

## The Simile Word (*Kaaf Al-Tashbeeh*) Between The Stability, Problem Of Definition, And Significance

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### Abstract

The Arabic letter "*Kaaf*" has multiple meanings. It's also a noun. There are several types of "*Kaaf*" in Arabic, but the "*Kaaf al-Tashbeeh*" is the most controversial. Some claim it's a "noun," and others say it's a "particle," while others try to reconcile the two by saying it's a "noun" in some circumstances and a "particle" in others. Some linguists say it's exclusively used for "simile," while others say it has various connotations. The research methods employed in this study are the descriptive analytical approach, contemporary Arabic grammar texts, and linguistic sources. This study seeks to understand why the letter "kaaf" has different meanings. The first section addressed the perspective of grammarians that "*Kaaf al-Tashbeeh*" is a particle and their arguments. The second section explored grammarians' justifications for calling it a "noun." The final section presents the stance of grammarians and linguists who seek a middle ground. According to linguists and grammarians, the expected outcome of the research is that the letter "kaaf" is undoubtedly a noun. It makes no difference if the characteristics of "nouns" set by the grammarians don't apply to it because many "nouns" don't have those characteristics, but no one disputes their being "nouns."

**Keywords:** Arabic; *Kaaf*; Simile; Confusion; Noun; Particle

### INTRODUCTION

The Arabic letter "*kaaf*" is used at the beginning, middle, and end of nouns and verbs such as "*karb*," "*makr*," "*sak*," "*kataba*," "*makara*," and "*salaka*." It is also one of the meaningful particles (*huroof al-maani*). As such, it is employed for exclamation (Ibn Faris, 1977), as in the Hadith of Abu Umamah, "*maa raitukalyaumwa la jalamukhabbatn*" (Ibn Manzoor, 1308). (Al-Baqai, 1984) It also comes for initiative if it is connected to the letter "*maa*," as in "*sallimkamataadhulu*" (greet when you enter) (Al-Syooti, 1975). However, Ibn Hesham remarked, "This is quite odd" (Ibn Hesham, n.d.). He argued that it is used to indicate "reason" in verses such as "*Kama arsalna fi kumrasoola*" of the Holy Quran (Just as We have sent among you a messenger from yourselves) (Al-Baqrah, 198). (Al-Saban, 1997), (Al-Daqar, 1984). It is used to convey supremacy, as in the response of Robah ibn al-Ajjaj to the question, "*kaifaasbahta?*" He responded, "*ka Khair*," which translates to "*ala Khair*" (it was good) (Ibn Hesham, n.d.). It also provides the meaning of "*laalla*" (probably) in phrases such as "*intazirinikamaateek*," which translates to "*laallamaateek*" (wait, I will likely come to you) (Al-Istirbadi, n.d.). Occasionally, it occurs to affirm the *tashbeeh* (simile). In this instance, it will be extra like the next part of the Holy Quran verse al-Shura, 11:

"*Laisakamislihisai*" (There is none like Him) (Al-Muradi, 1976), (Al-Safdi, 1996). It is also used for genuine *tashbeeh* (simile) when both parties are equal, such as in "*anta ka zaid*" (you are like Zaid). The analogy is also used as a metaphor, "Zaid ka al-Asad" (Zaid is like a lion). Most grammarians did not provide proof of any other meaning of "kaaf" (Al-Muradi, 1976).

After examining the meanings mentioned above and the significance of the letter "kaaf," we discovered that linguists and grammarians disagree most about the meaning of "*kaaf al-tashbeeh*" (simile word *kaaf*) among all *kaafs* of the Arabic language, as some grammarians count it as a permanent "noun" and others consider it a permanent "particle," while the third group of grammarians reached a compromise by stating that it. To establish a definitive conclusion, we shall give the most prominent perspectives that have been expressed on this topic and clarify the points of divergence in light of Arab use.

