



## The Application of Social Criticism through Rhetorical Techniques in the Holy Quran

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### **Abstract**

The Holy Quran is an example book of an eloquence and rhetoric, with artistic and rhetorical images and dynamics that distinguish this sacred text in terms of influencing the audience from other texts. This research paper attempts to identify the signs of the literary and rhetorical industry of the “Irony” by analysis of the text of the Holy Quran as a literary text. For this purpose, using the thematic analysis method, attempted to explain the results and objectives of the Irony industry in the text of the Holy Quran. The findings of the research show that the Holy Quran, as the spoken text, has a special attention to the category of culture, and has used the industry of the Ironic for attracting its audience. In the verses of the Holy Quran, Irony Imaging has been used to modify social turmoil and with critical satire approach. The present study shows that the irony industry in the Qur'an has been used to correct social problems and critical and social humor, and translators and interpreters of the Qur'an should pay special attention to it.

**Keywords:** *The Holy Quran; Linguistics; Irony; Critical and Social Humor*

### **Introduction**

The literary and rhetorical industry of Irony is not known as one of the literary terms as well as perhaps between linguists and Quran scholars. This term derived from the Greek term "eironeia" is meant to be realized and unlike something. In the term, technology is a technique or a technique that makes a different meaning to the writer or the speaker, in the words or obvious, meaningful meaning, and makes the audience a meaningful understanding of the truth. Irony has a dual-tone literary statement that reverses a fact based on contradiction and contradiction, and the meaning that makes accompanies with a sea, palm, humor and joke. This term has a wide range of meaning, and has a lot of meaning in meaning with literary electrophones and Persian literature, and in many cases, with literary industries, such as a sight, metaphor, symbol, and paradox. It should be the most important term that language experts and

Persian literature has been considered for this term, "hurried notes", Shamisa has been used in the book "General Stylish" (Shamisa, 1375, p. 89).

It is not possible to speak from the Irony and named the concepts close to it; Comic, Joke and mock did not go. Especially since these concepts have found semantically overlapping. Many scholars have tried to put for the Irony, such as humor, hazel. But the semantic spread of the Irony is beyond these titles. This literary industry is intervening everywhere, in fact, a tool for rhetoric. In this paper, whenever speaks of humor, there is actually a humorous irsteignty, not the irstalline equal to humor. The Irony aimed at creating humorous influx in the text; but in the back, man leads to thinking. He brings evil in an exaggerated way, so that they are less important and centered and reformed; because so that humans do not notice the ugliness of its actions, it will not be corrected (Dad, 1375, p. 28). Irony serves innovative templates as aesthetics of language to make the most impact on the audience. It tries to laugh at the audience by creating the concept of humor, but in the back of the backend, he will be aware of or reformed. The presence of ionic images with a rhetoric and artistic use of human reform and guidance is not something that hides the eyes of the Lord in the words of the Lord, the Holy Qur'an.

### **Research History**

The research on Irony in the Qur'an in a scientific and methodological manner does not have long history. Jalal Rafei, the beginning of the book "Irony from constitutional until today" half a look at the topic. Mousavi Garmroudi (1380) in the second season of the book "Smoked", has brought about humor and "Hajv" in the Qur'an and narrations. Also, the Islamic Research Center in 2002 on the satire in Shari'a and Ethics has done a collection titled "Comic from the View of Wisdom", which, at the end of those comments of some Qur'anic researchers on the concept of humor in the Qur'an and narrations, are listed. Najafi scene (2008) in the article "holy humor" has remembered the humor of the Qur'an. Alireza Mohammadi Kalosh and Treasury (2011), in an article "Income on mystical humor with a critical look at the research of humor", have tried to justify the humorous structure of mystical literature with the help of the Bakhtyan ideas. Undoubtedly, all researches are remarkable, but the necessity of analyzing and examining the performance of Irony images and its types in the Holy Qur'an, which has abolished the rank of the Qur'anic miracle in all texts in the eloquence and rhetoric of all texts, to study research.

