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## Figures of Speech in the *Hadith* of Prophet Muhammad: An Analysis of *Tashbīh*, *Isti'ārah*, and *Kināyah*

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### Abstract

Prophet Muhammad's use of rhetorical devices in the *Hadith* played a crucial role in effectively communicating Islamic teachings over a span of 23 years. The study delves into the specific linguistic techniques employed, such as *tashbih* (simile), *isti'ārah* (metaphor), and *kināyah* (indirect expression), to convey complex ideas in a clear and impactful manner. The use of figurative language in the *Hadith* not only facilitated the transmission of Islamic teachings but also enhanced their memorability and emotional impact. Similes and metaphors, for instance, allowed Prophet Muhammad to draw parallels between abstract religious concepts and familiar everyday objects or experiences, making them more relatable and easier to grasp. Similarly, *kināyah* enabled the Prophet to address delicate subjects in a tactful manner, preserving cultural sensitivities while still conveying important messages. This strategic use of language demonstrates the Prophet's deep understanding of effective communication and his ability to adapt his teachings to the cultural and linguistic context of his audience, contributing significantly to the spread and acceptance of Islam during its formative years. By examining selected *Hadiths* with common themes, the research illuminates how these rhetorical strategies made abstract concepts more accessible and comprehensible to a diverse audience. The findings underscore the significance of these linguistic tools in disseminating the message of Islam and addressing sensitive topics with respect and efficacy.

**Keywords:** bayan elements, diverse approach, *tashbih*, *isti'ārah*, *kināyah*

The Prophet deeply appreciated the universal knowledge he gained from his daily experiences and interactions with all living beings, including the non-living realm. The Prophet recounted an incident before the first Quranic revelation, where he heard the stones supplicate to God and even felt that they greeted him. Mount Uhud also held a special place in his heart as he believed it loved them just as much as they loved it. The moaning palm trunk incident is another example of his reverence for the natural world, where the Prophet consoled the tree when it began to moan after he turned away from it. In classic Islam, animals are also respected, as they are believed to possess a soul-consciousness similar to humans but to a lesser degree. Despite this, the Qur'an mentions that humans can fall to a lower level of consciousness than animals. In Islam, all animals are capable of experiencing pleasure and suffering and will be judged and resurrected in their ways, a fact that is not commonly known among Muslims. The phrase used by Rasulullah PBUH in his presentation is beautiful and figurative. This is because the Prophet PBUH expression has a *bayān* element, such as metaphor and parable, that reaches the highest level of Balaghah (2000). For example, when looking toward the Mountain of Uhud, he narrated:

أَحَدٌ جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ

Translation: "Uhud is a mount that loves us, and we love it." (Al-Bukhārī, 2010)

According to al-Sharīf al-Raḍīy (1937), this expression contains the meaning of *majāz* (metaphor)— a lifeless hill described as a living thing that loved and is beloved. The purpose of that "Uhud is a hill whose inhabitants love us, and we love the people", its "inhabitants" here are the inhabitants of Medina of Aws and Khazraj.

The beauty of the Prophet's presentation is a factor that encourages the Arab community to use his manifestation, which is concise and full of meaning as *amthāl* (proverbs) (Al-Jāhīz, 1968). Among several *amthāl* that were entrusted to him include مَاتَ (dead in its nostrils), لا يَنْتَظِحُ فِيهِ عَنَزَانٌ (two male goats do not compete in this case), الآنَ حَمِيَّ الوَطِيسِ (now, the kitchen is hot), كُلُّ الصَّيِّدِ فِي جَوْفِ الفَرَا (all the hunters are in the belly of the zebra), هُدْنَةُ عَلَى دَحْنٍ وَجَمَاعَةٌ عَلَى أَقْدَاءِ (peace upon the smoky coals and the pile of dirt), and لا يُلْسَعُ المُؤْمِنُ مِنْ جُحْرٍ مَرَّتَيْنِ (A believer is not punched in the same hole twice).

The expressions used by the Prophet are rich in *bayān* elements. Hence, this study attempts to explore the *bayān* elements in the expressions used by the Prophet PBUH, as well as the uniqueness of the expressions in terms of *bayān* knowledge of the figurative phrase and language used. According to Hussin and Jamaludin (2021), Hussin and Mansor (2020), Hussin and Rahman (2018), Hussin et al. (2016), and Tahir (2004), the *Hadith* conveyed by Rasulullah PBUH had a beautiful and high-esteemed language style, particularly the *Hadith* containing elements of *bayān*. Furthermore, various *bayān* elements elucidate and clarify the meaning to the listener, while at the same time attracting the attention of the hearer and enriching the eloquence of the discourse (Abbās, 2009).

*Hadith* of Rasulullah PBUH is a practice of literary prose full of meaning and contains *isti'ārah* or *kināyah* expressions that are challenging to understand (Al-Ṣabbāgh, 1998). This setting demands deep domination of the *bayān* elements in exploring, understanding, and interpreting the meaning of each legible text to understand and profile the message as the Prophet recommended. This is because the *Hadith* does not just emphasize the explicit ideas but also generate meaning in the anticipated sense (Abu al-Hayjā, 2010). Therefore, mastery of the *bayān* elements is essential in understanding the essence of the sayings by Rasulullah PBUH. Some *Hadiths* might raise several serious problems if interpreted in literal terms because of the different nuances of the Arabic words and the misinterpretations between the intended meanings of *bayān* elements and their inherent notions, which could result in a certain amount of ambiguity.

