



ISSN: 2959-2224 (Online) and 2959-2216 (Print)

Open Access: <https://journals.iub.edu.pk/index.php/uas/index>

Publisher by: Department of Hadith, The Islamia University of Bahawalpur, Pakistan.

The Role of Metaphorical Language in the Quran: An Analysis

Lubna Iftikhar

PhD Scholar, Institute of Arabic and Islamic Studies, Govt. College Women University, Sialkot, Pakistan

Dr. Amir Hayat*

Assistant Professor, Institute of Arabic and Islamic Studies, Govt. College Women University, Sialkot, Pakistan

Abstract

The Quran is a work of linguistic brilliance and profound spiritual depth, using metaphorical language as a central tool to express the most complex theological, moral, and spiritual ideas. This paper explores the vital role of metaphors in the Quran; it bridges the gap between human understanding and transcendent divine realities. Quranic metaphors promote a deeper comprehension of faith, divine attributes, and moral responsibilities. These metaphors do more than explain complex theological meanings; they evoke emotional as well as intellectual responses to Allah to inspire believers toward ethical behavior and spiritual devotion. The study explores the key role of Quranic metaphorical language from their linguistic, cognitive, and theological dimensions. The role of metaphors, which are mentioned in this article, is simplifying abstract spiritual concepts, encouraging reflection and contemplation, connecting Divine truths to human experience, illustrating the unseen, moral and ethical lessons, and supporting the concept of Tawhid. It focuses on how such figurative expressions would enhance the access and influence of divine guidance beyond cultural and temporal boundaries. This study aims to prove that metaphorical language can facilitate comprehension, reflection, and action in a manner that will improve the believer's journey to self-purification and closeness to Allah.

Keywords: Quran, Metaphorical Language, Quranic Metaphor, Theology, Morality

Introduction:

The Quran, as the holy book of Islam, is revered not only for its spiritual guidance but also for its linguistic beauty and depth. It is often described in profound and metaphorical language to encapsulate its divine essence, guidance, and transformative impact. Such metaphors are rooted in Islamic teachings and are meant to convey the Quran's beauty, depth, and significance in ways that resonate with human understanding. The Quran uses metaphorical language as a very powerful tool of communication for complex spiritual and theological ideas. The Quran, being the final Word of Allah revealed to religion Muslim, employs a flurry of language and rhetorical tools to communicate its powerful spiritual and moral theme. In this regard, emphasis

* Email of corresponding author: amirhayat5817@gmail.com

should be made on the fact that metaphorical language is crucial in achieving this purpose. Metaphors help to fill in the space between human understanding and transcendent realities of Allah, the unseen, and moral responsibilities of life. Abstract ideas made accessible and relatable therefore foster deeper reflection and comprehension. Quranic metaphors are not decorative; instead, they are very thoughtfully selected ways to express abstract spiritual truths, moral precepts, intricate theological ideas, all graspable, provoking the mind, and within reach of the human mind. A human's limited comprehension and Allah's limitless reality can be reconciled through the use of metaphorical language.

The Quran provides profound insights into the nature of faith, consequences of actions, and the reality of the unseen world through common experiences and natural phenomena. The Quran encourages its audience to contemplate their existence, the universe, and their ultimate purpose through vivid imagery of light and darkness, gardens and arid desert, rain and drought. This metaphorical language appeals to both intellect and spirit, urging individuals towards a closer relationship with Allah and His guidance. While highlighting challenging realities, it encourages believers to seek indications of Allah in their surroundings, thus fostering a deeper connection to His message and purpose. The metaphors in the Qur'an present abstract concepts in more accessible forms for human comprehension. This approach bridges the invisible and the visible, the spiritual and the material, by drawing parallels between the known and the unknown: the world and Divine realities. This linguistic device prompts readers to engage in critical thinking, reflection, and interpretation, resonating with their individual experiences and intellectual capacities.

