

The argumentative dimension of simile and illustrative analogy and their applications in Prophetic Hadith

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Abstract---Argumentation is a key component of pragmatic theory, as it shapes discourse in a persuasive manner that influences the interlocutor and convinces them of the content of the message. Among the rhetorical devices that intertwine rhetoric with argumentation is the simile, which brings meaning closer to the listener's mind by representing it through sensory images drawn from reality. These images can embody and stabilize that meaning. Thus, simile constitutes a specific technique whose persuasive effectiveness lies in the considerable argumentative force it provides, exceeding its merely aesthetic value. It is capable of stirring the recipient, engaging their thinking, and prompting them to generate and construct the meanings of texts. This study has therefore been selected to investigate and analyse several forms of argumentative simile found in the Prophetic Hadith.

Keywords---Argumentation, illustrative simile, emphatic simile, rhetoric, Prophetic Hadith.

1. Preamble:

Rhetoric has imposed itself upon contemporary studies in various fields, owing to the emergence of new disciplines such as linguistics, pragmatics, communication, and semiotics; it has thus shifted from the aesthetic to the persuasive. "It has become the desired horizon and the necessary point of convergence for pragmatics, text linguistics, and semiology, and it is the model upon which the human sciences, in their new comprehensive framework, are expected to rely."¹ The argumentative and persuasive force of rhetoric assumes many forms, which vary according to the styles and circumstances

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employed, for their diversity reflects a diversity in the meaning latent behind them: “For simile, despite the variety of its significations, is less effective in conveying meaning than metaphor, because metaphor is founded upon assertion and interpretation in establishing meaning, and metaphor is more eloquent than metonymy.”²² Before continuing our discussion, we must first address argumentation, as it constitutes the basis of this study. What, then, is argumentation? Moreover, what is the relationship between argumentation, metaphor, and simile? To address the issues raised by this phenomenon, we adopt the following plan:

2. Argumentation in language: This derives from the verb *ḥajja*, *yuḥājj*, *ḥijājan*. In the lexicon al-‘Ayn, it is stated that “al-ḥajj is the frequent setting out to one who is greatly revered ... *ḥajjū* ‘imāmatahu: they venerated him ... and it is said that al-ḥijja is the pilgrimage season ... al-maḥajja is the clearly beaten main road, and al-ḥujja is the means of gaining victory in dispute.”²³ One who reflects upon this passage sees that, for al-Khalīl, *ḥijāj* clearly denotes contention. Ibn Manẓūr inclines towards this view, as we see him say, in the course of his discussion of *ḥijāj*: “I argued with him (*ḥājjajtu*), I argue with him (*uḥājjuhu*), argumentation (*ḥijājan*) and disputation (*muḥājjatan*), until I *ḥajjajtu*; that is, I prevailed over him by means of the arguments (*ḥujaj*) that I advanced ... and *ḥājjahu muḥājjatan wa-ḥijājan* means he contended with him over the argument (al-ḥujja) ... and al-ḥujja is evidence and proof.”²⁴

Thus, argumentation denotes dispute and contention through evidence, proofs, and arguments and is therefore synonymous with debate. Argumentation and disputation, according to Ibn Manẓūr's definition, involve countering one argument with another, as he confirms when he says: “He is a man much given to argument (*muḥājjā*), that is, disputatious (*jadil*).”²⁵

If we reflect more closely, we find that this dispute and contention do not necessarily entail enmity, “but rather revolve around disagreement with the other party, for the circumstances of contention and the motives of conflict require a firmness of opinion that impels one to deploy all the evidence one possesses in order to silence one’s opponent.”²⁶

It is clear from the foregoing that the early lexicographers concurred on a single point, namely, that *ḥijāj* with a kasra on the *ḥā* occurs in the context of a dispute between two persons, since they regarded the *ḥujja* as a means employed by the speaker to prevail over his adversary.

