Rhetorical Illuminations in the Qur'anic Parables

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Abstract :

This study aims to shed light on the rhetorical illuminations manifested in the parables of the Holy Qur'an, as they combine the beauty of imagery with the precision of meaning. The research analyzes key rhetorical elements in Qur'anic parables, such as simile, metaphor, and figurative expression, demonstrating how these devices contribute to clarifying meaning and enhancing the impact of the message on the recipient. The study also presents selected examples of Qur'anic parables, highlighting their vivid imagery and stylistic brilliance, which reinforce and deepen the intended meanings. It adopts a rhetorical-analytical approach, supported by appropriate Qur'anic evidence for each rhetorical aspect examined. This study concludes that Qur'anic parables represent a refined model of Arabic eloquence and remain a powerful tool of persuasion and moral instruction, capable of influencing hearts and minds to this day.

Keywords: Qur'anic Rhetoric, Qur'anic Parables, Eloquence, Figurative Imagery.

Introduction: All praise is due to Allah, the Revealer of the Book, the Controller of the clouds, and the Vanquisher of the confederates. Peace and blessings be upon the one after whom there is no prophet, our master Muhammad, and upon his family, his companions, and all who follow him and call to his message until the Day of Judgment.

To proceed: The Holy Quran is distinguished by its diverse styles that address hearts and minds. Among the most prominent of these rhetorical styles is the use of parables, which bring concepts closer to human understanding with the most eloquent expression and clearest depiction. Quranic parables are not merely figurative language; rather, they are a means of education and guidance, embodying the wisdom of analogy and the splendor of expression.

- This research sheds light on some of the rhetorical insights that reveal the beauty of Quranic parables, in terms of their linguistic formulation and their harmony with their context.

- The study also examines the most prominent rhetorical devices used in parables, such as simile, metaphor, and allegory, and how these were employed to solidify beliefs, guide behavior, and convey truths in the most eloquent and impactful manner.

Research Problem:

The research questions and problems are as follows:

- How to clarify and explain the art of parables in the Holy Quran. - How to draw the attention of those who read the Book of Allah to the eloquence and rhetorical power of the parables mentioned within the covers of the Holy Quran.

Research Significance:

The significance of this research lies in highlighting the aesthetic beauty of the rhetorical style in Quranic parables and how they convey profound meanings in the most eloquent and powerful ways, revealing a unique rhetorical miracle that deepens understanding and affects the soul. Research Objectives: - To showcase the rhetorical beauty in Quranic parables in terms of their vivid imagery and impactful style.

- To analyze the diverse rhetorical devices used in parables, such as simile, metaphor, allegory, and figurative language.

- To demonstrate the role of rhetoric in clarifying the profound meanings of Quranic parables and making them more accessible. - To highlight the harmony between the Quranic parable and its overall context within the surah or verse.

- To encourage researchers and students to delve deeper into the study of the rhetoric of parables and to showcase their linguistic brilliance.

Research Plan: Includes an introduction, a preface with two sections, two main sections (each with two sections), and a conclusion summarizing the most important research findings, recommendations, and a list of sources and references.

Methodology:

In this research, Allah willing, I will employ two *methodologies*:
- *The first:*
-The thematic approach, which relates to the title of this research and falls within specific topics.
- *The second:*
- The inductive and analytical approach, where I have focused on tracing the verses in which proverbs are mentioned and highlighting their rhetorical significance Introduction.

The meaning of the word "proverbs" in language and terminology. One of the motivations for this research is to familiarize myself with some of the meanings of the vocabulary

that will be the focus of the study, and this is achieved in this introduction.

Proverbs represent an essential part of the cultural and linguistic heritage of nations, reflecting the experiences and wisdom of peoples throughout the ages.

The Arabic language has paid particular attention to them due to their eloquence and conciseness, which make them readily available in various situations and conversations. First Section: The meaning of the word "proverbs" in language. Researchers have differed in their expressions regarding the extent of effort exerted in defining the meaning of proverbs; Some have said: "Linguists and lexicographers devote a relatively large amount of space to studying the meaning of 'proverb' due to its numerous meanings" (1), and here we will limit ourselves to the most prominent meanings of proverbs. It is stated in the dictionaries of the Arabic language: "The letters mīm, thā', and lām form a sound root indicating the correspondence of one thing to another. 'This is like this,' meaning its counterpart(2)." And "mithl: a word of equivalence. It is said: 'This is like it,' and 'This is its like,' just as it is said 'This is similar to it,' with the same meaning(3)." And the Arabs say: "He is like this," and "They are like them," meaning that the thing to which it is compared is insignificant, just as this is insignificant. And "mathal" is what is used as a proverb. And "mithl" of something also means its description. And "mithal" means a bed, and the plural is "muthul," and if you wish, you can shorten it. And "mithal" is well-known, and the plural is "amthīlah" and "muthul." And I gave him such an example, if I depicted its likeness to him in writing and other ways(4).

