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FIGURATIVE LANGUAGE IN THE ENGLISH TRANSLATION OF THE QUR'AN

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Abstract

This study deals with the figurative meanings that were used in ten surahs of Juz 'Amma in the Qur'an. The objectives of the research are to describe the seven types of figurative meaning in ten surahs of Juz 'amma in the Qur'an. The source of this research was the ten surahs of Juz 'Amma in the Qur'an. The data of this study were taken from the ten surahs in the Qur'an. The data were analyzed by using descriptive technique. The findings concluded that seven types of figurative meaning were found in the Qur'an namely Simile was 7 (5.6 %), Metaphor was 3 (2.4 %), Metonymy was 32 (25.6 %), Hyperbole was 6 (4.8 %), Personification was 52 (41.6 %), Synecdote was 5 (4.0 %), Irony was 20 (16.0 %). Hopefully the students or readers will understand some types of figurative meaning in the Qur'an, and the most dominant types of figurative meaning that appeared in the ten surahs of Juz 'Amma in the Qur'an was Personification namely 52 (41.6 %). Eventually the Qur'an contains figurative language in its teachings delivery.

Keywords: *figurative language, English translation, the Qur'an.*

A. BACKGROUND

Language is the basic conventional instrument for human being to interact to one another (Rabiah, 2020). It is prime needs to survive in the world besides other prime needs like food, cloth and house. It is also the principal means of human being to communicate their expressions, ideas, opinion, emotions and so on with one to another that consists of vocal, symbols and signs (Apriyanto, 2022). People use language not only to exchange sounds, words or sentences to another but also use language to talk and to express their thoughts, feelings, emotions and ideas (Wallace, 2023). Language in the world is varying such as: Arabic, Germany, Mandarin, Spanish, French, Indonesian and expressed by millions of people. It is based on Allah's speech on the Holy Qur'an in surah Ar-Rum (20:22) as follows:

> *"And of his signs in the creation of the heaves and the earth. And the differecnece of your languages and colors. Lo, here in indeed are portents for man of knowledge."*

Language can be exposed into two ways, namely written language and spoken language (Noveria et al., 2021). Written language can be found in Holy book like Holy Book Al-Qur'an, bible and also in magazine, novel, newspaper, poetry, etc; while spoken language can be found in speech, dialogue and song and so on. All languages in the world has almost same system in exposed language itself: written and spoken, including English, Indonesian language, French and Arabic language.

Allah SWT created thousands of languages in this world (Irwandi, 2019). Those creations are as the signs of His creature and obvious token that human being must keep in touch to one another by using language in communication by variation style and different language while there are many meanings of languages that are used by the people in the world.

Meaning can be distinguished by the technique of replacing others words in the same context and enquiring whatever the resulting sentences are equivalences (Lyons, 1981). English and Arabic are different and they both have similarities and dissimilarities in figurative meaning that is discussed in semantic study. Because of it, that getting meaning is very important thing in order to understand the speaker intention. Meaning is a branch of semantics and it is very important role in any situation of human communication. Without meaning, all the utterances in a language used become meaningless.

Figurative meaning is one way to express ideas or thoughts by saying one thing is meant another, and it is expressing one feeling and thought in order to make sentence beautiful and pleasant to be read or heard (Putri et al., 2022). A writer uses figurative meaning in order to beautify the language. In the Qur'an we also find kinds of figurative meaning. As muslim, we must know about the figurative meaning in sentences in the Qur'an well. Because, knowing the meaning of sentences in the Qur'an is not only useful, but also inviting the mercy and blessing from God f'or our life.

Figurative meaning attracts attention of readers and listeners to make the sentences interesting, vivid either oral or written. It is important for the reader to know

that figurative meaning especially the types of figurative meaning for example: simile, metaphor, metonymy, hyperbole, personification, synecdote and irony. By knowing the types of figurative meaning, the readers will be able to appreciate and recognize the figurative meaning that exists in the written literary, including in the Qur'an especially *in Juz Amma*.