The Quran's utilization of metaphorical language serves as an effective means of conveying profound spiritual truths by elucidating abstract concepts and relating them to human experiences. Through vivid imagery and relatable analogies, it transforms intangible ideas into accessible and meaningful lessons that inspire contemplation and reflection. This literary approach not only facilitates a deeper understanding of moral and ethical principles but also motivates individuals to align their lives with these teachings. By illustrating the unseen realms and emphasizing the unity and authority of the divine, metaphorical expressions create a connection between finite human understanding and infinite divine wisdom. This use of language resonates universally, transcending temporal and cultural barriers, and fosters a reflective and spiritually enriched mindset.

Importance of the topic:

Indeed, the use of metaphorical language in the Quran contributes largely to the manifestation of divine guidance. Appropriating human daily experiences and phenomena in nature, the Quran concretized intangible and unobserved realities like faith, hereafter, and divine mercy as concrete and fathomable realities for humankind. This kind of presentation evokes reflection: the believer becomes reflective on his or her purpose, the universe, and the omnipotence of Allah. It connects faith to the natural world, and the person is therefore compelled to observe the environment, finding signs of Allah in the creation. The imagery of light and darkness, gardens and deserts, and rain and drought speaks to the intellect as well as to the soul of man and fills one's heart with awe, gratitude, and a renewed commitment to actions that are righteous. It, in a way, both simplifies complex realities, but also strengthens the emotive and spiritual impact of Quran, making believers walk forward toward self-purification and closeness

with God. This way, metaphorical language in the Quran can be seen as an eternally existing bridge connecting human knowledge and divine wisdom. Metaphorical language in the Quran provides an approach for communicating difficult concepts in the realms of the spirit, morality, and metaphysics to the human mind. It makes comprehension of Quranic messages deeper.

Deep in-depth faith seems to be induced due to a reason that metaphor portrays before a believer that is showing wisdom of Allah in an appropriate way that arouses people toward wonder and their love for such things presented in the picture. Sometimes metaphors introduce abstract things to the listeners by narrating them vividly; in this regard, it develops understanding of these abstract messages that otherwise the person cannot understand if metaphorical stories were not made to grasp. This familiarity with the message encourages action, as the vivid illustrations of moral and spiritual principles motivate individuals to live righteously, aligning their actions with the teachings of Islam. Through these powerful figurative expressions, metaphors not only enhance comprehension but also inspire a life of devotion and ethical conduct.

Literature review:

The work of metaphor in religious texts is not new, and the Quran is no exception in its reliance on metaphorical language to express Divine wisdom. Many scholars have extensively described metaphor in the Qur'an, exploring its linguistic, theological, and cognitive dimensions to understand how it conveys complex divine messages. The article "An Ornamentalist View of Metaphor in Arabic Literary Theory" by Khaled M. Shuqair¹. This article explores the use of metaphor in Arabic literary theory, focusing on the perception of that use as an ornamental aspect rather than as a meaningful constituent. Its historical development is traced over this period from the ninth to the thirteenth century. The article "The Contribution of Metaphor to Islamic Education Learning"² by M. Nazar explores the important contribution of metaphors in the Quran to understanding and teaching Islamic education. Such awareness and integration of metaphorical analysis are required so that educational practices may achieve a better comprehension of the Quran's messages. The article "Metaphor in Parable from the Noble Quran: A Corpus Based Stylistic Approach"³ " discusses the use of metaphors in the Noble Qur'an from a corpus-based stylistic approach to identify four major types of metaphors: standard, implied, visual, and extended. These metaphors contribute to the important lessons in ethics and spirituality.

The article "A Cognitive Study of Metaphors in the Glorious Qur'an: From a Linguistic to a Conceptual Approach" by Mashael Al Ajmi⁴ explores conceptual metaphors in the Quran, applying Lakoff and Johnson's Conceptual Metaphor Theory towards explaining the communication of abstract ideas and meanings using metaphorical language and brings out the relationship existing between linguistic interpretation and the understanding within the mind, with its contribution to a profound appreciation of the rhetorical depth involved.

