



THE IMPACT OF STYLISTICS SPEECH OF PROVERBS IN EXISTING ENGLISH LANGUAGE TRANSLATION OF THE HOLLY QURA`N

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Abstract

This research sheds light on the impact of stylistic speech of proverbs in existing English language translation of the Qur`anic proverbs .The researcher considers that a survey of some of important points about styles in English language ,but not need to compare with stylistics of Quran`ic proverbs .

The research consist of four sections. First section deals with introduction, and the second represents the stylistic points in English .Third section deals with proverbs in Holly Quran, Eventually the fourth one deals with analyses and conclusions .

SECTION ONE : INTRODUCTION

1.0 Introduction

Stylistics is a branch of linguistics which studies the features of situational distinctive uses (varieties) of language (Crystal ,2003:440) .Since many disciplines other than linguistics are concerned with language, it is not surprising that several interdisciplinary areas should have been identified within macro linguistics and given a distinctive name: sociolinguistics, psycholinguistics, ethno linguistics, stylistics , etc (Lyons,1981:36).

Stylistics is concerned with using the methodology of linguistics to study the concept of `style` in language .Every time we use language we necessarily adopt a style of some sort: we make a selection from a range of syntactic and lexical possibilities according to the purpose of communication (Finch,2005:187).

1.1 The Problem

Stylistics is concerned with the study of style in language (Verdonk , 2010:3). Any research like this seems difficult and the researcher may be encountered with many problems that restrict his area of ability, because the human being can't add or discovers new points especially when we



deal with Quranic stylistics of proverbs. This subject inheres me since years ago. So it motivates me to collect and declare the impact of the stylistics of the Quranic proverbs in holly Quran and the translation these proverbs into English language .The analysis of this investigation will help readers and investigators to know the importance and impact of the proverbs in Holly Qur`an.

Aim of the Research

This research aims at investigating the impact of stylistics of Quranic proverbs and the translation of these proverbs into English language .

1.3 The Procedure

To carry out the aim of the research, the following procedures are applied :

- 1- A Comprehensive survey of stylistics is carried out first to describe the features of stylistics in English language.
- 2- Collecting all proverbs in the Holly Quran that are arranged concerning to the arrangement of Holly Quran.
- 3- Clarify these proverbs into singular and plural, that comes in Holly Quran.
- 4- Translating all Holly Quran proverbs into English language .
- 5- To concrete the correction of proverbs translation , it is necessary to write the Suras that have these proverbs in Holly Quran.
- 6- The result of the analysis conducted in item (2) above are then discussed.
- 7- The analysis is then rounded off with the general results, and conclusions .

1.4 Limits of the Research

This research is restricted with the impact of the stylistics of Quranic proverbs and the translation into English language .



1.5 Value of the Research

It is hoped to be practical significance for it deals with the demonstrates the relevance of the Quranic proverbs to the field of Quranic translation .

SECTION TWO: PERSPECTIVE ON MEANING

2.1 Introductory Note

Stylistics is concerned with the possible significance of linguistic features in text, how the readers can be interpreted as representing an event or situation from particular perspective or point of view. In Quranic proverbs there are clear meaning ,that reflect what, God wants to guide the people into Paradise .

2.2 Styles

Most speakers of a language speak one way with friends, another on a job interview or presenting a report in class, another talking to small children , another with their parents and so on. These "situation dialects" are called styles, or registers (Victoria and others,2003:472). Work on "accommodation theory" (Giles and Powesland , 1975 :99); Thakerar , Giles and Cheshire, 1982 :207) has shown that styles of speaking often "converge" toward (that is, become more similar to) the style of interlocutors with whom speakers identify and diverge from those of interlocutors with whom they do not identify. Nonald , (1986 :47) points that ceremonial occasion almost invariably require very formal speech, public lectures somewhat less formal , casual conversation quite informal , and conversation between intimates on matters of little importance may be extremely informal and casual .

2.2.1 Features of Style

These features are a matter of motivated choice on the part of the writer, that they are designed to be noticed. This raises a general question on the relationship between intention and interpretation . But meanwhile there is another matter we need to refer to it .The texts we have considered so far have been ordinary `conventional` ones. The second is about a work of literature but does not itself have literary pretensions. But what of the style of text that do claim to be literature .

Some norms of stylistic are not binding as linguistic norms; they are more dynamic, variable, and often rigorously codified, although they constitute a part of language education(Bernard and Francis,2008:255).



