attributes are ascribed. The vehicle is the subject whose attributes are borrowed. Other writers employ the general terms *ground* and *figure* to denote tenor and the vehicle. In cognitive linguistics, the terms *target* and *source* correspond to the terms *tenor* and *vehicle*. In a conceptual metaphor, the elements of an extended metaphor constitute the metaphor's mapping—a set of conceptual correspondences between elements of the source and target domains; for instance, in the Shakespeare's *Juliet is the sun*, in which *Juliet* as the source domain is mapped to *the sun* as the target domain.

Further, he introduces interaction theory that insists that the meaning of metaphor is the tension between two thoughts: literal meaning and metaphorical meaning. Before him, metaphor had been studied at word level. Richards brought the viewpoint of semantic which focuses on meanings at sentence level. Another characteristic of his theory is to demand unlikeness between literal meaning and metaphorical meaning. This unlikeness is the source of the tension of literal artistic value that the metaphor has.⁶

Davidson is regarded as one of the leading philosophers in the pragmatic approaches. He denies metaphorical meaning in metaphorical expression, which has never been doubted without much argument. Metaphorical expressions have literal meaning only. An expression is metaphorical through a purely pragmatic process. An utterance is made and the conditions bring us to realize that the meaning of the utterance is not literal. He explains that metaphorical meaning itself is denied and he makes it clear that there is no such thing as metaphorical meaning, a special kind of mental cognitive property. This is remarkable progress from Aristotelian substitution theory in terms of avoiding problems of paraphrasing.

Davidson says: if this is right, what we attempt in “paraphrasing” a metaphor cannot be used to give its meaning. What paraphrasing attempts has no similarity between literal meaning and metaphorical meaning. Since Davidson denies metaphorical meaning itself, he does not need to compare two meanings.⁷

Ortega, following Aristotle's theory of metaphor, adopted substitution theory in which there are four types of metaphors: genus for genus, genus for species, species for genus, and analogy. The first three types share a common characteristic: the substitution of one word for another. Genus-for-genus metaphors have received the most attention in contemporary treatments of metaphor, where they are usually referred to as nominal metaphors and predicative metaphors. Nominal metaphors substitute, in Aristotle's terms, one noun for another, as in *political parties are ships*. The metaphor vehicle *ships* is used instead of a word that belongs to the same genus, that is category or semantic domain as the metaphor topic, *political parties*.

Further, he argued that the difficulty with the substitution notion often occurs. The

⁶ *Ibid.*

⁷ Ivor Armstrong Richards, *The Philosophy of Rhetoric* (New York and London: Oxford University Press, 1936).

noun *ships* presumably substitutes for another noun that is in the same semantic domain as *political parties* but what is substituted might be unclear as to what noun might that be. Similarly, in predicative metaphors, verbs are said to be substituted for one another, as in *the guard dog flew across the backyard to challenge the intruder*. Dogs cannot literally fly, but the verb *flew* substitutes for some other verbs that could literally denote an action that dogs can perform.

Lakoff and Johnson argue that metaphors are pervasive in everyday life, not just in language, but also in thought and action. A common definition of a metaphor can be described as a comparison that shows how two things that are not alike in most ways are similar in another important way. They explain how a metaphor is simply understanding and experiencing one kind of thing in terms of another. The authors call this concept a ‘conduit metaphor.’ By this they meant that a speaker can put ideas or objects into words or containers, and then send them along a channel, or conduit, to a listener who takes that idea or object out of the container and makes meaning of it. In other words, communication is something that ideas go into. The container is separate from the ideas themselves. They give several examples of daily metaphors we use, such as “argument is war” and time is money.