After examining the general libraries (both physical and digital), I was unable to locate any research on this topic; however, I did find researches and articles that examined the "kaaf al-Tashbeeh" (simile term "kaaf") from various perspectives, such as the following: 1. "kaaf al-Tashbeeh" (simile word 'kaaf') in the Holy Quran" an article on the internet by Zainab Aandi. (Aandi, n.d.) 2. "Strengthening the "kaaf al-Tashbeeh" (simile word 'kaaf') is an article on the internet by "The Academy of Arabic Language"(The Academy of Arabic Language, n.d.). 3. "kaaf al-tashbeeh" in the poetry through the poem entitled "Fi Samt AlAkwaakh" by Professor Abdul Wahid Mohammad, College of Languages, University of Baghdad (Mohammad, n.d.). 4. "Confusion in kaaf al-tashbeeh" is an article in "Shazraat min Al-Nahw al-Lugah" by Dr Hana Haddad (Haddad, n.d.). 5. "kaaf al-tashbeeh al-Isimiyah" by Dr Ahmad Esaam (Encyclopedia of alAdwaat and al-Huroof) (Esaam, (n.d.). 6. "kaaf al-tashbeeh in the holding of the poet" by Basshar Abbas, published in the journal Maabir, Damascus (Abbas, n.d.). 7. All of the above studies addressed the topic of "kaaf al-tashbeeh" directly and clearly, while the following research and articles discussed it in other words, "tashbeeh" (simile): 8. "Adawat al-Tashbeeh (The Similes) in Al-Nabti Poetry", an article by Mohammad Mahawishi Al-Zufairi (published in Al-Sabah newspaper, Kuwait) (Al-Zufairi, n.d.). 9. "Adawat al-Tashbeeh (The Similes)" is an article on the internet by Feda Abu Husain (Abu Husain, n.d.). "Adawat al-Tashbeeh (The Similes): Its significances and uses in the Holy Quran" by (Mahmood Musa: 249), Al-Amanah Printing Press (Musa, n.d.). 11. "Rhetoric of al-Soorah al-Tashbihyah (the simile) in the poetry of AlBohtari" by Sharf Abdul Qadir, the Journal of Knowledge Bridge (Abdul Qadir, n.d.). 12. "The rhetoric of simile in the poetry of Al-Baaghwi" by Yahya Mohammad Haroon, the Journal of Aqlaam al-Hind (Haroon, n.d.). 13. "The rhetoric of simile in the poetry of Urwah ibn Al-Ward" by Ali Mohammad Humaid, Annals of Arabic Language, Jarja (Humaid, n.d.). 14. "The rhetoric of simile in the poetry of al-Motamad ibn Obaad – alGhazal (a love poem) as a Model" by Hind Daraaji, Master Thesis, the University of Al-Arabi ibn Muhaidi, Algeria (Daraaji, n.d.). 15. "The simile in the modern

poem, Muhammad Al-Magoot as a Model" by Abdul Razzaque Al-Majzoob, al-Basirah Centre for Researches and Consultations, Algeria (Al-Majzoob, n.d.). However, these studies did not discuss the simile word "kaaf" on its own but rather within the context of other simile terms. This research varies from previous studies in that it investigates the simile word "kaaf" as a term, its definition, and its relevance. However, these studies did not discuss the simile word "*kaaf*" on its own but rather within the context of other simile terms. This research varies from previous studies in that it investigates the simile word "kaaf" as a term, its definition, and its relevance. This study aims to 1. investigate the classification of Kaaf al-Tashbeeh as a preposition in Arabic grammar by focusing on its syntactic and semantic roles. 2. Examine Kaaf al-Tashbeeh as a noun, exploring its morphological and grammatical features as well as its various meanings and connotations. 3. Assess the moderate opinion regarding the classification of Kaaf al-Tashbeeh by reviewing grammarians' and linguists' perspectives and determining the contextual factors influencing its classification

## METHOD

The research adopted the descriptive analytical approach because of its appropriateness for the research topics as it describes the phenomenon and then analyzes it. Because "*Kaaf al-tashbeeh*" is the most significant particle among the many types of "kaaf" and grammarians have differed and disagreed greatly on its nature, it was necessary to conduct a study to present the confusion surrounding it so that the most popular view about it can be clarified. The points of disagreement regarding it can be highlighted. Consequently, the study will address the following issues: what are the most famous views of the "*Kaaf al-Tashbeeh*" (simile word '*kaaf*')? What are the most prominent differences and disagreements regarding the "*kaaf al-Tashbeeh*" (simile word '*kaaf*')? What is the decisive opinion in this regard which is consistent with the use of "*kaaf al-Tashbeeh*" (simile word '*kaaf*') by Arab?