Andrew, et al (2009:53) assert that linguistic variability that is dependent on the social context we found ourselves in or the topic of the conversation we are engaged in is usually termed stylistic variation .

2.2.1.1 Style as Motivated Choice

Among other thing, this investigation of the above headline has confirmed that "style is indeed a distinctive way of using language for some purposes and to some effect (Peter,2002:5)" .

So in making a stylistic analysis we are not so much focused every form and structure in a text, as on those which stand out in it . Such conspicuous elements hold a promise of stylistic relevance and thereby rouse the reader`s interest or emotion.

Other potential style markers are repetitions of some linguistic element , and deviations from the rules of language in general or from the style you expect in a particular text type or context (Ibid :6) .

2.2.2 The Situation of Style

Many of studies that we have founded have considered the effects on speech of changes in the situation . According to Labov (for example, 1994:157) the main factor responsible for changes in style is the amount of attention that the speaker pays to the speech forms used (Hudson, 1996:199). In normal everyday speech we pay very little attention to it as we more concerned with it content. According to Labov, this is where we use our least standard speech, and as attention increases so does standardness too. Victoria and others, (2003:213) assert that, much of the contextual knowledge is knowledge of who is speaking, who is listening, what object are being discussed, and general facts about the world we live in, called situational context .

There is no doubt that people do speak differently in different situations . However, there has been some debate about how best to analyze and explain these differences (Milroy1987:111) .

Repeated sets of stance taking moves can become relatively stabilized repertoires, or styles , associated with situations or social identities (Barbara,2008:138) .

Aronoff and Miller,(2003:568)refer that, on the basis of some assumptions style-shifting (toward more formal) was found to correspond to the effects of upward social mobility.



Falk, (1973:69) says that " The use of language is frequently a social activity .We rarely speak , listen , read , and write for ourselves alone, but rather in intercommunication with others" .

2.2.3 Stylistic and Communicative Competence

Stylistics start with the text (spoken or written that is representative of the putative variety and investigates features according to the descriptive linguistic and stylistic categories of his analytical framework. The stylistics' analytical framework and the proposed processing model of communicative competence are therefore bound to be different since different things are being done.

While one may accept Crystal's caveat about the problem in analyzing varieties of English (1971), and bearing in mind the embryonic state of discourse analysis, sufficient evidence is to be found of both the quality and the increasing quantity of stylistic description to suggest that a bank of stylistic information is gradually accumulating(John, 1978:49).

2.3 Proverbs in English Language

Proverb is a short, pithy , rhythmical saying which expresses a general belief or truth; also referred to as an `adage` , `maxim` or `saying` . Many can be divided into two parts which balance each other, often displaying parallel syntax and rhythm, and links of rhyme and alliteration. Example include .

" A nation without a language is a nation without a heart" (David, 1992:319).

Proverbs are similar to idioms. Although a proverb may be interpreted literally, more often its meaning is understood as something more than the sum of the meanings of the morphemes it contains .

Idiom, proverb, and metaphor are all terms that describe expressions with unexpected meaning, and it should not be surprising that there is other some overlap among these terms. For example, when speaking of a *lame duck congressman* ,are we using a metaphor or a idiom ? The expression seems to be a metaphor, since a congressmen are people, not ducks , and yet in this case, the qualities of a lame duck are being associated with congressman. But the expression could also be labeled an idiom , for its meaning cannot be determined simply from a knowledge of the meaning of its morphemes (Falk,1973:43) .

Proverbs are a third group of lexicalized syntactic constituents .They are usually a whole sentence in length and are used as a way of morally



evaluating human actions and giving advice on what to do (Koenraad and Allen ,1996:283) .

Koenraad and Allan define proverb as " a lexicalized phrase or more normally a whole sentence, which is used to provide moral advice or morally to justify a course of action " (Ibid:189) .

Some of proverbs are fixed phrases or sentences that give advice or say something that generally true. Sometimes a speaker will leave out part of the sentence because it is so well known (Hornby,2009:R 76) .

SECTION THREE

3. The Proverbs in the Noble Quran

All these proverbs are quoted from the Noble Quran .These proverbs are also come in different Suaars of Noble Quran which are arranged as it come in different themes, that God ordered people through Noble Quran. This version is translated by Muhammad and Muhammad (2007). So I depend on it because this edition is corrected and edited by a team of highly qualified persons at Darussalam Publishers and Distributors. Every effort has been made to minimize the errors of former editions.