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(1) Al-Jarbu', Abdullah ibn Abd al-Rahman. (1424 AH). Standard Qur'anic Parables Used to Affirm Faith in Allah. (1st ed.). Saudi Arabia: Deanship of Scientific Research at the Islamic University. 1/41.
(2) Ibn Faris, Ahmad ibn Faris ibn Zakariya. (1399 AH). Mu'jam Maqayis al-Lughah. (n.d.). (Edited by: Abd al-Salam Muhammad Harun). Dar al-Fikr. Entry (mathal). 5/295.
(3) Ibn Manzur, Muhammad ibn Mukarram ibn Ali. (1414 AH). Lisan al-'Arab. (3rd ed.). Beirut: Dar Sader. Chapter on the letter Mim. 11/610.
(4) Al-Jawhari, Ismail ibn Hammad. (1407 AH). Al-Sihah Taj al-Lughah wa Sihah al-'Arabiyyah. (4th ed.). (Edited by: Ahmad Abd al-Ghafur Attar). Beirut: Dar al-'Ilm lil-Malayin. Chapter M, 5/1816.

In the insights of those with discernment: "A proverb is a saying that resembles another saying in a way that highlights and illustrates the other."(1).

The second point: The meaning of the word "proverbs" in terminology. Scholars of literature and rhetoric, as well as those studying the Quran, discuss proverbs, each with their own specific meaning. Therefore, this point should focus on the most important definitions mentioned in each field, without going into unnecessary detail.

1- A proverb in literature: A commonly cited saying intended to draw a parallel between the situation in which it is narrated and the situation for which it was originally uttered, i.e., to compare its application to its source. For example: "Many a shot from an unaimed archer" (2), meaning many a successful shot was achieved by an archer whose nature is to miss.

This proverb is used for someone who misses but sometimes succeeds. Therefore, it must have a source to which it can be compared. (3).

2- A proverb according to rhetoricians: As for rhetoricians, a proverb is a complex metaphor, meaning a compound expression used to describe something that is likened to its original meaning, in a metaphorical way to emphasize the comparison. That is, likening one of two images derived from two or more things to the other... as when one says to someone hesitant about something, "I see you taking one step forward and the other back,(4) thus likening his hesitation to the hesitation of someone who has risen to go on a journey, sometimes wanting to go and taking one step forward, and sometimes not wanting to and taking the other back(5).

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(1) Al-Fayruzabadi, Muhammad ibn Ya'qub. (1412 AH). Basā'ir Dhawi al-Tamyīz fī Laṭā'if al-Kitāb al-'Aziz. (n.d.). (ed. Muhammad 'Alī al-Najjar). Cairo: Committee for the Revival of Islamic Heritage. Chapter Twenty-Five. 4/482.
(2) Attributed to al-Ḥakam ibn 'Abd Yaghuth al-Manqari, or it is said, Ḥakīm. See: Al-Maydānī, Aḥmad ibn Muḥammad ibn Ibrāhīm. (n.d.). Majma' al-Amthāl. (n.d.). (ed. Muhammad Muḥyī al-Dīn 'Abd al-Ḥamīd). Beirut: Dār al-Ma'rifah. 1/299. Al-Qaysī, Aḥmad ibn 'Abd al-Mu'min ibn Mūsā. (1427 AH). Sharḥ Maqāmāt al-Ḥarīrī. (2nd ed.). Beirut: Dār al-Kutub al-'Ilmiyyah. 1/415.
(3) Al-Qattan, Manna' ibn Khalīl. (1420 AH). Mabāḥith fī 'Ulūm al-Qur'ān. (3rd ed.). Maktabat al-Ma'ārif lil-Nashr wa-l-Tawzī'. p. 291.
(4) Attributed to al-Walid ibn Yazid. Al-Sa'idi, Abd al-Muta'al. (1426 AH). Bughyat al-Idah li-Talkhis al-Miftah. (17th ed.). Maktabat al-Adab. 3/513.
(5) See: The same source. 3/512-514.

