Figures of Speech in the English Translation of Surah Ar-Raad by Abdul Haleem

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Abstract: This research aims describe the figures of speech found in Surah Ar-Raad by Abdul Haleem. This research is conducted to answer the following research questions: (1) type of figures speech found in Surah Ar-Raad by Abdul Haleem, (2) what is the meaning that contained each figure of speech found in Surah Ar-Raad by Abdul Haleem?, (3) why figures of speech used in surah Ar-Raad?. The data of this research is analyzed by the theory of Perinne, Holman, and David. This research uses qualitative approach. The data of this research is all information that deals with figures of speech. The result of this research shows that there are some figures of speech found in Surah Ar-Raad such as: simile, metaphor, synecdoche, personification, hyperbole, allegory, apostrophe, irony, metonymy, and symbol.

Key Words: Figures of Speech, Surah Ar-Raad

Introduction
The Qur’an is the supreme authority in Islam. It is the fundamental and paramount source of the creed, rituals, ethics, and laws of the Islam. It is the book that ‘deference’ between right and wrong, so that nowadays, when the Muslim is dealing with such universal issues as globalization, the environment, combating terrorism and drugs, issues of medical ethics, and feminism, evidence to support the various arguments is sought in the Qur’an. This supreme status stems from the belief that the Qur’an is the word of God, revealed to the Prophet Muhammad via the archangel Jibril and intended for all times and all places.

Al-Qur’an uses the varieties of style which are used in the ways message are delivered. The styles used in Al-Qur’an might be different from the ones used in human communication, because it has its own particular styles which are tightly confirmed with the message being delivered. In other words, Al-Qur’an has its own unique style and cannot be parallelized with the ones found in any human literature.

The Qur’an has its own style. It may be useful to readers to mention some of the important features of this style. The reader should not expect the Qur’an to be arranged chronologically or by subject matter. The Qur’an may present, in the same surah the material about the unity and grace of God,
regulations and laws, stories of earlier prophets and nations and the lessons that can be drawn from these, and descriptions of rewards and punishments on the Day of Judgment. This stylistic feature serves to reinforce the message, to persuade and to dissuade. This technique may appear to bring repetition of the same themes or stories in different surah but as the Qur’an is above all a book of guidance, each surah adds to the fuller picture and to the effectiveness of the guidance.

Personification is one kind of figure of speech, a device of stylistics approach, which can be defined as various uses of language that depart from customary construction, order, or significance in order to achieve special effect or meaning (Holman and Harmon, 1986). In addition, Figures of speech can be mentioned as a non-literal meaning which refer to something abstract, or to abstract qualities while literal meaning refer to concrete entity, something with physical existence in the world. In analyzing the figures of speech, there are three things, which have to be considered: such as the figures of speech (A word, phrase, or longer stretch), its meaning (what it refers), and the similarity, contrast, association, or the arrangement between the two. Hassanudin (2006) states that the language used in Al-Qur’an is beautiful and unique and there are lot of figures of speech can be found likes used in other literary works.

In 2004, one new version of Al-Qur’an translation is introduced by Abdul Haleem and published by Oxford University Press. Abdel Haleem was born in Egypt, and learned the Qur’an by heart from childhood. Educated at Al-Azhar, Cairo, and Cambridge Universities, he has taught Arabic at Cambridge and London Universities since 1966, including courses in advanced practical translation and the Qur’an. He is now Professor of Islamic Studies at the School of Oriental and African Studies, University of London. This translation is used in this research because it is completed with the explanation from Shahih Bukhory and other experts, so the interpretation of each word which is translated from Arabic to English is appropriate.

Al-Quran contains 144 Surah. The first Surah is Al-Fatiha and the last Surah is An-Nas. In Al-Qur’an there are 6200 ayat that refer to a lot of meaning; miracle (Qs. Al-Baqoroh: 211), address and sign (QS. Al-hijr: 77, Al-Nahl: 11), lesson (QS Hud: 102-103), something amazing (QS. Al-Mukminun: 50), group and community and evidence (QS. Ar-rum: 22).