### **1. The Definition of Irony**

Irony as one of the rhetoric tools, the creation of spacing and transferring the content of the work is a term with an ancient background that rhetoric of about it. Providing a single definition of Irony is not easy and even impossible to define it in a line. What generally about the Irony has been conflicting and contradictory to the Irony, its coagulations with arrays such as allegations, an exaggeration, a pregnant, similar to that, is similar to that. Even the theorists of the moderate centuries put it in the allegory row. The allegory actually said another type. Something is said and something else is desired (Mekaric, 2009, p.). But Irony is not one of these. The meaning of meaning in an effect is the axial point of the Irony, so that only by having a meaningful difference is achieved, so the correct understanding of the ion requires an unstable attitude, an element that turns it into the most effective achievement in the works of metaphor and Sometimes the same element adds to the content and content of a bumpy effect (Meghdadi, 1378, p. 31).

The specific feature of the Irony is: the difference between what they say and what they think and what is thought to be and what is real (Mukeh, 2010, p. 15). According to this definition of Irony, the contradiction between the language and the thought and contradiction between the imagination and the fact that leads to the creation of two types of Irony: verbal ire or vocabulary and structural Irony. In both

types of Irony, there is a kind of indirect expression that causes the word and two sides of the verbal or structure, and discover the reader or viewer in the situation.

Receiving the concept of Iron requires an understanding of the contractual signs that the speaker and the audience are in. In fact, it is a feature of the Ironic, which focuses on the attention of many poets and writers, and their consciousness has led to the benefit of its small capacities for discussion, punishment, and punishment, and sometimes antagonistic and humiliated audiences (Ghasemzadeh and others, 2011, p. 320).

The main purpose of this application is not deceit and deceit, but the use of art and rhetoric to bring your message (Agha Hosseini and Zeinali, 2008, p. 104). In these definitions, one of the most important features of the Irony, which is "humorous aspect". The humor is a special method in writing that implies an overwhelming image of the negative and disadvantage of the disadvantages of the disadvantages and the bitterness of the community and the bitter truths that is more ugly and bad than what it is, so that the pages and specifications are clearer. And more viewed and the deep conflict of the existing situation or thought of a great life is revealed. The ideal of laughter and joke, and this laughter is not happy, referring and punitive, which is the purpose of modifying and cultivating, not the man and the people of abuse, and whatever the opposition of the author and his writer and his grudge, is more intense and stronger, as the ratio of humor, More and more painful (Ariyanpour, 1372, p. 36).

Comic and confiscation have a wide range of dimensions, and other than what is in the field of Hajv and Hazl, there are cases that have a social and political humor with a bitter language in the group. A variety of fictional humor's that make funny situations before the reader, if they have a surprise aspect and show a social problem. Sometimes it may not be humorous, but it has a surprise element and exaggerated and contradicted interest and conforms to one of the definitions of the Irony, in which case it is considered as Irony (Meghdadi, 1378, p. 30).

The word "Irony" has been the first time in Plato. One of the victims of Socrates attributes it to him and apparently means "deceiving others with linguistic and linguistic linguistic". "Irony" is in the eyes of Demon, who pretends to not be eligible to empty the responsibilities of its citizenship. The "Irony" is a cunning person who hides his enemy and loves himself and reveals his actions and never responds (Mokeh, 2010, p. 25). In terms of Roman rhetorical scholars, especially "Cicero" and "Quintilia", Irony is a rhetorical industry in which most words and meanings are different. This is the oldest definition of this literary industry that has been prevalent in the old Rome. At that time, the words like GIBE (tease), Jeer (teasing and blaming), Umuck (a tribute), Rail (aggressive) and SCOM (polluting) were also ionic (Agha Hosseini and Zeinali, 2008, p. 102).

But today, Irony is a special literary term. This concept gradually grew up during the centuries, and some writers and poets used it in their works, and large cults such as Samuel Butler created important works in the Irony. There are two types of Ironic in terms of Mekaric. In the first definition, until the end of the eighteenth century, the meaning of the Irony has referred to a rhetoric or vocabulary. Hide awareness from someone who brings something to him that does not mean or not all her. For sample see this meaning in Socrates conversations. Ironies classical rhetoric professors, and some sorted. Theorists of the moderate centuries put it in a row of allegory sub-categories allegory, in fact, another kind of say, something is said, and something else is desired (Mekaric, 2009, pp .14-16). In terms of "André Marvel" and "IP. Oh you. Richards "The Irony is a balance of perspectives and evaluations of variables and supplements, so the poem in which the Irony does not have much value (Agha Hosseini and Zinali, 2008, p. 117).