3- Parables in Qur'anic Studies: Adding parables to the Qur'an is like adding the absolute to the qualified.

This excludes parables used in non-Qur'anic discourse, such as proverbs from the Sunnah, Arab proverbs, and the like. It has been said, "The parables of the Qur'an cannot be correctly interpreted according to their original linguistic meaning of 'similar' or 'analogy,' nor can they be interpreted according to what is mentioned in linguistic works by those who have written on proverbs.

This is because the parables of the Qur'an are not statements used to draw a comparison between their context and their source. Nor can they be interpreted according to the meaning of proverbs as understood by scholars of rhetoric, since some of the parables of the Qur'an are not metaphors, and their usage is not widespread." (1) .

However, some parables employ simile and metaphor, and this will be discussed in its appropriate section.

A parable in the Holy Qur'an is: "Presenting a meaning in a sensory form that lends it splendor and beauty." (2) .

Al-Zarkashi, in his definition, limited it to: "Its essence is bringing the obscure into the clear."

(3) The first section: Defining rhetoric, the science of eloquence, and simile, with a connection to proverbs. First: Eloquence in Language and Terminology:

1- Eloquence in Language: "Eloquence. The word 'baligh' and 'bilgh' refer to an eloquent man. A man who is 'baligh,' 'baligh,' or 'bilgh' is one who speaks well and articulately, conveying the essence of his heart through his words. The plural is 'bulagha'. The verb 'balugh' (with a short 'u' sound) means 'to become eloquent.(4).

2- Eloquence in Terminology: "It is the conformity of speech to the requirements of the situation while maintaining its eloquence. If speech is eloquent, free from dissonance, strangeness, and violation of morphological rules, and devoid of verbal and conceptual complexity, Following the well-known opinions of grammarians, and if it is appropriate to the subject matter and the circumstances of the listeners, expressing the feelings of its speaker in the truest way, then it is considered eloquent speech, because its speaker achieves his goal and reaches his desired outcome from the souls of his listeners, thus influencing their souls(5).

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(1) Al-Qattan. Studies in Qur'anic Sciences. p. 292.
(2) Al-Qattan. Studies in Qur'anic Sciences. pp. 291-292.
(3) Al-Zarkashi, Muhammad ibn Bahadur ibn Abdullah. (1376 AH). Al-Burhan fi Ulum al-Qur'an. (1st ed.). (Edited by: Muhammad Abu al-Fadl Ibrahim). Egypt: Dar Ihya' al-Kutub al-Arabiyya. 1/486.
(4) Ibn Manzur. Lisan al-Arab. Chapter on the letter Ba. 8/420.
(5) Al-Janahi, Hassan ibn Ismail ibn Hassan. (2006 CE). Al-Balaghah al-Safiya fi al-Ma'ani wa al-Bayan wa al-Badi'. (n.d.). Cairo: Al-Azhar Library for Heritage. p. 82.

Secondly: Eloquence in Language and Terminology:
1- Eloquence in language means: disclosure and clarification. It also means: eloquent speech that expresses what is in the mind. It is said: So-and-so is more eloquent than so-and-so, meaning he is more articulate and clearer in his speech(1).

2- Eloquence in terminology is: a science by which one learns to convey a single meaning in different ways with varying degrees of clarity. For example, a single meaning, such as generosity, can be conveyed in different ways with varying degrees of clarity. Sometimes, it is conveyed through simile, as in: Muhammad is like the sea in his generosity, or Muhammad is like the sea, or Muhammad is a sea.

These are three constructions that convey the meaning of generosity, and some are clearer in conveying it than others. The clearest is the one in which both the point of comparison and the comparative particle are explicitly stated, as in the first example. Next in clarity is the one in which only one of them is explicitly stated, as in the second example.

The least clear is the one in which neither is explicitly stated, as in the last example. Sometimes it is through metaphor, as in the phrase, "I saw a sea in our house," meaning Muhammad, for example. Or, "Muhammad's sea is surging with waves," where "sea" and "surging with waves" are descriptions of the sea,

indicating a comparison of Muhammad to it. Or, "Muhammad's bounty has overwhelmed mankind," where "overwhelmed" is a description of the sea, also indicating that Muhammad is likened to the sea. The last two examples are examples of implicit metaphor. The first is the clearest of these methods, followed by the second, and the third is the least clear...