According to Al-Qaraḍāwī (2002), if the elements of *bayān* in the Arabic text have been given proper attention and study, no doubts will arise in terms of the meaning and the message. The influence of neglecting the *bayān* elements contained in any corpus leads to a misunderstanding of the meaning. For example, the anti-*Hadith* scholars spread misleading beliefs about Islam as a result of their failure to link the elements of *bayān* in understanding the message of a particular text (Shah et al., 2008). They claim Rasulullah PBUH states that Muslims have one stomach, while non-Muslims have seven stomachs. This claim arises from their misunderstanding of the *Hadith*, which reads:

إِنَّ الْمُؤْمِنِينَ يَأْكُلُونَ فِي مِعَىٰ وَاحِدٍ وَإِنَّ الْكَافِرِينَ يَأْكُلُونَ فِي سَبْعَةِ أَمْعَاءَ

Translation: “Verily the believers eat in one plate while the unbelievers eat in seven.” (Al-Bukhārī, 2010)

Through this *Hadith*, the Prophet PBUH gives a remarkable portrait of the different views of the two groups of people against the world, the believers and the unbelievers. One stomach and seven stomachs are used as a *kināyah* (metaphor) to show the verity in the views of the two groups. It does not mean the creation of believers is different from the creation of unbelievers (Al-Sharif et al., 1937). This can be understood by referring to the context of the *Hadith*. Rasulullah PBUH was speaking to a man who has just embraced Islam in the context of introducing a person about the different attitudes between believers and unbelievers toward the world (Al-Bukhārī, 2010)

Also, the literal interpretation of the text without observing the inherent meaning of the *Hadith* would result in misapprehension of the *Hadith*'s real teachings (Shah, 2011). For example, the *Hadith* of Rasulullah PBUH, which reads: *إنما الصبر عند الصدمة الأولى* (Al-Bukhārī, 2010), is interpreted in the translation of the Riyāḍ al-Ṣāliḥīn JAKIM's publication as “indeed the patience is only calculated at the first stage of the clash”. This literal rendition is difficult to understand and maybe outwardly misleading (Shah, 2011). The precise meaning is “the real patient is at the time of misfortune”. Therefore, the word *الصدمة الأولى* is used as a *kināyah* to show the misfortune that suddenly struck someone (Al-Nawawī, 1994). Referring to *asbāb wurūd*, this *Hadith* is uttered by the Prophet PBUH in the context of advising a woman who laments the death of her child (Al-Bukhārī, 2010).

Variances in defining *bayān* elements may also result in differences in interpreting a *Hadith*. For example, Rasulullah PBUH reads:

الْوَالِدُ لِلْفِرَاشِ وَاللِّغَايِرِ الْحَجَرِ

Translation: “Children become owners of mattresses, and adulterers get stone.” (Muslim, 2006)

Some scholars interpret the words [adulterers get stone] as adulterers getting punished (Izz al-Dīn, 1984). While others understand the word, the person who committed adultery escaped his claim to the child (Ibn al-Athīr, 1963). This distinction of interpretation arises from the difference in the views of determining the *bayān* element behind the use of the word الحجر (stone) in this *Hadith*. If it is assumed that the word الحجر (stone) used in *majāz* mural with the object relationship, which is stated to be a tool for the stone, but which is intended to be a stroke, it is to mean “the adulterer is to be punished”. If the word الحجر (stone) is used in *kināyah*, it means that the child belongs to the owner of the mattress, the husband or the master of the woman, and the adulterer is entitled to the right of the child to be charged.

Recognizing the element of *bayān* in the *Hadith* is essential as it will accurately render the source message to the target message.

## Materials and Methods

This study attempts to highlight the diversity of *bayān* elements in the expressions of the Prophet (PBUH). To achieve this, collecting a corpus of thematically similar *Hadiths* and descriptively analyzing the rhetorical elements within each *Hadith* were undertaken.

The study employs a qualitative content analysis, using an inductive approach to identify and categorize *bayān* elements such as *tashbīh*, *isti'ārah*, *majāz mursal*, and *kināyah*. A descriptive analysis was conducted to interpret how these rhetorical devices contribute to meaning. The emergent coding process ensures that the findings are grounded in textual data and accurately reflect the linguistic and rhetorical richness of the *Hadiths*.