The article "The Functions and Linguistic Analysis of Metaphor in the Holy Quran" by Ali Al-Ali⁵ the role of metaphor in the Quran: a communication perspective that emphasizes metaphor's importance in religious discourse and understanding, using the Cognitive Theory of Metaphor to interpret the way metaphors give shape and definition to meaning and carry divine messages within the text. However, there is a need to demonstrate the role of metaphorical language in Quran. This article will show that

metaphors in the Quran are powerful tools for deepening understanding and enhancing the spiritual impact of the text across diverse cultural and educational contexts. It will highlight the significant role of metaphors in conveying Divine messages, fostering comprehension, and inspiring reflection and action.

Objectives

- To explore how these metaphors resound both intellectually and emotionally with readers in order to internalize spiritual concepts and ethical values.
- To investigate how metaphors raise dilemmas on the moral and provide divinity wisdom through figurative language.
- To analyze how the metaphorical language of the Quran helps believers develop an emotional and intellectual relationship with Allah, thereby improving their understanding of Divine guidance and their purpose in life.
- It seeks to explore how metaphorical language in the Quran can help believers understand abstract spiritual concepts and divine realities through accessible, relatable terms.

Simplifying Abstract Spiritual Concepts:

Metaphors are powerful instruments that allow the transition from abstract truths of the Divine to understanding humans. Divine realities largely transcend human understanding because they are out of the realm of sensory experience and the reach of empirical reasoning. Metaphors simplify profound concepts by linking them with something familiar, something concrete from the physical world. One can say, for instance, that divine mercy is as vast as the ocean or as the mother who cares for her children. Such imagery makes intangible truths accessible, and people can understand them both emotionally and intellectually through relatable experiences. Metaphors make the sacred text more accessible by creating a shared language of understanding, which fosters a deeper spiritual connection.⁶ In Surat An-Nur it is stated as:

اللَّهُ نُورُ السَّمَوَاتِ وَ الْأَرْضِ-مِثْلُ نُورِهِ كَمِشْكُوتٍ فِيهَا مِصْبَاحٌ-الْمِصْبَاحُ فِي زُجَاجَةٍ-الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ-يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ-نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ-وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ-وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ⁷

“Allah is the Light of the heavens and the earth. His light is like a niche in which there is a lamp, the lamp is in a crystal, the crystal is like a shining star, lit from the oil of a blessed olive tree, located neither to the east nor the west, whose oil would almost glow, even without being touched by fire. Light upon light! Allah guides whoever He wills to His light. And Allah sets forth parables for humanity. For Allah has perfect knowledge of all things.”

The metaphor in the verse of Surat Nisa depicts Allah's guidance as pure, enlightening, and essential, just like light. It helps to make the concept of Divine guidance simple so that it is both understandable and relatable while retaining the profound meaning. In it, there is a beautiful metaphor describing Allah's guidance and wisdom. Allah is portrayed as the source of ultimate light and guidance in the universe. The imagery of a lamp within a niche, surrounded by a crystal that shines like a star, symbolizes the clarity and purity of divine guidance. The oil from a blessed olive tree, which is neither from the east nor the west, suggests a universal and timeless source of enlightenment.

This "light upon light" signifies layers of guidance and wisdom that Allah bestows upon those He chooses. The verse says that Allah's guidance is deep and all-encompassing, and He uses parables to make people understand His infinite knowledge and wisdom.

In addition, metaphors elicit wonder and reflection on the part of believers and challenge them to explore layers of meaning in divine truths. They serve as a cognitive bridge, turning abstract ideas such as eternity, omnipresence, or divine justice into scenarios that are understandable. For example, metaphors that illustrate life as a journey enable people to understand why they exist and the problems they will face. Making metaphors relevant by aligning spiritual teachings with everyday experiences motivates believers to internalize and act upon divine guidance. This reduction in complexity does not weaken the depth of divine truths but makes them presentable in a form that resonates with human cognition and emotion, inspiring both understanding and awe.⁸

Encouraging Reflection and Contemplation:

Metaphors have the unique ability to make one reflect deeply, forcing readers to explore the layers of meaning they contain. Unlike direct statements, metaphors engage the mind by presenting ideas in a nuanced and often symbolic form, requiring interpretation. This intellectual engagement stimulates curiosity, encouraging readers to analyze the connection between the metaphorical imagery and the intended message. For example, when divine attributes or spiritual principles are conveyed through metaphors, the reader is drawn into a process of contemplation in order to discover the deeper truths that lie behind the imagery. This process transforms passive reading into an active pursuit of understanding, making the engagement with the text more meaningful and personal.⁹

In Surat Younas the Qur'an states:

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَ
الْأَنْعَامُ¹⁰

“The life of this world is just like rain We send down from the sky,
producing a mixture of plants which humans and animals consume.”