(2) Third: Simile in language and terminology.
1- Simile in language: representation. In Lisan al-Arab, "shibh" and "shabah" mean "likeness" or "similarity." The thing resembled the thing: it was similar to it. And in the proverb: "He who resembles his father is not unjust." And simile is representation. (3)

2- In the terminology of rhetoricians, simile is the indication of the shared meaning between two things, using one of the tools of simile, either explicitly or implicitly.
The first thing is the subject of comparison, and the second thing is the object of comparison. These two are called the two sides of the simile; and the shared meaning between them is called the point of similarity.

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(1) Awani, Hamid. (n.d.). Al-Minhaj al-Wadih lil-Balaghah. (n.p.). Cairo: Al-Azhar Library for Heritage. 5/5.
(2) See: Awani. Al-Minhaj al-Wadih. 5/5, 6.
(3) See: Ibn Manzur. Lisan al-Arab. Chapter on the letter Shin. 13/503.

For example, you might say: "Khaled is like a lion in courage." This example indicates that something, Khaled, shares the quality of courage with something, the lion, through the use of the comparative particle "like" (kaaf). You can omit the point of comparison and keep the comparative particle, saying: "Khaled is like a lion." Similarly, you can omit the comparative particle and keep the point of comparison, saying: "Khaled is a lion in courage." You can also omit both and say: "Khaled is a lion."

The clearest forms of simile are the first ones, exemplified by the statement: "Khaled is like a lion in courage," because they include all four elements of a simile: the subject, the object of comparison, the comparative particle, and the point of comparison. Next in clarity is the second form, exemplified by the statements: "Khaled is like a lion" or "Khaled is a lion in courage." This is because the elements of the simile in this example are missing one element compared to the first: the point of similarity in the first example and the particle of similarity in the second. Following the second in clarity is the third image, which we illustrated with the statement: "Khaled is a lion," because it lacks two elements of the simile: the particle of similarity and the point of similarity(1).

To further clarify the elements of the simile, it should be noted that the simile has four elements:
3- The elements of the simile:
a- The subject of comparison.
b- The object of comparison. These are called the two sides of the simile.
c- The point of similarity, which is the quality that is intended to be shared by both sides.
D- The tool of comparison, which is any word that indicates similarity, whether it is a letter, such as *kaaf* and *ka'anna*, or

a verb, such as *shaabahu*, *maathala*, *haakaa*, *dhaari'a*, *yushabihu*, *yumathal*, *yuhaaki*, *yudhaari'a*, or a noun, such as *shibh*, *mithl*, *mushabih*, *muhaaki*, and *mudhaari'a*. After explaining the elements of comparison, what are its classifications?

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(1) See: Al-Janahi. Al-Balaghah Al-Safiyah. p. 285.

4- *Classifications of Simile:*
There are four basic classifications:
a- ***Classification based on the two elements.***
b- ***Classification based on the point of similarity.***
c- ***Classification based on the particle of comparison.***
d- ***Classification based on the purposes that prompted it.***
The discussion will focus on the first two sections: -
First:
The two elements: the subject and the object of comparison According to the two elements and their intellectual capacities:
The sensory: that which is perceived by one of the five senses.
The intellectual: that which is perceived by the intellect. You may compare one sensory thing to another, such as comparing a cheek to a rose, a figure to a spear, and a smile to pearls. Similarly, you may compare one intellectual thing to another, such as comparing knowledge to life and ignorance to death. You may also compare something abstract to something concrete, or vice versa(1).

Thus, they are either both sensory, both intellectual, or the object of comparison is sensory and the thing being compared is intellectual, or the object of comparison is intellectual and the thing being compared is sensory(2).

The first category of these types is found in the Quranic parables, as is the third category.

As for the sensory ones, there are many examples in the Quranic parables, some of which can be observed as follows:

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(1) See: Al-Janahi, Al-Balaghah Al-Safiyah, pp. 258-287.
(2) See: Al-Zarkashi, Al-Burhan, 3/420. Al-Suyuti, Abd al-Rahman ibn Abi Bakr ibn Muhammad (n.d.), Al-Itqan fi Ulum al-Qur'an (n.d.), edited by Muhammad Ibrahim. Egypt: The Egyptian General Book Organization, 3/143.

Firstly: Allah Almighty says: "And the example of those who disbelieve is like that of one who shouts at what hears nothing but a call and a cry. Deaf, dumb, and blind - so they will not return." (Quran 2:177).(1).

The thing being compared is the disbelievers themselves, and the thing being compared to is the one shouting, and both are physical entities.