3.1 The Purpose of Utterance the Proverbs

The following proverbs are said by Allah to advice the people as:

- 3.1.1 Giving its fruit at all times, by the Leave of its Lord, and Allah sets forth parables for mankind in order that they may remember (Ibrahim 25: Al-Hlali&Khan:342).

{ تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ } سورة الكهف ، آية ٢٥ .

- 3.1.2 And indeed We have put forth every kind of example in this Qur'an, for mankind . But man is ever more quarrelsome than anything (Al Kahaf 54: Ibid:400).

{ وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا } سورة الكهف ، آية ٥٤ .

3.1.3 Allah is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp: the lamp is in a glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allah guides to His Light whom He wills. And Allah sets forth parables for mankind, and Allah is All-Knower of everything (*An-nur*35:Ibid :475).

{ اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ 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 عَلِيمٌ { سورة النور ، آية ٣٥ .

3.1.4 And these similitudes We put forward for mankind; but none will understand them except who have knowledge (of Allah and His signs)
(*Al-'Ankabut*43:Ibid:536).

{ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ { سورة العنكبوت ، آية ٤٣ .

3.1.5 And indeed We have set forth for mankind, in this Qur'an every kind of parable. But if you (O Muhammad ﷺ) bring to them any sign or proof (as an evidence for the truth of your Prophethood), the disbelievers are sure to say (to the believers): "You follow nothing but falsehood and magic." (*Ar-Rum* 58 :Ibid548-9).

{ وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ وَلَنْ يَجْنَحَهُمْ بِآيَةٍ لَيَقُولُنَّ الَّذِينَ كَفَرُوا إِنَّكُمْ أَنْتُمْ إِلَّا مُبْطِلُونَ { سورة الروم ، آية ٥٨ .

3.1.6 And indeed We have put forth for men. In this Qur'an every kind of similitude in order that that may remember(*Az- Zumar* 27: Ibid : 619-20)

{ وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ { سورة الزمر ، آية ٢٧ .

3.1.7 Had We sent down this Qur'an on a mountain you would surely have seen it humbling its self and rent asunder by the fear of



Allah. Such are the parables which We put forward to mankind that they may reflect^[1] (Al-Hashr 21:Ibid :741) .

{ لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ } سورة الحشر، آية ٢١ .

3.2.The Proverbs of Eating Usury

3.2.1 Those who eat *Riba* will not stand (on the Day of Resurrection) except like the standing of a person beaten by *Shaitan* (Satan) leading him to insanity. That is because they say: "Trading is only like *Riba*," whereas Allah has permitted trading and forbidden *Riba*. So, whoso ever receives an admonition from his Lord and stops eating *Riba*, shall not be punished for the past; his case is for Allah (to judge); but who ever returns (to *Riba*), such are the dwellers of the Fire — they will abide therein forever (Al-Baqarah 275 :Ibid: 73-74) .

{ الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَخْبِطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِّنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ } سورة البقرة ، آية ٢٧٥ .

3.2.2 Allah puts forward the example of (two men – a believer and a disbeliever); a slave (disbeliever) under the possession of another, he has no power of any sort, and (the other), a man (believer) on whom We have bestowed a good provision from Us, and he spends thereof secretly and

[1] (v59:21) Narrated Jabir bin 'Abdullah ؓ: The Prophet ﷺ used to stand by a tree or date palm on Friday. Then an *Ansari* woman or man said, "O Allah's Messenger! Shall we make a pulpit for you?" He replied, "If you wish." So he made a pulpit for him and when it was Friday, he proceeded towards the pulpit delivering the *Khutbah* (religious talk). The date palm cried like a child! The Prophet ﷺ descended (from the pulpit) and embraced it while it continued moaning like a child being quietened. The Prophet ﷺ said, "It was crying for (missing) what it used to hear of religious knowledge given near it." [Sahih Al-Bukhari, 4/3584 (O.P.784)]

[2] (V.2:275) *Riba*: Usury is of two major kinds:

a) *Riba An-Nasl'ah*, i.e., interest on lent money;
b) *Riba Al-Fadl*, i.e., taking a superior thing of the same kind of good by giving more of the same kind of goods of inferior quality, e.g.. dates of superior of quality for dates of inferior quality in great amounts.

openly. Can they be equal? (By no means) Al praise and thanks are Allah's. Nay! (but) most of them know not (An-Nahl 75:Ibid:366).

{ ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنْهُ رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ } سورة النحل ، آية ٧٥ .

3.2.3 O mankind! A similitude has been coined, so listen to it (carefully): Verily, those on whom you call besides Allah, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought (Al-Hajj 73:Ibid:456).

