

## **CHAPTER I**

### **INTRODUCTION**

#### **1.1 The Background of the Study**

Readers are often faced to the use of metaphor as they can only see the surface meaning rather than the underlying one. The case is even more complex when they read sources of the holy book like Al Qur'an so that the study of using of metaphors is urgently needed to be conducted. People often use metaphor in their daily life. In general, everyone will get new knowledge after reading, seeing, hearing, and also to practicing what they have got. By having knowledge, the ability to think in a creatively, critically, like the school community. In general when reading the holy book Quran, nominally will gain so much knowledge as possible of new knowledge that has not been obtained from other disciplines such as social culture, technology, multidisciplinary other.

In general everyone understands that Muslims read the Qur'an and read translation they know so well, in this case of various agencies such as the statement of the public schools say the number of students from the fields of religion when reading the holy book of the Qur'an and translation many people said that they understand, and also understand what the original contents of the meaning in the Al Qur'an in surah Al Isra especially by convincing the reader that true meaning the Al Qur'an.

Basically, most public schools lack of knowledge in understanding the original meaning very well about Qur'an, because they very rarely do observation

measure the ability of understanding the Qur'an, and translations of the surah they have read and understood themselves.

Related to phenomena from the researcher found that fact of phenomena occurring over most of the Muslims themselves and from the public schools especially in the public schools of Islamic religious education does not understand the meaning contained in the translation of the holy book Al Qur'an with real meaning in Qur'an itself. Although public schools is one Religion school of Islam that it contains the teachings of Islam. Problems that occur because not use commentaries of the Qur'an in metaphor therefore, most of the community, and school community not understand what the original meaning implied in the Qur'an. Preliminary data that had shown understanding of the situation in translating and understanding the contents of the content using the Metaphor in Qur'an school community and should be learn more about the interpretation especially Metaphor in Qur'an.

Example: Al Isra (17) verse : 4 *in the Scriptures* metaphor occurs by comparison noun with noun, noun used in principle, can be traced, explored, or derived from the noun that relates to the noun. In the group in the Scriptures. basically the word "in" is compared with the wound is quite deep, into the seabed, in offices that have a room, but it is a noun that comes from in the Scriptures, thus *metaphor in the Scriptures implicated* in office , as well as in the wound is quite deep, deep into the seabed.

As Lakoff, (1993) tells that there is a relationship while people are talking about metaphor and Al-Qur'an. Al Qur'an as one of the discourse will have its own contextual reason why it should be written' on each different type of metaphor. Besides, "Qur'an is a book which emphasis deed rather than idea." (iqbal, 1989). This condition then lead the readers to really understand the meaning of the metaphors to apply the idea in the real life of people.

Even though metaphor instruction in this study the writer focuses on Lexical Metaphor. Therefore, the metaphor is thought on language which come from the creativity of the god or the theological discourse. The letter term also concern of this research. especially in Surah Al Isra. In the previous research, Ahmad Abdel Tawwab S. (2014) on his journal Cognitive Metaphorical Analysis of Selected Verses in the Holy Qur'an .The similarity is the researcher try to find out metaphor in holy Qur'an. However, the previous study observe the different Surah. Besides finding the functions, this research also will observe the use of metaphor and its relation to the background of the Surah.

The previous Brakhw (2011) on his journal identifies the linguistic difficulties in translating the Holy Qur'an. For Muslims, the Qur'an is the word of Allah. It contains devotions and instructions that are full of both literal and figurative styles. These figures of speech constitute an obstacle in translating the Qur'an into English. This research attempts to elaborate some lexical, syntactic and semantic problems and supports the argument with examples of verses from the Qur'an.

Translating the Holy Qur'an from Arabic into other languages is accompanied by many linguistic problems, as no two languages are identical either in the meaning given to the corresponding symbols or in the ways in which such symbols are arranged in phrases and sentences. Lexical, syntactic and semantic problems arise when translating the meaning of the Holy Qur'an into English. Clearly, the linguistic and rhetorical features of the Holy Qur'an continue to challenge translators who struggle to convey the intended meaning of the Qur'anic verse. Both are different, however, in choosing the surah in which this research choose Al Isra Beyer chooses Some of Al Qur'an Translating the Holy Qur'an from Arabic into English.

Metaphor is an interesting topic to be discussed because it bears on issues or question base on the field which is intrinsically meaningful. Keraf (2007) argued that metaphor is a kind of analogy which compares two unlike things directly in a simple form. Metaphor is defined as a figurative language which uses a word or a phrase referring to a certain object or activity to replace other words or phrase so that there is similarity or analogy between both. Ahmadi (1991) stated metaphor is the core of figurative language which is used to tell something or an event literally, but by using direct comparison.