*Bayān* is a method or way of interactive meaning. Conveyed by utilizing various approaches, such as giving a clear purpose (Abbas, 2009; 'Atīq, 1988), *tashbīh* or *isti'ārah* or *majāz mursal* or *kināyah*, for example, in describing a person as generous, the speaker can express it by using the following phrases:

- |                               |                              |
|-------------------------------|------------------------------|
| 1) هُوَ مَهْزُؤُلُ الْفَصِيلِ | He is a weak type of camel.  |
| 2) هُوَ جَبَانُ الْكَلْبِ     | He is a cowardly dog.        |
| 3) هُوَ كَثِيرُ الرَّمَادِ    | He has a lot of kitchen ash. |

These three examples are used in Arabic culture as *kināyah* to illustrate the same meaning of “he is generous”. Often, camels become thinner because of losing their mother. Losing the camel’s most precious treasure among the Arabs was due to the strong impetus that prompted someone to slaughter their camels, and there was no factor driving him to slaughter his camels instead of cooking them. Much cooking shows that he honors his guests. Thus, “a weak type of camel” is used by the Arabs as *kināyah* to portray a person with generosity who glorifies his guests (Al-Sakkāki, 2000).

According to al-Sakkāki (2000) and Ibn Manzūr (1994), “cowardly dogs” are also used in the Arab community as *kināyah* to show that someone is very generous. In Arab society, many people often visit a person’s home; the dog kept to guard is familiar with the presence of strangers. The dog will not bark when he sees the guests. Dogs that do not bark when seeing the arrival of the public are used by the Arabs as *kināyah* to portray the masters with such a dog as generous as they often receive guests (Martensson, 2020).

Likewise, the “many ashes” usually show that one always burns wood for cooking. The frequency of cooking is related to the circumstances of someone who often provides the banquet and the frequency of preparing a dinner, which shows that a person receives many visitors. This picture is also used as *kināyah* to illustrate that one is generous (al-Sakkāki, 2000).

Based on the example, it is clear that various expressions can convey the desired meaning, and every pronouncement is more meaningful to listeners than others. This is what has been debated in the discussion of *bayān* knowledge. Hence, the approach is used to convey a certain meaning in many ways. As a talented speaker, there is rationality in choosing and determining the utterance or a certain way of communicating something. This should go back to what was revealed by al-Sakkāki (2010) as the conformity of the conversation with the desired meaning. Similarly, the desired purpose can be conveyed with a variety of specific approaches. The speaker can use the *tashbīh* approach to describe someone who is praised as generous by saying: هُوَ كَالْبَحْرِ فِي الْعَطَاءِ (He is like a deep-sea donating). The verse (he is like the sea) is the *tashbīh* used to state the desired purpose of “he is generous”.

This desired meaning can also be conveyed by using an *isti'ārah* approach as in the following

example: قَابَلْتُ الْيَوْمَ بَحْرًا (Today I met the sea). This sentence originally was, “Today I met her like a sea donating.” Then, one of the *tashbīh* pillars, i.e., *mushabbah* (him), was thrown out, and the *mushabbah bih* (sea) was retained. *Tashbīh* (simile), having one of its pillars thrown out, is named in the debate of the *bayān* knowledge as *isti’ārah*. As discussed, this desired meaning can also be conveyed using the *kināyah* approach.

All the examples mentioned indicate the meaning of “He is generous”, which may be conveyed with various approaches, either *tashbīh*, *isti’ārah*, or *kināyah*. Each approach used has its advantages. *Tashbīh* adds clarity of meaning and provides confirmation (Al-‘Askari, 1986). *Isti’ārah* can give a profound meaning with little pronouncement (Al-Jurjāni, 1994). *Majāz* indicates the meaning of hyperbole. *Kināyah* can show the essence of something with evidence. However, it appears that the examples have different degrees of clarity. Thus, the wisdom of the speaker is to determine the most effective style in delivering the desired message to the target more clearly.

Hence, this study aims to identify the elements of *bayān* in the expression of the Prophet PBUH, which is to present meaning in a manner that varies according to the context of his pronunciation. In conducting this study, the *Hadith* with similar themes are collected, and the elements of *bayān* within the *Hadith* are analyzed. The findings of the study will reveal the beauty of Prophet PBUH’s *bayān* elements, which bring together the same ideas using a diverse approach.

## Results and Discussion

### The Diversity of *Bayān* Elements of Prophets PBUH Related to Fasting

Rasulullah PBUH perceived various approaches to communicating ideas. For example, in describing fasting, the Prophet PBUH uses the approach of *tashbīh*, *kināyah*, and *isti’ārah* in the following *Hadiths*:

خِصَاءُ أُمَّتِي الصِّيَامِ

Translation: “Emasculation for my people is fasting.” (Aḥmad, 2008)

الصِّيَامُ جُنَّةٌ

Translation: “The fasting is a shield.” (Al-Bukhāri, 2010)

إِنَّ الصَّوْمَ لَهُ وَجَاءٌ

Translation: “Verily the fast is *wijā*.” (Al-Bukhāri, 2010)

الصِّيَامُ وَالْقُرْآنُ يَشْفَعَانِ لِلْعَبْدِ يَوْمَ الْقِيَامَةِ

Translation: “Fasting and the Qur’an intercede for a servant on the day of resurrection.” (Aḥmad, 2008)

Based on the previous example, various *bayān* elements have been used to explain the role of fasting. *Bayān* elements can be observed through the fasting analogy with shields and emasculation practices on animals and intercession to its practitioners. The *bayān* elements in the related *Hadith* can be summarized as follows:

First, *kināyah* fasting is described as capable of controlling lust as an emasculation in animals. Rasulullah PBUH said:

خِصَاءُ أُمَّتِي الصِّيَامِ

Translation: “Emasculation for my people is fasting,” (Aḥmad, 2008)

This *Hadith* is quoted from a *Hadith* narrated by Abdullah bin Umar R.A as follows:

جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ ائْتِنِّي لِي أَنْ أُخْتَصِيَ. فَقَالَ  
رَسُولُ اللَّهِ: خِصَاءُ أُمَّتِي الصِّيَامَ

Translation: "A man came to the Prophet PBUH saying: O Messenger of Allah PBUH! Let me do the emasculation." Then the Prophet PBUH replied, "Emasculation for my people is fasting." (Aḥmad, 2008)

Referring to the context, this *Hadith* is pronounced by Rasulullah PBUH to a young man who came to ask permission to do an emasculation to control his desire (Aḥmad, 2008). Then the Prophet PBUH expressed: خِصَاءُ أُمَّتِي الصِّيَامَ (Emasculation for my people is fasting).

Al-Sharif al-Raḍiy (1937) noted that this *Hadith* comes with the meaning of *majāz*. Rasulullah PBUH wanted to emphasize the role of fasting, which can put an end to the desire for orgasm, as well as an emasculation that can often control lust. The emasculation is a practice of cutting the breeding channel in males to control desire (Muṣṭafa, 1989). As the emasculation of animals can control the desire for orgasm, constant fasting is also able to curb lust. According to 'Abbās (2009) and 'Izz al-Dīn (1984), the *bayān* element used in this *Hadith* is a *kināyah*, which shows the effect of fasting in controlling human lust.

Second, fasting is likened to a shield. Rasulullah PBUH said:

الصِّيَامُ جُنَّةٌ مِنَ النَّارِ كَجُنَّةِ أَحَدِكُمْ مِنَ الْقِتَالِ

Translation: "Fasting is a shield from the Hellfire just like the shield of any of you in battle." (Al-Bukhāri, 2006)

Ibn Ḥajar (1989) records some of the narrations that explain the meaning of the shield in this *Hadith*. Among the narrations, Abu al-Zinnad states its meaning being a "shield from hell"; the narrations of 'Amru bin al-'Aṣ means "armor-like shield during the war"; and al-Dārimiy's is "you did not ruin it by gossiping". al-Nawawi (1994) sums up the meaning as "shields and barriers" from cursing, sinning and to shield from the fire of hell.

In this *Hadith*, Rasulullah PBUH described fasting as a shield. As shields can protect their masters from being injured in warfare, fasting can also be a deterrent from falling into the forbidden things that would bring the perpetrator into hell. Further, in describing the role of fasting, the Prophet PBUH used a *tashbīh* element that illustrates the role of fasting that can act as a deterrent to the perpetrator from being hit by torture and punishment if it is purely for the sake of Allah (Al-Sharif al-Raḍi, 1937). According to 'Izz al-Dīn (1984), *tashbīh* of fasting with the shield used in the *Hadith* gives a visual impression and can be perceived by the senses as the role and ability of fasting being a fortress in human life.

Third, as *isti'ārah* fasting is described as capable of controlling human lust as *wijā'* practices in animals. Rasulullah PBUH said:

إِنَّ الصَّوْمَ لَهُ وَجَاءٌ

Translation: "Indeed the fast is *wijā'*" (Al-Bukhāri, 2010)

This *Hadith* is quoted from a *Hadith* narrated by Abdullah bin Umar R.A as follows:

"We were with the Prophet PBUH while we were young and had no wealth whatever. So, the Prophet PBUH said:

يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغْضُ لِلْبَصَرِ وَأَحْسَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ

Translation: "O young men! Whoever among you can marry, should marry. Verily, it restrains the eyes and protects the private parts. Whoever is not able to do so, then he must fast, as fasting diminishes sexual power." (Al-Bukhāri, 2010)

Referring to the entire context of the *Hadith*, Rasulullah PBUH is talking about encouraging marriage for a capable person. For those unable to do so, Rasulullah PBUH advised them to fast, as fasting has an effective role in controlling human lust.

The term *وَجَاءٌ* [*wijā'*] is defined as the binding treatment of the reproductive tract between two maletestes (Muṣṭafa, 1989). These treatments are the same as emasculating practices performed on males. According to Ibn Ḥajar (1989), this treatment eliminates desire and lust. The purpose of fasting is to handle the problem of desires for women, and if done continuously, it becomes a habit. While al-Nawawi (1994) emphasized, the meaning of this *Hadith* is that fasting overcomes lust just as *wijā'* can do. In this context, the Prophet PBUH used a word to show the meaning of the other word because of the similarity between the two words. The use of a word such as *wijā'* to show the meaning of fasting is because there is a similar relationship between the two, both of which can control the desires named as *isti'ārah* in the debate on the knowledge of *bayān*.

Fourth, fasting is described as capable of intercession for humans.