## 2. Types of Irony

### 2-1. Verbal or Lexical Irony

"Verbal Irony", in which the specified meaning is completely different from meaning of the words (Abrams, 1380, p. 100). In the verbal Irony, the meaning and concept that the speaker points out with the meaning that apparently expressed will be different, usually the external phrase of an obvious and clear interpretation of an attitude or evaluation, but the speaker expresses itself completely different and often interpreted. Contradictory toward attitude or assessment, therefore the verbal ire is a difference of expression and purpose (Agha Hosseini and Zinali, 2008, p. 114), and as if it seems from its name, it occurs at the vocabulary level (Anousheh, 1370, p. 16).

In this way, the author's opinion of the author or speaker is exactly what the language brings. for example in the treatise of Ethical "Obaid Zakani", the author, with a seemingly serious tone, is known to deny and forbidden from the famous and absolutely it is clear that what he says is his true vote and opinion. The metaphor is considered to be interested in conflicts in this type of Ironic. The verbal Irony has different types:

When the speaker advised to be happy and imagined and draws the facts, "romantic Irony" is created. This type of Irony is a verbal type, but in most cases half hidden because it should look for it in the way of expressing. This type of Irony is seen in many poems of Hafez and Khayyam (Meghdadi, 1378, p. 32). "Socratic Irony" refers to the difference between apparent and intelligent emergency in a fictional character and is often verbal and secret. The reason for this naming is that "the first philosophy of human history has begun with the ideas and expression of the humor of Socrates, and the first Rand and the well-known humor in the history of the philosophy of life" (Nabizadeh, 1368, p. 22).

### 2-2. Structural Irony

"Structural Irony" lies within the story or display. In this way, the author, instead of using conflicting words, is a conceptual network in the structure of the effect, which affects the entire effect of contradiction and two sides and angle. In the structural Irony, although the audience of literary and artistic work is aware of the purpose and purpose of the speaker or author, but there is a conceptual gap in the text of the story (Anousheh, 1370, p. 16). Structural Irony also have a variety:

When the story character is unaware of the realities that the reader and the author knows, and doing things that are not in view of the viewer or the reader, and the result of his photo expectation, the "dramatic Irony" is created. Sohrab is killed by Rustam, because this father and son do not know each other, but readers and some characters in Shahnameh are behind the cases of scenes. "Situational Irony" is used when there is a contradiction between what is expected. Accordingly, the Irony is a situation between the goal and the result. In this type of Irony, the speaker riders the audience in proportion to its place. The placement of a dangerous position of paradoxical and funny or humiliated and trapped by the character is called an Irony (Ghasemzadeh and others 1391, p. 323).

"Radical Irony" is that the speaker argues in a manner that the result is discredited by his speech. For example, someone who is Muslim himself, says all Muslims are thieves (Gholamhosseinzadeh, 2009, p. 761). This type of Irony is seen in the "Cosmic Irony" in the works of poets such as Khayyam and Hafez who believes in algebra. In this way, the Irony is based on the fact that appreciation by interfering and imposing human plans and decisions will lead the flow in a direction outside our imagination, just like trying a woman to defend itself, leading to the opposite side.

### 3. The Types of Irony in the Holy Quran

From the beginning of the mission of the Prophet of Islam, the most obvious aspect of the Holy Quran that surprised the opponents has been the discussion of the miracle of this book. The astonishment of the pagans in describing this word and the insistence on forbidding from hearing it is a clear proof of this claim. The Qur'an describes itself as: "إِنَّهُ لَقَوْلٌ فَصْلٌ \* وَمَا هُوَ بِالْهَزْلُ" This book is truly a word that separates truth from falsehood, and it is not a joke" (Tariq: 13 and 14). But some thinkers believe that the Holy Quran has repeatedly used the ironic literary industry in order to increase the impact on its audience, and in this regard, it is possible to identify a variety of ironic examples in the text of this book. In the continuation of the article, some ironic functions such as humor, simile and metaphor are introduced and examined to explaining the Quranic purposes.