Every research, whether theoretical or practical, has significance, and the present research is no exception. Its significance stems from the fact that it offers a grammatical (*Nahwi*) issue and confusion that has a far-reaching influence on orienting the meaning and explaining its significance. This will aid in comprehending the Holy Quran and the meanings and relevance of the hadith.

## RESULTS AND DISCUSSION

### Kaaf Al-Tashbeeh as Preposition

In this section, I will shed light on the view of grammarians who say that "*kaaf al-tashbeeh*" (simile word *kaaf*) is a particle and will present their arguments.

Quite a few scholars of the Arabic language view "*kaaf al-tashbeeh*" as a "*harf-e-jarr*" (Preposition) until there is evidence to prove that it is a "noun". They provide the following arguments to prove their point (Al-Muradi, 1976):

1. It contains only one letter, and a "noun" cannot be of one letter.
2. It is 'additional'(letter),and nouns cannot be 'additional'.
3. It comes with its "*majroor*" (Preposition) and doesn't sound strange like "*jaaallazi ka zaid*" (the one who is like Zaid came). If it had been a noun, it would have sounded strange because it must have required the deletion of the beginning of '*al-sila*' without making it a long sentence.

Among those who say that "*kaaf al-tashbeeh*" is a particle is the most famous grammarian Sibawayh who viewed it as a particle and cannot be a noun except for the need of a verse of poetry (Sibawayh, 1983). (Al-Farsi, 1996) This view was followed by Ibn Usfoor, 1980, Ibn Hesham (n.d.), (Abu Hayyan Al-Andalusi, 1997) and Andalusi (1983). "*Kaaf al-tashbeeh*" should be a "particle" in the relative clause (*silat al-mausool*) (Al-Jazuli, n.d), and this view has been preferred by Ibn Malik (Ibn al-Anbari, 1975).

By looking into the arguments of this group, we find them fragile as it is easy to answer them through the following:

1. As for the argument that "*Kaaf al-Tashbeeh*" cannot be a particle because it contains only one letter and nouns cannot be of one letter, it is not evidence and that because there are nouns which contain one letter like pronoun (*zameer*) in: "*katabtu, katabta, katabti and katabna*" (I wrote, you wrote, you all wrote). However, suppose someone argues that the pronouns (*al-zamaaer*) are not explicit nouns, so it is not appropriate to be named as nouns. In that case, we will say that, undoubtedly, there is still a difference in the definition of the "noun". Still, the grammarians counted the pronouns as "nouns", but they went one step further and made it the most definite after the word "al-jalalah". They excluded all the speech/address attached to the demonstrative pronouns (*asmaa al-isharah*) and some verbal nouns. They made it a "particle" with no place for '*Iraab*' (grammatical cases). Also, there are some verbs which contain only one letter, like: "*e, maa aqulu*" (here the letter 'e' is from the verb '*wa,yun*') (listen attentively to what I am saying to you) and "*qenafsaka al-mahalik*" (the letter '*qe*' is derived from the verb '*waqe*') (save yourself from destruction). Concerning the above examples, It is never heard from the Arabs they deny that they are not verbs.
2. About their argument that it comes with its "*majroor*" (Preposition) without sounding strange, and if it had been a noun, it would have sounded strange because it must have required the deletion of the beginning of '*al-sila*' without making it a long sentence. It doesn't happen but in case of pressing need. (Al-Istirbadi, n.d.), We would say that grammarians differed on this issue as the grammarians of Basra justified the deletion of the "*aayed*" (the pronoun that returns to the Noun), which is in the nominative case (*hazf al-aayed al-marfu bi al-ibtida*) if the *mawsool* Noun (relative) is the word "*ayy*" (i.e.) as the poet says (Al-Baghdadi, 1299):

*Iza maa ataitabanimalikin Fasallim ala ayyihimafzalu*

If you meet the sons of Malik, convey my greeting to the one who is the best among them. However, suppose the *mawsool* Noun (relative) is not the word "*ayy*". In that case, it is not allowed to delete but with the

condition that the *selah* clause is a long one like the following verse of the Holy Quran: (Then We will indeed extract from every sect those of them who were worst against the Most Merciful in insolence) (Maryam, 69).