In this verse metaphors make the readers think of their meaning, encouraging intellectual and spiritual engagement. This verse uses the metaphor of rain to describe the fleeting nature of worldly life. Just like rain falls from the sky and causes plants to grow, providing food for both humans and animals, the life of this world is short-lived and passing. This rain gives life and nourishes the Earth, but later, the plants wither and die. Similarly, worldly life's pleasures and pursuits are temporary and will ultimately fade away. The verse is a reminder to the soul to focus on eternal life in the hereafter instead of becoming too much attached to the temporary attractions of this world. This metaphor teaches the transience of worldly life and the eternal importance of the Hereafter, inviting the readers to review the impermanence of life and the enduring worth of spiritual pursuits.

It extends way beyond intellectual stimulation as they connect the reader with his ideas emotionally and spiritually. What metaphors do, thus, is to provide some abstract concepts in words understandable by readers so that a person can see his reflection and experience in what they are saying. The resultant interaction with the message can be

more profound, the metaphor being a mirror into insights about one's inner self and relationship with the Divine. Moreover, metaphors are evocative in nature and thus touch the heart, making their lessons memorable and transformative. In this way, metaphors inspire not only intellectual analysis but also a deeper, more holistic engagement with spiritual truths.¹¹

Moral and Ethical Lessons:

Metaphors therefore bring vivid consequences of human action by presenting abstract moral principles in realistic and concrete situations. This makes more immediate and emotional the possible consequences of a choice of behavior.¹² The metaphor whereby good deeds sown seeds in fertile ground creates for the mind a vivid view of growth, flourishing and finally, reaping from what was sown. On the other hand, bad deeds can be compared to a withered tree or a dilapidated building, which signify ruin and loss. Such imagery does not only tell of the moral outcome but also gives an impression of responsibility because people can easily imagine the far-reaching effects of their actions in these familiar depictions.

In Surat Al-Ankabut

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ إِتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ
لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ¹³

“The parable of those who take protectors other than Allah is that of a spider spinning a shelter. And the flimsiest of all shelters is certainly that of a spider, if only they knew”

This verse employs the metaphor of a spider's web to show how frail it is to rely on protectors other than Allah. As fragile as the spider's web is, easily broken, so are the supports and alliances people form when they turn away from Allah. Such worldly protectors and false gods can never provide real security or strength. The verse highlights that no one but Allah can provide protection and support, and the reliance on anything else is as vain as seeking shelter in a spider's fragile web. It reminds people that trust and reliance should be only in Allah. This metaphor illustrates the futility of reliance on anything but Allah, emphasizing the weakness and instability of trusting in false sources of protection.

When people understand the metaphorical implications of their choices, they are more likely to internalize these moral values and broaden the implications of their actions. For example, a metaphor that likens life to a road with many splits emphasizes decision-making and the consequence of one's choice, reminding one to think seriously about the way. Through the play of the imagination and the conscience, metaphors not only teach people ethics but also inspire people to be like that and, therefore, encourage a feeling of responsibility towards oneself and others.¹⁴

Connecting Divine Truths to Human Experience:

Metaphors use universal aspects of human life to connect the divine message to the person's reality. It makes the usually abstract ideas of spirituality make sense because it bases an image upon a shared occurrence in human life, whether the occurrence was related to a relationship, nature, or a task of everyday life. For example, comparing a divine leading to a source of illumination is familiar enough, so all people relate their understanding from the analogy with a given moment when clarification or light has lifted an obligation, hence their familiarity. In that respect, relating the analogue to

experiences they've had throughout their life would enhance an intimate link with spiritual's message due to a close relationship as if experienced by them also.¹⁵

In Surah As-Saff,

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ-¹⁶

“O believers! Shall I guide you to an exchange that will save you from a painful punishment?”