#### 3-1. Applying "Humor" to Create Ironic Images

Laughter, fun, and joking are permissible in Islam provided guidelines from the Quran and ahadith are followed. For humor to be in accordance with Islam, the joke should not be blasphemous and should be within the limits manners. God has attributed laughter and weeping to Himself: "وَ أَنَّهُ هُوَ أَضْحَكٌ وَ أَنبَىٰ" That it is He Who granteth Laughter and Tears (Najm: 43). Humor serves as a much needed natural relaxation, and is approved for this purpose by many Quranic verses and statements of Prophet Muhammad and the early Muslims.

Verbal or lexical Irony is that a person consciously and consciously creates the subject with preliminaries in speech and behavior or communication signs, and tries to convey implicit semantic matters by creating a contrast between appearance and reality. As mentioned, Socratic Irony, rhetorical Irony, humorous Irony, tyranny, etc. are of this type. Verbal or behavioral Irony in the form of novel industries such as Irony, metaphor, simile and allegory in the text of the Holy Quran has a high frequency, which we will mention in the following:

Humor Irony applications is rhetorical and therefore verbal. In Arabic, the word "evangelism" is used for both good news, as well as sad news, and is defined only by the evidence of one of the two meanings. In the Holy Qur'an, the use of evangelism in sad news is a kind of metaphor or reinforcement; That is, there is nothing for them but torment. Since preaching and admonition do not have any effect on the hearts of infidels and idolaters, so God Almighty addressed the Prophet to announce to them a painful torment and punishment: "بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا" Give news to the hypocrites that they will have a painful retribution (Nesaa: 138) or "فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ" So inform them of a painful retribution (Ensheqhaqh: 12). Other verses of the Qur'an, such as: (Ale-Emran: 22, Nesaa: 292, Tawbah: 3 and 29, Loghman: 7 and Jathiyah: 8) have used the same technique in creating an ironic theme.

In another case, the word "نُزْلٌ", which means guest food to honor and glorify, is used for infidels as a hell food for mockery and contempt: "هَذَا نُزْلُهُمْ يَوْمَ الدِّينِ" such is their share on the Day of Judgment (Vagheeh: 56).

In other cases, the description of "Karim" and "Aziz" has been attributed to sinners due to sarcasm and ridicule: "ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ" Taste this; surely you are the noble, the generous! (Dokhan: 49). In this verse, God Almighty, in a state of mockery and humor, tells the polytheists to taste the torment of Hell, for you are very powerful and dear. All these evidences indicate the presence of ironic images in the Holy Quran, which are mentioned in a completely purposeful way for punishment and awakening, for learning, for moral reform. Tabarsi, one of the early commentators of the Qur'an, believes that if Aziz and Karim are used in this verse, it is because of ridicule and irony that it induces a completely ironic image (Tabarsi, 1998, vol. 4, p. 89). Tabatabai also considered this form of address as a form of mockery that intensifies the torment; because such people in the valley of the world believe in

dignity and dignity and are not willing to give up that imaginary honor and dignity (Tabatabai, 1374, vol. 18, p. 148).

In some cases, this Irony has been used for a very beautiful and pleasant illustration. For example, the Qur'an, in its subtle statement, strictly forbids human beings from taking arrogant steps, but the form of its expression is very interesting: 'وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا' And do not walk in the land arrogantly, for you will not penetrate the earth, nor will you reach the mountains in height (Esraa: 37). In fact, with this interpretation, God Almighty has ridiculed the selfish and arrogant man in order to create a beautiful illustration for him. In other words, with this sweet expression, God Almighty wanted to teach His servants the lesson of humility, kindness and dignity. The context of the message is the same context that has been introduced with the introduction of the concepts of gratitude and ingratitude, guidance and misguidance, and finally, punishment and reward. The recipient of the message will not only understand the concept of oneness, but will be more confident in the basic concept of worship; because upon receiving the existing irony, he realizes that the special praise of God is unique.

### 3-2. Applying “Allegory” and “Simile” to Create Ironic Images

Allegory is one of the most important and effective tools of humor. In this way, a serious reality is likened to an accident. The satirist, in order to express his intention and intensify the influence on the audience, by using appropriate analogy, allegory and simile, while expanding the audience's soul, pays attention to a deep reality (Hakimi, 1996, p. 20). This technique removes the veil from the audience's eyes by magnifying the neglected reality. The depth of allegory construction is a sensory image that should make the non-sensory matter tangible to the audience. This sensory image helps the listener to draw what is imagined in his imagination (ZarrinKoob, 1989, p. 252).