However, this research does not deal with the analysis the styles of all surah of the English translation Al-Quran but rather only focusing on Surah Ar-Raad. The name of this surah has been known since the beginning of Islamic period. This surah called Ar-Rad (thunder) is because one of ayah in this surah is talked about the thunder. Actually, there is another surah which talks about thunder such as surah Al-Baqarah ayah 19. The difference about the thunder mentioned in surah Ar-Rad and surah Al-Baqarah is the thunder that is mentioned in surah Ar-Rad is the thunder that is the thunder itself but it refers to the disbelievers. While the thunder in surah Ar-Rad refers to the thunder as a subject who glorifies and praises Allah.
The main topic of this surah is about the truth of Al-Qur’an which is revealed by Muhammad S.A.W. The thunder is a natural phenomenon which is can be seen and listened by all living being, whether they are blind or not, whether they hide or do not. Based on the understanding of its name, Ar-Rad (thunder), this surah has a purpose to describe the truth of Al-Qur’an which is conveyed by the clear explanation. By giving that, description and explanation will influence the reader or listener to do the good things and avoid the bad things. In addition, this surah also consists of many cases such as the accusation and dignity of the disbelievers, the evidences and signs of the greatness of Allah, and the creation of the earth and heaven.

**Research Method**

In this research, descriptive method is used to answer the problems through qualitative approach. The qualitative approach is used because the data of this study are in the form of words and not in the form of numbers. Miles and Huberman (1984) state, qualitative data is in the form of words and not in the form of numbers.

The data of this research are the words, phrases, sentences, or sentence fragments, which can be considered as figures of speech found in English translation of Surah Ar-Rad from The Al-Qur’an translated by Abdul Haleem. The data source of this study is the text of surah Ar-Raad English translation translated by Abdul Haleem.

This research uses several steps of data collection technique as follows; In order to avoid the misunderstanding of the intended meaning, the first step that the research has to do is reading the English translation of surah Ar-Rad deeply and carefully. The second step is identifying the data based on the research questions, in this step, the data identified on what is being stated in research problem, which is a figure of speech. Then, after the research read the source of data and identifies the data, the last step that the research has to do is quotes the data.

The data which had been collected are analyzed using several steps (Miles and Huberman, 1994), such as; the first is data reduction; it refers to the process of selecting, focusing, simplifying, and transforming the data. This research uses the process of data reduction because in fact, when the research identifies the data, there are some data which is reduced by the expert. It considers to be reduced because those data cannot be classified as figures of speech. The second is data display; a display is an organized, compressed, assembly the data. The third step is conclusion; the conclusion is taken after the data analysis is complete. This activity is picturing the kinds of figures of speech in the English translation of surah Ar-Rad. Besides, through the analysis conducted beforehand, this activity arrives at the answer to the second focus of this research, i.e. reveal the intended meaning of each figure of speech found in English translation of surah Ar-Rad. Finally, this activity arrives at the answer to the last focus of this study, i.e. the reasons of using figures of speech in the English translation of surah Ar-Rad. Then the last step is verification, the verification is needed in order to get the valid data. In this case, the
Islamic expert, someone who knows very well about the Al-Qur’an helps the researcher to validate the data.

**Findings and Discussions**

The results of this study show that there are several kinds of figures of speech found in the English translation of Surah Ar-Rad such as the first is metaphor found nine times; a) In the word ‘sign’ (QS 13:2), b) In the word ‘raise up’, ‘heaven’, and ‘raised up the heaven with no visible supports’ (QS 13:2), c) In the word ‘spread out the earth’ (QS 13:3), d) In the sentence ‘And those, whom they invoke, answer them no more than one who stretches his hand for water to reach his mouth, but it reaches him not’ (QS 13:4), e) In the word ‘riverbed’ or ‘valley’ (QS 13:17), f) In the word ‘home’ (QS 13:22), g) Home of yours (QS 13:24), and h) in the word unhappy home (QS 13:25).

Simile found two times; a) In the sentence ‘Are the blind equal to those who can see? And are the depths of darkness equal to the light?’ (QS 13:16) and b) in the sentence ‘though they may revel in the life of this world, it is but a fleeting comfort compared with the life to come’ (QS 13:26). Apostrophe is found five times in ayah 2, 30, 37, 38, and 40. Personification is found three times, a) in the word ‘thunder’ (QS 13:13), b) in the word ‘shadow’ (QS 13:15), c) in the sentence ‘heart rest peace’ (QS 13:28), and d) in the sentence “If there were ever to be a Quran with which mountains could be moved and the earth shattered” (QS 13:31). The last figure of speech is allegory, found three times in the ayah 30, 37, and 38.