This verse addresses the believers, offering them guidance toward a "trade" or "exchange" that will save them from severe punishment. It is an invitation from Allah to engage in actions and commitments that lead to salvation and eternal success. The "trade" here symbolizes the spiritual and moral investments one makes by following Allah's guidance, such as faith, good deeds, and devotion. It is by valuing these over earthly rewards that believers are assured protection from the agonizing punishment of the hereafter. The verse provokes contemplation on what matters and exhorts believers to invest in their faith for final salvation. The metaphor used in this verse relates belief and good deeds to a profitable business, appealing to human comprehension of gain and loss. It emphasizes the spiritual value of faith and good deeds by likening it to a wise and rewarding investment.

The use of universal experiences in metaphors can enhance the emotional resonance of divine messages. Metaphors are evocative because they recall familiar emotions-for instance, security in shelter, being nurtured by a parent, or cleansing with water-to make deeper spiritual points stand out. These emotional involvements help make the message more memorable and impactful while letting people absorb divine teachings in depth.¹⁷ This personal contact makes comprehension easier while providing an ever deeper spiritual communion with metaphors transforming vague and seemingly abstract ideas into applicable life-reflective understandings that inspire an intimate closeness to the divine.

Illustrating the Unseen:

The Quran uses metaphors to give a glimpse of the unseen realities of the Hereafter, the nature of the soul, and the divine attributes of Allah. The unseen aspects go beyond human perception and comprehension, and thus direct explanations alone are not sufficient to explain them in depth. Metaphors fill the gap by translating abstract concepts into images that resonate with human experience. For example, the descriptions of the Hereafter often use metaphors of lush gardens, flowing rivers, or searing flames to depict reward and punishment. These vivid images evoke sensory and emotional responses, enabling readers to grasp the significance of their actions in shaping their eternal outcomes.¹⁸ In Surah Muhammad it is stated:

مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ- فِيهَا أَنْهَارٌ مِنْ مَّاءٍ غَيْرِ آسِنٍ- وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ- وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ- وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى- وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ- وَمَغْفِرَةٌ مِّن رَّبِّهِمْ- كَمَنْ هُوَ خَالِدٌ فِي النَّارِ- وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ-¹⁹

“The description of the Paradise promised to the righteous is that in it are rivers of fresh water, rivers of milk that never changes in taste, rivers of wine delicious to drink, and rivers of pure honey. There they will ‘also’ have all kinds of fruit, and forgiveness from their Lord. ‘Can

they be' like those who will stay in the Fire forever, left to drink boiling water that will tear apart their insides?"

This verse paints a vivid picture of the paradise promised to the righteous, highlighting its abundant and eternal blessings. In this paradise, there are rivers of fresh, unspoiled water, milk that never changes in taste, delightful wine, and pure honey. These symbolize the pure and everlasting pleasures awaiting the faithful. Additionally, the inhabitants of Paradise will enjoy a variety of fruits and, most importantly, the forgiveness of their Lord. The verse contrasts this blissful existence with the fate of those in Hell, who will endure eternal suffering and drink boiling water that causes immense pain. This stark comparison emphasizes the rewards of righteousness and the severe consequences of disbelief, urging believers to strive for the eternal joys of Paradise. These metaphors help believers envision the reward for their faith and devotion in terms of eternal serenity and abundance.