3. For its technical definition, argumentation is as follows:

The perspectives of contemporary scholars, both Arab and Western, on the concept of argumentation have multiplied, reflecting the diversity of angles from which they have approached it: rhetorical, linguistic, philosophical, and uṣūlī. This has led to the emergence of numerous distinct notions that have enriched the field of linguistic studies in general and argumentation studies in particular. To grasp the technical sense of argumentation, it behoves us to draw upon what our eminent scholars, past and present, have said about it. Abū al-Walīd al-Bāḥī stated, “This science is one of the most exalted and most important of the sciences in rank, for it is the means to knowledge of inference and to distinguishing truth from impossibility. Were not for the rectification of method in disputation, no proof would stand, no clear path would be manifest, nor would the sound be known from the unsound, or the crooked from the straight.”²⁷

This means that argumentation is a science among the sciences, possessing its own pillars, methods, and distinctive aspects that define its essence. The aim of this science is the knowledge of truth and the precise distinction between right and wrong, truth and falsehood, crooked and straight, and similar contraries.

According to Ṭāhā ‘Abd al-Raḥmān, argumentation is “every utterance directed to another with the aim of making him understand a specific claim, which he is entitled to contest.”²⁸ Thus, argumentation goes beyond simplified knowledge of what the speaker has uttered to concern itself with what that utterance entails.

Given what has just been mentioned, we see that, for Ṭāhā 'Abd al-Raḥmān, *ḥujja* has two aspects. "The first consists in conveying the sense of recourse and intention, for *ḥujja* is derived from the verb *ḥajja*, which means 'to return', so that the *ḥujja* is a matter to which we return or which we intend, owing to our need to act in accordance with it. . . . The second consists in conveying the sense of domination, for the verb *ḥajja* also denotes the meaning 'to prevail', so that its import is the binding of the other by means of the proof (*ḥujja*)."⁹ In this way, he focuses on the linguistic sense of argumentation, namely, purposeful recourse and prevailing by means of proof.

Suppose we return to the concept of argumentation in the West. In that case, we find that the most prominent definition among researchers is that of Perelman and Olbrechts-Tyteca, for these two scholars hold that 'the subject of the theory of argumentation is the study of the techniques of discourse that are capable of leading minds to assent to the theses presented to them, or of increasing the degree of that assent'.¹⁰

Thus, argumentative discourse, for them, is a conscious discourse that fundamentally rests upon the producers of discourse and upon the extent of their ability to construct an argumentative text through their employment of various argumentative mechanisms. It bears a dialectical character that is manifested between the sender and the recipient according to specific techniques, by means of which each attempts to persuade the other and to confront him with logical, rational proofs.

4. Simile and illustrative analogy: Before speaking of argumentation in figurative simile, we must first define the concept of simile in language and in technical usage. Returning to the dictionaries of the Arabic language, we find that *tashbih*, in its linguistic sense, denotes comparison (*tamthil*), resemblance (*shabab*), and likeness (*mithl*).¹¹

This overlap in the linguistic definitions may well have given rise to a corresponding overlap in the technical definitions, which, although they are numerous among scholars of rhetoric, revolve around 'the participation of one thing with another in a meaning', on condition that this participation occurs between the two sides of the simile (the thing likened and that to which it is likened)¹² In one attribute or more, without mention of the attributes from every aspect, 'for if it corresponded to it in complete correspondence, it would be identical with it'.¹³

However, some scholars distinguish between *tashbih* (simile) and *tamthil* (illustrative analogy), treating simile as general and illustrative analogy as specific, and holding that simile pertains to sensibles, not intelligibles: "the explicit simile that occurs in what is outwardly visible and perceptible to the senses, as opposed to illustrative analogy, which is a simile established by way of reason and the comparisons that unite two things in a judgement required by the sensible attribute, and not by the attribute itself."¹⁴ That is, the image in a simile is sensory and grounded in reality, whereas an illustrative analogy is a conceptual image arrived at by reason and imagination.