يَا أَيُّهَا النَّاسُ ضَرْبَ مَثَلٍ فَاسْتَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَفِيدُوا مِنْهُ ضَعْفَ الطَّالِبِ وَالْمَطْلُوبِ } سورة الحج ، آية ٧٣ .

3.4 .The Proverb of Truth and Falsehood

3.4.1 He sends down water (rain) from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface - and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils, rises a foam like it, thus does Allah (by parables) show forth truth and falsehood. Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allah sets forth parables .

(for the truth and falsehood, i.e. Belief and disbelief) ((Ar -Ra'd 17:Ibid:333)).

{ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَهُ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حُلِيٍّ أَوْ مَتَاعٍ زَبَدٌ مِثْلَهُ كَذَلِكَ يُضْرَبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يُضْرَبُ اللَّهُ الْأَمْثَالَ } سورة الرعد ، آية ١٧ .

3.5.The Proverb of Worldly Life

3.5.1 Verily, the likeness of (this) worldly life is as the water (rain) which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat: until when the earth is clad in its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the *Ayat* (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for a people who reflect (Yunus 24:Ibid: 285) .



{ إِمَّا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ { حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازِيدَتْ وَظُنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَعْنِ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ { سورة يونس، آية ٢٤ .

3.5.2 And put forward to them the example of K life of this world: it is like the water (rain) which We send down from the sky, and the [vegetation of the earth mingles with it (and becomes fresh and green). But (later) it becomes dry and broken pieces, which the winds alter. And Allah is Able to do everything (Al-Kahf 45 Ibid: 398) .

{ وَاضْرِبْ لَهُم مَّثَلَ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا { سورة الكهف، آية ٤٥ .

3.5.3 Not equal are the dwellers of the Fire and the dwellers of Paradise. It is the dwellers of Paradise that will be successful (Al-Hashr 20:Ibid:744) .

{ اَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ { سورة الحديد، آية ٢٠ .

3.6 AL-Shrik

3.6.1 forth for you a parable from your s: Do you have partners among tYiose wour right hands possess (i.e. your slaves) as equals in the wealth We have on you whom you fear as you fear other? Thus do We explain the signs in ao a people who have sense (Ar-Rum 28:Ibid:544) .

{ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنْفُسِكُمْ هَلْ لَكُمْ مِّنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ { سورة الروم، آية ٢٨ .

3.6.2 puts forth a similitude: a (slave) man *is*. to many partners (like those who others along with Allah) disputing with another, and a (slave) man belonging 4r to one master (like those who worship Alone). Are those two equal in comparison? All praise and thanks are Allah's! L of them know not. (Az-Zumar 29: Ibid:620) .

{ ضَرَبَ اللَّهُ مَثَلًا رَّجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِّرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ { سورة الزمر، آية ٢٩ .

3.7. The proverb of Scientist and Ignorant

3.7.1 Is one who is obedient to Allah, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allah's Signs and Verses) (Az-Zumar 9:Ibid:617).

{ أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ } سورة الزمر، آية ٩ .

3.8. The Proverb of Quran and its Effect

3.8.1 Had We sent down this Qur'an on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allah . Such are the parables which We put forward to mankind that they may reflect (Al-Hashr 21:Ibid :744).

{ لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ } سورة الحشر، آية ٢١ .

3.9. The proverb of Disbeliever

3.9.1 And the example of those who disbelieve is as that of him who shouts to those (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand. (Al-Baqarah 171:Ibid:45) .

{ وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بُكْمٌ عُمْيٌ فَهُمْ لَا يِعْقِلُونَ } سورة البقرة، آية ١٧١ .

3.9.2 And had We willed, We would surely, elevated him therewith, but he clung to earth and followed his own vain desire. So . parable is the parable of a dog: if you drive him away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. Such is the parable of the people who reject Our *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.). So relate the stories, perhaps they may reflect (Al-Araf 176:Ibid:238-9)

{ وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلَ عَلَيْهِ يَلْهَثَ أَوْ تَتْرُكْهُ يَلْهَثَ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصْ الْقِصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ } سورة الأعراف، آية ١٧٦ .

3.9.3 For those who believe not in the Hereafter is an evil description, and for Allah is the highest description. And He is the All-Mighty, the All-Wise (An-Nahl 60:Ibid:356).



{ لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ وَهُوَ الْعَزِيزُ الْحَكِيمُ } سورة النحل ، آية ٦٠ .