Secondly: Allah Almighty says: "Their example is like that of a smooth rock covered with dust, (2)upon which a downpour falls, leaving it bare" (Quran 2:160)(3).

The two things being compared—the one who spends for show and the one to whom it is compared—are sensory: the one who spends for show and the bare rock. Next in frequency is the comparison of the intellectual to the sensory, which can be seen, for example, in the following:

Firstly: Allah Almighty says: "But those who disbelieve—their deeds are like a mirage in a desert which a thirsty one thinks to be water until, when he comes to it, he finds it to be nothing, and he finds Allah before him, so He protects him from his reckoning. And Allah is swift in reckoning" (Quran 2:160)(4).

The thing being compared is the deeds of the disbelievers, which is an intellectual matter, and the thing to which it is compared is the mirage, which is sensory(5).

Secondly: Allah Almighty says: "The example of the earth is like rain whose growth pleases the disbelievers; then it withers and you see it turn yellow; then it becomes dry debris. And in the Hereafter is severe punishment and forgiveness from Allah and approval. And the life of this world is nothing but the enjoyment of delusion." (Quran 3:179)(6).

He likened worldly life, which is an intellectual concept, to a sensory image: rain falling on plants. As for its division based on the aspect of similarity: Similes have been divided into several categories based on the aspect of similarity, and the discussion will focus on representation because the following view of rhetoricians will be on this type, thus requiring explanation(7).

Representation is that in which the aspect of similarity is a form derived from two or more things, whether sensory or non-sensory.

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(1) [Al-Baqarah: 171].
(2) [Al-Baqarah: 264].
(3) See: Al-Saghir, Muhammad Hussein Ali. (1981). The Artistic Image of the Qur'anic Parable. (n.d.). Iraq: Dar Al-Rashid Publishing. pp. 174-175.
(4) [An-Nur: 39].
(5) See: Al-Saghir. The Artistic Image. p. 175.
(6) [Al-Hadid: 20].
 (7) See: Al-Saghir. The Artistic Image. p. 175.

Sensory representation:

such as the poet's saying: As if the dust raised above our heads And our swords were a night whose stars have fallen(1).

The point of comparison is the composite image of elongated, equal-sized objects falling and scattering around something dark.

The two elements are composite, as the poet did not intend to compare the dust to the night, nor the swords to the stars, but rather to compare this image to that image(2).

Non-sensory representation: such as comparing the state of the Jews to that of a donkey.

The point of comparison is the state of being deprived of the greatest benefit while enduring hardship in bearing it. This is a composite image of intellectual matters(3).

Second topic: Definition of metaphor, semantics, conciseness, and prolixity, and their connection to proverbs.

First: Definition of Metaphor Linguistically and Technically:
1- Metaphor Linguistically:

The word for metaphor (Metaphor)comes from the root (العارية), meaning to borrow something.

To borrow something((Metaphor) of something)(4) or to borrow something from someone ((Borrowing from him) means to ask them to lend it to him(5).

2- Metaphor in the terminology of rhetoricians:

"A word used in a sense other than its original meaning due to a relationship of similarity, with a contextual clue preventing the intended original meaning.(6).

To connect metaphor to proverbs, we will discuss the principles of metaphorical simile in Quranic proverbs, mentioning some examples. Abd al-Qahir understood this phenomenon with the expertise of a specialist, dividing the sources and locations of metaphorical simile into principles:

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(1) This verse is from the long meter. Ibn al-Mu'tazz, Abdullah ibn Muhammad al-Abbasi. (n.d.). Tabaqat al-Shu'ara'. (3rd ed.). (Edited by: Abd al-Sattar Ahmad Faraj). Cairo: Dar al-Ma'arif. p. 28.
(2) See: al-Janahi. al-Balaghah al-Safiyah. p. 305.
(3) See: al-Janahi. al-Balaghah al-Safiyah. pp. 309-310.
(4) See: Ibn Manzur. Lisan al-'Arab. Chapter on the letter 'ayn, 4/625.
(5) See: al-Zubaydi, Muhammad ibn Muhammad ibn Abd al-Razzaq. (n.d.). Taj al-'Arus min Jawahir al-Qamus. (n.d.). Dar al-Hidayah. Entry 'ayn and r. 13/154.
(6) See: al-Janahi. al-Balaghah al-Safiyah. p. 336.

3- Principles of Metaphorical Simile:

First principle: The simile is taken from things that are seen and perceived by the senses in general, for abstract concepts.

Second principle: The simile is taken from things that are perceptible to their like, but the simile is also abstract(1).
Third principle: The simile is taken from the abstract to the abstract.