Metaphors are widely used in context to describe personal meaning. The authors also suggest that communication can be viewed as a machine: “Communication is not what one does with the machine, but is the machine itself”.⁸

Abdul Qadir al-Jurjani as in Leezenberg notes that *al-majaz* ‘metaphor’ in Arabic is epistemologically under the sub-grammar of *al-balaghah fi ‘ilmi al-bayân* ‘the study of literature’ covering *al-uslûb* ‘expression’ such as poetry and prose, and *al-suwar al-bayâniyah* ‘figure of speech’. *Al-majaz* is divided into three kinds: *at-tasbîh* ‘comparison’, *at-tamtsîl* ‘simile’, and *al-isti’ârah* ‘metaphor’.⁹

Conceptual Metaphor

Kövecses notes that metaphor can be differentiated into conceptual metaphors and metaphorical linguistic expressions. In conceptual metaphors, one domain of experience is used to understand another domain of experience. The metaphorical linguistic expressions make manifest particular conceptual metaphors. The conceptual domain to understand is called the *target domain* and the conceptual domain that is used is the *source domain*. To understand the relationships between the two domains will involve a set of fixed correspondences technically called *mappings*. This set of mappings obtains between basic constituent elements of the source domain and basic constituent elements of the target. Conceptual metaphor is understood from the set of mappings that applies to a given source-

⁸ George Lakoff and Mark Johnson, *Metaphors We Live By* (Chicago: Univ. of Chicago Press, 1980).

⁹ Michiel Leezenberg, *Contexts of Metaphor* (Amsterdam: Elsevier, 2001), p. 43-52.

target pairing. It is these mappings that provide much of the meaning of the metaphorical linguistic expressions or linguistic metaphors that make a particular conceptual metaphor clearly understood. Metaphorical linguistic expressions refer to linguistic manifestations of conceptual metaphors. Metaphors can be classified in many ways. Four of these are especially relevant to the cognitive linguistic view of metaphor; classification according to the conventionality, function, nature, and level of generality of metaphor. Both linguistic and conceptual metaphors may be highly conventionalized or they may be unconventional, or novel. We have seen that a highly conventional conceptual metaphor may receive expression by means of a highly unconventional metaphorical linguistic expression. According to their cognitive function, conceptual metaphors can be of three kinds: structural, orientational, and ontological.¹⁰

The Most Common Source and Target Domains

Kövecses notes that the source domains of metaphor include the human body, health and illness, animals, machines and tools, buildings and construction, plants, games and sport, cooking and food, economic transactions, forces, light and darkness, heat and cold, and movement and direction. The common target domains include emotion, desire, morality, thought, society, religion, politics, economy, human relationships, communication, events and actions, time, and life and death. The target domains fall into such higher groups as psychological and mental states and events, social groups and processes, and personal experiences.

These findings provide overwhelming evidence for the view that conceptual metaphors are *unidirectional*: they go from concrete to abstract domains; the most common source domains are concrete, while the most common targets are abstract concepts. In this way, conceptual metaphors can serve the purpose of understanding intangible concepts, and hence difficult-to-understand.¹¹

Nonlinguistic Realizations of Conceptual Metaphors

Conceptual metaphors have linguistic manifestations but metaphors are primarily conceptual, therefore they must manifest themselves in other than linguistic ways. Then, the conceptual metaphors must be realized not only in language but also in many other areas of human experience. For instance, in advertisements, part of the selling power of an advertisement depends on how well-chosen the conceptual metaphor is that the picture or the words used in the advertisement attempt to evoke in people. An appropriately selected metaphor may work wonders in promoting the sale of an item. For example, cars are often

¹⁰ Zoltán Kövecses, *Metaphor: A Practical Introduction* (New York: Oxford Univ. Press Inc, 2002), p. 12.

¹¹ *Ibid.*, p. 25.

shown as one's lovers, and the people in the ads behave toward them as if they really were; they hug them, they kiss them, they whisper to them etc. Another nonlinguistic realization of metaphor is a symbol which may be realized in the form of a statue. Discourse about morality also often involves conceptual metaphors for instance morality is strength, being good is being upright, being bad is being low, doing evil is falling, etc. In politics, the politicians consider political parties as vehicles and the programs as flat-forms as those in the railway stations.¹²

The Uses of Lexical Metaphor

Lexical metaphor involves comparisons of similar or different types of lexical category covering the comparison of a noun with another noun, a noun with a verb, a noun with a modifier or with words fused to be an idiom or fused to be a proverb.