Moreover, in the Qur'an, the sentences using figurative language in order to make it more interesting, artistic, aesthetic, polite, and acceptable by all humans being (Kusuma, 2019). This study is intended to analyze the use of figurative meaning in ten surahs of Juz Amma in the Qur'an. This can motivate the researcher to study about figurative meaning the Qur'an deeply especially in Arabic language which is used by the holy the Qur'an. The reason why the researcher will do research on figurative meaning in Juz 'Amma is because *Juz Amma* is the last juz, where the sentences have riches figurative language and it is the end juz that is familiar among Muslim community and consisting of most short surah and easy to understand. For all students, teachers, scientist, and common people who is interested on English, can take the comparative language between English and Arabic by taking sentences of Arabic that containing figurative meaning as the example.

Then, the researcher analyzes the sentences in the English translation of the Qur'an that containing the figurative language and find out the types of figurative language and the dominant type of figurative meaning. After finding the types of figurative language, the writer will count how many percent the dominant type of figurative language. To solve this problem, the researcher encourages getting information about figurative meaning in the Arabic letters that found in 10 surah of Juz Amma in the Qur'an. This study focused on two research question: (1) The types of figurative meaning are used in ten surahs of Juz 'Amma in the Qur'an, and (2) The type of figurative meaning is dominantly used in ten surahs of Juz 'Amma in the Qur'an.

B. LITERATURE REVIEW

1. Meaning

Meaning of words has an important role in communication. Based on the definition, the variety of meaning occur because a speaker may use a word to mean something different from what it denotes. In other words, what he has in mind differs to the word from he uses based on the special context which accompanies the utterances. A literal language refers to words that do not deviate from their defined meaning. Non-literal or figurative language refers to words, and groups of words, that exaggerate or alter the usual meanings of the component words. A literal usage is the "*normal*" meanings of the words (Shokshok, 2018).

Meaning is a complex phenomenon involving relationship between a language and the minds of its speaker and the practical use to which it is put. Sometimes we are sure about the message we get from something we read or hear but sometimes we are not. It happens because the message is expressed figuratively.

Meaning can be divided into two types: literal meaning and figurative meaning. The following discussion will be about literal meaning in order to give a better description or understanding on figurative meaning. Figurative meaning is the focus of this study.

2. Literal Meaning

Literal is same with lexical meaning which a word has meaning based on the dictionary. According to Nababan (Muchtar, 2012), said that lexical meaning could be called as denotative meaning or meaning suitable with the meaning in the dictionary, in side that the meaning in the dictionary free from the meaning textually or contextually.

The literal meaning is not a special form of meaning; it is only the meaning the reader is most likely to assign to a word or phrase if he or she knows nothing about the context in which it is to be used. Literal meaning means exactly what it says. For example: *The roses are blooming in the garden.* The sentence the roses are blooming in the

garden means the roses are flowers that bloom in the garden. *Rose* here is a kind of flower.

Literal meaning is concerned with involving or being the primary or strict meaning of words. it means that literal meaning is the primary not secondary. In other words it can be described that literal meaning is an expression of ideas, which are expressed in unimaginative way. For example: *I'm doing my job*. From that explanation, listeners or readers do not get misinterpretation or misconception if writers or speakers express or utter their ideas and feelings literally.

3. Figurative Meaning

Images are used in figurative meaning, which is connected to the speaker's conte xt.Unusual comparisons are used by the writer or speaker to describe something in orde rto create effect, interest, politeness, and clarity.Making fascinating photos is the outco me of applying this strategy.The purpose of figurative meaning is to avoid literal interp retation.Figurative meaning, which engages the imagination, offers fresh perspectives o n the text. It consistently uses comparisons between various entities.

There are seven types of figurative meaning that will be explained as follows.