To illustrate this: The first principle is the transfer of metaphor from the sensory to the intellectual, which is the most common type of metaphor in the Quranic parable. This can be exemplified in the following instances:

First, the Almighty's words: "And recite to them the story of him to whom We gave Our signs, but he detached himself from them; so Satan pursued him, and he became one of those who went astray" (Quran 10:11).(2).

Here, the word "detached himself" is used metaphorically to express the complete abandonment of Allah signs and to depict the intense anguish of parting from them. It is self-evident that the signs, in the context of understanding, are an intellectual matter, while detaching oneself is a physical one(3).

Therefore, the sensory is used here to express the intellectual in a vivid and vivid way, thus establishing the reality of the matter from the abstract intellectual concept to the distinct sensory perception.

Secondly: In His Almighty's words: "He sends down water from the sky, and valleys flow according to their capacity, and the torrent carries a rising foam. And from that which they smelt in the fire, seeking ornaments or utensils, there is a foam like it.

Thus does Allah present the truth and falsehood. As for the foam, it vanishes, [passing] away; but that which benefits the people remains on the earth. Thus does Allah present examples." (Quran 3:17)(4).

There are several vivid metaphors, in which the point of comparison is taken from the tangible and observable to the abstract and intelligible in order to reveal and clarify it. Water is used metaphorically for good and truth, and foam for evil and falsehood.

The scum and foam float on the surface of the water until the water's appearance almost disappears, while the water remains stable in its depths, just as minerals settle.

They are two fixed entities, just as goodness and truth are two fixed entities.

The comparison is drawn from the tangible—water and adornment—to the intangible—truth—and from the foam to falsehood. Just as the former vanishes and dissipates, so too does the latter. Foam is tangible, while falsehood is intangible. The same applies to striking; its intended meaning is merely metaphorical, referring to a movement through the land to serve as a landmark, like a raised pointer.

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(1) See: Al-Jurjani, Abd al-Qahir ibn Abd al-Rahman ibn Muhammad. (1422 AH). Asrar al-Balaghah fi Ilm al-Bayan. (1st ed.). (Edited by: Abd al-Hamid Hindawi). Beirut: Dar al-Kutub al-Ilmiyyah. pp. 54-55.
(2) [Al-A'raf: 175].
(3) See: Al-Saghir. Al-Surah al-Fanniyyah. p. 202.
(4) [Ar-Ra'd: 17].

The Almighty says: "Until the earth has taken on its adornment and beautified itself" (Quran 2:120)(1).

The taking on and being adorned are physical processes.

The earth does not take on adornment, nor is it capable of being adorned in itself. Rather, it is a metaphor(2).

The earth is considered to be "taking on its adornment" by way of analogy to a bride who takes on luxurious garments of every color and wears them, and adorns herself with other colors of finery(3).

Just as a beautiful woman adorns herself and beautifies herself, so too does the earth adorn itself and take on its adornment.

Both situations are sensory.

These are some examples of metaphor in the Quranic parable.

Secondly: Definition of the Science of Meanings Linguistically and Technically:

The science of meanings will be defined because the conciseness and prolixity mentioned below fall under this branch of rhetoric.

1- In language: The meaning of speech and its connotation (with a kasra on the nun and a shadda on the ya) are one and the same, meaning its essence and purpose. The plural of meaning is meanings(4).

2- In terminology, meanings are: "The science by which one learns the states of the Arabic word by which it conforms to the requirements of the situation.(5).

1- The states of predicative attribution.
2- The states of the subject.
3- The states of the predicate.
4- The states of the verb's complements.
5- Restriction.
6- Construction. indefiniteness, and so on.
7. Separation and Connection.
8. Brevity, Elaboration, and Equality(6).

The discussion will focus on brevity and elaboration.

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(1) [Yunus: 24].
(2) Al-Nasafi. Abdullah ibn Ahmad ibn Mahmud. (1419 AH). Madarik al-Tanzil wa Haqa'iq al-Ta'wil. (1st ed.).
(Edited by: Yusuf Ali Badawi). Beirut: Dar al-Kalim al-Tayyib. 2/16.
(3) See: Al-Saghir. Al-Surah al-Fanniyyah. p. 208.
(4) See: Al-Zabidi. Taj al-'Arus. 39/122, 123.
(5) Al-Janahi. Al-Balaghah al-Safiyah. 88.
(6) See: The same source. pp. 88-89.