3.10 . Disbeliever in Believer Environment

3.10.1 Allah sets forth an example for those who is believe: the wife of Nuh (Noah) and the wife of Lut (Lot). They were under two of our righteous slaves, but they both betrayed them (their husbands IT rejecting their doctrine). So, they [Nuh (Noah) and Lut (Lot) availed them (their respective wives) not against Allah and it was said: "Enter the Fire along with those who enter!"(At-Tahrim 10:Ibid:762).

{ ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأةَ نُوحٍ وَامْرَأةَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ } سورة التحريم ، آية ١٠ .

3.11.The Proverb of Disbeliever of Worship for not God

3.11.1 For Him (Allah, Alone) is the Word of truth (i.e. none has the right to be worshipped Allah). And those whom they (polytheists disbelievers) invoke besides Him, answer them no more than one who stretches forth his ad (at the edge of a deep well) for water to reach his mouth, but it reaches him not; and the vocation of the disbelievers is nothing but an terror (i.e. of no use)(Ar-Ra'd 14:Ibid:332).

{ لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطٍ كَفَيْهِ إِلَى الْمَاءِ لِيَبْلُغَ } فَأُهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ } سورة الرعد ، آية ١٠ .

3.11.2 The likeness of those who take (false deities as) *Auliya'* (protectors, helpers) other than Allah is the likeness of a spider who builds (for issself) a house; but verily, the frailest (weakest) , of houses is the spider's house — if they but knew(AI-'Ankabut 41:Ibid:).

{ مَثَلُ الَّذِينَ اتَّخَذُوا مِنَ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ } سورة العنكبوت ، آية ٤١ .

3.12 .The Proverb of Disbeliever`s Work

3.12.1 The likeness of what they spend in this world is the likeness of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it (i.e. the good deed of a person is only accepted if he is a monotheist and believes in all the Prophets of Allah, including the Christ «i? and Muhammad «g). Allah wronged them not, but they wronged themselves (Al'Imran 117:Ibid: 102).

{ مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسُهُمْ يَظْلِمُونَ } سورة آل عمران ، آية ١١٧ .

3.12.2 The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day; they shall not be able to get aught of what they have earned. That is the straying, far away (from the Right Path)((Ibrahim 18:Ibid:341)).

{ مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَّا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ } سورة إبراهيم ، آية ١٨ .

3.12.3 As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water until he comes up to it, he finds it to be nothing; but he finds Allah with him. Who will pay him his due (Hell). And Allah is Swift in taking account (An-Nur 39: Ibid:476) .

{ وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوْقَاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ } سورة النور ، آية ٣٩ .

Or (the state of a disbeliever) is like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And he for whom Allah has not appointed light, for him there is no light (An-Nur 40:Ibid:476).

{ أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكْذِبْ رَاَهَا وَمَنْ لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ } سورة النور ، آية ٤٠ .

3.13. The Proverb of Disbeliever on the Day of Resurrection

3.13.1 As if they were (frightened) wild donkeys (Al-Muddaththir 50:Ibid:788).

{ كَأَنَّهُمْ حُمُرٌ مُّسْتَنْفِرَةٌ } سورة المدثر ، آية ٥٠ .

Fleeing {from a hunter, or a lion, or a beast of prey (Al-Muddaththir 51:Ibid:789).

{ فَرَّتْ مِنْ قَسْوَرَةٍ } سورة المدثر ، آية ٥١ .

3.14. The Proverb of Bad Word

3.14.1 And the parable of an evil word is that of an evil tree uprooted from the surface of the earth, having no stability(Ibrahim 26:Ibid:342).

كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثِّلَتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ { سورة إبراهيم ، آية ٢٦ .

3.15. The Proverb of Goodly Word



3.15.1 See you not how Allah sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high) (Ibrahim 24:Ibid:342) .

{ أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ { سورة إبراهيم ، آية ٢٤ .

Giving its fruit at all times, by the Leave of its Lord, and Allah sets forth parables for mankind in order that they may remember (Ibrahim 25:Ibid:342).

{ أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ { سورة إبراهيم ، آية ٢٥

3.16. Disbeliever and Mushrik

3.16.1 O you who believe! Do not render in vain your *Sadaqah* (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allah, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allah does not guide the disbelieving people (Al-Baqarah 264:Ibid:71).

{ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ { وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ { سورة البقرة ، آية ٢٦٤ .