In contrast, the grammarians of Kufa justified the deletion of "*aayed*" whether the *selah* clause is long or short and whether the *mawsool* Noun is the word "*ayy*" or any other word. Their opinion is correct because a lot of evidence support it as Allah said in the Holy Quran: "*tamaman ala allaziahsana*" (making complete [Our favor] upon the one who did good) (Al-Anaam, 154) In the reading of Ibn Abu Ishaque, the word "*ahsan*" is in the nominative case. Also, Allah says in the Holy Quran: "*wahuwaallazifissamaeilahunwa fil arziilahun*" (And it is Allah who is [the only] deity in the heaven, and on the earth [the only] deity. And He is the Wise, the Knowing) (Al-Zukhruf, 84). The meaning is that the One who is the deity in heaven is the deity on earth (Al-Farra, 1973; Al-Andalusi, 1983, 1989).

- Concerning the argument that the letter' *kaaf al-tashbeeh*' is additional and nouns cannot be additional, it can be replied that the addition is not dependent on the letters. The addition can be made in nouns as well as in verbs, and mainly the addition occurs for emphasis or imagination or clear confusion or politeness and the good manner in speech. (Al-Samerai, 2000) So, when we say: "Our master, beloved, and intercessor, the Messenger of Allah, Muhammad Abu Al-Qasim, the honest and faithful (Peace and mercy of Allah be upon him), was born in the year 571 CE", we find that many nouns are additional in this sentence and these additions intended to adopt suitable manner and politeness in the information provided about prophet Muhammad (peace be upon him).

The addition occurs in the verbs as the grammarians unanimously agreed that the verb "*kaana*" is used as a main verb and an additional word. They presented the saying of Qais ibn Ghalib as evidence in which he said: "*woledat Fatima bint al-Kharshab al-Anmariyah al-Kamlah min Bani Abas lam yoojad kana afzal min hum*" (Fatima bint al-Kharshab al-Anmariyah al-Kamlah was born from the Banu' Abs. There was no one better than them) (Ibn Aqeel, 1985). So, the verb "*kaana*" came as an additional word between the passive verb (*yoojad*) and the substitute for the doer (*naaeb al-faael*), which is "*afzal*". It is known that if a verb comes in place of another verb, it will be an additional one, as we say: "*matatajtahidutadrusutanjahu*" (when you work hard, study, you will succeed). So, the verb "*tadrusu*" or "*tajtahidu*" is additional, and that is because the meaning has been completed, and the condition has been fulfilled without any of them.

The above responses are to those who say that "*kaaf al-tashbeeh*" is a particle. Now, we move to the second section for the arguments of those who say that "*kaaf al-tashbeeh*" is a noun.

### **Kaaf Al-Tashbeeh As Noun**

In this section, I will explain the view of grammarians who say that "*kaaf al-tashbeeh*" (simile word *kaaf*) is a noun and will present their

arguments. The grammarians who hold the view that "*kaaf al-tashbeeh*" is a noun think that the one who searches for "*kaaf al-tashbeeh*" in the speeches of Arabs finds that for Arabs, the word "*misl*" (like) is equal in meaning and use.

Since the Arabs did not differ ever in the fact that the "*misl*" (like) is a noun, they must not differ in the fact that "*kaaf al-tashbeeh*" is a noun because it gives the same meaning as "*misl*". Among the grammarians who view "*kaaf al-tashbeeh*" as a noun is Ibn Maza al-Qurtubi, who views it as always a noun, i.e. in any case. It is the same as "*misl*" (Andalusi: 1989), he views it as a noun because it is heard a lot. Thus, it is allowed in the example "*Zaid ka al-asad*" (Zaid is like a lion) that '*kaaf*' is in the nominative case and '*asad*' is in the genitive case (Al-Maliqi: 1975; Al-Syooti: 1975). Among them is Al-Mubarrad (1988), who says: "As for '*kaaf al-tashbeeh*', it gives the meaning of '*tashbeeh*' (simile) like: '*Abdullah ka Zaid*' (Abdullah is like Zaid) (Al-Istirbadi, n.d.) which means "*milsu Zaid*" and as long as it is in the meaning of "*misl*", it will have the same ruling as "*misl*" in terms of its being a noun. Ibn al-Siraj (1985) also holds the same view as he says: "It is said in the speech (*al-klaam*) that obliges it to be a noun" (Al-Mubarrad, 1988). Then he tried to strengthen his view by saying: "It will take the place of the noun as long as the noun is similar to it." Ibn Faris says: "Arabs give it the place of a noun and make for it a place for '*Iraab*' (grammatical cases), therefore, they say '*marartu be kalasad*', and they mean '*be misl al asad*' (I passed like a lion) (Ibn al-Siraj, 1985).