We also find those who differentiate between simile and illustrative analogy about the *wajb al-shabab* (common term of resemblance): whenever it is multiple, it is an illustrative analogy. "Know that whenever the common term of resemblance in a simile is not literal and is derived from several matters, it is specifically termed illustrative analogy (*tamthil*)."¹⁵

Even if we do find a distinction between them, this does not detract from the value of either, in terms of their argumentative force in manifesting persuasive power and penetrating the mind of the recipient to direct thought and, consequently, behaviour. For simile "increases the clarity of meaning and lends it confirmation; for this reason, all speakers, Arab and non-Arab alike, have unanimously resorted to it, and none of them has dispensed with it. Among the ancients and the people of the Jāhiliyya from every generation, there is that by which its nobility, its virtue, and its place within the rhetoric of every tongue may be inferred."¹⁶

The presence of this argumentative device in all human languages is yet another proof of its importance, whether as a simile or as an illustrative analogy in transferring the image from the conceptual to the sensory or from the original to the figurative, to confirm the meaning and to clothe the intended sense in the garb of impact, persuasion, and grandeur. This is what "the scholars have agreed upon: when illustrative analogy comes on the heels of meanings, those meanings having first been briefly presented in its context and then transferred from their original forms to its form, it clothes

them in majesty, confers upon them merit, and raises their rank. . . . If it is praise, it is more splendid, more fit that hearts should cling to it and more deserving; if it is blame, its sting is more painful, its brand is more searing, and its impact is more intense, with sharper edges. Moreover, if it is argumentation, its proof is more luminous, its authority is more compelling, and its exposition is more dazzling. "17

From this starting point, we may say that simile is among the most prominent figurative devices in human language in general, and in Arabic in particular, in bringing the recipient to be convinced of what the speaker intends, in making what is more obscure manifest and evident on the one hand and in bringing what is distant near on the other, all of this depending, second, on the quality of what is beautiful and what is ugly: "for the beautiful is that which brings what is more obscure out into what is clearer and thus provides us with clarification, and the ugly simile is that which is otherwise . . . and that which falls under the sense is, generally speaking, clearer than that which does not fall under the sense, and what is witnessed is clearer than what is absent . . . and what a person perceives in himself is clearer than what he knows in another, and what is near is, generally speaking, clearer than what is far. "18

These results, to which simile or illustrative analogy leads us, are proofs that address our minds and our eyes; no one denies that they save a stubborn, arrogant rejecter whom blindness has overtaken. Simile or illustrative analogy also functions to praise the thing likened by raising it to the rank of that to which it is likened or to blame it by lowering it beneath its rank; in all this, there is an expression of the speaker's desire to instil fear or hope, love or aversion, towards something or some action.

Whatever the case may be about the types and purposes of this rhetorical argumentative device, it clothes meanings with strength and increases them in clarity and confirmation; for this reason, we find that he employs it frequently in his preaching discourses (religious, political, economic, and so on).

Every recipient of the illustrative Prophetic discourse finds himself confronted with drawing comparisons between what he has stored of prior knowledge and what he finds depicted in the illustrative analogy he receives. This mental interaction makes the recipient the locus of decision regarding what he receives, a decision confirmed by one of his senses, hearing or sight. Thus, anyone who rejects simile or illustrative analogy in the Prophetic discourse is not a person of sound disposition.

5. Applied examples of similes:

A. Illustrative simile:

The Messenger (ص) adopted the parable as a pedagogical method in instilling hope and fear to influence the recipient and persuade him; thus, the parable in his discourse becomes a given which the recipient's thought mounts in order to reach a reassuring conclusion for whoever has accepted God's guidance. Among these parables is that which he (ص) presented concerning the true nature of the good companion and the evil companion.

It is related to Abū Mūsā al-Ash'arī τ that the Prophet (ص) said: "The likeness of the righteous companion and the evil companion is that of the seller of musk and the blower of the bellows. As for the seller of musk, he will either bestow some upon you, or you will buy some from him, or you will find from him a pleasant fragrance; and as for the blower of the bellows, he will either burn your clothes, or you will find from him an offensive odour."19

In this discourse, there is a fundamental idea in the construction of the self and the family, and consequently of society: the necessity of knowing the true nature of those with whom one sits. In their diversity, companions fall into two categories: either righteous or evil.