In describing the advantages of fasting, the Prophet PBUH described fasting as intercessory in the hereafter by his will:

الصِّيَامُ وَالْقُرْآنُ يَشْفَعَانِ لِلْعَبْدِ يَوْمَ الْقِيَامَةِ

Translation: "Fasting and the Qur'an intercede on a servant on the day of resurrection." (Aḥmad, 2008)

In Lisān al-'Arab, *الشفاعة* [*al-shafā'ah*] is defined as the act of seeking help on behalf of others to be freed from sin and guilt (Ibn Manzūr, 1994). Thus, this *Hadith* explains the role of fasting practice that will intercede for the practitioners by asking Allah for forgiveness and to be put in heaven.

According to Al-Munawi (1972), this *Hadith* in *majāz* means human nature is given to something, not a human being, called personification. Personification is to give human nature to the inanimate or abstract thing. In the debate on the knowledge of *bayān*, it is included in the *isti'ārah* category known *astashkhīs* (Atīq, 2000).

In conclusion, the Prophet PBUH used a diverse element of *bayān* in dealing with the importance of fasting. The approach can be summarized in Table 1:

Table 1

*Bayān Techniques Used by the Prophet (PBUH) to Emphasize the Significance of Fasting*

	Meaning	Bayān Style
خصاء أمتي الصيام	Emasculating for my people is fasting.	<i>kināyah</i>
الصيام جنة	The fasting is a shield.	<i>tashbih baligh's</i>

	Meaning	Bayān Style
الصوم وجاء	Indeed, the fast is <i>wijā'</i> .	<i>isti'ārah</i>
الصيام والقرآن يشفعان	Fasting and the Qur'an intercede for a servant.	<i>isti'ārah tashkhis</i>

Based on Table 1, the Prophet PBUH used different *bayān* elements in conveying an idea. In declaring the importance of fasting as capable of curbing lust, the PBUH used the approaches *kināyah* and *isti'ārah*. The approach *tashbih baligh* is used in describing the importance of fasting, capable of forming noble character, while *isti'ārah*, on the other hand, is used in dealing with the greatness of fasting. These different approaches were in line with the different contexts of speaking. Among the distinguished privileges of his *bayān* is a simple expression or minimal pronunciation but collecting significant meaning (Abd al-Salam, 1983; 'Izz al-Dīn, 1984). This is illustrated by al-Rāfi'iy (1998) that his *bayān* was built on three elements: pure, concise, and accurate.

Fasting is figuratively illustrated by the emasculation practice to demonstrate its role that is capable of controlling the descent of lust; the portrayal of the shield is to demonstrate its role in forming a noble character and being personified personally to demonstrate the fasting privileges that will help the practitioner in the hereafter. Thus, the privilege of Rasulullah PBUH is very significant, and the relationship between the words and their meanings become evident (al-Rāfi'iy, 1998), with highly precise word selection to illustrate the desired meaning.

Comparison of *tashbih* element in *Hadith* of Rasulullah PBUH comes in a very clear, easy form, sketching for the listeners then and readers now a full picture as if they are seeing and living with him (Shabān, 2007). This is because the use of *tashbih* elements by Rasulullah PBUH aimed at providing explanations and clarification. Hence, it is very close to human understanding and thought (Al-Thaqafi, 2002). Rasulullah PBUH was also found to use an aesthetic element when giving a personification to fasting practice, which is depicted as praying for its practitioners to release them from punishment and hell. This coincides with the findings of Ḥamūd (2010), which confirms his *bayān* PBUH, rich with aesthetic description elements, including *tashkhiṣ* and *tajsīd*.

The diversity of *bayān* elements of Prophet PBUH also extends to moral misconduct involving gender, manifesting several *Hadith* narrated by Rasulullah PBUH:

لَا تَبَاشِرِ الْمَرْأَةَ الْمَرْأَةَ إِلَّا وَهَمَّا زَانِيَتَانِ ، وَلَا يَبَاشِرِ الرَّجُلُ الرَّجُلَ إِلَّا وَهَمَّا زَانِيَانِ .

Translation: "It does not touch the skin between a woman and a woman unless they both commit adultery, and do not touch the skin between men and men unless they both commit adultery." (Al-Tabrāni, 1995)

مَنْ وَجَدْتُمُوهُ يَعْمَلُ عَمَلِ قَوْمِ لُوطٍ فَاقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ

Translation: "Whoever is found conducting himself in the manner of the people of Lūt, kill the doer and the receiver." (Al-Tirmidhī, 2015)

لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ

Translation: "The Prophet PBUH cursed men who resemble women and women who resemble men." (Al-Bukhārī, 2010)



لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُخَنَّثِينَ مِنَ الرِّجَالِ وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ وَقَالَ  
أَخْرَجُوهُمْ مِنْ بَيْوتِكُمْ وَأَخْرَجَ النَّبِيُّ فَلَانًا وَأَخْرَجَ عُمَرُ فَلَانًا

Translation: "The Prophet PBUH cursed effeminate men and those women who assume the similitude (manners) of men." He also said, "Evict them out of your houses." Ibn 'Abbās further added: "He turned out such-and-such person, and Umar turned out such-and-such person." (Al-Bukhāri, 2010)

لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّجُلَ يَلْبَسُ نَبْسَ الْمَرْأَةِ ، وَالْمَرْأَةَ تَلْبَسُ نَبْسَ الرَّجُلِ

Translation: "The Apostle of Allah PBUH cursed the man who dressed like a woman and the woman who dressed like a man." (Abū Dāwūd, 2015)

Based on the *Hadith*, an element of *bayān* describes things related to moral misconduct involving gender. The element of *bayān* can be observed through the use of the لَعَنَ [la'ana] word with the meaning of prayer in order to compete with the words الْمُخَنَّثِينَ (effeminate men), المتشبهين (men resembling women), المتشبهات (women resembling men), and المترجلات (the similitude of men). This also includes the phrases الرجل يلبس لبس المرأة (the man who dressed like a woman) and المرأة تلبس لبس الرجل (the woman who dressed like a man). Similarly, there is an element of *bayān* through the use of the phrase تباشر (touching the skin) and عمل قوم لوط (the manner of the people of Lūt). The *bayān* element relating to gender-involved moral misconduct is summarized as follows:

First, the element *bayān* through the use of the word لَعَنَ [la'ana] with the meaning of praying for punishment.

Denouncement by Rasulullah PBUH against moral misconduct involving gender is expressed by the verb لَعَنَ. The basic word of this word is لَعْنًا - يَلْعَنُ - لَعْنٌ. In *Lisān al-'Arab*, there are five meanings for this term, namely الإبعاد (expulsion), الطرد (dismissed), السب (insult), العذاب (torment-azab) and المسخ (mutant). If the statement of the curse comes from Allah, then this word is used with the intent of the person receiving the curse to be kept away from good and to be removed from the grace of Allah, to receive the punishment and to perish. As for humanity, it means reproach and distance from prayer (Ibn Manzūr, 1994).

According to al-Asfahāni (1998), the meaning of the curse is to be removed and kept away as a form of retaliation. If the curse is from Allah, it is a form of recompense in the hereafter and the world, and the cursed person does not receive His mercy and becomes infirm. If it is from beings, it is a prayer to the person concerned to be cursed by Allah (al-Asfahāni, 1998).

In the Qur'an, it is said:

بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ

Translation: "Allah will even curse them because of their disbelief."<sup>1</sup>

It means Allah will distance them from his mercy, and they will be punished. The curse in the Qur'an comes with the intent of doom, and the phrase "God cursed him" means that God will punish him (Ibn Manzūr, 1994). Moreover, Al-Jurjāni (1998) differentiates the effect of curse treatments as a distinction between the curse of God and the curse of human beings. Based on the stated scholars' view, it is evident that the effects of the curse are from God, and it is propagated to humans or creatures other than Allah in *majāz* only, in the form of prayer so that the people who are prayed for will receive the effects of the curse (Dawūd, 2007).

<sup>1</sup>Sūrat al-Baqarah 2:88

The words declared all attribute the curse to the Messenger PBUH, i.e., Rasulullah PBUH cursed the especially mentioned persons, i.e., المتشبهين (men resembling women), المتشبهات (women resembling men), المخنثين (effeminate men), المترجلات (the similitude of men), and the phrase المرأة تلبس ليس الرجل (the man who dressed like a woman) and الرجل تلبس ليس المرأة (the woman who dressed like a man). Therefore, the meaning of the curse in the above-mentioned *Hadith* is as a prayer to those who are mentioned. Due to the prayer of those who practice moral misconduct engaging this gender from the messenger of Allah and the request from the messenger of Allah PBUH must be approved by Allah (Al-Zayyāt, 2008), which is a very serious threat to the perpetrators. According to al-Qurṭubi (1988), the Prophet PBUH will not curse except those who surely receive a curse. Hence, when his curse involves the group clearly stated, the groups addressed to them are worthy of being cursed for their arrogance in doing the forbidden acts.

According to al-Zayyāt (2008), the curse in the Qur'an is used to denounce those who demonstrate opposition to religion either from outsiders, such as devils, infidels, and scribes, or from within the Islamic societies themselves, such as those who violate the norms of religion by practicing cruelty, murder, and accusing a good person with allegations of *zina* (adultery). While the perpetrators of moral misconduct involving this gender accept the condemnation of the same style as those mentioned above. This shows the low position of this group from a religious perspective.

Second, using the words يُبَاشِرُ and يُبَاشِرُ [skin contact] to refer to the sexual relations between men or women. In mentioning the reproach of the sex relations of the other sex of Rasulullah PBUH using the word يُبَاشِرُ and يُبَاشِرُ in the *Hadith*, which reads:

لَا تُبَاشِرُ الْمَرْأَةَ الْمَرْأَةَ إِلَّا وَهَمَا زَانِيَانِ، وَلَا يُبَاشِرُ الرَّجُلُ الرَّجُلَ إِلَّا وَهَمَا زَانِيَانِ.