Perhaps some of the verses that have the word "like" contain this type of irony. An example of a common ironic technique in the Holy Qur'an is the comparison of ignorant humans to animals. It should be noted that the history of this action goes back to very old and historical texts. With this technique, satirists try to compare the personality traits of the individual or human societies to the traits and characteristics of animals, and to remind the human of the forgotten human virtues in a critical and funny tone. Accordingly, the negative and inhuman characteristics of individuals are likened to an animal in which the trait is notorious. For example, the Holy Quran states: 'مَثَلُ الَّذِينَ حَمَلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ 'الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ' The example of those who were given the Torah, then failed to uphold it, is like the donkey carrying great works of literature. Miserable indeed is the example of people who rejected God's revelations. God does not guide the wicked people (Jomeeh: 5). In this verse, God Almighty condemns the Jews who are proud of the Torah, but have not acted on it and even acted against it, and likens it to animals that are books. Have been carried on their shoulders; But they do not benefit from it at all. The analogy to the donkey for being stupid and ignorant is seen more by infidels and opponents. In this verse, in the form of "allegorical satire", God Almighty condemns the Jews who were proud of their heavenly book, but in practice acted contrary to it, and likened it to a donkey carrying a book on its shoulders. Have done; But they do not benefit from it.

In this verse, a bitter reality is expressed in the form of simile and allegory: 'وَاعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ' And be humble in how you walk and lower your voice. For the harshest of all voices is the donkey's voice (Loghman: 19). The analogy of a loud voice to the voice of a donkey is one of the moral and educational uses of the Holy Quran, which in a humorous image warns human beings to avoid disrespect and speaking loudly.

In these verses, the infidels' turning away and confronting the concepts and teachings of the Qur'an is likened to taming a wild donkey by the sound of a lion: 'كَانَتْهُمْ حُمْرٌ مُسْتَنْفِرَةٌ' They are like fleeing zebras (Moddather: 50). In these verses, the situation of the disbelievers when they deviate from the

remembrance of God and the verses of the Qur'an is likened to a zebra weaned from a lion. The design of this scene is very funny because the wild donkey escapes in surprise when it hears the roar of a lion; without having a specific purpose. The comparison of these people to wild donkeys is a proof of their stupidity (Tabatabai, 1995, vol. 20, p. 99). The verses of the Qur'an, quoting the history of the previous nations and nations, are in fact addressed to the people of today and the future; And remind us that if Muslims who believe in the Qur'an do not use the culture of the Qur'an and do not put it into practice, they are like donkeys carrying books.

One of the most hated parables with which the Holy Qur'an portrays knowledgeable scientists is their imitation of a dog barking: 'مَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ' His example is like the dog, if you scold him he pants, and if you leave him he pants; such is the example of the people who deny Our revelations. Relate the stories, perhaps they will think (Aaraaf: 156). This simile is the most hated allegory of humiliation, and God has brought it only to those who sell their religion for the meager possessions of the world (Sabouni, 2007, p. 104).

In another verse, God Almighty likens the departure of the infidels from their graves on the Day of Judgment to a group of locusts: 'خُشَعًا أَبْصَرَهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنْتَشِرٌ' With their eyes humiliated, they come out of the graves like scattered locusts (Ghamar: 7). The analogy to dispersed locusts is proportionally that, unlike many birds, which move in a certain order when moving in groups, they never crumble and move aimlessly in all directions. Like the locusts in that day are weak and powerless creatures (Javadi Amoli, 2014, vol. 5, p. 98). In the following verse, people who have strayed from the truth and faith in God are again likened to locusts: 'يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ' the day when people come out like swarms of butterflies (Ghareeh: 4).

One of the opening verses of the Holy Surah of the Hypocrites likens the deceitful and hypocritical human beings, who have only a decent appearance and who have kept themselves away from spiritual beauties, to iron tree trunks in an ironic expression. Which are hollow and rotten from within: 'وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خُشْبٌ مُسْنَدَةٌ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ' And when you see them, you may be impressed by their physical stature. And when they speak, you may listen to their eloquence. They are like standing logs. They think that every call is intended for them. These are the real enemies; beware of them. God condemns them; they have deviated (Monafeghuon: 4). the author of Tafsir al-Mizan considers this verse to be the condemnation of the hypocrites and states: "Spiritual; as the wood is neither charitable nor useful, so are they; because they do not understand" (Tabatabai, 1374, vol. 19, p. 281).