Metaphors are used in describing the soul and the qualities of Allah, which are profound and incomprehensible. The soul, an unseen aspect of human existence, can be metaphorically said to be formed, purified, or constrained to reflect the moral and spiritual states of the soul. In describing God's attributes, metaphors usually highlight qualities such as mercy, power, or wisdom through relatable images such as a canopy of shade symbolizing protection or the vastness of creation to signifying omnipotence. These metaphors not only help but inspire awe and reverence, bring people closer to the divine with a combination of reflection that is intellectual and emotional in its resonance.²⁰

Supporting the Concept of Tawhid (Oneness of Allah):

Metaphors in the Qur'an powerfully underscore the futility of idolatry and affirm the ultimate sovereignty of Allah by contrasting the limitations of created beings with the boundless power of the Creator. Idols are often depicted metaphorically as lifeless objects, powerless to see, hear, or respond, emphasizing their inability to provide guidance, aid, or protection. Such metaphors compel the reading to think of the very absurdity of leaning against something that is devoid of power and might, revealing the great chasm which exists between false gods and Allah, who is fully powerful and knowledgeable. Vivid images shatter idols and urge the believer's heart to be turned again to the one true God. In Surah Ar-Ra'd

لَهُ دَعْوَةُ الْحَقِّ- وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطٍ كَفَّيْهِ إِلَى الْمَاءِ
لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ- وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ-²¹

“Calling upon Him alone is the truth. But those idols the pagans invoke besides Him can never respond to them in any way. It is just like someone who stretches out their hands to water, asking it to reach their mouths, but it can never do so. The calls of the disbelievers are only in vain”

This verse highlights the absurdity of calling on anyone but Allah. It indicates that every effective and true prayer is going to be directed to Allah alone because He is the only one in a position to respond and take care of needs. The text uses the metaphor of one who stretches out his hands to water, expecting it to reach to his mouth, for an example of how futile it is to pray to idols or false gods. Similar to how the water will not reach one's mouth without much effort, praying to anyone except Allah cannot benefit anyone. The verse stresses the importance of true devotion to Allah because the

calls of those who disbelieve and turn to other entities are ultimately misguided and ineffective. This metaphor underlines the absurdity of seeking help from powerless entities besides Allah, illustrating the futility of idol worship and the helplessness of false gods.

These metaphors have long been highly effective tools for persuading non-believers to think about and accept the uniqueness and singularity of God, as well as for bolstering the faith of believers. The Quran uses metaphorical language to describe God's importance and supremacy, eloquently attributing to Him the activity of acts and orchestration of this creation. In addition to expanding our understanding of Tawhid, this stylistic approach highlights its crucial position as the cornerstone of Islamic thought and behavior. The Quran expresses and validates the central Islamic belief that God is one in all facets of existence through its extensive use of metaphor.²²

Conclusion:

Metaphorical language is such a deep, rich language, which would be understandable, and their depth, meaning, and impact become vivid. Such metaphors work as both cognitive and emotive bridges to bridge human thinking and the words of Allah, guiding humans toward closeness with Allah and better perception of their missions in this world. Simplifying complex ideas without diminishing depth, metaphors are abstractions translated into images relatable for humans. It engages both the intellect and the heart, inspiring reflection, awe, and a deeper spiritual connection.

Through vivid and relatable imagery, metaphors explain divine truths, depict unseen realities, and emphasize moral and ethical lessons. They give believers a tangible understanding of the transience of life, the permanence of the Hereafter, and the futility of relying on false sources of protection. The use of metaphors in the Qur'an also supports the central Islamic concept of Tawhid (Oneness of Allah) by contrasting the omnipotence of the Creator with the impotence of creation. Besides, metaphors are not only instructive but also encourage reflection and discovery of self, making individuals take the spiritual lessons personally and act on them. This multi-layered depth makes reading a very active, rather than passive, activity, creating a personal, intimate relationship between the believer and the divine message.

Thus, in principle, Quranic metaphors are of more eternal import than simply any form of linguistic beauty-though for this reason and several others as well, a reader continues to find within its words what will remain even forever, ever new and refreshing, strong, and indeed alive even to this very moment, no matter how ancient these words appeared to be or even must remain.