Following are the arguments they based their view on:

1. It is equal to the word "*misl*" in meaning and uses, and there is no disagreement among scholars that "*misl*" is a noun.
2. It comes in 'genitive case' with the letter '*jarr*' or '*idafa*' (genitive construction), and the letter '*jarr*' is special for nouns without any differences or disagreements among grammarians.
3. It comes as subject, predicate, adjective, object, adverb, Noun and in the genitive case and all of these are Noun explicitly or indirectly.

The arguments mentioned above are correct except for the argument which indicates that whatever comes in the meaning of 'noun' is a noun and will take the place of a Noun as long as the Noun is similar to it. This argument is incorrect because, in this case, won't we be compelled to say that all '*asma al-afaal*' (verbal nouns) are verbs because they are in the meanings of verbs? Will the word '*fauqa*' be a particle because it is in the meaning of '*ala*'? I don't think so. However, their remaining arguments are undoubtedly correct.

### **Kaaf Al-Tashbeeh-Moderate Opinion**

In this section, I will present the view of the moderate grammarians who had put in their efforts to create an agreement between the above two opinions. Moderate grammarians tried to form a third opinion to create an agreement between the two opinions. So, they believe that the '*kaaf al-tashbeeh*' is a noun in one case and becomes a 'particle' in others. (Ibn al-Khabbaz, 2007) Among these grammarians is Al-Qazwini, (n.d.), who tried to

find an agreement and compatibility between these opinions by distributing the letter 'kaaf' into two types when he says: "As for '*al-kaaf al-ismiyah*', it is like '*al-misl*' in contrast to '*kaaf al-harfiyah*' which means '*al-tashbeeh*' (Al-Syooti, 1975). Al-Qazwini, (n.d.) made '*al-kaaf al-ismiyah*' an absolute '*almisl*' and made the '*kaaf al-harfiyah*' an absolute '*al-tashbeeh*' but what seems to me is that both are the same as '*almisl*' is '*al-tashbeeh*' and vice versa.

Al-Jazooli said: "In '*sila al-mawsool*', The '*kaaf al-tashbeeh*' should not be anything except for a particle" (Ibn al-Anbari, 1975; Al-Syooti, 1975). Ibn Malik says: "If '*sila*' is existed there, it is preferred to make it a particle". From their sayings, we conclude that they are among those grammarians who tried to find an agreement and compatibility between the two opinions (Ibn al-Anbari, 1975). Sibawayh thinks that '*kaaf al-tashbeeh*' is a particle and cannot be a noun except for the need for poetry (Sibawayh, 1983). Al-Muradi (1976) mentioned that some of them view it as a 'noun' if it is additional and a 'particle' if it is not. The additional is the one whose entry into the speech is just like its exit from the speakers, like an *Aaraabi* (villager) replied: "*ka haayin*" i.e. "*hayyanan*" when he was asked: "*kaifatasnauna al-iqt?*" (Al-Muradi, 1976). This is the summary of the opinion of grammarians, which tried to form a third opinion by creating compatibility between the two opinions.

## CONCLUSION

The term '*kaaf al-tashbeeh*' with this word is stable, and no difference exists. The difference exists regarding its definition of whether it is a noun or a particle. Some grammarians think the '*kaaf al-tashbeeh*' is a fundamental particle in its appearance and uses. Some grammarians view the '*kaaf al-tashbeeh*' as an absolute noun. It is a particle but replaces nouns if the poetry requires it. It is a noun if used as 'additional' and 'particle' if it is not. Considering the above arguments, we conclude that '*kaaf al-Tashbeeh*' is a noun if it occurs in place of '*misl*.' Undoubtedly, this Noun is one of the nouns' characteristics (designed and set by the grammarians for a noun) that don't apply. Still, it makes no difference as there are many nouns those characteristics don't apply to, but no grammarian differs on their being 'nouns.' Thus, its definition is: "It is a noun whose significance is '*al-tashbeeh*' (simile), and it gives the meaning of '*misl*' (like).

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