First, Simile

A simile can be defined as an obvious comparison, and it generally uses comparative terms *like* or *as* (Natanael et al., 2022). Simile is a figure of speech in which an explicit comparison is made between two things essentially unlike. The comparison is made explicit by the use of some such word or phrase as like, as, than, similar to, resembles, appears, or seems. For example: (1) *His bravery like a lion,* (2) *The army of Indonesia are strong as iron,* (3) *She talks much like a broken radio.*

Second, Metaphor

Metaphor: an implied comparison, without *like* or *as*. Metaphor is using words or combination of words in an inappropriate way intended to convey its literal meaning (Subagiharti et al., 2023). The comparison is not announced by like or as. Example: *world in a stage of drama.*

Third, Metonymy

Metonymy is a figure of speech in which the name of one thing alludes to another that is typically closely related to the first (Teraoka, 2016). In addition, in our simple understanding is that metonymy is transferring a name of thing that always we used as the transportation to another name referring to its name of the factory itself. So, this will make the reader use the part of name of thing as its name absolutely in speaking. It will be associated to the society communication and common in use in order to make it shorter in utterance or making it more short, familiar, and easy to remember. The following examples use metonymy: (1) *I go to Jakarta by Garuda* when he literally means he want to go by an airplane of Garuda airways, (2) *'He is addicted to the smartphone,'* is another way of saying that he spends much time for playing and accessing smartphone.

Fourth, Hyperbole

Hyperbole is a type of "structuring and magnifying" of reality in situations when there are contrasting realities. It can be used to strongly focus on a single version of reality and minimize rival accounts, as well as to powerfully put the listener in the speaker's position (Christodoulidou, 2011).

It means making something (situation, condition, or object) over than its reality. The goal is to give an emphasis to the speaking partner or listener. Example: *My jobs much more than water in the Ocean.*

Fifth, Personification

Personification is Personification is a linguistic technique wherein human behavior is applied to inanimate objects to give them traits similar to those of living beings. Personification is the process of making inanimate objects (animal, stone, sands, wind, sun, cloud, etc) seems alive by drawing comparisons between living things (Wardani et al., 2023). Example: (1) *The wind caress my face* (2) *his stare freezes me.*

Barhart (1980) stated "Personification is a figure of speech that gives non-human and objects human traits and qualities." These attributes may include sensation, emotions, desires, physical gestures, expressions and powers of speech among others.

Sixth, Synecdoche

Synecdoche is a figure of speech in which a part is used to represent the whole and vice versa (Ali, 2023). Or, it part/little part of an object from the big object. Example: *Medan Footbal Club won soccer on Jakarta Football Club*. It means, not all people of Medan City won football match against Jakarta, but only the team from Medan, PSMS plays against Jakarta Team, like Persija. So, the two teams that contain 22 people represent millions of people of Jakarta and Medan City.

In our daily activity we always found this phenomenon where people using part to represent common. Other example: SMP Muhammadiyah 07 won playing Badminton against SMP An-Nur Prima Martubung. It does not mean that all students take a part or participate in playing the badminton, but only the team that consist of some students that represent their school, not all students at those both schools.

Seventh, Irony

According to Lwin (2020) A statement that is ironic conveys a meaning that is the "opposite," "converse," or "reverse" of what it means literally. For example: When a student is coming late to the classroom, a teacher may say, "*You come so quickly*".

The sentence above has meaning that the student actually is coming late, and then the teacher says contrary/discrepancies/differentwith the fact. The teacher actually must say: "*You come late*" but he prefers to say different with the fact :"*you come so quickly*".

4. The Qur'an

Terminologically, the Qur'an *The Kalam* Allah that given to Prophet Muhammad SAW through Angel Gabriel (Jibril) and arrives to us as his followers by *mutawatir* method (by his re-forwarding to friends or sahabat, *tabiin*, and his *ummah*). According to

Ilyas (2003) said that the Qur'an started to reveal to Prophet Muhammad SAW gradually in two periods, Makkah period where then called '*Makkiyah*' and Madinah Period then called '*Madaniyyah*'. It's started in Makkah period on 1st *Rabiul 'Awwal* year 54 from the birth of Muhammad SAW. The revelation of the Qur'an spending time 22 years, 2 months and 22 days.