1. A Noun with another Noun:

Lexical metaphor may consist of the comparison of a noun with another noun; the former functions as the source domain and the latter as the target domain such as *an island of hope, the door of his heart, the captain of a family, the figure of the plan, the flow of the cases, the key to a success, the picture of his character, the roadmap of peace, the wheel of life, the wind of heaven.*

2. A Noun with a Verb:

In lexical metaphor the comparison may involve a noun and a verb. The noun may function as either the subject or the object such as *to kill time, open your heart, the ideas split, unite your ideas, a new idea sparks, my heart cried, to curb passion, to run a business, and lend me your ears.*

3. A Noun with a Modifier:

Lexical metaphor may also involve a comparison of a modifier with a noun. In this case the modifier which is commonly used congruently to modify a concrete noun is used to modify an abstract noun such as *black magic, black market, bright future, dark age, golden age, political pressure, smiling city, soft statement, sad movies, sharp brain, white magic, whistle blower, water-gate* (causing Richard Nixon to resign), *bulog-gate* (causing Gusdur to be impeached).

Some metaphors have fused to be idioms as *to kill time, to run a business, to kick the bucket, to play truant*, etc, and some have fused to be proverbs such as *it is no use crying over the spilt milk, a bird in the hand is worth two in the bush, integrity is the backbone of charity*, etc.¹³

¹² *Ibid.*, p. 57.

¹³ Jumino Suhadi, *Metaphor as a Stylistic Device of Language* (Medan: Faculty of Literature UISU, 2000).

Metaphor in Various Fields

Metaphors are ways of thinking and also ways of shaping the thoughts of others. All of us, every day, speak and write and think in metaphors. In fact, it is hard to imagine how we would get by without them. And because figurative comparisons lie at the heart of language and thought, they have been pinned down and picked apart by scholars in a wide variety of disciplines. Metaphor has been commonly used not only in literature but also in various other fields such as politics, sports, legal aspects, economics and so forth.

1. In Politics

In political discourses a number of terms and expressions involve the use of metaphor.

'Puppet Government': government that is manipulated by a foreign power for its own interests.

'Character Assassination': spreading (usually) manufactured stories about a candidate with the intent to destroy his or her reputation in the eyes of the public.

'Landslide Victory': a huge victory for one candidate or political party.

'Parachute Candidate': a candidate who runs for election in an area which he or she is not a native resident or has no ties.

'Grassroot Voters': voters driven by the constituents of laymen or common people.

2. In Sports

Metaphoric expressions are also common in sports.

"Germany destroyed England that was thrashed by 4-1 last Sunday". "... Taufik surrendered to Malaysia's Lee, ... *dashing* his hopes of winning the men's single title for an unprecedented seven times".

3. In Law

In law or legal matters metaphors are also widely used such as *white collar crime*, *corporate crime*, *gentlemen's agreement*, *martial law*, *grass root law*.

4. In Economics

In economics many metaphors are used to convey some vivid language.

"In Toronto, G20 member states shared different approaches on how to overhaul the global financial system, but agreed to pursue separate strategies to sustain the fledgling global economic recovery".

5. In Literature

From time to time metaphors are acclaimed to be the main stylistic devices in literature, without which its esthetic values will not be attained maximally. Even some are emphasized from the very beginning, that is, from the topics such as the novel *Things Fall Apart* by Chinua Achebe, *The Flea* by John Donne, *The Broken Wings* by Kahlil Gibran. In poetry most lines are metaphors such as in John Keats' *Ode to a Grecian Urn*.¹⁴

¹⁴ A paper presented in the inauguration speech of Professor (Medan, 2010), p.14-16.

Thou still unravish'd bride of quietness,
Thou foster-child of silence and slow time.

Methods of Research

1. Research Design

This study applied descriptive design with qualitative approach. Best notes that descriptive design is non-experimental, as it deals with the relationship between non-manipulated variables.¹⁵ On the other hand, Matin notes that “descriptive research design is to portray accurately the characteristics of a particular situation or group or individual (with or without special initial hypotheses about the nature of these characteristics), studies having this purpose are known as descriptive studies”. Thus, descriptive research design is applied to give a detail description of a certain case accurately.¹⁶ This study also made use of library research as proposed by Herbert as the main data were obtained from various reading materials.¹⁷ To conclude, this study applied descriptive qualitative design through which the description of the data is presented.