### 3-3. Applying "Metaphor" to Create Ironic Images

The translation of "metaphor" is one of the most important issues that has occupied the field of translation studies of the Qur'an. This has been the case in modern linguistic research since 1976 with the publication of an article by M.B.Dagut entitled "Can metaphor be translate?" It officially appeared in "Bible" magazine. Peter New mark, the greatest theorist of the West in translating metaphors, has shown different reactions to this article. A metaphor is a figure of speech that, for rhetorical effect, directly refers to one thing by mentioning another. It may provide (or obscure) clarity or identify hidden similarities between two different ideas. Metaphors are often compared with other types of figurative language, such as antithesis, hyperbole, metonymy, and simile (Max, 1954, pp. 273–294).

The word metaphor itself is a metaphor, coming from a Greek term meaning "transference (of ownership)". The user of a metaphor alters the reference of the word, "carrying" it from one semantic "realm" to another. The new meaning of the word might be derived from an analogy between the two semantic realms, but also from other reasons such as the distortion of the semantic realm - for example in

sarcasm. The social function of metaphor in the Holy Quran is in addition to its literary function. Metaphor in the Holy Quran is even more than simile. Richard Bell, a contemporary scholar, has collected more than four hundred metaphorical interpretations of the Qur'an (Bell, 2003, p. 129). In the Holy Qur'an, in order to show the weakness and inability of unreal idols and idols, God depicts their inability to create a fly and take what it has stolen from them and says: 'يَأْتِيهَا النَّاسُ ضَرْبَ مَثَلٍ فَاسْتَمِعُوا لَهُوَ إِنَّ' 'الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذَبَابًا وَ لَوْ اجْتَمَعُوا لَهُوَ وَ إِنْ يَسْتَلْبَهُمُ الذَّبَابُ شَيْءًا لَا يَسْتَفِيدُونَ مِنْهُ ضَعْفَ الطَّالِبِ وَ الْمُطْلُوبِ' mankind, an example is being cited so listen to it: those you call upon besides God will not create a fly even if they all gathered to do so. And if the fly takes anything from them, they will not be able to return it from him. Weak is both the seeker and the sought! (Haj: 73). Mosquitoes and flies are called "Bauzah" in Arabic. A search of poems, proverbs, as well as hadiths and historical texts proves that the mosquito and its wings in the culture of different religions and ethnicities, is a symbol of weakness, smallness and disability and has a kind of metaphorical use. In the Holy Quran, this metaphorical use is also used to depict Irony and criticize and correct the situation of society and the inappropriate and unreasonable behavior of infidels and polytheists (Abrams, 1999, p227).

The name of the fly is repeated in another verse of the Qur'an: 'إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعْضُهُ' 'فَمَا فَوْقَهَا' God does not shy away from citing the example of a mosquito, or anything above it (Baghareh: 26). It is clear that the use of the name mosquito in these verses was a metaphor for ironic imagery. With this illustration, God Almighty conveys important concepts and content to the audience through the language of humor.

In another verse, a part of the fate of the criminals in the resurrection is depicted, that is, the raising of the stems and being naked, which is a metaphorical expression of fear. Here, too, the bitter reality of the punishment of the opponents is described metaphorically and metaphorically, a description of the awakening and punishment of the heedless. Zamakhshari said in his commentary book entitled *Kashaf*: 'يَوْمَ يُكْشَفُ عَنْ سَاقٍ' The day will come when they will be exposed (Ghalam: 42)"That is, the day when the severity of the matter reaches its end, otherwise there will be no legs and no raising of the clothes on that day" (Zamakhshari, 1998, vol. 6, p. 190). In another verse, the Day of Judgment is mentioned with the words "يَوْمًا عَسُوسًا قَمَطَرِيرًا" We fear from our Lord a day which will be horrible and difficult (Ensan: 10). The immorality that is characteristic of human beings in this very ironic image is attributed to the Day of Judgment. In the Holy Qur'an, with these beautiful and eloquent metaphorical interpretations, God makes the deniers realize the importance of this day. A day that will be very hard and sad for the opponents. Aristotle writes in his work *The Rhetoric* that metaphors make learning pleasant: "To learn easily is naturally pleasant to all people, and words signify something, so whatever words create knowledge in us are the pleasantest (Aristotle, 1954, p.76).

