

Metaphorical Imagery in Verses Related to the Day of Judgment

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تصویرسازی استعاره در آیات مربوط به قیامت

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Abstract

According to rhetoricians, metaphor is more eloquent than other expressive tricks and techniques such as simile, metaphor and irony. For in metaphor, simile is forgotten and Mushabbah is claimed to be the same Mushabbahun Bih. Exaggeration in simile, illustration and brevity are three important purposes of any metaphor. Thus, metaphor is at the highest level of rhetoric. In the present article, which is provided by a descriptive-analytical method, a corner of the functions of this art of expression in explaining and depicting the circumstances of the Day of Judgment is shown. And basically, this article seeks to answer the question of whether metaphor had a function in explaining the verses containing the resurrection or not? Based on the findings of this study, God Almighty has used metaphor for purposes such as visualization, recognition, facilitation, influence and illustration in order to guide human beings and to better explain and influence the word in hearts. Among these, the metaphorical allegorical metaphor has the highest frequency.

Keywords: Holy Qur'an, Resurrection, Knowledge of Expression, Metaphor, Literary Analysis.

چکیده

استعاره به اذعان اهل بلاغت از شگردها و ترفندهای بیانی دیگر یعنی تشبیه، مجاز و کنایه بلیغ‌تر است. زیرا در استعاره، تشبیه به فراموشی سپرده می‌شود و ادعا می‌گردد که مشبّه، عین مشبّه‌به است. مبالغه در تشبیه، تصویرپردازی و ایجاز سه هدف مهم هر استعاره‌ای است. بنابراین، استعاره در بالاترین مرتبه بلاغت قرار دارد. در مقاله حاضر که با روش توصیفی-تحلیلی فراهم آمده است گوشه‌ای از کارکردهای این فن بیانی در تبیین و تصویرپردازی احوال و احوال قیامت نشان داده شده است؛ و اساساً این مقاله در صدد پاسخگویی به این پرسش است که آیا استعاره در تبیین آیات مشتمل بر قیامت، کارکردی داشته است یا نه؟ بر اساس یافته‌های این پژوهش، خداوند متعال در راستای هدایت انسان و برای تبیین بهتر و تأثیر کلام در دل‌ها از استعاره برای اهدافی مانند تجسیم و تشخیص، تسهیل، تأثیرگذاری و تصویرسازی استفاده کرده است. در این میان، استعاره مکنیّه تمثیلیّه بیشترین بسامد را دارا است.

کلمات کلیدی: قرآن کریم، قیامت، دانش بیان، استعاره، تحلیل ادبی.

Introduction

A word that aims to have an effect on the hearts and wants to be heard in the heart and soul must not only have all the conditions of eloquence and rhetoric, but must also pay attention to interesting tricks and beauties. Undoubtedly, one of them is the use of literary techniques such as metaphor.

According to rhetoricians, metaphor is more rhetoric than other tricks and expressive techniques, i.e. simile, metaphor and irony. Because in metaphor, simile is forgotten and it is claimed that *Mushabbah* is the same as "*Mushabbahun Bih*" and European speakers have considered it "The queen of virtual similes" and the main form of virtual language. (Hawks, 2016: 12) and Aristotle who is apparently the oldest theorist of metaphor, has considered it as a "Sign of genius" (Zia Azari, 2012: 70) and on the other hand, exaggeration in simile, illustration and brevity are the three important goals of any metaphor. Thus, metaphor is at the highest level of rhetoric

The present article, which has been prepared by descriptive-analytical method and with reference to the Holy Qur'an, literary and Qur'anic sources in the context of library studies, seeks to answer the questions of what metaphors have been used in the verses containing "Resurrection". And secondly, what role do these metaphors play in the illustration, decoration and embellishment of speech?

By conducting this research, a part of the expressive tricks of the Holy Qur'an in order to guide human beings and explain and understand the word and its effect on the soul will be more noticeably revealed and examined. And the author acknowledges that the research done is not complete.

- Theoretical foundations of research

- Metaphor in literary words and terms:

The three-letter root "'Ūr" has been gone in the rhythm of *Istif'āl*, then it becomes *Isti'wār* and after being removed has become *Isti'ārah* i.e. metaphor. The word basically means borrowing. Shartuni writes in "*Aqrab al-Mawārid*": "I see with my own eyes that time is taking my youth." So it has been used in the meanings of seeking and taking (taking something) (Shirtūnī, 1416: 3/367)

Metaphor in rhetorical terms is the trope that prevents the will of the true meaning, with the interest of similarity between the real and unreal meaning, without the presence of one of the parties of the simile.