2. Source of Data

The main data in this study were adopted from some verses of the Holy Qur'an and. Some Arabic sayings and proverbs were also adopted to support arguments. The data in Arabic are not presented in the Arabic script but instead they are transcribed in phonetic symbols of the International Phonetic Alphabets.

3. Data Analysis

The data were first scrutinized by selecting some related topics containing metaphoric expressions and then they are classified in several ways:

1. The data were transcribed in the phonetic symbols of the International Phonetic Alphabets.
2. The data were classified according to the types of metaphor in its wider sense covering *simile*, *metaphor*, *personification*, *hyperbole (overstatement)*, *litotes (understatement)*, *irony*, *metonymy*, *synecdoche* and *euphemism*.
3. The data which were adopted from some verses of the Holy al-Qur'an and al-Hadits were analyzed according to their respective type.

¹⁵ Ibid. pp. 17-19.

¹⁶ Best, J. W, *Research in Education*(New Jersey: Prentice Hall Inc. Englewood Cliffs, 1981), p. 106.

¹⁷ Ibid.

Analysis

Metaphor has long been considered to play a very important role in any kinds of discourse and context. In this section, explorations on how various types of metaphor are widely used in a large number of verses of the Holy Qur'an and al-Hadits will be analyzed. Allah SWT. the Almighty has stated in the Holy Qur'an that he purposely set forth metaphor or parable for human beings in the teaching as revealed in Q.S. al-Zumar/39: 27): *We have put forth for men, in this Qur'an every kind of parable, in order that they may receive admonition.*

In addition the Prophet Muhammad also considerably makes use of various kinds of figure of speech in the Hadits such as in *al-yadu al-'ulya khairun min al-yadi al-sufila* "the hand on top is better than the hand underneath" which mean 'to give is more blessed than to receive'. The phrases *al-yadu al-'ulya* and *al-yadi al-sulfa* in the Hadits above carry no meaning unless they are interpreted metaphorically, that is to give and to receive respectively.

Various Types of Metaphor Used in the Holy al-Qur'an and al-Hadits

Metaphors in the following discussion are classified according to its wider sense covering simile, metaphor, personification, hyperbole (overstatement), litotes (understatement), irony, metonymy, synecdoche and euphemism.

1. Simile

Simile is a direct comparison by using such words as *like* or *as*. Simile is the most common type of metaphor as it is used by all social strata from the lay man up to the greatest author like Shakespeare. In Arabic simile is indicated by the preposition *ka* 'like', 'as' or *kamatsali* 'like', 'similar to' as found in some verses of the Holy Quran and some Hadits.

Walaqod dzaro'nâ lijahannama katsîron min al-jinni wa al-insi, lahum qulûbun lâ yafqohûna bihâ, walahum a'yunun lâ yubshirûna bihâ, walahum âdzânun lâ yasma'ûna bihâ. Ulâika ka al-an'âm bal hum adhollu, ulâika humu al-ghôfilûn. (Q.S. al-A'raf/7: 179). 'Many are the jinns and men; we have made for hell: They have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle, -nay more misguided; for they are heedless (of warning).'

In this verse the simile is overtly indicated by using the word *ka* 'like' to compare the jinns and men as the SD with cattle as the TD and the MP is misguided and heedless. In the following there is another verse indicating conceptual metaphor of similar type as found in the Holy Qur'an, Q.S al-Furqân/25: 44.

Am tahsabû 'anna aktsarohum yasma'ûna au ya'qilûna in hum illâ ka al-an'âmi bal hum adhollu sabîla. (Q.S. al-Furqan/25: 44).

'or thinkest thou that most of them listen or understand? They are only like cattle, -nay, they are worse astray in path'.

In the following verse of the Holy Qur'an the simile is indicated by using the word *kamatsali* 'like', 'similar to'.

Matsalu al-ladzîna yunfiqûna amwâlahum fî sabîlillâhi kamatsali habbatin anbatat sab'a sanâbila fî kulli sunbulatin mi'atu habbah. Wa Allôhu yudhô'ifu liman yasyâ'u wa Allôhu wâsi'un 'alîm. (Q.S. al-Baqarah/2: 261).