The Qur'an is the holy book of muslims in the world. It also contains many basic of science, faith, social life, the relationship between human being and God, including figurative meaning that is called in Arabic language as : '*Ijaz* and the study focus on it called by *Balaghah, Amtsal* or *Uslub.*

'*Amma* in this term refers to word 'Amma that is found in one of Surah in Juz 'Amma of the Qur'an surah An-Naba. But,the researcher only focused on 10 surahs of Juz 'Amma in Al-Qur'an. They are : (1) Surah An-Naba, (2) Surah 'Abasa, (3) Surah At-Takwir, (4) Surah Al-Buruj, (5) Surah At-Thariq, (6) Surah Al-Adiyah, (7) Surah At-Takasur, (8) Surah Al-Fiil, (9) Surah Al-Quraisy, (10) Surah Al-Lahab.

C. METHOD

This research was conducted by using descriptive qualitative design. Descriptive qualitative design describes the object research: written text, a phenomenon, or an object. This means that this research does not intend to find a new theory but to find new evidences to prove the truth of theory. Descriptive qualitative according to Iskandar (2008), said that the research of descriptive is a research to elaborate a phenomenon, or social object, or to describe about the indicators of variables without making comparisons or without making any relation between variables researched towards the result of its explorations and classification, but it intends to describe some variables object researched. This study was classified as library research.

According to Muchtar (2012), said that in the step of analysis is the most determining step for the interpreter. Here, the researcher limited in interpreting the text of Al-Qur'an that are taken from the *Translation of the meaning of The Noble Qur'an in The*

English Language that was published in Madinah in year of 1983: King Fahd complex for the printing of the Holy Qur'an in digital file and pdf, in order to find out the seven types of figurative meaning in Al-Qur'an.

The data source to be analyzed was limited only ten surahs as following: QS. An-Naba: 1-40, QS. 'Abasa: 1-42, QS. At-Takwir: 1-29, QS. Al-Buruj: 1-22, QS. At-Thariq: 1-17, QS. Al-Adiyah: 1-11, QS. At-Takasur: 1-9, QS. Al-Fiil: 1-5, QS. Al-Quraisy: 1-4, and QS. Al-Lahab: 1-5. Data collection was done by using documentary technique. Documentary technique means that the data that are found from reading, studying going over materials from various textbook and analyzing the references related to the study. The main steps of the research conducted as below: (1) Collecting the data of this study which was taken from kinds books, and the holy Qur'an, (2) Finding out the figurative meaning in the ten surah of Juz 'Amma in the holy Qur'an, (3) Describing the figurative meaning that found in those surah In Juz 'Amma.

The data was analyzed descriptively based on following steps:

1. Identifying and analyzing the text of ten surahs for the comprehension for its content in order to find out the figurative meaning.
2. Classifying from each type of figurative meanings as found in review of literature.
3. Finding out the percentage from each kind of figurative meaning by using the percentage formula. According to Bungin (2005) the pattern of percentage formula is as following:

$$X = \frac{Fx}{N} x\ 100\%$$

X =The percentage of figurative meaning
Fx = Frequency of subtype of figurative meaning
N =Total number of all figurative meaning
100% = Constant numeral

4. Finding out the dominant figurative meaning used in the text of ten surahs in Juz 'Amma in Al-Qur'an.

D. FINDINGS AND DISCUSSION

The following are findings of seven types of figurative language in ten surahs in the Qur'an.

Table 1.1

Findings of Figurative Meaning in Ten Surahs in the Qur'an.

No	Types of Figurative Meaning	Number	$X = \frac{F}{N} x\ 100\%$
1.	Simile	7	5.6 %
2.	Metaphor	3	2.4 %
3.	Metonymy	32	25.6 %
4.	Hyperbola	6	4.8 %
5.	Personification	52	41.6 %
6.	Synecdoche	5	4.0 %
7.	Irony	20	16.0 %
	Total	125	%

The table above showed that the total number of the types of figurative meaning as follows: Simile was 7, Metaphor was 3, Metonymy was 32, Hyperbole was 6, Personification was 52, Synecdoche was 5, Irony was 20.