Definitions of metaphor in the rhetorical books of the ancients are considered as one of the most disturbing definitions (Zia Azari, 2012: 71). The differences and diversity of the definitions provided indicate the uncertainty and skepticism of the predecessors about the meaning and function of metaphor. Some of them have considered any metaphor that has been deleted (rhetoric simile) as a metaphor (Razavian, 2018: 139). Others believe that whenever we remove one of the main parties from the simile sentence, which is made from *Mushabbah* and *Mushabbahun Bih*, *Wajh Shabah* and *Adat Tashbih*, the metaphor comes true. According to this view, metaphor is a metaphorical sentence and the so-called deep construction of any metaphor is a metaphorical sentence. For example, the deep-construction of "Cypress", which is a metaphor of height, has been as follows: His height is like a cypress (Shamisa, 2002: 153). Allameh Taftazani has considered metaphor as a trope that the occasion between its

tropologic and real meaning is similarity. For example, whenever human lips are resembled to camel lips in terms of thickness, coarseness and hanging, it is meant as a metaphor (Irfan, 1998: 3/269). Linguistics today consider metaphor to be a simile, not a trope.

It seems that Abu Zakariyā Yaḥyā ibn Ziyād, nicknamed Farā (d. 207 AH), was the first person to understand metaphor in the true sense of the word and found it in the Holy Qur'an and some of the poems of poets. Farā has mentioned some metaphors in the book of the meanings of the Qur'an. Farā has introduced metaphor as semantic substitution and naming something other than its original name. Jāhiz (d. 225 AH) the Mu'tazilite theologian in his works, including *Al-Bayān* and *Al-Tabayīn*, used it as a model for his work (Safavi, 2019: 265) and defined it as "Naming a thing by a name other than his name." According to this definition, the transition from the first meaning to the second meaning takes place and the second meaning replaces the first meaning (Atīq, 1985: 2/173). With a little care and reflection on the Greek name of the metaphor, we notice that the transference and substitution mentioned by the scholars of expression also exists in its Greek name. In Greek language, metaphor is called *metaphor*, which is derived from *meta* meaning therein i.e. taking. The term refers to a specific set of linguistic processes in which aspects are taken from one object to another. They are transferred to another word. In such a way that the second object is spoken of as if it were the first object (Hawks, 2016: 11). This view is the same as the traditional view of metaphor.

Today, while accepting metaphor in the appearance of words, a group of linguists have stated that metaphor is inseparable from the language and thought of the author, and language is necessarily metaphorical. George

Lykoff and Maurice Johnson, in their book "The Metaphors We Live With", seriously challenged the classical view of metaphor, arguing that metaphor is limited to the realm of language as well as to everyday life, including the realm of thought and action. So that our everyday conceptual system - on which we think and act - has a metaphorical nature. According to cognitive linguists, the place of metaphor is in concepts; that is, a metaphor is an understanding of an experience or concept belonging to one domain based on experience and a concept belonging to another domain. For example, in the text "This article is full of raw information; not-so-mature ideas and theories left over and duplicated. There are so many facts that I have to digest. Let it cook for me a little. This is the food of thought. He has swallowed the book." The conceptual metaphor of this text is: thought is food (Koochshan, 2014: 24).

• Background research:

There are more or less valuable research works on the forms of imagination and expressive techniques used in the Holy Qur'an in the form of seminary and academic dissertations, scientific articles and books, all of which cannot be studied here. Among the researches that have been written in the field of Qur'anic metaphors, the following can be mentioned:

Qaderi (2013) in the article "Stylistics of allegorical metaphor in the Holy Qur'an" and Karimi and his colleagues in the article "Study of allegorical simile and allegorical metaphor in a selection of verses from Surah Al-Baqarah" addressed the issue of metaphor in the verses of the Holy Qur'an.

Valuable research has been done in the field of reviewing and analyzing issues related to the Resurrection. Kobra Khosravi and his colleagues in the article "Human Imagery in the Field of Resurrection" and Mehdi Mutie and Mohsen Khaleghi in the article "Study of educational works in the light of the afterlife discourses", Jawad Mohammadi in the article "Lexical and Qur'anic semantics of the Resurrection" In the article "Artistic Illustration in the Surah of Qiyāmah", Ibrahim Zali in the article "Analysis of the conditions of the hour in religious teachings" and finally Mohsen Alavi Nejad in the academic dissertation "The visual effects of the Resurrection from the perspective of the Qur'an" have done valuable research. Although in line with the subject under discussion, but they have not examined metaphor in verses related to the Day of Judgment. For this reason, no proper research has been done in the field of studying and analyzing the traditional metaphors of the verses related to the Day of Judgment. However, in the field of studying and analyzing the conceptual metaphors of the Qur'an, Morteza Abdi Chari and Fatemeh Hedayati Azizi have conducted a research entitled "Analyzing the conceptual metaphors of the verses related to the Resurrection".