The previous section has elaborated the classification of figures of speech which are found in the English Translation of Surah Ar-Raad by Abdul Haleem. Alongside with the elaboration above, the research problem number one has been answered indirectly.

After checking each figure of speech thoroughly, the researcher found the intended meaning and the reason why the figures of speech are employed in the English translation of Surah Ar-Raad by Abdul Haleem which become the statement of the problem number two and three. The discussion about those problems can be seen as follow:

**The intended meanings of the figures of speech in the English translation of Surah Ar-Rad**

*Surah Ar-Rad ayah 1*

“Alif Lam Mim Ra

These are the signs of the Scripture. And what your Lord has sent down to you [Prophet] is the truth, yet most people do not believe.”
‘Alif Lam Mim Ra’, The explanation about the truth of Al-Qur’an starts from these letters. This surah and the other surah in Al-Qur’an use these separated letters (Alif, Lam, Mim, and Ra) as an explanation, guidance, and mercy for the people who believe. The other reason about why these letters are used is to attract the disbelievers. Allah uses the same letters (in Arabic) which can be used by ordinary people; by using these letters, Allah challenges the disbelievers to make kitab like Qur’an. They definitely cannot make the same.

The word ‘‘ayat’ is a plural form of the word ‘ayah’. Linguistically, ‘ayah’ means the sign. Then, the sentence ‘tilka ayat al-kitab’ in this ayah means ‘ayat Al-Qur’an’ or ‘the signs of Qur’an’. Many experts say that the signs are sent by Allah refer to Qur’an, based on the understanding of the following sentence ‘what your Lord (Allah) has sent down to you’. This sentence gives the clear understanding about it.

The other experts say that the word ‘signs’ in this ayah means the signs that can be seen in the universe ‘ayah kauniyah’ (all about any creation in the earth and heaven) and the sentence ‘what your Lord has sent down to you’ refers to Qur’an. This opinion is made based on the understanding of the following word ‘wa’ or ‘and’ which has a function to connect the two things, the signs (the universe) and what your Lord has sent down to you (Al-Qur’an).

The next words ‘the truth’ emphasizes that those two things are true and no one can doubt. From this explanation, we can get the understanding that the science about the universe and the Qur’an cannot be apart. There is no explanation within the Qur’an which is contradicted with the science. If there is something contradiction, it is caused by the misinterpretation or human error.

b. Surah Ar-Rad ayah 2
“IT is God who raised up the heavens with no visible supports and then established Himself on the throne; He has subjected the sun and the moon each to pursue its course for an appointed time; He regulates all things, and makes the revelations clear so that you may be certain of meeting your Lord.”

“Allah is He who raised the heavens.” The quotation from this ayah explains the power and the perfection of Allah. By His permission and power, He can raise the heaven without any pillars in an unreachable distance and no one knows the distance between the earth and the heaven. In this ayah, the word ‘rafa’a’ or ‘raise up’ can be considered as a metaphor. Raise up is used to give a clear explanation that the earth is separated from the heaven. Allah uses the word ‘rafa’a’ not only to assert that earth and heaven is separated but also to emphasize that by creating the heaven higher than earth, the sun and the other stars can exude their light and the rain can be sent down to the earth.

Raise up means to make something higher and it has a similar meaning with Allah creates the heaven higher than the earth (in all cases). The position of the earth and the heaven refers to the position of Allah and all living being (in all cases, power, perfection, strength, dignity, etc). This ayah uses the word ‘raise up’ instead of ‘create’ to give deeper impression that only
Allah who not only can create the heaven but also raise it up.

This ayah uses past tense (fi’il madi) when it talks about the heaven, ‘raised up’ or ‘rafa’a’, but when it talks about Allah’s Arrangement, it uses the present tense and present continuous (fi’il mudhari’). See the word ‘yudabbir’ (regulates). It is because the work to raise the heaven up has been done but the work to arrange, to protect and to take care of His creation is ongoing processes from yesterday, today, or tomorrow.