In ayat (1) in the surah of *An-Naba'* the word *'they'* is synecdote for the people of Qurays that were asking about the coming of the Doomsday. Then in ayat (2) the sentence: as *the great news* is a hyperbole because it pressed to the 'great' or something that is very extraordinary especially news. In ayat (3) *they* is synecdote from all people of Qurays. In ayat (4) *Nay,they will come to know !*is an irony, because that statement show that they (the Quraisy) will not know in this world, but they will know after death, this statement is not real with the fact, or contrary.

In ayat (5) *Nay, again, they will come to know* this is same with the number (5). In ayat (6) *the earth as a bed*is a simile, because make the sameness between bed with earth by using 'as'. In ayat (7) *the mountains as pegs?* This is also a simile, because make mountain that is absolutely different with the peg same. And this figurative also using 'as'. In ayat (8)*we have created you in pairs* this is methapor, because make two essentially

different are same= between 'you' and 'pairs' is different, but made same as if people (pronoun you) is pairs, couple, husband and wife.

In ayat (32) *Gardens and vineyards*is metonymy that is meant paradise. In ayat (33) *young full-breasted (mature) maidens of equal:* is metonymy, in Indonesia language is called: Bidadari. In ayat (34) *a full cup*is metonymy meant wine or fresh drink provided in the paradise. In ayat (37) *the Lord of the heavens and the earth*is metonymy that refers to Allah. In ayat (38) *Ar-Ruh*is meant Jibril. In ayat (40)*I were dust*!" is meathapor that is compared a personal with the dust. In ayat (40) *his hands have sent forth* is personificationbecause the hand indicates can do what humans do, even, hand also part of human body.

In Surah 'Abasa, in ayat (1) *frowned and turned away* is irony because has meaning not real like literal *frowned and turned,* but, the Prophet Muhammad SAW was just appearing not good expression when Abdullah Ibn Umi Maktum came to him to ask something about religion of Islam, while Prophet Muhammad SAW was concerned on the preaching to the unbelievers of Quraisy.

In ayat (2) *the blind man* is metonymy because refers to the Abdullah Ibn Umi Maktum. In ayat (3) *he might become pure ?*is metonymy, because, the word *pure* here has meaning as the the symbol of to clean the sins. In ayat (4)*admonition*,is metonymy because *admonition*here is meant lesson or wise to live in peace or in right path. In ayat (5) *him*is metonymy because refers to unbelievers of Quraisy who has a big number of wealth.

In ayat (11) *Nay, indeed it is an admonition*is personification because the admonition of God warns people. In ayat (13) *in honour*is metonymy because it refers to the Holy book like Al-Qur'an, Injil, Taurat, Zabur. In ayat (14) *Exalted, purified*is personification because it acts like could be washed. In ayat (15) *In the hands*is synecdote and means hands of Angels. In ayat (16) *him?*.is metonymy to angels. In ayat (19)*From Nutfah*is metonymy, refers to sperm of man. In ayat (20) *the path*is metonymy because it means way to get the sperm grows to be a baby.

In ayat (24) *Then let man look at his food*is personification because here the food could be paid attention as something valuable in the eye of human being. In ayat (26) *We split the earth in clefts*is personification because the earth splitted. In ayat (28) *graves and clover pants*is personification it means grave grows. In ayat (29) *olives and date-palms*is personification because olives and date grows. In ayat (30) *gardens dense with many trees*is personification

In ayat (38) *faces that day will be bright* is personification that show faces of humans being cheers. In ayat (39) *Laughing, rejoicing at good news* is personification because the face of human being rejoice. In ayat (40) *other faces, that day, will be dust-stained*is personificationbecause the faces of human being full of dust. In ayat (41) *Darkness will cover them*is personification because the dark full on their face.

In Surah at Takwir, in ayat (1) *the sun is wound round and light is lost and is overthrown* is Personification because the sun is rolled. In ayat (2) *the stars fall* is Personification because the stars fall from the sky. In ayat (3) *the mountains are made pass away* is Personification because the mountains are damaged, broken. In ayat (4)*the pregnant she-camels are neglected* is Personification because it shows that in the hereafter camels that are pregnant will not cared. In ayat (5) *the wild beasts are gathered together is personification that has meaning that the wild animal will be gathered. In ayat (6) the seas become as blazing fire or overflow is* Personification because the sea heated.