• **Types of metaphors from the perspective of ancient scholars and linguists:**

There are different types of metaphors for different credentials, such as original, subordinate, corrective, explanatory, absolute, abstract, consensual, obstinate, imaginative, special, and general. The study of all of them is time-consuming. But what will

be used in this research is that metaphor is not more than two types due to the presence of one of its pillars. It is either explicit or ironic

The explicit metaphor is that the *Mushabbahun Bih* is mentioned and the *Mushabbah* is removed, in other words, the word *Mushabbahun Bih* is given as a metaphor for *Mushabbah*. As in the verse "Who woke us from our graves?" (Yā Sīn: 52): Here, the meaning of the shrine is the grave. The grave is likened to a dormitory, then *Mushabbah* (grave) has been omitted, and the word *Mushabbahun Bih* (shrine = dormitory), has been explicitly mentioned as a metaphor for it.

And the ironic metaphor is that the speaker secretly makes a metaphor in his mind. In such a way that he mentions the *Mushabbah* and removes the *Mushabbahun Bih* and points to one of the simile accessories that the mind realizes. Otherwise it will not happen without analogy. That is why it is called ironic. Because the *Mushabbahun Bih*, which is the important element of the simile and the simile is realized with it, has been expressed in secret. In other words, it has come under the relevant layer. For example, in the verse "Those who break the covenant of Allah after ratifying it." (Baqara: 27)¹ In this holy verse, the divine covenant is likened to a string. Because the word violation is often used for string. *Mushabbahun Bih* (string) is omitted and *Mushabbah* (covenant) has been mentioned in the sentence, and then one of the characteristics of the string (*Yanghuzūn* = Breaking) is mentioned as the reason and symmetry for that implicit analogy in the soul of the sentence.

١. «الَّذِينَ يَتَّقُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ».

• Resurrection

The Holy Qur'an deals specifically with the resurrection and the afterlife, and there are almost no surahs in which there is no mention of the resurrection and the afterlife. Rather, the seventy-fifth (75) surah of the Holy Qur'an have been revealed with the same name. It has been said that there are about one thousand four hundred (1400) verses about the Resurrection (Ahangar and Hassoumi, 2016: 16).

The word resurrection has been used seventy (70) times in seventy (70) verses of thirty (30) surahs and in every seventy (70) times, it has been associated with the word "Day" as "The Day of Resurrection". In the Holy Qur'an, the Day of Resurrection has been mentioned with different titles: The Last Day, the Day of Reckoning, the Day of Separation, the Day of Enlightenment, the Day of Judgment, the Day of Regret, the Day of Promise, and the Day of Greatness....

In the importance of this issue, it will be enough that the Holy Qur'an has introduced the main cause of human deviation from the divine path as forgetfulness of the Day of Resurrection and has said: "those who wander from the way of Allah have an awful doom, forasmuch as they forgot the Day of Reckoning." (Sād: 26)¹

Qiyāmah is from the three-letter root of "Qa Wa Ma", which literally means to rise, and its final letter indicates that it is repulsive. Belief in Qiyāmah and Resurrection is a central belief and after monotheism and prophecy, it is one of the pillars of belief in all heavenly religions. In the

١. «إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ».

term, the revelatory knowledge is in two types: Minor Resurrection and Major Resurrection. The Minor Resurrection is the beginning of the events that will take place over the creation of this world, and they are explicitly mentioned in the Holy Qur'an, some of which are:

1. Earthquake means a strong shaking of the earth, as evidenced by: "When Earth is shaken with her (final) earthquake." (Zilzāl: 1)²

2. The splitting of the great seas and oceans with according to: "And when the seas rise." (Takwīr: 6)³

3. Moving the mountains and disintegrating them and turning them into tiny particles, as evidenced by: "And when the hills are moved." (Takwīr: 3)⁴

4. The convergence of the moon and the sun according to the testimony of "And sun and moon are united." (Qiyāma: 9)⁵

5. The darkening of the sun and other stars with the testimony of: "When the sun is overthrown. And when the stars fall." (Takwīr: 1-2)⁶

The time of the Minor Resurrection is one of the hidden truths, and no one knows about it except God Almighty, and it happens in a blink of an eye. According to the Qur'anic verses, the blowing the trumpet is carried out in a fraction that the Qur'an has explained it less than one eyelid: "And unto Allah belongeth the Unseen of the heavens and the earth, and the matter of the Hour (of Doom) is but as a twinkling of

٢. إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا.