The metaphor can be found also in the quotation ‘raised up the heavens with no visible supports’. In this quotation, the heaven is analogized as the dome but has no pillars, as Iyas bin Mu’awiyah states ‘the heaven is like a dome but has no pillars’. From this quotation, we can see the power of Allah (All the praises and awards only belong to Him). He can do anything that He wants to do and no one can do the same. As Allah states in Surah Al-Hajj ayah 65;

“He withholds the heaven from falling on the earth except by His leave. Verily, Allah is, for mankind, full of kindness, most Merciful”

The explanation about the power of Allah in that ayah can be seen either in one of the following facts such as the earth, place where all living being live has size 5 cm, the sun is 10 times bigger and our solar system in the edge of milky way has million stars which has great size also. Just imagine, in our universe there are millions huge stars. Without His power (Allah), they will not be able to stay still on their place and will drop on the earth.

**c. Surah Ar-Rad ayah 3**

“it is He who spread out the earth, placed firm mountains and rivers on it, and made two of every kind of fruit; He draws the veil of night over the day. There truly are signs in this for people who reflect.”

This ayah proves that Allah created the perfect universe. Each of his creations is very admirable. After He gives the explanation about the creation of the heaven in the previous ayah, then in this ayah, Allah gives the explanation about the creation of the earth. The sentence ‘wa huwa alladzi madda al-ardhal’ or ‘it is He who spread out the earth does not mean that the earth is created in a form of flat. This sentence means Allah creates the earth in a round form but at the same time, He creates the earth in a large or wide size and flat form so that all living being can live in there cozily. Moreover, the form of the earth (round) has been explained in many others surah in the Al-Qur’an.

In this ayah, the word ‘fruit’ or ‘samarot’ that is created in pairs, can be classified as a Metonymy because in this ayah Allah gives ‘fruit’ as an example of all that He has created in pairs. Pairs also have a sense that one needs to complement the others. If God created only fruit with the sweet taste, human will not know what sour tastes like. The word pairs also refers to the flowers, many experts say that the flower seems like a human because they have ‘a genital organ’ or ‘gender’ such as man and woman. The flowers have a genital organ means that they can proliferate.

This ayah also invites us to think about the Allah’s perfection (in His creation of the plants, fruits, vegetables, flowers and
trees). Every fruit that we see around us has exclusive color and pattern to its own kind. Thus, there are signs from Allah for someone who thinks.

This ayah, similar to the other ayat is arranged harmoniously. In this ayah, the creation of the earth is mentioned first. See the sentence ‘it is He who spread out the earth’. Then Allah creates the mountain, see ‘placed firm mountains’ and river in the slope of mountain, see ‘and rivers on it’. From the river, the water is evaporating to the air and then moves down again in form of rain. The rain irrigates the soil and then the soil produces many kinds of fruit. See this sentence ‘and made two of every kind of fruit’.

In short, this ayah shows directly the general idea about the contents of the universe. It is one of many evidences about the power, perfection and the greatness of Allah which has been seen, and only for those who give thanks to Allah can take the lesson.

d. Surah Ar-Rad ayah 13

“Ar-Rad (Thunder) glorifies and praises Him and so does the angels for awe Him. As do the angels in awe of Him; He sends thunderbolts to strike whoever He will.”

This ayah is the additional explanation about the greatness of Allah. The content of this ayah proves how broad the power of Allah and how easy He can give the punishment to everyone whom He wants to give.

The sentence ‘Ar-Rad (Thunder) glorifies and praises Him’ explain us about the obedience of the thunder to Allah. His whole creations, all over the universe (in the sea, sky, and land) must believe in Him. Thunder is a natural phenomenon that typically appears during the rainy season in which the sky appeared a flash of a moment of blinding light that a few moments later is followed with a booming voice. The time difference is due to the emergence of differences between the speed of sound and the speed of light. Scientifically, a thunder occurs because there is a potential difference between cloud and earth. It is a changing process on a cloud, because it moves continuously on a regular basis.

The thunder in this ayah can be classified as personification because of thunder in this ayah is analogized as a human being who can perform activities such activities that are conducted by human. In this ayah, the word ‘thunder’ or ‘Ar-Raad’ is illustrated as if the thunder is a human being who can glorify and praise Allah. The illustration of inanimate which is illustrated as living being can also be found in the other ayah, such as in surah Ad-Dukhan ayah 29;

‘Neither heavens nor earth shed a tear for them, nor were they given any time’.