All Rights Reserved © 2025 This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by-nc/4.0/)

References

- ¹ Shuqair, Khaled M. "An Ornamentalist View of Metaphor in Arabic Literary Theory." *Journal of Critical Studies in Language and Literature* 2, no. 2 (2021), 33-41. doi:10.46809/jcsll.v2i2.57.
- ² Nazar, M. "The Contribution of Metaphor to Islamic Education Learning." *ITQAN: Jurnal Ilmu-Ilmu Kependidikan* 13, no. 1 (2022), 89-102. doi:10.47766/itqan.v13i1.286.
- ³ Djamdjuri, Dewi S., Zuriyati Zuriyati, and Siti G. Attas. "Metaphor in Parable from the Noble Qur'an: A Corpus Based Stylistic Approach." *jurnal online studi Al-Qur'an* 18, no. 1 (2022), 59-73. doi:10.21009/jsq.018.1.03.
- ⁴ AlAjmi, Masha'el. "A Cognitive Study of Metaphors in the Glorious Qur'an: From a Linguistic to a Conceptual Approach." *SSRN Electronic Journal*, 2019. doi:10.2139/ssrn.3398003.
- ⁵ Al-Ali, Ali, Ahmad El-Sharif, and Mohamad Sayel Alzyoud. "The Functions And Linguistic Analysis Of Metaphor In The Holy Qur'an." *European Scientific Journal, ESJ* 12, no. 14 (2016), 164. doi:10.19044/esj.2016.v12n14p164.
- ⁶ "قرآن کی ایمانی تشبیہات اور ان کی حکمتیں." مضامین ڈاٹ کام. Last modified April 19, 2016. <https://mazameen.com/%D9%82%D8%B1%D8%A2%D9%86-%DA%A9%DB%8C-%D8%A7%DB%8C%D9%85%D8%A7%D9%86%DB%8C-%D8%AA%D8%B4%D8%A8%DB%8C%DB%81%D8%A7%D8%AA-%D8%A7%D9%88%D8%B1-%D8%A7%D9%86-%DA%A9%DB%8C-%D8%AD%DA%A9%D9%85%D8%AA%DB%8C%DA%BA/>
- ⁷ An-Nur 24:35
- ⁸ "Divine Metaphors in Spiritual Counseling." *1Spirit* (blog). August 21, 2024. <https://www.1spirit.org/blog/divine-metaphors>
- ⁹ "The Effect of a Metaphor on Your Readers." *Writers Online*. Last modified July 1, 2019. <https://www.writers-online.co.uk/how-to-write/the-effect-of-a-metaphor-on-your-readers/>
- ¹⁰ **Yunus 10:24**
- ¹¹ "Metaphor and Spiritual Direction — Marsha Crockett." Marsha Crockett.. <https://www.marshacrockett.org/the-journal/metaphor> accessed on dated 9-12-2024
- ¹² "Does Metaphorical Framing Influence the Decision-making..." *Sciendo*. Last modified July 5, 2023. <https://sciendo.com/article/10.58734/plc-2023-0015>
- ¹³ Al-Ankabut, 29:41
- ¹⁴ "Influence Through Metaphors." *SUE | Behavioural Design Academy*. Last modified April 28, 2023. <https://suebehaviouraldesign.com/influence-through-metaphors>
- ¹⁵ University of Tennessee-Knoxville, Tyler Kibbey. "Religious Metaphor and Structural Complexity." Master's thesis.
- ¹⁶ As-Saff 61:10
- ¹⁷ Watts, James W. "Sensation and Metaphor in Ritual Performance: The Example of Sacred Texts." *Entangled Religions* 10 (2019). doi:10.46586/er.10.2019.8365.
- ¹⁸ khalid zaheer, Mr. Ghulam Ahmed Pervaiz's understanding of Quran (2), Last updated Mar 21, 2019 . <https://www.khalidzaheer.com/mr-ghulam-ahmed-pervaizs-understanding-of-quran-2/> accessed on dated 9-12-2024.
- ¹⁹ Muhammad 47:15
- ²⁰ Hani Elimam. "TRANSLATION OF METAPHOR IN THE HOLY QURAN." Master's thesis, American University of Sharjah, 2016.
- ²¹ Ar-Ra'd 13:14
- ²² Mutammam, Mutammam, and Aisyah Zubaidah. "FIGURATIVE LANGUAGE OF METAPHORS IN THE HOLY QURAN." *ALSINATUNA* 1, no. 2 (2017), 150. doi:10.28918/alsinatuna.v1i2.792.