٣. «وَإِذَا الْبِحَارُ سُجِّرَتْ».

٤. «وَإِذَا الْجِبَالُ سُيِّرَتْ».

٥. «وَجُمِعَ الشَّمْسُ وَالْقَمَرُ».

٦. «إِذَا الشَّمْسُ كُوِّرَتْ. وَإِذَا النُّجُومُ انْكَدَرَتْ».

the eye, or it is nearer still. Lo! Allah is Able to do all things.” (Nahl: 77)¹

In some religious sources, the Minor Resurrection is introduced as Barzakh, which is the most primitive world after death and the world between this world and the hereafter, and its horror is individual, and it has been mentioned in the holy verse: “Until, when death cometh unto one of them, he saith: My Lord! Send me back.” (Mu’minūn: 99)² Once again, when the trumpet is blown, that is, when the trumpet of life is blown, all are resurrected and appeared before God Almighty, on earth and in heaven in another form, whose light is the light of the essence of God. This resurrection is interpreted as the Major Resurrection. “And when the trumpet is blown there will be no kinship among them that day, nor will they ask of one another.” (Mu’minūn: 101)³ It will happen after Barzakh, and its horror, unlike the Minor Resurrection, is collective and group, and all human beings will be gathered in it from the first and the last human being. Of course, rising on that day does not only mean rising from the grave or rising from sleep and other things, rather, it involves any preparation and emergence. Hence, there is talk of the resurrection of the angels (Naba’: 38) on that day (Jawādī Āmulī, 2004: 5/440).

The all theologians, jurists, and hadith scholars such as Allameh Hillī and Khawaja Nasir believed that the body elements will be gathered from

the beginning of life to the end of human life on the Day of Resurrection. That is to say, the same components that existed in the world, in other words, believed in the physicality of the resurrection, and the second group, in which the great sages and mystics such as Ghazali, Kabi, Sheikh Mufid, Sayyid Morteza, and Sheikh Tusi believed that the soul would belong to the body. But in the resurrection, the gathering of body parts is based on the fact that everyone knows each other and their body parts, even though the body parts have been changed. The criterion of body reunion is not body parts in terms of being parts. The return of the shape and size of the body of individuals is not necessary in the bodily resurrection, but a shape and body and size that shows that it is the same body. In fact, they are believed to be an exemplary and Barzakhi body. In other words, he has believed in both physical and spiritual resurrection (Mulla Sadra, 1983: 435)

The great philosophers until the time of Mulla Sadra on the issue of bodily resurrection and the resurrection of the elemental body, that is, the resurrection of the body, have been either imitators or worshipers. That is, they have accepted it only because the Qur'an and the Messenger of God (PBUH) have said it, and because God and the Prophet (PBUH) do not lie. Accordingly, they have imitated and obeyed God and the Prophet (PBUH) and they stopped any discussion and argument, or they had nothing to say and no way to prove it, and for this reason they kept silent. And those who did not want to imitate or stop imitating this issue have resorted to an interpretation or simile that is not compatible with the appearance of the Shari'a. The only person after Mulla

١. «وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا أُنزِلُ السَّاعَةِ إِلَّا كَلِمَةٍ الْبَصِيرِ

أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ».

٢. «وَمِنَ وِرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ».

٣. «فَإِذَا نُفِخَ فِي الصُّورِ قَالُوا أَنَسَابٌ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ».