3.17. The Proverb of Al Mushrik

Hunafa' Lilldh (i.e. worshipping none but Allah), not associating partners (in worship) to and whoever assigns partners to Allah, it is as if he had fallen from the sky, and the birds snatched him, or the wind had thrown him i a far off place (Al-Hajj 31:Ibid:450).

{ حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ { الرِّيحُ فِي مَكَانٍ سَحِيقٍ { سورة الحج ، آية ٣١ .

3.18. The Proverb of Munafiqeen

3.18.1 Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allah took away their light and left them in darkness. (So) they could not see (Al-Baqarah 17 Ibid:15-16).

{ مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا { يُبْصِرُونَ { سورة البقرة ، آية ١٧ .

They are deaf, dumb, and blind, so they return not (to the Right Path).

(Al-Baqarah 18 Ibid:16).

صُمُّ بَكْمٌ غُمِّي فَهُمْ لَا يَرْجِعُونَ { سورة البقرة ، آية ١٨ .

Or like a rainstorm from the sky, wherein is darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allah ever encompasses the disbelievers (i.e. Allah will gather them all together) (Al-Baqarah 19 Ibid:16).

أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ { الموتِ واللّٰهُ مُحِيطٌ بِالْكَافِرِينَ { سورة البقرة ، آية ١٩ .

The lightning almost snatches away their , sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allah willed, He could have taken away their hearing and their sight. Certainly, Allah has power over all things (Al-Baqarah 20 Ibid:16).

يَكَاذُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَّشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ { بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ { سورة البقرة ، آية ٢٠ .

3.18.2 They are like their immediate predecessors Jews of Banu Qainuqa', who suffered); they tasted the evil result of their conduct, and (in Hereafter, there is) for them a painful torment (Al-Hashr 15).(Their allies deceived them) like *Shaitan* (Satan). when he says to man: "Disbelieve in Allah But when (man) disbelieves in Allah, *Shaitan* (Satan) says: "I am free of you, I fear the Lord of the '*Alamln* (mankind, jinn and all that exists)!"(Al-Hashr 16 Ibid:744).

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِّنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ { سورة الحشر ، آية ١٦ .

3.19. The Proverb of Spending for God

3.19.1 The likeness of those who spend their wealth in the way of Allah, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower (Al-Baqarah 261 Ibid:70).

3.19.2 And the likeness of those who spend their wealth seeking Allah's Pleasure while they in their own selves are sure and certain that Allah will reward them (for their spending in His Cause), is the likeness of a garden on a height; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allah is All-Seer (knows well) of what you do (Al-Baqarah 265: Ibid:71) .



وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَنُبَيِّنَآ مَنْ أَنفُسُهُمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ { فَإِن لَّمْ يُصِيبْهَا وَابِلٌ فَطُلٌّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ { سورة البقرة ، آية ٢٦٥ .

3.20 . The Proverb of Believer

3.20.1 Muhammad (ﷺ) is the Messenger of Allah, those who are with him are severe against believers, and merciful among themselves, see them bowing and falling down rate (in prayer), seeking bounty from Allah (His) Good Pleasure. The mark of them of their Faith) is on their faces (foreheads) the traces of prostration (during prayers), is their description in the Taurat (Torah). their description in the Taurat (Gospel) is like i (sown) seed which sends forth its shoot, then it makes it strong, and becomes thick and it stands light on its stem, delighting the sowers, that may enrage the disbelievers with them, has promised those among them who believe (i.e. all those who follow Islamic Monotheism, the religion of Prophet Muhammad ﷺ till the Day of Resurrection) do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise)(Al-Fath 29: Ibid:692)

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا { سورة الفتح ، آية ٢٩ .

3.21.The Proverb of Disbeliever in Believing Environment

3.21 .1. And Allah has set forth an example for those who believe: the wife of Fir'aun (Pharaoh), when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir'aun (Pharaoh) and his work, and save me from the people who are *Zalimun* (polytheists, wrongdoers and disbelievers in Allah (At-Tahrlm 11: Ibid:762).

وَضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ آمَنُوا امْرَأَةً فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِّي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِّنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ { سورة التحريم ، آية ١١ .

3.22 .The Proverb of Believer and Disbeliever

3.22.1 And put forward to them the example of two men: to one of them We had given two gardens of grapes, and We had surrounded both with date palms; and had put between them green crops (cultivated fields)(Al-Kahf 32: Ibid:397).