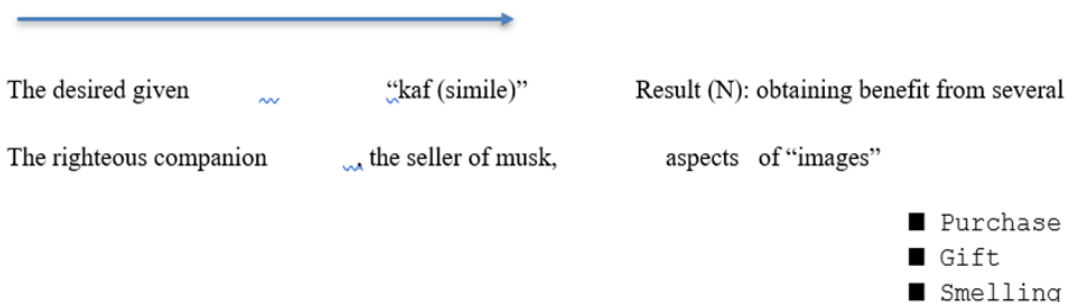
Companionship is inevitably influential; therefore, he (ص) drew attention to this matter, so he encouraged and made beloved one group and made another group's companionship repellent and warned against it. To achieve an effect on the recipient, he depicted this for us in two illustrative similes.

The first simile:

"The righteous companion is like the seller of musk"; both work to please the soul and to bring about ease, tranquillity, and openness of heart. For the righteous companion, you either imitate him in his dealings, or you benefit from his advice, or by keeping his company, the goodness of his speech touches

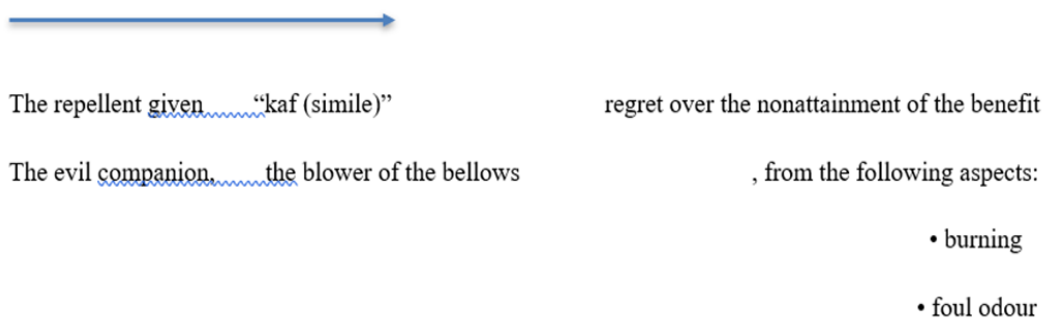
you, and thus you receive and obtain a reward from God like the seller of musk. If you do not buy from him or if he does not give you a gift, you still receive from the pleasant scent of his perfumes that gladdens your breast. Thus, the benefit is inseparable from him (whether through purchase, gift, or inhalation). This figurative image may be exemplified as follows:

Bridging passage to the result



The second simile: "The evil companion is like the blower of the bellows"; both act to harm the soul and to arouse in it revulsion and distress. The evil companion will either blacken your face in the eyes of the members of your community by causing them to turn away from you and shun you so that you live alone or find in his speech that disturbs the serenity of your soul and instils in it embarrassment and constriction, thus evil inevitable issues from him. Regret over the harm he causes is what you reap, and you wish you had never kept his company at all. He is like the blower of the bellows: if he does not burn your clothes, he makes you reek with the stench of his workshop. This may be represented as follows:

The bridging passage to the result (N)



From this, it follows that the argumentative value intended to be conveyed through this discourse, saturated with illustrative simile, consists of knowing from whom benefit is obtained through association and from whom it is not. The Messenger (ص) thus restricted goodness to be associated with God-fearing, honourable, and good and denied this of others among the wicked. Every recipient of this discourse of his will therefore know the outcome of keeping a company with one group rather than another. He has before him the given and the result, and all that remains for him is to choose.