In ayat (8)*the female buried alive* isMetonymy because ths sentences refers to the girl-babies that were buried in period pre-Islam. In ayat (10) *the pages deed are laid open* is Personification because the notes of human deeds opened. In ayat (11) *the heaven is stripped off and taken away from its place* is Personification because the sky missed on purpose. In ayat (12) *Hell-fire is set ablaze* is Personification because the hell fired. In ayat (13) *whenparadise is brought near* is Personification because the paradise is brought to the front of human being.

In ayat (15) *by the planets that recede* is Personification because planets become something object of pledge. In ayat (16) *the planets that move swiftly and hide themselves* is

Personification because the planets move like human. In ayat (17) *the night as it departs* is Personification which has meaning that night leaves the dark. In ayat (18) *the dawn as it brightens* is Personification because the dawn like greets the bright of early in the morning. In ayat (19) *a most honourable messenger* is Metonymy, refers to angel Gabriel (Jibril).

In ayat (22) *madman* is Hyperbole because the Unbelievers of Quraisy say that Muhammad is a madman. In ayat (23) *the clear horizon* is Metonymy that refers to the sky. In ayat (27) *this is no less than a reminder to the universe*is personification because Alqur'an as the reminder, has role to warn and to guide the human life.

In Surah Al-Buruj, in ayat (1) *the heaven holding the big stars* is Personification because the heaven holdings or having big star. In ayat (2) *the promised day* is metonymy because it means the day after. In ayat (4) *Cursed were the people of the Ditch* is Hyperbolebecause it exaggerated the people of the ditch, it could be said as the people of the Ditch will get the punishment on their deeds.

In ayat (10) *those who put into*is Metonymy because it refers to the people of the Ditch. In ayat (11) *for them will be gardens under which rivers flow* is metonymy because *them* here refers to the believers people or muslims who got sententence from the unbelievers people.

In ayat (11) *That is the great success* is Metonymy because it refers to the paradise as the reward for the muslims. In ayat (12) *the seizure of your Lord issevere and painful* is Methapor because it describes about two different seizure and severe that as the punishment for the unbelievers. In ayat (17) *the story* is Metonymybecause it refers to the story of previous unbelievers people especially about Pharaoh (Fir'aun) and Thamud or Tsamud.

In ayat (18) *Pharaoh* and *Thamud* is Synecdote because telling about some of unbelievers people. They are both symbolizes the unbelievers and stubborn people to the God. In ayat (21) *Nay, this is a Glorious Qur'an* is Personification because the Qur'an

became denied by the unbelievers people. In ayat (22) *In Lauh Mahfuz* is personification because the Qur'an is saved in it.

In *Surah At-Thariq*, in ayat (1) *the heaven and the night comer* is Personification because heaven has water, or has raining. In ayat (2) *night comer is?*.is Personification because the night comer here is star. In ayat (3) *the star of piercing brightness* is Personification because the bright of the stars can pierce everything. In ayat (4) *protector over him* is Metonymy that meanevery human has guard, and the guard is angel.

In ayat (6) *a water gushing forth*is Metonymy that refers to the sperm of man. In ayat (9) *The day when all the secrets will be exmined* is Irony that means all people will be bare, no more secrets. Nothing is hidden. In ayat (11) *By the sky which gives rain, again and again* is Personification which sky has rain. In ayat (12) *the earth which splits* is Personification because the earth has plants. In ayat (13) *this is the word that separates* is personification because the Qur'an can separates between the good deeds and the bad deeds.

In Surah Al-Adiyat, in ayat (1) *the steeds that run* is Personification because the horse run with panting until the breath full in the his heart. In ayat (2) *Striking parks of fire* is Personification which has meaning that the steeds/horse can create fire from the tip of finger of the feet.

In ayat (3) *scouring to the raid at dawn* is Personificationwhich the horse attack suddenly. In ayat (4) *raise the dust in cluds the while* is Personification because the horse can hit the dust.