Sadra who took the initiative thought about physical resurrection and expressed a new theory is Hakim Agha Ali Modarres Zenozi. He did not agree with Mulla Sadra's theory on bodily resurrection with common sense, but used Mulla Sadra's preambles and words to prove his point. Hakim Zanozi's innovative theory is about the attachment of the soul to the body. He refers the body to the soul and the spirit, not the soul to the body. In other words, he says: The body returns to the Hereafter and approaches the position of the soul. This is contrary to what the great men of the past have said. Because many believe that the soul returns to the body. However, Hakim Zenozi believes that the movement of the body is towards the soul and not the movement of the soul towards the body. In this case, Hakim Zanozi is also against Mulla Sadra. Because Mulla Sadra believed that the movement of the soul will be towards the body (Dinani, 2014: 84). In contrast to this theory, there is another theory called the Barzakhi body, and according to it, it does not give a role to the worldly body and considers it invalid. According to this theory, what is gathered is the otherworldly body or the Barzakhi body. The otherworldly body is abstract from matter and its effects, such as corruption and perfection. Hakim Zenozi has also rejected this theory. The return of extinct means that an existing object is annihilated and then the same extinct object - not like it and similar - is restored and re-exists, it is impossible. But the return of the same is rejected by philosophers, including Sheikh Al-Ra'is Abu Ali Sina, and there is no need for reason and proof (Dinani, 2014: 131)

- Traditional metaphors in verses including resurrection:

The Almighty God has used the art of expression or metaphor to describe and depict the Day of Judgment and its circumstances, and has spoken in the most beautiful and concise way. In this section, we will provide a report on this Qur'anic trick.

- The verse: "Allah will judge between them on the Day of Resurrection concerning that wherein they differ." (Baqara: 113)¹

The analogy of God Almighty to the judge in other verses besides this verse i.e. in this holy verse, God Almighty is portrayed as a judge. For this reason, there is an allegorical metaphor. God Almighty, as the judge who rules and decides on disputes and guides our action and is comprehensive in both resolving disputes. In the verse "And let not those who hoard up that which Allah hath bestowed upon them of His bounty think that it is better for them. Nay, it is worse for them. That which they hoard will be their collar on the Day of Resurrection" (Āl-e 'Imrān: 180)², "Ma Bakhalū" means that whatever the stingy people are stingy with is a Musta'ārun Lah that is likened to a neck collar. Rāghib Isfahāni has written in the description of "Collar" that the principle of the collar is what they put on their necks. Whether in creation, such as the collar that a dove wears around its neck (and it is a black ribbon) or whether it is made by human hands, such as gold and silver necklaces (Rāghib Al-Isfahāni, 1416: 532) and like a yoke placed on the

١. « فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ».

٢. « وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا

لَهُمْ بَلْ هُوَ شَرٌّ لَهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ ».

necks of prisoners. Rāghib has pointed to the existence of simile in the above verse (Al-Imrān: 180) and has said that "it is a simile" (Ibid), but he has not mentioned the existence of metaphor and its type. Comprehensive between the two is companionship. The effect of stinginess will be like a collar with man. It seems that the collar here means a moral collar and not an industrial one. Because the moral collar never leaves its owner, but the industrial collar is sometimes separated from man.

• The holy verse: "They indeed are losers who deny their meeting with Allah until, when the Hour cometh on them suddenly, they cry: Alas for us, that we neglected it! They bear upon their backs their burdens. Ah, evil is that which they bear!" (An'am: 31)¹

Ṭanṭāwī, Jawzī and Bayḍāwī have considered it as an allegorical metaphor (Qaderi, 2014: 36) and some, including Saboni and Ibn Jawzī, have considered it as an irony of the adjective to the noun. (Sābūnī, 2001: 1/358).

The rebellion of sinners, which is the result of committing many sins, is likened to that of a heavy burden and persecution. It is clear that regret and persecution are comprehensive of both of them. Because light load can be carried by hand and easily, but heavy load cannot be carried except on the shoulder, and in this case, man suffers hardship and torture. This is a burden that the person himself has weighed and could have been lighter. In other words, it is forced labor. That is why he is also subjected to mental torture.

١. «قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَهُمُ السَّاعَةُ بَغْتَةً قَالُوا يَا حَسْرَتَنَا عَلَىٰ مَا فَرَطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ أَلَا سَاءَ مَا يَزِرُونَ».

• The holy verse: "And on that day we shall let some of them surge against others, and the Trumpet will be blown. Then We shall gather them together in one gathering." (Kahf: 99)²

There is an explicit metaphor in the verse. The movement of water and the movement of people are two sides of metaphor and the whole is also a buzz and a consequence of movement in both.