Translation: "It does not touch the skin between a woman and a woman unless they both commit adultery, and do not touch the skin between men and men unless they both commit adultery." (Al-Ṭabrānī, 1995)

The meaning of the word بَاشَرَ - يُبَاشِرُ was originally touching the skin with the skin (Muṣṭafa, 1989). It also shows the meaning of skin contact between men (Ibn al-Athīr, 1963). But it also used *kināyah* to indicate the meaning of sexual intercourse. For example, the word of Allah:

وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ ۗ

Translation: "And do not touch the skin of your wives when you are in the mosque."

What is meant by the prohibition of touching the wife in this verse is sexual intercourse (Al-Sayūṭi, n.d.). Hence, this term used *kināyah* to refer to sexual intercourse. In the context of *Hadith*, it refers to the type of relationship between men and men (gay) and between women and women (lesbian) (al-Asfahāni, 1998).

Therefore, there is the use of *kināyah* elements in the reproach of the Prophet PBUH in the use of the word بَاشَرَ - يُبَاشِرُ, whose original meaning is the skin contact with each other to imply the behavior of a sexual relationship called the *kināyah* of the attribute, which is described in the manner of the mutual contact between men's or women's skin, but which has the common meaning of same-sex relationship.

In describing the reproach of men's behavior in dealing with men and women with women, the Prophet PBUH likened it to adultery. Adultery is a crime. It demolishes social institutions. It threatens harmony in life, promotes division, and undermines human dignity. Allah describes the danger in *sūrat al-Isrā'* (17: 32) as an abominable act and an evil way that brings damage. Hence, Allah put the

heaviest punishment for this crime through His words:

الرَّانِيَةَ وَالرَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِئَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ

Translation: "The adulteress and the adulterer, you shall be stripped of every one of them a hundred times a pound; and do not be influenced by feelings of compassion for both of them in carrying out the law of Allah."<sup>3</sup>

His regrets by likening this act to the vilest and cruelest criminal of this religion<sup>4</sup> depict his position as the Prophet rahmatan li al-'ālamīn against the immoral conduct concerned.

Third, using the expression *عَمَلِ قَوْمِ لُوطٍ* [the manner of the people of Lūt] to refer to sodomy. In reprimanding the relationship between men, Rasulullah PBUH used the expression *عَمَلِ قَوْمِ لُوطٍ* (the manner of the people of Lūt) in the *Hadith*, which reads:

مَنْ وَجَدْتُمُوهُ يَعْمَلُ عَمَلِ قَوْمِ لُوطٍ فَاقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ

Translation: "Whoever is found conducting himself in the manner of the people of Lūt, kill the doer and the receiver." (Al-Tirmidhī, 2015)

The expression 'the manner of the people of Lūt' means man's behavior coming to man (Al-Ājurri, n.d.). It is also defined as coming to a man from the anus or a man who only desires men or men who are sexually attracted to men (Al-Ĥamad, 1994). Furthermore, such treatment is called 'the manner of the people of Lūt' as it is synonymous with this tribe and is said to have triggered this contravention. The Qur'an gives a testimony that the Lūtians are the trigger of this phenomenon through the word of Allah:

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ

Translation: "And the prophet Lūt also (we sent). Remember when he said to his people: "Shall ye commit an abomination that none of the inhabitants of this world ever did before you?"<sup>5</sup>

Lūt's cruel treatment is described as bad treatment that no other race has ever done before them. This testimony shows that they are the trigger for these immoral symptoms. Therefore, the expression 'the manner of the people of Lūt' in the *Hadith* used *kināyah* to show the behavior of men to men or men who desire men. The story of the people of Lut has been narrated in sūrat al-Ārāf, al-Anbiyā, al-Şaffāt, and al-Qiyāmah. The Prophet Lūt tried to restrain the abusive behavior and warned of Allah's threat to them. When people continued to commit offenses and enjoy the things forbidden by Allah, they were destroyed in the most terrible, tortuous, and fearsome way. Among them is that their eyes are blinded. Jibril a.s deprived their cities with their wings so elevated to the sky, then reversed upon them. They were thrown out and rained with stones from hell called *sijjil*. No wrongdoer survived the attack. Thus, the people were destroyed.

In mentioning the reproach of this treatment, the Prophet PBUH linked it using *kināyah* with 'the manner of the people of Lūt'. The statement is based on this illustration of the repercussions of the act as well as the threat that awaits the perpetrator. It also subtly suggests that the PBUH brought the same message as the previous messenger, who denounced the act. The *bayān* elements applied by Rasulullah PBUH in stating the stance on moral misconduct involving gender can be summarized as follows:

<sup>3</sup>Sūrat al-Nūr 24: 2

<sup>4</sup>Sūrat al-Isrā' 17: 32

<sup>5</sup>Sūrat al-Ārāf, 7:80

Table 2

*Bayān Elements in Hadiths on Moral Misconduct and Gender Ethics*

Expression	Bayān Type	Bayān Elemental
لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّجُلَ يَلْبَسُ لُبْسَ الْمَرْأَةِ، وَالْمَرْأَةَ تَلْبَسُ لُبْسَ الرَّجُلِ	the word curse with the intention of prayer to be judged	<i>Majāz 'aqliy</i>
لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُتَشَبِّهِينَ مِنْ الرِّجَالِ بِالنِّسَاءِ وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ	the word curse with the intention of prayer to be judged	<i>Majāz 'aqliy</i>
لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُخْتَلِينَ مِنَ الرِّجَالِ وَالْمُتَرَجِّلاتِ مِنَ النِّسَاءِ	the word curse with the intention of prayer to be judged	<i>Majāz 'aqliy</i>
تُبَاشِرُ الْمَرْأَةُ الْمَرْأَةَ	skin contact among women to refer to lesbian acts	<i>Kināyah of an attribute</i>
يُبَاشِرُ الرَّجُلُ الرَّجُلَ	skin contact between men to refer to gay acts	<i>Kināyah of an attribute</i>
عَمَلُ قَوْمِ لُوطٍ	'the manner of the people of Lūṭ' to refer to homosexual behavior	<i>Kināyah of an attribute</i>

Referring to Table 2, the *bayān* approach used by Rasulullah PBUH is a *majāz* approach, either *majāz' aqliy* or *majāz lughawiy*. *Majāz' aqliy* resulted from the abrogation of the curse verb to Rasulullah PBUH, whereas the real actor is Allah. While the *majāz lughawiy* approach used is *kināyah*. The *majāz* approach is advantageous because the speaker can convey meaning using a few expressions that send a clear message. For example, the phrase 'the manner of the people of Lūṭ' has an obvious meaning without needing a long description. The application of *kināyah* elements contributes to the extension of meaning (Al-Jurjāni, 1994). Expressions such as 'men resembling women' or 'touching each other's skin' pave the way for extending the meaning, which makes it relevant when applied in all situations where ethical misconduct involves gender.

## Conclusion

This study reveals that all the elements of *bayān*, for instance, *tashbih*, *isti'ārah*, *majāz*, and *kināyah*, are found in the expression of the Prophet PBUH through the *Hadith* on fasting and ethical misconduct involving gender. This suggests that the meaning of the fact alone does not fully exemplify the Prophet's expression, but there are expressions laden with enchanting *bayān* elements. The Prophet's use of *bayān*, has contributed to adding Arabic treasures such as the expression *أَشِيرُ إِلَيْهِ بِالْأَصْنَاعِ* used *kināyah* to illustrate one's fame and the expression *رُفِعَتِ الْأَقْلَامُ وَجُفَّتِ الصُّحُفُ* used *kināyah* to indicate that an affair has been decided (Iḥamūd, 2010). Hence, scholars involved in interpreting and translating *Hadiths* should master an in-depth understanding of *bayān* elements in exploring and interpreting the meaning of each aspect to shape the message as the Prophet PBUH intended.

Interestingly, while these figures of speech are common in Quranic and *Hadith* texts, their usage patterns may differ. For example, some studies suggest that certain stylistic devices like rhyme and

metaphor are more prevalent in Quranic texts compared to Biblical texts (Tisgam & alGhazalli, 2022). The use of *tashbīh*, *isti'ārah*, and *kināyah* in the *Hadith* of Prophet Muhammad enhances the rhetorical impact, deepens understanding, and facilitates the effective transmission of Islamic teachings. These figures of speech beautify the language and play crucial roles in conveying complex ideas, making the message more accessible and memorable for the audience. Studying these rhetorical devices in the *Hadith* continues to be an essential area of linguistic and religious scholarship.

The findings of this study emphasize the need for scholars, translators, and interpreters of *Hadiths* to master *bayān* elements for a more precise and contextually faithful understanding of the Prophet's speech. This has direct implications for Arabic rhetoric, Islamic studies, and translation studies, particularly in preserving the rhetorical and semantic depth of *Hadiths*.

Future research could expand this study by adopting a mixed methods research (MMR) approach, which integrates both qualitative and quantitative analyses to provide a more comprehensive understanding of *bayān* in *Hadith* texts. As Riazi and Farsani (2024) highlight, MMR in language studies allows for a multidimensional examination of linguistic and rhetorical phenomena, enabling researchers to capture the subjective interpretative aspects and the systematic patterns of rhetorical elements. Incorporating corpus linguistics, statistical analysis, or experimental studies could enhance the robustness of findings and uncover patterns that may not be evident through qualitative analysis alone.

Additionally, comparative studies between *Hadith* and other classical Arabic texts— such as pre-Islamic poetry or Quranic discourse— could further contextualize the rhetorical strategies employed by the Prophet (PBUH). Such studies would contribute to a deeper appreciation of *bayān* as a fundamental feature of Arabic eloquence and Islamic discourse.

In conclusion, the use of *tashbīh*, *isti'ārah*, and *kināyah* in *Hadiths* enhances the rhetorical impact, facilitates deeper comprehension, and ensures effective transmission of Islamic teachings. These rhetorical devices not only beautify the language but also play a crucial role in conveying complex ideas, making the message more accessible and memorable. The study of *bayān* elements in *Hadith* remains an essential field within linguistic and religious scholarship, with promising avenues for further exploration.

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### **Conflict of Interest Statement**

We have no conflict of interest to disclose.

### **AI Disclosure**

We declare that this manuscript was prepared without the assistance of artificial intelligence. Hence, the content of this paper is original.

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