Some theorists have suggested that metaphors are not merely stylistic, but that they are cognitively important as well. In *Metaphors We Live By*, George Lakoff and Mark Johnson argue that metaphors are pervasive in everyday life, not just in language, but also in thought and action. A common definition of metaphor can be described as a comparison that shows how two things that are not alike in most ways are similar in another important way. They explain how a metaphor is simply understanding and experiencing one kind of thing in terms of another, called a "conduit metaphor". A speaker can put ideas or objects into containers, and then send them along a conduit to a listener who removes the object from the container to make meaning of it. Thus, communication is something that ideas go into, and the container is separate from the ideas themselves. Lakoff and Johnson give several examples of daily metaphors in use, including "argument is war" and "time is money". Metaphors are widely used in context to describe personal meaning. The authors suggest that communication can be viewed as a machine: "Communication is not what one does with the machine, but is the machine itself" (Lakoff & Johnson, 1980, pp. 3-13).



### 3-4. Applying “Conflict” to Create Ironic Images

The Irony of the situation is the incident that is the product of "ironic seeing". Romantic Irony and philosophical Irony, Irony of destiny, etc. are of this type that has characteristics such as ignorance, apparent contradiction with reality, funny and painful, disregard and element of taste (Mokeh, 2010, p.41-67). Qur'anic satires are all about telling the truth and instructing human beings. There are no lies in any of them; because they are metaphors with verbal parallels.

The first type of Irony of the situation is the creation of contradiction in words. When we attribute two contradictory concepts to each other and combine this contradiction, we have in fact created a paradox. In this way, the concept of apparent contradiction with reality and ambiguity is created, which usually has a deep and meaningful meaning behind it. Like the noble verses mentioned below. Ironic philosophical, romantic, tragic, destiny and etc. are all subsets of the Irony of situation and are based on contradiction or paradox. From the point of view of this kind of Irony, there is a kind of paradox in existence, the understanding of which causes self-awareness for human beings. An example of a philosophical Irony in the Qur'an is the dualistic view of the subject of divine grace and wrath. The foundation of this approach is the view that the universe, man and his world, is a combination of dialectical contrasts and components. For example, God Almighty says in the Holy Quran: ‘أَشَدَّاءٌ عَلَى الْكُفَّارِ ‘رُحَمَاءٌ بَيْنَهُمْ’ and those who are with him are severe against the rejecters (Fath: 29). The contradiction in this verse is of the philosophical Irony type. The use of contradictory actions is a beautiful interpretation of the miracle of the word of God to punish the inmates of hell and their immortality in the divine punishment.

In another verse, the contradiction between guidance and misguidance is one of the ironic philosophical images that warns of a bitter reality, that is, those who sell guidance to misguidance. Basically, part of the eloquence and rhetoric of the Qur'an is due to these metaphors and allusions and satires.

In other words, they give the grace and mercy of God and buy the fire of hell for themselves, and this is a harmful deal. As stated in the following verse: ‘أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَى وَالْعَذَابِ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ’ These are the ones who have purchased straying for guidance, and retribution for forgiveness; they have no patience towards the Fire (Baghareh: 175). At the end of the verse, he sarcastically tells them that they are immortal in the fire of hell, otherwise they would not have done so. Is it really possible not to pay attention to the rhetorical beauty of these noble verses and the double effect of these ironic images and ignore them?.

In other verses, referring to the ignorance of the disbelievers, God says to His Prophet: To inform or not to inform the disbelievers is the same because they are very ignorant people. This verse refers to the extreme stupidity of the disbelievers, which expresses the ironic and humorous view of the logic of the Qur'an. Like the famous proverb that says an iron nail does not sink into a rock. It should be noted that in the Holy Quran, we are faced with a kind of paradoxical contradiction that is formed based on the construction of a new concept. This kind of paradox has more of a romantic ironic theme. For example, in verse 24 of Surah Zumar, there is a phrase that can be used to describe the people of Hell, as well as to describe the people of Paradise and good people. Pay attention to this phrase: ‘أَفَمَنْ يَتَّقِ بِوَجْهِهِ سُوءَ الْعَذَابِ ‘يَوْمَ الْقِيَامَةِ’ what is better than saving one's face from the terrible retribution on the Day of Resurrection? (Zumar: 24). The first meaning: Is a person who tries to ward off the fire and heat of torment with his face on the Day of Judgment because his hands are closed, like one who is safe from torment? (Translated by: Ansariyan).