The states of the word by which it conforms to the requirements of the situation are:
what it undergoes in terms of Sources of Conciseness in Qur'anic Parables:

Conciseness in Qur'anic parables manifests itself in two ways: limiting the wording to the intended meaning, and omission and abbreviation, which is called conciseness by omission.

Conciseness is of two types:

The first type is where the wording corresponds to the meaning, neither adding to nor subtracting from it.

The second type involves omission because it is unnecessary in that context, and this is called sufficiency, which falls under the category of metaphor. (1).

A- Among the first type are those found in Qur'anic parables concerning self-evident truths and intellectual matters.

fronting, delaying, definiteness, Rhetoricians have limited the science of meanings to the following eight chapters:

Third: Definition of Brevity Linguistically and Technically:

1- Brevity Linguistically: To be concise with eloquence, and to summarize something. It is said: So-and-so was concise in every matter(2).

2- Brevity Technically: It is to convey the meaning with fewer words, provided that the wording is sufficient for the intended meaning, meaning that the indication is clear and unambiguous. If it is not sufficient for the intended meaning, then this is a deficiency in meaning and is not brevity(3).

Al-Sakkaki says: "Conciseness is conveying the intended meaning with fewer words than commonly used, while prolixity is conveying it with more words than commonly used." (4)...

3- Resources for Conciseness in Quranic Parables:

Conciseness in Quranic parables manifests in two ways: limiting the wording to the intended meaning, and ellipsis and abbreviation, which is called conciseness by omission. Conciseness is of two types:

The first type is where the wording corresponds to the meaning, neither adding to nor subtracting from it.

The second type involves omission because it is unnecessary in that context; this is called sufficiency and falls under the category of figurative language(5).

A- Among the first type are those Quranic parables that deal with self-evident truths and matters of reason.

Self-evident truths, however, require little more than to draw attention and capture the reader's interest. Brevity usually achieves this, as in the verse: "Is one who was dead and We gave him life and made for him a light by which to walk among the people like one whose example is that of one in darkness, never to emerge therefrom?(1).

Thus it was made pleasing to the disbelievers that which they were doing" (Quran 6:122).(2).

One might think this parable is redundant, but the conciseness of the words to the meaning prevents this assumption. Perhaps the clarity of brevity in self-evident truths is exemplified in the verse: "The example of the two groups is like the blind and the deaf, and the seeing and the hearing. Are they equal in comparison? Then will you not remember?" (Quran 3:155)(3).

This specification, using the terms "blind," "deaf," "seeing," and "hearing," suffices to explain the state of the believers, the state of the disbelievers, and the characteristics of the people of Paradise, distinguishing them from the characteristics of the people of Hell—all of which would require more elaboration(4).

As for matters of reason, they are presented with compelling evidence, leaving the mind focused on them in the most concise expression, as in the Almighty's words: "Those whom you invoke besides Allah will never create [even] a fly, even if they all gathered together for that purpose. And if a fly should snatch away anything from them, they could not recover it from it. Weak are the pursuer and the pursued." (Quran 27:17)(5).

This concise statement suffices, rendering unnecessary a detailed discussion of the alleged polytheism of some people and the refutation of that belief through the evidence of their impotence and insignificance(6).

B- As for the second type, which is called the brevity of omission, an example of this is: "And among the concise expressions in the Qur'an is the Almighty's saying: (And the example of those who disbelieve is like that of one who shouts at what hears nothing but a call and a cry. Deaf, dumb and blind - so they will not return) (7), meaning that those who disbelieve are like the one who is shouted at, which is the sheep, and you are like the one who shouts at it.

So the interpretation of the statement is:

The example of those who disbelieve and your example, or your example and the example of those who disbelieve is like the one who shouts at what hears nothing but a call and a cry, so it was shortened and omitted" (8). And omission is a form of conciseness, and in this verse it is "the ultimate conciseness" (9).

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(1) See: The same source, pp. 88-89.
(2) Ibn Manzur, Lisan al-Arab, Chapter on the letter Waw, 5/427.
(3) See: Al-Janahi, Al-Balaghah al-Safiyah, p. 236.
(4) Al-Sakkaki, Yusuf ibn Abi Bakr ibn Muhammad (d. 1407 AH), Miftah al-Ulum (2nd ed.), Beirut: Dar al-Kutub al-Ilmiyyah, p. 277.
(5) See: Ibn Rashiq, al-Hasan ibn Rashiq (d. 1401 AH), Al-Umdah fi Mahasin al-Shi'r wa Adabih (5th ed.), edited by Muhammad Muhyi al-Din Abd al-Hamid, Dar al-Jil, 1/250-251.