On the authority of Abū Mūsā, may God be pleased with him, that the Prophet (ص) said: “The likeness of me and of that with which God has sent me is that of a man who came to his people and said: O my people, I have seen the army with my own eyes, and I am the naked warner, so escape, escape! Then, a group of his people obeyed him and travelled by night, and they set out at their ease, while a group of them denied him and remained in their place; then, the army came upon them in the morning and destroyed them and annihilated them. Such is the likeness of the one who obeyed me and followed

what I have brought, and such is the likeness of the one who disobeyed me and denied the truth that I have brought.”²⁰

To clarify the reality of the message with which the Messenger (ص) came and its merit for those who believe in it and act according to its commands and prohibitions, he employed this illustrative discourse, in which he set the obedient against the disobedient and showed the outcome of each: salvation for the obedient and destruction for the disobedient. Thus, the Messenger (ص) likened himself to a man who warned his people of the danger of an army close to them in time and place, as is indicated by (travelling by night, *idljaj*: setting out at the beginning of the night; and morning, *isbah*: daybreak). He said, “I am the naked warner”^{*}; the common term of resemblance between them is the alarming notification through which precaution is sought to attain deliverance from danger. This simile then further branches into two illustrative similes:

The first simile: the believer from the community of Muḥammad is similar to the believer from the people of the naked warner, who travelled by night and awoke among the saved.

Accordingly, the argumentative value in this image lies in highlighting unconditional obedience to those whom we believe, for the consequences of actions derived from the truthfulness of the speaker, Muḥammad (ص).

The second simile: the disobedient person who denies what the Prophet (ص) has brought is like the denier of the naked warner, who was among those destroyed and eradicated by the enemy.

Thus, whoever desires salvation must obey and hasten to do so because the human being is in a struggle with time. There is no room for hesitation as long as the informant is Muḥammad (ص), known for his truthfulness and trustworthiness, lest death take him unawares. At the same time, he is heedless: "Nay, it will come upon them suddenly and confound them, and they will not be able to repel it, nor will they be granted respite."

(بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ)²¹

B. The unrestricted simile:

On the authority of ‘Abd Allāh b. ‘Umar—may God be pleased with them both—who said: The Messenger of God (ص) took hold of my shoulder and said: “Be in this world as although you were a stranger or a wayfarer.” Moreover, Ibn ‘Umar used to say: "When you reach the evening, do not await the morning; and when you reach the morning, do not await the evening. Take from your health for your illness and from your life for your death."²²

Because the human being does not remain imprisoned by love of wealth and long hope in this world, the Messenger (ص) presented this discourse to counsel every believer and guide him to that which is more lasting and more enduring. He employed this simile to confirm and deepen the image he presented and to cause the recipient to redouble his conviction in what he received. Thus, he (ص) likened the believer in worldly life to the stranger or the wayfarer, and he omitted the common term of resemblance to make the recipient call to mind what the stranger to a land experiences of estrangement from family and loved ones, constriction of soul, sleeplessness, and so on. He finds no path to stability; instead, he is in turmoil upon turmoil, dreaming morning and evening of the time when he will leave estrangement, "the abode of life," and return to the homeland, "the abode of permanence," the Hereafter/Paradise.

Alternatively, he is like a wayfarer whose whole life is made up of stations, some gladdening, some angering; there is no rest, no serenity, no tranquillity in this world, which is nothing but:

إِلَآ مَتَاعَ الْعُرُورِ²³

Whoever receives this discourse and acts upon it will not be deceived by worldly life or by the various dazzling stations that distract from taking full provision and returning to abiding by life:

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِیَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ²⁴

This image caused the immediate recipient ‘Abd Allāh b. ‘Umar, may God be pleased with them both, to be convinced, expressing that in his words: "When you reach the evening, do not await the morning" The believer knows that it does not endure; in it, he sows in order to reap in the Hereafter,

whereas the disbeliever therein amuses himself and plays, being a disbeliever in resurrection and ignorant of it. Accordingly, the argumentative value of the simile in this discourse is as follows:

- The necessity of working for the Hereafter.
- The true homeland is the abode of hereafter.
- The transient abode has no value in comparison with the abiding abode.
- How vast the difference between the deeds of the two abodes: the deeds of the first abode have no value, whereas the deeds of the Hereafter are the true treasures.
- Encouragement to work for the Hereafter and to extirpate love for this world.