'The parable of those who spend their substance in the way of Allah is that of a grain of corn: it groweth seven ears, and each ear hath a hundred grains. Allah giveth manifold increase to whom He pleaseth: And Allah careth for all and He knoweth all things'.

The SD here refers to those who spend their substance in the way of Allah and the TD is a grain of a corn and the MP is the multiplication of Allah's endowments.

Simile is also found in the following Hadits in which it is indicated by the word *ka* 'like'.
Al-mu'minu li al-mu'mini ka al-bunyân yasyuddu ba'dhuhu ba'dhon. (al-Hadits)
'One Muslim with another is **like** a building whose elements strengthen one another'.

Some Arabic proverbs also make use of simile by using the word *ka* 'like' as in the following:

Al-ta'lîmu bi al-shigôri ka al-naksi 'ala al-hajar wa ta'lîmu bi al-kibari ka al-naksi 'ala al-mâ'i. (Arabic Proverb)

'Learning in childhood is like writing on the rock and learning in the old age is like writing on the water'.

2. Metaphor

Metaphor is an indirect comparison of a domain with another with some related concept. In conceptual metaphors, one domain of experience is used to understand another domain.

Observe the following verse of the Holy Qur'an in which the SD is *life without faith to Allah* and the TD is *the darkness*. On the other hand, the SD *life with faith to Allah* has the TD *light*.

Allôhu waliyyu al-ladzîna âmanû yukhrijuhum min al-zhulumâti ila al-nûr. (Q.S. al-Baqarah/2: 257).

'Allah is the protector of those who have faith: He will lead them from the depths of darkness forth into light'.

In the following Hadits the SD is *the heaven* and the TD is *under the mother's step*. This means that heaven can only be obtained by your mother's consent.

Al-jannatu tahta aqdami al-ummahât. (H.R. Ibnu 'Adi)

'The Heaven is under the mother's step'.

On the other hand, in the following Hadits the SD and the TD are illustrated in the CM that 'giving is high and receiving is low'; thus, to give is more blessed than to receive.

Al-yadu al-'ulya khairun min yadi al-sulfa. (al Hadits)

'The hand on upper position is better than that on lower position.'

'To give is more blessed than to receive'.

The following lines of a poem written by al-Barzanji, as most Indonesian Muslims are familiar with, illustrating the biography of the Prophet Muhammad SAW. also apply a CM in which the SD is *the Prophet* and the TD is *the full moon*; thus, the MP indicates that the prophet SAW. is illustrated as a full moon which brightens the whole universe.

Thola'a a- badru alaina, min tsaniyati al-wadâ'i. (Lines of *Marhaba* by al-Barzanji)

'The full moon has risen for us, from a noble country'.

3. Personification

Personification is a kind of conceptual metaphor which involves an understanding of nonhuman entities or things in terms of human beings. It thus imputes human characteristics to things as found in the following 'ayat'.

*Al-yauma nakhtimu 'alâ afwâhihim **watukallimunâ aidîhim watasyhadu arjuluhum** bimâ kânû yaksibûn.* (Q.S. Yâsîn/36: 65).

'That day shall we set a seal on their mouths. But *their hands will speak to us*, and *their feet bear witness*, to all that they did'.

In this verse the SD refers to *their hands* and *their feet* while the TD refers to *their ability to speak* and *to bear witness* respectively. Linguistically, it belongs to personification particularly from the common people's point of view. However, those non-living things can of course be made alive by the Almighty Allah SWT.

In the following Hadits, the personification is illustrated by the SD *solemn donation*, a non-living thing and the TD *calm down God's fury*, a verb which is naturally used for something alive. This Hadits means to teach the believers to spend *shodaqoh* 'donation' without being known by anybody as it will make Allah the Almighty love them, far from God's fury.

Shodaqotu al-sirri tuthfi'u ghodhoba al-Robbi. (H.R. al-Thabbrani)

'Solemn donation may calm down God's fury'.

4. Hyperbole (Overstatement)

Hyperbole is a rhetorical device in terms of contrastive by using an exaggerated expression for emphasis or sharper effect. Hyperbole often distorts facts and is meant to exaggerate a sentence, making the figure of speech critical, sometimes satirical and even humorous except when it is from the verse of the Holy Qur'an or al-Hadits, which always carries absolute truth from the Almighty.