In Surah At-Takatsur, in ayat (1) *The mutual rivalry diverts you* is Personification because the mutual rivalry and everything refers to the enriching humans being diverted the people. In ayat (2) *Until you visit the graves* is Hyperbole where the people because of diverting unconsciously get dead, or go into the cemetery. It could be said that human will die.

In ayat (3) *Nay, you shall come to know* is Irony because the real meaning is the people know nothing in the earth when they're living, but they will know after dead. In

ayat (4) *Again nay ! you shall come to know* is Irony is same with the ayat 3. In ayat (5) *Nay! if you knew with a sure knowledge* In ayat is irony which human neglected the truth from God. In ayat (6) *you shall see the blazing fire* is Irony because the people never see the hell, but they will surely see it after dead. This like satire for the unbelievers people.

In ayat (7) *you shall see it with certainty of sight !*is Irony because the real meaning is as the warning and advise to the unbeliever people to believe to the message of God. So, God here promise will show the hell-fire to the unbelievers. In ayat (8) *the delights* is Metonymy that refers to the all gifts from God that people enjoy it as they live in the world.

In Surah Al-Fiil, in ayat (1) *Haven't you seen how your God deal with the owners of the Elephants?* Is Irony because the fact is that Prophet Muhammad SAW knows about the Elephant army that attacked the Mecca under guiding Abrahah, a king from Abessinia. in ayat (3) *And He sent against them birds, in flocks* is Personification because the birds seem human making a group. In ayat (4) *Striking them with stones of sijjil* is Personification because the birds trhow the stone of sijjil (stones from the hell) to the Elephant army. In ayat (5) *And He made them like stalks* is Simile because make a sameness between two different, elephant army and stalks.

In Surah-Al-Qurays, *i*n ayat (2) *The caravans* is Metonymy that refers to the journey of people Quraisy that used to conduct the trade in abroad of Mecca, such as in Syiria (in the past: Syam, Suriah, Damascus). In ayat (3) *the Lord of this house* is Metonymy that refers to Allah, as the owner of Ka'bah.

In Surah Al-lahab, in ayat (1) *Perish the two hands* is Personification because the two hands got perished, while the real meaning is Abu Lahab will be perished. It could be refers to Abu Lahab as the Synecdote. In ayat (2) *His wealth and his children will not benefit him!* is Personification because his wealth does not help him and does not benefit him.

In ayat (3) *his wife*is Metonymy because it refers to the Ummu Jamilah, wife of Abu Lahab. In ayat (3) *carries woods* is irony whichterm of Arabic that means a person

who likes to spread out slander among people. In ayat (4) *In her neck is a twisted rope of masad* is irony because it is as the mocking or allusion for the wife of Abu Lahab.

E. CONCLUSION

This study is very interesting and stimulating the sense of curiosity. Everyone will be attracted into the word of interpretation of English translation from the original sources namely Arabic language in the Qur'an. Nevertheless, this study deals with the figurative meanings that were used in ten surahs of Juz 'Amma in the Qur'an. The objectives of the research are to describe the seven types of figurative meaning in ten surahs of Juz 'amma in the Qur'an. The source of this research was the ten surahs of Juz 'Amma in the Qur'an. The data of this study were taken from the ten surahs in the Qur'an. The data were analyzed by using descriptive technique. The findings concluded that seven types of figurative meaning were found in the Qur'an namely Simile was 7 (5.6 %), Metaphor was 3 (2.4 %), Metonymy was 32 (25.6 %), Hyperbole was 6 (4.8 %), Personification was 52 (41.6 %), Synecdote was 5 (4.0 %), Irony was 20 (16.0 %). Hopefully the students or readers will understand some types of figurative meaning in the Qur'an, and the most dominant types of figurative meaning that appeared in the ten surahs of Juz 'Amma in the Qur'an was Personification namely 52 (41.6 %). Eventually the Qur'an contains figurative language in its teachings delivery.

The next study hopefully widens the scope of figurative language for a lager coverage and object diversity.

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