Musta'ār here is the verb "Yamūju". Wave, in essence, means the movement of water, and here it is used metaphorically about the movement of people on the eve of the Day of Judgment. And this interpretation is used to express the increase of people and the intensity of their coming and going in the Day of Judgment, which in terms of accumulation they have been resembled to the waves of the sea. It is interpreted as (Yamūju) or because of the humility and multiplicity of human beings on the scene. In this way, they are pushed back and forth involuntarily and cannot do anything, or because of the anxiety and tremors that fall on the human body that day. It is as if their bodies tremble like waves of water. Both directions may lead to this interpretation. Mohammad Ali Sabuni, without specifying the type of metaphor, considered the wave as a metaphor and wrote:

He likens them to a wave because of their multiplicity and nesting. (Sābūnī, 1998: 2/191)

• The holy verses: "On the day when We shall gather the righteous unto the Beneficent, a goodly company. And

٢. «وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَتُفِخُ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا».

drive the guilty unto hell, a weary herd.” (Maryam: 85-86)¹

In these noble verses, there are two allegorical metaphors. Wafd means a delegation that is often sent by kings to other regions and is honored and dignified. (Rāghib, 1416: 877) in other words, they are considered esteemed guests and it is necessary to honor and receive them. Wird originally means drinking water to which animals and humans enter, and the opposite point is Sadr (Ibid: 865). This term is often used for camels. According to these explanations, the pious are likened to the esteemed guests and the sinners to the thirsty animals, and the words Wafd and Wird are used as accessories.

• In a holy verse: “And those who disbelieve will not cease to be in doubt thereof until the Hour come upon them unawares, or there come unto them the doom of a disastrous day.” (Hajj: 55)²

In this holy verse, the ironic metaphor is used. The Intense Day and the Barren Day are two sides of metaphor, and their comprehensive is the prohibition of the appearance of results and effects. In Arabic, *‘Aqīm* (barren) is said to be a woman who does not bear children. As they say: «رَحِمٌ عَقِيمٌ وَ مَرَأَةٌ عَقِيمٌ» (Shirtūnī, 1416: 3/609). Barren has become a metaphor for sorrow and misery. Because a woman who does not give birth to a child is considered evil and miserable. The punishment of "Barren Day" means the punishment of the Day of Judgment, and the fact that the Day of

Judgment is described as "Aqīm" (i.e. barren) indicates that the disbelievers do not have another day behind them to make up for the past and change their destiny. Sayyid Razī says: "This is one of the most beautiful metaphors because the barren is a woman who does not give birth to children, as if God Almighty described that day as having no night or day after it, because time has passed and the task is over, He has set the days and nights like a child for the mother of time. On the Day of Judgment, the mother will not have children, that is, there will be no days or nights. The mother of that time is barren there (Sayyid Razī, 1955: 240).

• The holy verse: “Crying: Woe upon us! Who hath raised us from our place of sleep? This is that which the Beneficent did promise, and the messengers spoke truth.” (Yāsīn: 52)³

In this verse, as we have already pointed out, there is an explicit metaphor. Sleeping and dying are two sides of metaphor and the comprehensive of them is immobility and non-appearance of the verb from dead and sleeping. The shrine is considered to sleep and the name of the place means sleeping place (dormitory). For example, Sayyid Razī considered it as “To die” in Mujazat al-Qur'an, and said: The state of death has made them like they are sleep. (Seyyed Razī, 1995: 274). Sabuni, without mentioning the type of metaphor, has considered it as the infinitive verb. (Sābūnī, 2001: 3/17) But since the resurrection will be from the grave and not from sleep, and according to the verses of the Qur'an and many narrations, the dead will be raised from

١. «يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفِدَاءً وَ نَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرِثًا».

٢. «وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِنْهُ حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ».

٣. « قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ».

their graves. For this reason, we consider it to mean the name of a place or the same as a dormitory or a tomb. So the grave is likened to a dormitory. The grave was then removed, and only sleeping was given as an explicit metaphor.

- The holy verse: "And they esteem not Allah as He hath the right to be esteemed, when the whole earth is His handful on the Day of Resurrection, and the heavens are rolled in His right hand. Glorified is He and High Exalted from all that they ascribe as partner (unto Him)." (Zumar: 67)¹

There are two metaphors in this verse. One is Qabz (the explicit metaphor) and the other is Matwiyat (the ironic metaphor). Both are metaphors for showing dominance. In the Arabic language and culture, Qabz and Yad are used for possession. The meaning of taking possession of the earth on the Day of Judgment means that the earth will be in his realm of power on that day, like one who takes something in his hand. "Qabzah" means something that is taken by the fist. In response to those who believe the Qabz is irony, we say: irony has an external instance, and here it is not possible to take the earth and wrap the sky between the hands, externally and intellectually. For this reason, it is better to consider it as permissible, and Sayyid Razī also used two metaphors (without mentioning their type) in Mujazat al-Qur'an on this holy verse, with the phrase "These two metaphors". (Sayyid Razī, 1995: 287).