C. The implicit simile:

The authority of Abū Hurayra τ from the Prophet (ص) said, "The Hour will not be established until the Muslims fight the Jews, and the Muslims kill them, until the Jews hide behind a stone or a tree, and the stone or the tree says: O Muslim, O servant of God, there is a Jew behind me, so come and kill him except for the gharqad, for it is one of the trees of the Jews."²⁵

In the Prophetic discourse, there is a strong psychological charge for every Muslim whose resolve has weakened and whose sorrow has grown more intense because of what he sees of the various kinds of wrongs committed by the Jews in the first of the two qiblas and the failure of the Arabs* (especially the rulers) to change what is wrong; indeed, they may even be the hidden hands in strengthening it and directing it.

This discourse has been saturated with argumentative tools, factors, and rhetorical devices to lift psychological discouragement and to give them good tidings of victory, God willing. The Prophet (ص) began his discourse with the particle of negation "lā" to negate the continuation of a bitter reality, namely, the permanent occupation of Jerusalem by the Jews, and likewise to negate an implication to the effect that the Muslims are weak and have no capacity to confront the Jews. He then appended this negation with the conjunction "ḥattā" ("until"), which possesses such power of influence upon the self of the recipient that it causes him to accept the proof without objection, and he increased this force by coordinating another clause to the first report with the exact conjunction "ḥattā." The Messenger (ص) also employed the rhetorical device of implicit metaphor (*al-isti'āra al-makniyya*) in his words: "the tree and the stone say," to highlight a great argumentative value, namely, that God, exalted is He, has prepared for victory all the circumstances: true faith, courage in fighting, the making of elements of nature trees and stones speak, and the casting of fear into the Jews.

Among the rhetorical devices adopted in this discourse is the implicit simile, in his (ص) words: "Except for the gharqad, for it is one of the trees of the Jews." The Messenger (ص) has thereby excluded it from the trees that inform about the location of the Jews in their war with the Muslims; the gharqad conceals them, and the concealer is of what is concealed; that is, the gharqad is harmful and wicked like the Jews. The recipient may also arrive at another simile, namely, the gharqad is like the Jew in unbelief (covering), for every recipient will call to mind any blameworthy attribute about the Jews and attach it to the gharqad.

D. Emphatic simile:

On the authority of Ibn Mas'ūd, may God be pleased with him, that the Messenger of God (ص) said: "O company of youths, whoever among you is able to marry, let him marry, for it is more effective in lowering the gaze and more protective of the private parts. In addition, whoever is not able, then upon him is fasting, for it is for him a form of castration (wijā')."²⁶

The Messenger (ص) teaches us that human life, bodily and intellectual maturity, and clarity of mind are to be found in that which God has made lawful or that which He has forbidden. Thus, he taught the child, the youth, and the elder. In view of the importance of the period of youth in an individual's life and of its characteristic bodily strength and the dominance of the sexual urge, which eclipses the mind

and leads to neglect in the performance of acts of worship and even perhaps to their abandonment, the Messenger (ص) addressed this group. He opened his discourse with a vocative, an invitation to what he would say, and he used a kenning for that which was the condition for marriage, "الباءة," to focus them on what is implicit in his discourse, "المكنى عنه."

After drawing their attention to his discourse, he set forth the condition of marriage, whereby he made the young person who reviews himself the one who evaluates and judges. Whoever finds himself capable should respond and marry because of the benefits in marriage that turn him away from what is forbidden. Moreover, whoever reviews himself and does not find within himself the necessary capacity for marriage, "then upon him is fasting." And why fasting?

Fasting weakens one's sexual urge and places one in a fast state with worship. To highlight this value in limiting sexual desire, the Messenger (ص) likened it to "الوجاء."* The argumentative force in this discourse, on its figurative side, is also confirmed by the speaking subject (the Messenger (ص)), by the linguistic particle of emphasis "inna," and by the emphatic simile indicating identity between its two sides, "الصوم وجاء," for the particle of comparison, and the common term of resemblance has been omitted. The following comparison may clarify this:

(م) – Fasting halts sexual desire through the cessation of eating and drinking.