In the following verse of Surah al-Qadr the overstatement lies on the phrase *alfi syahr* 'one thousand months', being equal to thirty thousand days which constitute the TD and

the SD is *lailatu al-qadr* 'the night of al-qadr'. However, overstatement from Allah SWT. the Almighty remains carrying absolute truth although it is linguistically considered a hyperbole.

*Lailatu al-qodri kaairun min **alfi syahr***. (Q.S. al-Qadr /97: 3).

'The night of al-Qadr is better than **one thousand months**'.

Further, the following Hadits also expresses overstatement on the word *al-yakûna nabiiyyan* 'nearly similar to a Prophet' which functions to motivate people to be generous.

Kâda al-halîmu an yakûna nabiiyyan. (H.R. al-Khatib).

'A very generous man is nearly similar to a Prophet'.

5. *Litotes (Understatement)*

Litotes is a rhetorical device consisting of an understatement in which an affirmative is expressed by negating its opposite.

The following verse begins with the negative word *lan* 'no' although it actually carries positive sense to mean 'you will attain righteousness if you give something from what you love'. The usage of the negative word at the beginning of the verse makes the expression more vivid and sharp.

***Lan** tanâlu al-birro hattâ tunfiqû mimmâ tuhibbûna wamâ tunfiqû min syai'in fa inna Allaha bihî 'alîm*. (Q.S. al-Imrân /3: 92).

'By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give, of a truth Allah knoweth it well'.

The meaning of the following Hadits denotes a positive statement such as 'in a prayer one must recite surah al-Fâtihah' but it is expressed in the negative with the words *lâ* and *lam*.

***Lâ** sholâta li-man **lam** yaqro' bi-fâtihati al-kitâb*. (H.R. al-Bukhari).

'It is not a prayer if one does not recite surah al-Fâtihah in it.'

6. *Irony*

Irony is a rhetorical device in which there is an incongruity or discordance that goes strikingly beyond the most simple and evident meaning of words. It is marked by the use of words to express something different from and often opposite to their literal meaning to employ humorous or rhetorical effect as in the following.

Qul, hal yastawi al-ladzîna ya'lamûna wa al-ladzîna lâ ya'lamûn. Innamâ yatadzakkaru ulu al-albâb. (Q.S. al-Zumar/39: 9).

Say: "Are those equal, those who know and those who do not know?" It is those who are endued with understanding that receive admonition'.

In the above verse the information that ‘the position of those who know is not similar to those who do not know’ is expressed in the interrogative to reach sharper rhetorical effect.

The prophet Muhammad SAW. said in a Hadits:

Idzâ lam tastahi fasna’ mâ syi’ta. (H.R. al-Bukhâri).

‘If you do not feel ashamed, do as you like’.

This hadits also carries an irony by the expression of a sharp warning in the imperative which is, actually, not supposed to be done by anybody.

7. Metonym

Metonymy is a relationship metaphor in terms of cognitive process in which one conceptual entity, the source, provides mental access to another conceptual entity, the target, within the same conceptual domain. Both the source entity and the target entity are elements of one and the same conceptual domain. For instance the doomsday is expressed in many ways in the Holy Qur’an such as *yaumu al-âkhir*, *yaumu al-dîn*, *yaumu al-qiyâmah*, etc. And in the following verse it is denoted in the following phrase.

Yauma lâ yanfa’u mâlun walâ banûn. (Q.S. al-Syu’ara/26: 88).

‘The day on which wealth and children are useless’. (meaning the doomsday).

In the following Hadits, the metonymy lies on the conceptual domain *al-Khaliqi* ‘the Creator’ which refers to Allah SWT., God the Almighty.

Lâ tha’ata li-makhlûqin fî ma’shiyati al-khaliqi. (H.R. al-Hakim).

‘It is no devotion to the creature by challenging the Creator’.

In the following Hadits the SD *Abghadhu al-halâli ila Allahi* ‘the legal action which is most hated by Allah’ and the TD *al-thâlaqu* ‘divorce’ refer to the same conceptual domain.

Abghadhu al-halâli ila Allahi al-thalâqu. (H.R. al-Hakim).