In this surah, the concept of creation is expressed in its general sense because creation is a prelude to the main purpose of servitude. For this reason, the dependence of this concept on the general concept of

the surah is more prominent than other concepts. This verse introduces the concept of creation in an ironic way and refers to one of the concepts of creation. The communication functions in this verse indicate the existence of a conceptual irony.

The second meaning: Is a person who has protected himself from the hardships and evils of the Day of Judgment and has not sought evil, ugly and disgusting deeds, like one who is not safe from punishment and is from the fire of Hell? (Translated by: Ms. Amin Isfahani). It is quite clear that there are many differences between these two translations, but both are correct because the verses of the Holy Quran have this capability and possibility. The reason for this is the presence of ironic images in the Holy Quran. This issue is one of the literary and verbal miracles of the Holy Quran.

There is a similar issue in other verses of the Holy Quran. For example, the phrase: "خَصِيمٌ مُّبِينٌ" (Nahl: 4) can have two meanings: The first meaning: God created man from worthless and weak sperm water, but man forgets the principle of his creation and is openly hostile to his Creator (Translated by: Elahi Ghomsheiy). The second meaning: God created man from a worthless seed and that man finally reached the point where a thoughtful, eloquent, eloquent and self-defending and self-speaking being was revealed (Translated by: Ms. Saffarzadeh).

From the point of view of the commentators of the Holy Quran, such as Allameh Tabatabai and Makarem Shirazi, the expression "خَصِيمٌ مُّبِينٌ" or overtly controversial and aggressive has both strengths and weaknesses. The Qur'an seems to have mentioned both directions here. On the one hand, he states that this work was not made except by a man who has intellect, thought, intelligence, and independence of will, authority, and power. We know that the most important thing in human life is to speak, and words whose content is already in the human mind are in the form of sentences, and this is something that can be obtained from no living thing except man. And in this way he depicts the power of God in this great force given to a small drop of water (man). But on the other hand, he points out that man is a forgetful and arrogant being, and he has forgotten these blessings that God has given him and has arisen and argued with God (Tabatabai, 1374, V. 17, p. 166 & Makarem Shirazi, 2009, V 18, p. 456). This illustration is a very good example of the function of the Iranian literary industry in the Holy Quran.

It is observed that in the first case, the phrase is interpreted positively and in the second case, the phrase is translated negatively. This obvious contradiction is the most important sign of the existence of ironic images in the Holy Quran. If the translators and commentators of the Holy Quran do not pay attention to the existence of Ironic in the Holy Quran, they will not be able to have a correct understanding of the Quranic verses. For this reason, it is necessary to pay special attention to the issue of Irony in the Qur'an.

## **Research Results**

Care in the verses of the Holy Quran shows that God Almighty, with the aim of correcting the unfavorable situation of society and exposing human ignorance and imperfection, has expressed his divine teachings in ironic, meaningful, meaningful and purposeful images. The existence of this rhetorical trick in the literary text of Quranic verses has caused ironic and hilarious spaces whose infrastructure is based on truth. In the verses of the Holy Quran, various types of ironic images can be seen, which shows the great importance and beauty of this literary text with the approach of correcting social problems in the form of humor and irony.

The Holy Quran has used a comparative and humorous irony as one of the various artistic methods and aesthetic techniques of language. The purpose of the Qur'an from such ironic images was to have a greater impact on the audience with the aim of correcting the unfavorable situation of the society.

The Holy Quran, by creating ironic images and concepts of humor or contradiction, intends to inform its audience for treatment, correction and guidance. Therefore, in the verses of the Holy Quran, we sometimes encounter irony, humor, metaphor, contradictory words, philosophical words, contradictory sentences. This obvious contradiction is the most important sign of the existence of ironic images in the Holy Quran. If the translators and commentators of the Holy Quran do not pay attention to the existence of Irony in the Holy Quran, they will not be able to have a correct understanding of the Quranic verses. For this reason, it is necessary to pay special attention to the issue of Irony in the Qur'an.

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