Al Isra (17) verse:8 *We have made Hell* a prison for the disbelievers a metaphor going on with comparisons noun with noun, noun used in principle, can be traced, explored, or derived from the noun that relates to the noun. In the group *of Hell* a prison for the disbelievers. It basically says *Hell* was compared to the residence to confine people to those who violate the criminal law, usually called Hell

" for those who are guilty, not for the disbelievers. thus the word *metaphor Hell a prison for the disbelievers* reference and implications for the guilty and unlawful.

As Charteris-Black (2004:21) tells that metaphor commonly means saying one thing while intending another, making implicit and explicit comparisons between things linked by a common feature, perhaps even violating semantic rules. Human beings rely on language to express themselves, communicate with others, and know the world. As early as more than two thousand years ago, the ancient Greek scholars have begun to study language.

Language is metaphorical in origin would seem to prejudice and also language as an instrument of communication among the members of a speech community this explanation then lead the people to have a further research why metaphor should be the choice of language user whether spoken or written.

It is known that the logical discourse is a product of language whether spoken or written related to the study of religion. One important subject of this term is Al Qur'an contains of 6666 verses in its 30 juz and 114 Surah. Surah is also divided in two kinds, Mecca and Medina Surah. The study of language in Al Qur'an is interesting because people can find some various kind of semantics in which also contains of metaphor for example

Glorified be He *Who took His servant for a Journey* by Night from Al-Masjid Al-Haram to Al- Masj id Al-Aqsa, the neighborhood where of we have blessed, in order that We might show him of Our Ayat . Verily, He is the All-Hearer, the All-Seer. (verses 17:1)

Allah glorifies Himself , for His ability to do that which none but He can do, for there is no God but He and no Lord besides Him. (*Who took His servant for a Journey*) This meaning, refers to Muhammad (by Night ) means, in the depths of the night . (from Al-Masj id Al-Haram) means the Masj id in Makkah. (to Al-Masj id Al-Aqsa, ) means the Sacred House which is in Jerusalem, the origin of the Prophets from the time of Ibrahim Al-Khalil. The Prophets all gathered there, and he (Muhammad ) led them in prayer in their own homeland. This indicates that he is the greatest leader of all, may the peace and blessings of Allah be upon him and upon them. (the neighborhood whereof We have blessed) means, its agricultural produce and fruits are Blessed (in order that We might show him), i.e. , Muhammad (Indeed he did see of the greatest signs, of his Lord (Allah). ) (53:18) We will mention below what was narrated in the Sunnah concerning this.

Verily, He is the All-Hearer, the All-Seer. means, He hears all the words of His servants, believers and disbelievers, faithful and infidel, and He sees them and gives each of them what he deserves in this world and the Hereafter. Hadiths about Al Isra. Other example

Al Isra verse 17: 60 And remember when We told you: "*Verily, your Lord has encompassed mankind.* " And We made not the vision which We showed you but a trial for mankind, and (likewise) the accursed tree in the Qur'an. We warn and make them afraid but it only increases them in naught save great disbelief , oppression and disobedience to Allah. (verse 17: 60)

**Your Lord has *encompassed mankind*.** Metaphor occurs by comparison noun with a noun. noun used in principle, can be traced, explored, or derived from the noun that relates to the noun. In the group *encompassed mankind* basically covering it is a news story or report in detail. Thus *encompassed mankind metaphor* implicated in covering a news story or report in detail.

From the explanation above the researcher will find Lexical Metaphor noun-noun, noun-verb, noun-adjective, such as “Who took His servant for a Journey refers to Muhammad) this (noun, noun ) “Who took His servant” in this statement noun-verb because Who took His servant, took in here is verb and servant is noun (noun-verb) “Verily, He is the All-Hearer, the All-Seer. noun in here “He” oe God and adjective He hears all the words of His servants, believers and disbelievers, faithful and infidel, and He sees them and gives each of them what he deserves in this world and the Hereafter.

In other example the sentences Establish “*prayer from sunset*” until the darkness of the night and early-morning church, because it contains the testimony of worship dawn, the angels,. (Verse 17 : 78).

Every people can see the metaphor from underlined words in the above verse.

“prayer from sunset”. The word sunset is metaphorical. The fact that in this Qur’an – verse the as he told them to do the obligatory prayers on time since, founded on the prayer after the sun slips as stated by Ibn Mas'ud, Mujahid and Ibn Zaid. Hasim tell Duluuk means slipping sun to do obligate prayer fajr and subuh.