(وأضرب لهم مثلاً رجلين جعلنا لأحدهما جنتين من أعناب وحففناهما بنخل وجعلنا بينهما زرعاً) سورة الكهف ٠ آية ٣٢

3.22.2 There (on the Day of Resurrection), *Al-Walayah* (protection, power, authority and kingdom) will be for Allah (Alone), the True God.



He (Allah) is the Best for reward and the Best for the final end. (*La ildha illallah* — none has the right to be worshipped but Allah.)(AI-Kahf 44: 398).

هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا { سورة الكهف ، اية ٤٤ .

3.22.3 Not alike are the blind (disbelievers in Islamic Monotheism) and the seeing (believers in Islamic Monotheism)(Fatir 19: Ibid:584) .

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ { سورة فاطر ، اية ١٩ .

Nor are (alike) the darkness (disbelief) and the light (belief in Islamic Monotheism)(Fatir 20: Ibid:584-5) .

وَلَا الظُّلُمَاتُ وَلَا النُّورُ { سورة فاطر ، اية ٢٠ .

Nor are (alike) the shade and the sun's heat (Fatir 21: Ibid:85) .

وَلَا الظِّلُّ وَلَا الْحَرُورُ { سورة فاطر ، اية ٢١ .

Nor are (alike) the living (i.e., the believers) and the dead (i.e., the disbelievers). Verily, Allah makes whom He wills to hear, but you cannot make hear those who are in graves (Fatir 22: Ibid:85) .

وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ وَمَا أَنتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ { سورة فاطر ، اية ٢٢ .

3.22.4 Is he who walks prone (without seeing) on his face, more rightly guided, or he who (sees and) walks upright on a Straight Way (i.e. Islamic Monotheism)?(Al-Mulk 22: Ibid:765) .

أَفَمَن يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّن يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ { سورة الملك ، اية ٢٢

3.23 .The Proverb of Who undoes Covenants

3.23.1 And be not like her who undoes the thread which she has spun, after it has become strong, by taking your oaths as a means of deception among yourselves, lest a nation should be more numerous than another nation. Allah only tests you by this (i.e. who obeys Allah and fulfils : Allah's Covenant and who disobeys Allah and breaks Allah's Covenant). And on the Day of resurrection, He will certainly make clear to that wherein you used to differ (i.e. a believer confesses and believes in the Oneness Allah and in the Prophethood of Prophet Muhammad gl which the disbeliever denies and at is their difference amongst them in the life : this world)(An-Nahl 92: Ibid:369-70) .



وَلَا تَكُونُوا كَالَّذِينَ نَفَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَخَذُونَ آيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ {
أَرْبَى مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ} سورة النحل ، آية ٩٢ .

3.24 The Proverb of Denied the Favours of Allah

3.24.1 And Allah puts forward the example of a ship (Makkah), that dwelt secure and well-Kent; its provision coming to it in abundance every place, but it (its people) denied the favours of Allah (with ungratefulness). So Allah it taste extreme of hunger (famine) and fear. because of that (evil, i.e. denying Prophet Muhammad which they (its people) used to do (An-Nahl 112: Ibid:372) .

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ {
فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ} سورة النحل ، آية ١١٢ .

3.25 .The Proverb of Light of Allah

3.25.1 Allah is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp: the lamp is in a glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allah guides to His Light whom He wills. And Allah sets forth parables for mankind, and Allah is All-Knower of everything (An-Nur 35: Ibid:475).

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مَثَلُ نُورِهِ كَمِشْكَاةٍ 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 عَلِيمٌ {
سورة النور ، آية ٣٥ .

3.26 .The Proverb of Whom don't work with Taurat (Torah)

3.26 .1. The likeness of those who were entrusted with the (obligation of the) Taurat (Torah) (i.e. to obey its commandments and to practice its laws), but who subsequently failed in those (obligations), is as the likeness of a donkey which carries huge burdens of books (but understands nothing from them). How bad is the example of people who deny the Ayat (proofs, evidences, verses, signs, revelations, etc.) of Allah. And Allah guides not the people who are *Zalimun* (polytheists, wrongdoers (Al-Jumu'ah 5: Ibid:752).

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِنَسٍ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا {
بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ} سورة الجمعة ، آية ٥ .



3.27 The proverb of the Ability (power) of Allah

3.27.1 Verily ,Allah is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger(or less when it is smaller) than it .And is for those who believe , they know that it is the Truth from their Lord, but as for those disbelieve , they say : "What did Allah intend by this parable ? " By it He misleads thereby only those who are *Al-Fasiqun* (the rebellious , disobedient to Allah) (Al-Baqara 26:Ibid:17)

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَا بَعُوضَةٌ فَمَا قُوَّهَا فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا (سورة البقرة ، آية ٢٦ .