(1) [Al-An'am: 122].
(2) See: Al-Saghir, The Artistic Image, p. 222.
(3) [Hud: 24].
(4) See: Al-Saghir, The Artistic Image, p. 222.
(5) [Al-Hajj: 73].
(6) See: Al-Saghir, The Artistic Image, p. 222.
(7) [Al-Baqarah: 171].
(8) Al-Mubarrad, Muhammad ibn Yazid. (1409 AH).
Words with the same pronunciation but different meanings.
(1st ed.). (Edited by: Ahmad Muhammad Sulayman). pp. 79-80.
(9) Al-Qurtubi, Muhammad ibn Ahmad ibn Abi Bakr. (1384 AH).Tafsir al-Qurtubi. (2nd ed.). (Edited by: Ahmad al-Bardouni and Ibrahim Atfayish). Cairo: Dar al-Kutub al-Misriyyah. 2/214.

Fourth: Definition of Elaboration Linguistically and Technically:

1- Elaboration Linguistically: "Elaboration is eloquence in speech and description, whether praise or blame. To be verbose in speech means to exaggerate it. Elaboration is exaggeration in praise or blame and its abundance." (1)

2- Elaboration Technically: It has been defined in the statement of al-Sakkaki mentioned earlier. It is defined as conveying the meaning with more words than necessary for a specific purpose ( ).

3- Sources of Elaboration in the Quranic Parable: Among the things the parable elaborates upon and details at length is the portrayal of the hypocrites' condition through repeated depictions and similes.

This is due to the role these hypocrites played in opposing Islam and transgressing against Muslims.

The aim is for believers to be wary of them at all times and in all places.

The verses in Surah Al-Baqarah describe their psychological states and bitter reality in great detail, portraying their fluctuating condition between a concealing, borrowed facade and a righteous exterior. Similarly, the disbelievers' actions are described in successive verses and intensified discourse, as revealed in the two verses of Surah An-Nur.

The parable may elaborate on matters of encouragement, repeatedly using examples to illustrate them and warning against their violation, all while emphasizing that these acts are solely for the sake of Allah.

The most prominent examples of this elaboration are found in the verses concerning righteousness, charity, and the contexts of spending in both Surah Al-Baqarah and Surah Al Imran. Thus, we find that Quranic parables are not merely beautiful rhetorical expressions, but rather profound educational tools that connect the Quranic texts to the daily reality of humankind.

They carry ever-renewing meanings that encourage reflection and contemplation on their significance throughout the ages.

Therefore, Quranic parables remain a source of steadfast faith in every time and place.

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(1) Ibn Manzur. Lisan al-Arab. Chapter on the letter Ṭāʾ. 1/562.

(2) See: Al-Sakkaki. Miftah al-ʿUlūm. p. 277. Al-Janahi. Al-Balāghah al-Sāfiyah. p. 241.

(3) [Al-Baqarah: 17-20].

(4) See: Al-Saghir. Al-Sūrah al-Fanniyyah. pp. 218-219.

(5) [An-Nur: 30-40]

(6) See: Al-Saghir. Al-Sūrah al-Fanniyyah. p. 219.

(7) [Al-Baqarah: 261-264-265].

Conclusion:

After this brief overview of some rhetorical aspects of the parables in the Holy Quran, it becomes clear that Quranic parables represent the pinnacle of eloquence and miraculous expression.

They combine vivid imagery with precise meaning, clarity of expression with profound intent.

These parables have had a profound impact on guiding souls, instilling principles, and making profound concepts accessible to minds and hearts in an impactful and engaging manner.

Key Findings:

- Quranic parables possess a diverse rhetorical style encompassing simile, metaphor, and allegory, which enhances their impact.

- The eloquence of Quranic parables is evident in their ability to address major issues with few words and profound meanings.

- Quranic parables encourage the recipient to reflect and contemplate in order to grasp their intended meaning.

Recommendations:

- Integrate a comprehensive rhetorical and educational study of Quranic parables into educational curricula.

- Directing researchers to highlight the educational and behavioral aspects of proverbs, not limiting themselves to the rhetorical aspect alone.

- Calling upon educators and preachers to employ Quranic proverbs in their preaching and guidance discourse.

I ask Allah Almighty to grant me success in doing good, and praise be to Allah, Lord of the Worlds.

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