The Message of the Al Quran: Tafseer Based on Ibnu Katsir’s explanation in Tafseer of Surah Al- Isra (p78). People can see the next example still on the same



verse: as well as on most evenings, let do tahajjud as an additional worship for you, may the Lord lift yourself into a position which is commendable. Tafseer of sura Al Isra (p79). God ordered the prophet to always qiyaamullail (waking at night) because the real best after the obligatory prayer Prophet "night prayer (Tahajjud). ' Ibnu Katsir's explanation in Tafseer of Surah Al Isra (p79). Therefore, there is also a metaphor in this verse. We can also take the exmple in Sura' Al Waqi'ah in verse 18 :

يَا كُؤَابِ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٨﴾

“with [crystal] glasses and flagons and serving [hard] drinks brought from source reservoir.[56:18]”

The Arabic word أَبَارِيقَ finds mention as the container for serving drinks circularly to glasses individually held by friends sitting together confronting each other. Its meanings in English are flagons. It denotes a large bottle, container with a wide base having a narrow neck for storing and sprouting alcoholic drinks to the glass of the drinker. In the same context, بَرِيَّةٌ is the substitute used in 76:15, which denotes a similar vessel/container. أَبَارِيقَ It is plural of singular بَارِيقَ formed on the pattern of فُلَاحِجٌ

The Root is " ب ق ر " (pronunciation: barq) which means lightning in Arabic. The basic perception infolded in it is that of lightning. It means that those أَبَارِيقَ (Abareeq) flagons to serve liquid are sparkling like lightning. This word was not borrowed from any other language. it is the opposite. other languages have borrowed it from Arabic. It is a Qur'anic word and the Quran is an Arabic book as it clearly says about it self.



By seeing these examples, it is interesting to study metaphor of the Al Qur'an. In this research the researcher will study the metaphor in the 17<sup>th</sup> surah which is called *Surah Al Isra*. This surah is the 17th surah after An-Nahl. This special Surah Al Isra was revealed in Meccah.

Al Isra (Arabic: Al Isra, "The Night Journey") is the 17th surah of the Quran. This Surah consists of 111 verses and surah's belonged to the Meccah surah. This Surah Al Isra named with meaning "memperjalankan di malam hari". This surah is also called with the name of Bani Israel Surah associated with the narrative in verse 2 to paragraph 8 and then near the end of the Surah that in paragraph 101 to paragraph 104 where Allah says about the Israelites who after becoming a strong nation again then become the great nation humiliated as deviating from the teachings of Allah SWT.

From the above phenomena, the researcher interests in conducting research related to the figurative language in Al Qur'an. It has a great deal of significance to people not only in the way of understanding and comprehending a poetry or a text book, but also in the way of understanding and comprehending Al Qur'an. This research tries to answer the question and misperceptions among those who have interest in studying Al Qur'an.

As metaphors are of different categories with their own realization this study specifically addresses the types lexical of metaphor and both they are realized obviously there are some reason for the realization.

### 1.1 The Problems of the Study

Based on the elaboration in the background above, the problems are formulated as the following.

- 1 What types of lexical metaphor are used in the English version of the Surah Al Isra?
- 2 How are the metaphors realized in the English version of the Surah Al Isra?
- 3 In what context are the types of metaphor used in the English version of the Surah *Al Isra* in the way they are?

### 1.2 The Objectives of the Study

In relation with the problems of the study above, the objectives of the study are:

- 1) to find out the types of metaphor are used in English version of the Surah Al Isra,
- 2) to describe how about the metaphor used in English version of the Surah Al Isra, and
- 3) to describe the contextual use of metaphor in English version of the Surah Al Isra.

### 1.3 The Scope of the Study

This research is restricted to the lexical metaphor of the English version of the surah Al Isra of Al Qur'an Aljamil. The surah consist of 111 verses. Surah Al Isra is selected since it is the 17th surah of 114 in Al-Qur'an so that there will be a huge

numbers of data source. The verses selected as data are those which contain metaphor.

#### **1.4 The Significances of the Study**

The findings of the research are expected to be useful theoretically and practically in some respects.

Theoretically, the findings are expected to enrich theories on lexical metaphor particularly.

- a. to add up new realization in theories of linguistics and
- b. to make references for further studies.

Practically, the findings can be useful for those who focus on theology study especially in the metaphor understanding in *Surah Al Isra*. Moreover, the ideas and the points of view of the finding can significantly be useful to be used as:

- a) review of literature for the coming researches, and
- b) material reference for language learning particularly related to metaphor.
- c) material for helping people particularly Moslem in comprehending and understanding the verses of *Surah Al Isra*.