الوجاء* " (م به) – "halts sexual desire through the crushing of testicles.

(وجه ش) – Protection from sins and corrupt acts.

Thus, the image is as follows: [Fasting is like "الوجاء" in eliminating or halting sexual desire].

The Messenger (ص) arranged the stages of treating the sexual drive, beginning with self-questioning to ascertain a young person's capacity for marriage. He introduced antithetical contrast, "طباق السلب (استطاع," which is a rhetorical proof for verifying capacity (its presence or absence). After this self-comparison has been carried out, the Messenger (ص) gives him the solution: the presence of capacity calls for marriage, and its absence requires Fasting.

8. Conclusion

After this survey through the folds of this research paper, we wish to mention the most important results we reached in addressing the issues of this topic, and we conclude with the following conviction:

- Argumentation in Arab heritage was linked to disputation (*jadal*) and was often used as a synonym for it. The principles of argumentation were manifested in the Arab rhetorical tradition, as Arabic rhetoric concerned itself with the strategy of influence and persuasion, and it possessed an important pragmatic dimension connected to the theory of argumentation, as well as a prior awareness of specific indications that today constitute a central focus of Western linguistic and rhetorical studies. In this context, we examined the most important linguistic and nonlinguistic means for appealing, influencing, and persuading.
- Rhetorical images are employed to stimulate thought and deepen impact; they effectively highlight abstract meanings and clarify truths, especially those related to unseen matters.
- The figurative image, in its various types, performs an argumentative function; this is what we glimpsed in al-Jurjānī's analyses of such images as simile, metaphor, and metonymy, as each image has an influential dimension that emerges within the discourse.
- The structure of simile, in its various forms, contains an argumentative character, which we observe in illustrative simile, inverted simile, and others, wherein the argumentative aspect is clearly manifest.
- Many of the similes employed by the Messenger (ص) are impactful and are not bound to a specific time or place; this is what has conferred upon them the quality of continuity and enduring efficacy.
- A simile is a syllogistic proof that affects hearts and captivates minds; it is founded upon attaching one state to another owing to the presence of a common element that unites them. Illustrative simile and implicit simile bear an argumentative dimension, and when they come on the heels of meanings, their exposition becomes more luminous, and their proof becomes more manifest.

Simile thus performs a persuasive as well as an aesthetic function through the power of its imagery and the eloquence with which it expresses the intended meaning.

- Prophetic artistic imagery has brought what is distant and clarified what is obscure, thereby helping him convey the message. It thereby revealed the pragmatic dimension of his (ص) discourse, for he often exemplified by means of that which existed in his own environment.

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² Pragmatics: The Science of Language Use, Hafiz Isma'il 'Alawi, 'Alam al-Kutub al-Hadith, Irbid, Jordan, 2nd ed., 2014, p. 575.

³ Kitab al-'Ayn, al-Khalil b. Ahmad al-Farahidi, ed. 'Abd al-Hamid al-Hindawi, Dar al-Kutub al-'Ilmiyya, Beirut, Lebanon, 1st ed., 2003–1424 AH, "Chapter of ḥā," vol. 1, p. 286.

⁴ Lisan al-'Arab, Ibn Manzur (Abu al-Fadl Jamal al-Din Muhammad Karam), Dar Sader, Beirut, Lebanon, 3rd ed., 2004, entry (ḥ-j-j).

⁵ Lisan al-'Arab, entry (ḥ-j-j).

⁶ The Meanings of the Terms of Argumentation in the Noble Qur'an and Their Different Contexts: The Seven Long Suras as a Model, A Lexical-Semantic Study, Sa'id Fahim, Publications of the Laboratory for Linguistic Practices in Algeria, Mouloud Mammeri University of Tizi-Ouzou, Faculty of Arts and Languages, 2012, p. 14.

⁷ Al-Makhārij fi Tartib al-Hijaj, Abu al-Walid al-Bajī, ed. 'Abd al-Majid al-Turki, Dar al-Maghrib al-Islami, Morocco, 2nd ed., 1987, p. 8.