Sabuni has considered this holy verse as an allegorical metaphor. In his view, God Almighty, who has taken possession of the earth and the heavens, is like one who holds something in his hand and has complete control over it. The earth and the sky are like "The receiver takes something and masters it." (Sābūnī, 2001: 3/83). They are right. This holy verse is an allegory regarding the all.

In Matwiyat, there is an ironic metaphor. The skies and the scroll are two sides of metaphor. And comprehensive in both "Matwiyat" from the root "Tay" means entanglement. The heavens are like a scroll that is wrapped up and held in the hand. Because Tay often means wrapping the sheets on top of each other. Meanwhile, the one who wraps the scroll and holds it in his right hand has the most complete control over it. In particular, the choice of "Right hand" is due to the fact that most people do important things with the right hand and feel more strength and power in it. Therefore, allocating the right hand to take the scroll is to show an exaggeration in power, which in Zamakhsharī's interpretation: Because the great things in which the human understanding and mind are astonished that even the narrowest thoughts do not easily realize it must inevitably be expressed through imagination "(Zamakhsharī, 2001: 4/146).

- The holy verse: "And it will be said: This day We forget you, even as ye forgot the meeting of this your day; and your habitation is the Fire, and there is none to help you." (Jāthīya: 34)²

In this holy verse, there is an explicit metaphor. Leaving and neglecting and

١. «وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قِصْفَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ».

٢. «وَقِيلَ الْيَوْمَ نَنْسَاكُمْ كَمَا نَسَيْتُمْ لِقَاءَ يَوْمِكُمْ هَذَا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّن نَّاصِرِينَ».

not paying attention to and abandoning something has become like forgetfulness. In this way, "We forget you" has come instead of "We abandon you in". Sabuni has considered it as an allegorical metaphor due to its comprehensive plurality. It is as if the release of the disbelievers in torment - without taking care of them - is likened to someone who is imprisoned in a cramped place and the jailer forgets him and perishes or will perish because of the lack of water and food for him (Sābūnī, 2001: 3/176).

The forgetfulness of God on the Day of Resurrection is that God Almighty turns away from the disbelievers and leaves them in the lurch and the condition of the Day of Resurrection, the day, they ignored it. In other words, they had left the memory of the Day of Judgment.

• The holy verse: "Lo! we fear from our Lord a day of frowning and of fate." (Insān: 10)¹

In this holy verse, there is an explicit allegorical metaphor. Day of Judgment, the day on which sad events occur, is likened to a frowning, sour, and immoral man.

God likens the Day of Judgment to a gloomy, frustrated, and angry man who, because of his bitter face and angry eyes, knows that he has the will to punish and persecute someone and decides to do something. It is dangerous and scary.

It should be noted that there is disagreement among commentators and the lexicographer as to what material "Qamtarir" is taken from. Some consider it as "Qamtar" and some consider it as a derivative of "Qatar".

١. «إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا غَمًّا قَمَطِرًا».

Various meanings have been mentioned for it (Shirtūnī, 1416: 4/415)

• The holy verse: "When the planets are dispersed." (Infītār: 2)²

In this holy verse, there is an explicit allegory. Intithār has come instead of Tafīrīq. The difference between Intithār and Tafīrīq is that in Intithār or Nathr, something is thrown sharply from one place to another. This drop or throw causes scattering. For this reason, in Nathr, we are faced with an explosion or throwing, and as a result we face the force and pressure, and most importantly, the will of the person, which does not exist in Tafīrīq such throw and will. It is not unreasonable that the sneezing of animals and the splashing of their noses into the environment around them is called Nathr al-Dābbah, and the lexicographers have used words such as Ramy (throwing) to express the meaning of Nathr. The author of al-Mu'jam al-Wasīṭ says: "nathr al-shay' 'ay ramā bihay mutafarriqā." (Anīs et al, 1412: 900)³

The stars of the sky are crushed by the divine will and providence to such an extent that their order and society is broken. They will lose their community like pearls that scatter as their strings and threads are torn.

• The holy verse: "And when the earth is spread out. And hath cast out all that was in her, and is empty" (Inshiqāq: 2-3)⁴

In this holy verse, there is an allegorical ironic metaphor. It is as if the earth resembles a pregnant woman

٢. «وَإِذَا الْكَوَاكِبُ انْتَشَرَتْ».