‘The legal action which is most hated by Allah is a divorce.’

8. Synecdoche

Synecdoche is a rhetorical device in terms of relationship metaphor by using a word which is used for a part to refer to the whole or the whole to refer to its part. Thus, synecdoche divides into *synecdoche pars pro toto* when a part of something is used to refer to the whole and *synecdoche totem pro parte* when the whole is used to refer to a part of it. Observe the following:

Kullu man alaihâ fân. Wayabqâ wajhu robbika dzu al-jalâli wa al-ikrôm. (Q.S. al-Rahmân/ 55: 26-27).

‘All that is on earth will perish. But will abide (for ever) the face of thy Lord, full of Majesty, Bounty and Honour.’

In the verse above the word *wajhu* 'His face' does not mean that Allah SWT. the Almighty has a face like His creatures; Allah SWT. is pure from any semblance to anything. Thus, *wajhu* here means His Noble Existence.

In the following Hadits the phrase *yadu Allahi* 'Allah's hand' represents His endowment which will be bestowed more to people in group, not to a person in isolation.

Yadu Allahi *ma'a al-jamâ'ati*. (al-Hadits)

'Allah's hand is on the side of a gathering'.

9. Euphemism

Euphemism is a rhetorical style which belongs to relationship metaphor by using an expression which is considered mild, indirect, or polite as the substitute for something thought to be offensive, harsh, blunt, or impolite.

In the following *ayat* which is part Q.S. al-Baqarah/2: 222, the euphemism lies on the word *fa'tû hunna* 'you may approach them' instead of saying "you may make sexual intercourse with them", which is considered harsh or impolite.

... *Faidzâ tathahharna fa'tû hunna min haitu amara kum Allahu...* (Q.S. al-Baqarah/2: 222).

.... 'But when they have purified themselves, ye may **approach** them in any manner, time, or place ordained for you by Allah'....

On the other hand, in the following piece of *ayat* from Q.S. al-Nisa'/4: 43, the euphemism is expressed by using the diction *lâmastumu* 'you have touched' instead of saying 'you have made intercourse' which is, of course, undignified in the Holy Book. However, different 'ulama' interpretes this part of *ayat* differently as some of them considers it *majazi* 'metaphoric' but some considers it *halli* 'congruent'. As a result, two schools with two different rulings exist regarding whether or not one's *wudhu*' spoils if a male touches a female of a *non-mahram*.

.. *au-lâmastumu al-nisâ'*. (Q.S. al-Nisâ'/4: 43)..

'... or you have **touched** a woman'.

In many verses of al-Hadits when describing something taboo, Rasulullah SAW. usually also makes use of euphemism as in the following.

Idza al-taqa al-khitânâni faqad wajaba al-ghuslu wa in lam yunzilu. (H.R. al-Muslim)

'If two things circumcised meet, then they are compulsory to bathe themselves, though without ejaculation'.

However, if considered necessary in the teaching of important matters, the Holy Prophet Muhammad SAW. expresses something undignified openly as the following Hadits.

Man matstsa farjahu fa al-yatawadha'. (H.R. Ibnu Majah).

'Whoever touches his penis, he must renew his *wudhu*'.

Conclusion

From the description given earlier, it is a truism to say that metaphors are not merely embellishments to the music of poetry and prose. Metaphors are ways of thinking and also ways of shaping the thoughts of others. All of us, every day, speak and write and think in metaphors. Figurative comparisons lie at the heart of language and thought and they have been pinned down and picked apart by scholars in a wide variety of disciplines. Metaphor has been commonly used not only in literature but also in various other fields such as politics, sports, legal aspects, economics and other social as well as scientific aspects, and in a wide range of discourses such as proverbs, poetry, prose, and even more surprisingly, verses of the Holy Quran and al-Hadits.

The *convention of metaphors* seems to reside in the soul of language itself as observed from its fertility in its continual use. Various types of metaphors including simile, metaphor, personification, hyperbole (overstatement), litotes (understatement), irony, metonymy, synecdoche, and euphemism which are used in two main sources of Islamic religion constitute convincing evidence that metaphor functions as an effective stylistic device of Islamic teachings.

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