In short, how natural phenomenon can perform such activities without the permission of Allah is an evidence of the power of Allah for someone who thinks. Thus based on the findings above, this ayah contains a command to all humankind to believe in Allah. In this ayah, the order is conveyed indirectly through the evidence about how the thunder believes in Allah. This is the beauty of the language used by Allah, there are many commands, prohibitions, recommendations, and others which are not delivered directly and it uses many of figurative language.
**e. Surah Ar-Rad ayah 15**

“All that are in heaven and earth submit to God alone, willingly or unwillingly, as do their shadows in the mornings and in the evenings.”

This *ayah* tells us about the power and the greatness of Allah, who can submit all things in this universe. See this case, the water, for instance, has been decided by Allah to flow downward. It also freezes at 0°C temperature or boils at 100°C temperature. If Allah decides the other way, the water will do so. See the other case, the fire has been decided by Allah to warm and burn anything, but if Allah decides to do the vice versa, the fire will do so. In case of Ibrahim, the fire becomes cool and saves him. See surah Al-Anbiya ayah 69; ‘But We said, ‘Fire, be cool and safe for Abraham.’

Synecdoche can be found in the italic words in this sentence ‘Those things submit in Him willingly or unwillingly’. In this *ayah*, the disbelievers are described in the word ‘unwillingly’ because in this *ayah*, the word ‘unwilling’ is used as a reflection of the behavior of the disbelievers. The word ‘unwilling’ also refers to the arrogances of disbelievers. For instance, when Allah gives the evidences about the truth of Al-Qur’an, the disbelievers then say that Muhammad is a mad man and they challenge Allah to reveal the other sign about the truth of Al-Qur’an. As stated in Surah Al-Hijr ayah 6:

“And they say: O you (Muhammad S.A.W) to whom the Dhikr (The Qur'an) has been sent down! Verily, you are a mad man.”

The word "willing" refers to the Muslims, who are always doing Allah’s command willingly. Only those who believe and who have been given a direction do the command of Allah happily and obediently. Thus based on the explanation above, it is clear that two words can be classified as synecdoche because those two words (willing and unwilling) is the part of the whole behavior of the disbelievers and believers.

The other figures of speech (personification) can be found in this sentence ‘as do their shadows in the mornings and in the evenings.” The word ‘shadow’ or ‘dzhila-luhum’ is explained in this ayah as if it can submit (bow down) to Allah. Some experts say that Allah analogies the shadow as if it can bow down to Him, in order to describe about all the things in this universe can be submitted by Him. Although the human does not want to worship Him, their shadows always worship Him.

In addition, the description about the shadow in this ayah, also shows us the greatness of Allah. Allah has created us in a perfect form, so that we have our own shadow. What if Allah creates us in transparent form or like shining water, the shadow will never appear. That is the evidence for everyone who thinks.

**f. Surah Ar-Raad Ayah 14**

“The only true prayer is to Him: those they pray to besides Him give them no answer any more than water reaches the mouth of someone who simply stretches out his hands for it— it cannot do so: the prayers of the disbelievers are all in vain.”

This *ayah* explains that the only Allah who has the right to grant the prayer. The word ‘Da'watul haq’ said in this *ayah*, according to Ali ibn Abi Talib in Ibn Kathir can be meant as “tauhid”. In this *ayah*, metaphor is found, where comparison things
which are essentially alike without using words like, as, than, similar to, resemble to, or seem. Metaphor in this ayah can be found in the sentence “And those, whom they invoke, answer them no more than one who stretches his hand for water to reach his mouth, but it reaches him not”.

The word ‘ila’ in the sentence ‘ila alma’ refers to the hands which cannot reach something that it tend to reach. That sentence is likened to a person who takes water from the well and he does not get water at all, so how he can enter water into his mouth. In short, this sentence says about the person who takes or clasp water by his hands will never benefit from the water because the water will never get into the mouth.

g. Surah Ar-Raad ayah 16

“Say [Prophet], ‘Who is Lord of the heavens and the earth?’ Say,’ God.’ Say, ‘Why do you take protectors other than Him, who can neither benefit nor harm even themselves?’ Say, ‘Are the blind equal to those who can see? And are the depths of darkness equal to the light?’ Have the partners they assign to God created anything like His creation so that their creation is indistinguishable from His? Say, ‘God is the Creator of all things: He is the One, the All Compelling.”