٣. «نثر الشيء أي رمى به متفرقاً».

٤. «وَإِذَا الْأَرْضُ مُدَّتْ (٣) وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ».

and the graves resemble the abdomen of the pregnant woman and the dead are like fetuses. The earth throws out its burden like a pregnant woman. Sayyid Razī referred to this subtle metaphor and said: "It is as if the earth, like a woman, has expelled (the dead). So they have been thrown out like a fetus and a burden "(Sayyid Razī, 955: 361)

• Surah 'Ādiyāt: "By the snorting courses. Striking sparks of fire. And scouring to the raid at dawn, Then, therewith, with their trail of dust, Cleaving, as one, the centre (of the foe), Lo! man is an ingrate unto his Lord. And lo! he is a witness unto that; And lo! in the love of wealth he is violent. Knoweth he not that, when the contents of the graves are poured forth. And the secrets of the breasts are made known."¹

In the commentaries of the Holy Qur'an, it is stated that "this surah is about those, who didn't thanksgiving the blessings of the Almighty God, as well as the love of man to money despite the knowledge of the exact calculation" (Tabātabā'ī, 1430: 20-19/599) but Bint Al-Shāṭī believes that in fact this surah reflects the circumstances of the Day of Judgment and depicts its suddenness and horror. They were attacked and looted and plundered. With their sharp single horses, they circled the tents and looted, setting off the dust. All of this happened suddenly and they were confronted with the action taken and had neither the power

nor the time to do anything. Thus, verses 1-5 depict a sudden looting. In the following verses, especially in the ninth verse, it will be transferred to the Day of Resurrection. It evokes the day when the dead will suddenly rise from the graves and what is hidden in the breasts (hearts) will be revealed (Bint al-Shāṭī, 1990: 2/117). With these explanations, in verses one to five, there is an explicit allegorical metaphor. So that the surprise of the people on the Day of Judgment is likened to the surprise on the Day of Resurrection.

Table of metaphors

Type of metaphor	Case of metaphor	Verse	Surah	Row
Allegorical irony	Yahkumu	113	Baqarah	1
Irony	Yatuqun	180	Al Imrān	2
allegorical	Yahmilun	31	An'ām	3
Explicit	Yamuju	99	Kahf	4
Allegorical irony	Wafda	85	Maryam	5
Allegorical irony	Wirda	86	Maryam	6
Irony	Yawm Aqim	55	Hajj	7
Explicit	Marqaduna	52	Yā Sīn	8
Explicit	Qabzah	67	Zumar	9
Irony	Matwiyat	67	Zumar	10
Explicit	Nansakum	34	Jāthiyah	11
Allegorical explicit	Yawmah Abusa	10	Al-Insān	12
Allegorical explicit	Intatharat	2	Infītār	13
Allegorical irony	Alaqat	3-4	Inshiqāq	14
allegorical	Whole verses	1-10	'Adiyāt	15

Conclusion

Metaphor in the Holy Qur'an has a very important place in the illustration and depiction of spiritual concepts and even tangible meanings that are somewhat ambiguous, and in the light of it, mental meanings and inner states and events and phenomena find soul and life and come to the scene. They become living beings, each of which emits the sound of life and transmits a wave of emotion to a person.

١. وَالْعَادِيَاتِ ضَبْحًا (١) فَالْمُورِيَّاتِ قَلْبًا (٢) فَالْمُغِيرَاتِ

ضَبْحًا (٣) فَاتَّارُنَّ بِهِ نَفْعًا (٤) فَوَسَطْنَ بِهِ جَمْعًا (٥) أَفَلَا يَعْلَمُ إِذَا

بُعِثَرَ مَا فِي الْقُبُورِ (٩) وَحُصِّلَ مَا فِي الصُّدُورِ (١٠).

Therefore, with the help of metaphor, one can fully perceive spiritual and intangible or quasi-tangible subjects and visualize non-tangible matters. This is very effective in creating an effect on the word and making it attractive.

The Holy Qur'an has used metaphors to depict some of the conditions of the Qur'an. According to this research, in the verses under discussion, there are eight (8) ironic metaphors and five (5) explicit metaphors, almost all of which in terms of comprehensive plurality were allegorical to describe the wisdom of God, the end of stinginess, the burden of sins, the crowd in the doomsday, the honoring of the pious and the debasing the sinners, the hardship of the Day of Judgment, rising from the graves, God's dominion and omnipotence, ignoring His memory, the fate of the earth and the suddenness and repulsion of the promised resurrection.

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