⁸ Al-Lisan wa-l-mizan aw al-takawthur al-'aqli, Taha 'Abd al-Rahman, al-Markaz al-Thaqafi al-'Arabi, Casablanca, Morocco, 1st ed., 1998, p. 226.

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¹⁰ Argumentation in the Noble Qur'an in the Light of Its Most Important Stylistic Features, 'Abd Allāh Sullah, Dar al-Farabi, Beirut, 1st ed., 2001, p. 27.

¹¹ Al-Mu'jam al-wajiz, Ibrahim Madhkur et al., Academy of the Arabic Language, Egypt, 1st ed., 1980, p. 334; Lisan al-'Arab, Ibn Manzur (Abu al-Fadl Jamal al-Din Muhammad Karam), Dar Sader, Beirut, Lebanon, 3rd ed., 2004, entries (shabah) and (mathal).

¹² Sharh al-mukhtasar 'ala Talkhis al-Miftah of al-Khatib al-Qazwini, al-Taftazani (Sa'd al-Din), 'Isa al-Babi Press, Cairo, 1944, p. 287.

¹³ Al-'Umda fi maḥasin al-shi'r wa-adabih, Ibn Rashiḳ, Egypt, 1st ed., 1907, p. 194.

¹⁴ Asrar al-balāgha, al-Jurjānī (‘Abd al-Qahir Abu Bakr b. ‘Abd al-Rahman), read and annotated by Abu Fīhr Mahmud Muhammad Shakir, Dar al-Madani, Jeddah, 1st ed., 1991, p. 236.

¹⁵ Al-Idah, al-Khatib al-Qazwini, ed. Muhammad ‘Abd al-Mun‘im Khafaji, Beirut, 1st ed., 1993, p. 371.

¹⁶ Al-Khiṭab al-nabawi: Khariṭat al-bayan al-‘Arabi, A Study in Psychosocial Linguistics, ‘Arib Muhammad ‘Id, Dar al-Thaqafa li-l-Nashr wa-l-Tawzi’, Jordan, 1st ed., 2014, p. 236.

¹⁷ Asrar al-balāgha, p. 115.

¹⁸ Al-‘Umda, p. 196.

¹⁹ Al-Minhaj fi sharh Sahih Muslim b. al-Hajjaj, al-Nawawi (Abu Zakariyya Yahya b. Sharaf), al-Matba‘a al-Misriyya bil-Azhar, 1st ed., 1929, p. 187.

²⁰ Al-Minhaj fi sharh Sahih Muslim, 15/48.

* The scholars have said: its origin is that when a man wanted to warn his people and inform them of that which necessitates fear, he would remove his garment and signal to them if he was far from them, in order to inform them of what had befallen them; see the previous source, vol. 15, p. 48.

²¹ Al-Anbiya’ 40.

²² Sahih al-Bukhari, Abu ‘Abd Allāh Muhammad b. Isma‘il al-Bukhari, ed. Muhammad Muhammad Tamer, Dar al-Bayan al-‘Arabi, Egypt, 1st ed., 2005, vol. 4, p. 1282.

²³ Al-‘Imran 185.

²⁴ Al-‘Ankabut 64.

²⁵ Tertib ahadith al-Jami‘ al-saghir wa-ziyadatih ‘ala al-abwab al-fiqhiyya, arranged by Awni Na‘im al-Sharif, Maktabat al-Ma‘arif, Riyadh, 1st ed., 1987, p. 167.

*We say: the failure of the Arabs rather than the Muslims, because in the hadith the Prophet (ﷺ) mentioned that the fighting will be on the part of the Muslims, not the Arabs; in it is an allusion to the fact that the faith of the Arabs is deficient and does not lead them to fight the Jews, and he mentioned the Muslims because among the Muslims there are non-Arabs. This, on the one hand, and on the other hand, is to make clear that the war is a war of creed, not a war of homeland or race. Hence, confessional affiliation strengthens the ranks and is stronger than any other affiliation.

²⁶ Al-Minhaj fi sharh Sahih Muslim, 9/172.

*Al-wijā‘: the crushing of the testicles, which is castration; see *al-Mu‘jam al-wasit*, “al-wajā‘,” p. 1012.