Table (1)
Proverbs in Holly Quran

Total	Frequency	Plural Proverb	Singular Proverb	Al Ayia	Surah	No
1	0	1	0	25	Ibrahim	1
1	0	0	1	54	Al Kahif	2
2	0	1	1	35	An-nur	3
1	0	1	0	43	Al-Ankabut	4
1	0	0	1	58	Ar_Rum	5
1	0	0	1	27	Az-Zumar	6
1	0	1	0	21	Al-Hashr	7
1	0	0	1	257	Al-Baqarah	8
1	0	0	1	75	An-Nahl	9
1	0	0	1	73	Al-Hajj	10
2	0	1	1	17	Ar-Rad	11
1	0	0	1	24	Yunus	12
1	0	0	1	45	Al-Kahaf	13
1	0	0	1	20	Al-Hadid	14
1	0	0	1	28	Ar-Rum	15
2	2	0	2	29	Az-Zumar	16
0	0	0	0	9	Az-Zumar	17
1	0	1	0	59	Al-Hashir	18
2	2	0	2	171	Al-Baqarah	19
4	4	0	4	175-177	Al-A`raf	20
2	2	0	2	6	An-Nahl	21
1	0	0	1	10	At-Tahram	22
0	0	0	0	14	Ar-Rad	23
2	2	0	2	41	Al-Ankabut	24
2	2	0	2	117	Al`Imran	25
1	0	0	1	18	Ibrahim	26
0	0	0	0	39-40	An-nur	27



0	0	0	0	50-51	Al-Muddaththir	28
1	0	0	1	26	Ibrahim	29
2	0	1	1	24-25	Ibrahim	30
2	2	0	2	264	Al-Baqarah	31
0	0	0	0	31	Al-Hajj	32
2	0	1	1	17-20	Al-Baqarah	33
2	2	0	2	15-16	Al-Hashir	34
2	0	1	1	261	Al-Baqarah	35
2	0	1	1	265	Al-Baqarah	36
2	2	2	0	29	Al-Fath	37
1	0	0	1	11	At-Tahrim	38
1	0	0	1	32-44	Al-Kahf	39
0	0	0	0	19-22	Fatir	40
0	0	0	0	22	Al-Mulk	41
0	0	0	0	92	An-Nahl	42
1	0	0	1	112	An-Nahl	43
1	0	0	1	35	An-nur	44
3	3	0	3	5	Al-Jumuah	45
1	0	0	1	26	Al-Baqarah	46
57	23	12	45			

SECTION FOUR : ANALYSIS OF DATA AND CONCLUSIONS

4.1 Introductory Note

This section contains the analysis of the research in addition to that , the conclusions of it is important point .

4.2. Analysis of Data

Concerning to the points that the researcher had obtained as it is explained in (Table 1) . The following points are very important :

1. The proverbs in Holly Quran has divided into (27) parts according to the purpose of these proverbs.

1.(23) Sura has proverbs out of (114) that the Holly Quran contains .

2.(57) times the total of proverbs that come in Holly Quran.

3.(45) proverbs comes as singular in Holly Quran.

4.(12) proverbs comes as plural out of (57) proverbs in Holly Quran.

5.(23) proverbs comes frequency in Holly Quran.

6. (9) Surars in Holly Quran that contain proverbs in metaphorical as in :



Al-Isra (12) ,Az Zumar (18) ,Al-Ruum (52-53) ,Ar-Rad (25) , An-nur (39-40) , Al-Hajj (34) , Fatir (42) ,Al-Mulk (22) and An-Nahl (92) .

4.3 Conclusions

The researcher conclude the following points:

- 1.The Stylistic of the proverbs in Holly Quran is clear and Prominent whether it come in metaphorical or in frank speech.
In Al-A`raf Sura ,e.g., it has (4) proverbs in singular likeness.
- 2.Al Bkara Sura has most proverbs in Holly Quran that is contains (7) proverbs in it. It comes (9) time as singular proverbs in text of Holly Quran.
3. Al-Jumuah Sura (5) has (3) singular proverbs, whereas in Al-Fath Sura contains (2) proverbs in plural state .
4. Eventually , Quranic miracles full of proverbs in different suras of it that lead people to the goodness and guidance ,that lead people to paradise .

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