In this ayah, Allah commands Prophet Muhammad to ask question to disbelievers. That question consists of fulmination and guidance. See this sentence ‘Say [Prophet], ‘who is Lord of the heaven and the earth?’ there is no answer but Allah and the disbelievers admit it. In this sense, Allah does not wait their answer. It can be seen in the quotation ‘Say,’Allah’. In the next sentence in this ayah ‘why do you take protectors other than Him, who can neither benefit nor harm even themselves? Explains that it does not make sense if a person who has already known about Allah is almighty, Lord of retribution who knows what is hidden and what is manifest.

The word ‘kul’ or ‘say’ is used to emphasize of what being conveyed by Prophet Muhammad does not come from Muhammad itself but comes from Allah and it tend to threat the disbelievers. The word ‘kul’ or ‘say’ which is found after the previous question shows that Allah does not talk to the disbelievers directly.

This ayah uses the plural form for ‘zhulumat’ or ‘darkness’ but in the word ‘nur’ or ‘light’ it uses singular form. It is because there are many kinds of ‘zhulumat’ or ‘darkness’ in this world and it comes from many sources. While the ‘nur’ or ‘light’ is only comes from Allah. So, if someone does not be blessed by Allah to get the guidance, she/he will never get the guidance from anyone else.

In the end of this ayah, it is found the word ‘al-qahhar’ which comes from the word ‘qahara’ linguistically means to cause someone submits. In this case, Allah vitiates someone who opposes Him by giving the evidences of His power and He also submits the disbelievers. The other experts say that the word ‘al-qahhar’ means that Allah has the power to make the disbelievers speechless and bow down by showing the signs of His power.

In short, this ayah explains about the decision of Allah, there is no God but Him. This ayah also consists of the all humankind confessions, that Allah created heaven and earth. He is the owner, regulator, and the
ruler of the universe. This ayah also explains that although people know about that, they still worship other objects. Those objects which are they worship cannot give them any benefit and cannot keep them away from danger.

Simile is found in this ayah in which there is a comparison between a blind person and a person who are not blind. A blind person is used in this ayah to analogy a person who worships Allah coincides with worshiping other objects. Why the word “blind person” is used? It is because blind person can be used as a parable for a person who cannot differ one thing to another, it is similar to a person who cannot differ Allah with other objects and he/she treats Allah as same as she/he treats other objects.

h. Surah Ar-Raad ayah 17
“He sends water from the sky that fills riverbeds to over flowing, each according to its measure. The stream carries on its surface a growing layer of froth, like the froth that appears when people melt metals in the fire to make ornaments and tools: in this way God illustrates truth and falsehood— the froth disappears, but what is of benefit to man stays behind— this is how God makes illustrations.”

The word ‘al-awdiyah’ is the plural form of ‘al-wady’ which means valley. See the sentence “He sends down the water from the sky and the valleys flow according to their measure”. The use of ‘nakirah’ or ‘indifinite’ in the sentence is to describe the kinds of valley, in case of its size, its form, and its type. This explanation is related to the following sentence ‘biqadariha’ or ‘according to its measure’. The word ‘biqadariha’ also gives the parable of truth of Al-Qur’an, the signs from Allah.

Then, it can be concluded that Allah sends down the water to the valley according to its measure, a small valley will get bit water and the vice versa. Allah gives the water according its measure because if Allah gives more water to small valley, it will become overflow.

i. Surah Ar-Raad Ayat 22.
“Who remain steadfast through their desire for the face of their Lord; who keep up the prayer; who give secretly and openly from what We have provided for them; who repel evil with good. These will have the reward of the [true] home.”

This ayah tells us about a number of good deeds such as the first which is those who remain patient seeking their Lord's Countenance. Patient in this case means we have to keep struggling in order to avoid every bad deeds bringing on the sinning and it aims to get reward from Allah. The second is perform As-salat. Perform shalat means when we are praying, we have to concern with all rules (how to do ritual ablution, how to perform shalat, and how to do it on time). And the third is ‘who give secretly and openly from what we have provided for them’. The word ‘mimma razaqnahum’ means a half of the things have been given by Allah. From this word, we understand that Allah does not command us to give the whole of what have been given by Allah, but only a half. The other intended meaning that Allah commands us to work very hard. If what we earn more than what we spend, we can give a half of it for someone who needs. The word ‘them’ in this ayah refers to everyone who becomes our responsibility.
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(he alimentationed concern including poor man). For example a man has to give his money for his wife or his children.

The fourth is to defend evil with good. It means if we get bad things we have to accept it patiently. This statement also can be found in Surah Al-Fusilat 34-35 “Good and evil cannot be equal. (Muhammad) repels evil with what is better and your enemy will become as close as an old and valued friend(34) but only those who are steadfast in patience, only they are who blessed with great righteousness will attain to such goodness.”

In this ayah, Allah guarantees us the more we can do the good deeds the more we will get the good return. The good end, in this ayah can be classified as metaphor because good end can be meant as every good return that we will get.

j. Surah Ar-Raad Ayah 24
“Peace be with you, because you have remained steadfast. What an excellent reward is this home of yours!”

This ayah is consisting of additional explanation of the previous ayah that contains the promise of Allah to the people who are doing good things. In the previous ayah several good deeds are mentioned and Allah says that Allah promises that we shall be gathered together with those whom we love as husbands, wives, fathers, mothers, and children.

‘Excellent reward is this home of yours’. This sentence is a metaphor of heaven. In this ayah, Allah says that people who have good character will get a good place. ‘Adn' means a place to live or immortal residence. Why the heaven should is analogized as home? It is because heaven is the final destination and place that we are headed. Home is used because in the heaven we meet and gather with families who have been separated for long time. The house is also used because home is the place where people can find peace, happiness, and comfort with the people they love. Moreover, the people who can get the final home or heaven are the people who can be patient. Patient here means they can keep them away from the bad deeds.

k. Tunjuk Surah Ar-Raad Ayah 25
“And those who break the Covenant of Allah, after its ratification, and server that which Allah has commanded to be joined and work mischief in the land, on them is the curse. And for them is the unhappy home”

This ayah contains of the condition of the unlucky people and their attitudes. They have different place with the place of believers (Muslim). It is similar to their attitudes different with the believers. The believers always keep their promise and connect everything that Allah commands to be connected (silahturahim) while the disbelievers never keep their promise and never do the command from Allah. As mentioned in Hadith, “there are three signs of a hypocrite, the first is lie, the second is not keeping their promise, and the last is they cheat. Allah states that those people (disbelievers) who do those deeds will get cursed. They will never get the mercy from Allah. They (the disbelievers) will get the worst place (jahanam).

Figure of speech can be found in the words ‘unhappy home’. ‘Unhappy home’ can be considered as metaphor because hell is illustrated as unhappy home, a place in
which we never get the happiness inside. The reference of home which is used in this ayah is contradicted with the home in the previous ayah. In the previous ayah, the word ‘home’ is used to analogy the joyful place where we can get rest peacefully. While in this ayah, the word ‘home’ is analogized as places that we cannot find the joy within. It is because at the end of time there are two kinds of place. They are heaven and hell which will become our final destination. Someone who is doing good things will get the good result, heaven. While someone who is doing bad things will get the bad result, hell.

Conclusion

Based on the finding and data analysis it can be concluded that:

First, there are ten kinds of figures of speech found in English translation of Surah Ar-Rad, such as; metaphor, simile, metonymy, allegory, irony, symbol, apostrophe, personification and paradox.

Second, the meanings of each figure of speech found in English translation of Surah Ar-Rad, the word istawa (see in ayah 2) refers to the greatness of Allah. The other finding about figures of speech can be seen in “the sun and the moon” which is considered as synecdoche. In this ayah, the use of ‘the sun and the moon’ is a representation of all objects in the universe.

Third, only Allah the all mighty who knows the reason why the figures of speech are used in Surah Ar-Rad. However, as a human being, we all given a capacity to think and to uncover the secret of universe.

Suggestions

Al-Qur’an as one of three Islamic sources has many thing to be concerned. Many people only focus in studying mathematics, physics, and the other sciences, and then they forget about Al-Qur’an. Whereas, if it is analogized, those disciplines analogy as a beach while Al-Qur’an is the sea, a place where the deeper we dive into it the more we get amazing things that we can encounter.

This research is one of the thousand efforts to comprehend the Al-Qur’an. In addition, this research also shows how the stylistic a branch of linguistics study can be implemented to explore the beauty of Al-Qur’an. Therefore, there are many other things can be encountered in Al-Qur’an and many branches of linguistics can be implemented into it. It is a challenge for other researchers especially for Muslim, to continue this research through another discipline and another surah.

References


