

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Every Moslem must be able to recite and comprehend Al Qur'an well since Al Qur'an is the holy book of Moslem. But in reality, some people can't recite and comprehend Al Qur'an well. The most common reason for this phenomenon is because Al Qur'an is revealed in Arabic language. So, if we want to comprehend it, we have to understand about Arabic language. Sometime, people can recite Al Qur'an well with tajweed (the discipline of knowledge about reciting Al Qur'an) but when he or she is asked to explain what the verse means; he or she can't explain it well. It is normally, since Al Qur'an is not in Bahasa Indonesia. So, it is really hard to comprehend what the verse means.

But, nowadays, some publisher have published the translation of Al Qur'an. When someone recites Al Qur'an and its meaning based on the translation of Al Qur'an, some verses can be comprehended easily, while the others are not. This also happened when the writer studied in religious education. The writer found that it is really hard to find the real meaning of what the verse in Al Qur'an means. It happened because; some of verses in Al Qur'an is in Mutasyabihat verses. Mutasyabihat verses mean that the verses aren't clear enough. We can't get the real meaning of what the verses said only by reading the translation, but we have to refer to some of Tafseer's book.

As a written text, the language used in Al Qur'an is so interesting to be researched. The verses in Al Qur'an are very rich in various kinds of language styles such as metaphor, personification, hyperbole, etc. In Al Qur'an it is clearly said that Al Qur'an was revealed in Arabic (QS. Yusuf:2). The words are also in Arabic. But the style of its language arrangement is neither a prose nor a poetry as well as the beauty of the result while reading had made the experts of Arabic language at that time realized that they could not make or arrange verses resembling those in Al Qur'an. Some people always read Al Qur'an but they don't know what does the meaning of the surah. It generally happened because Al Qur'an is written in Arabic. They tend to try to find the translation by reading the translation of Al Qur'an. But, some sura' in Al Qur'an, need to be interpreted.

Basically, the public schools is lack of discussing the interpretation of sura' in Al Qur'an. That's why; it is really hard for Moslem to comprehend the message or knowledge which contain in Sura' in Al Qur'an. 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. This condition then lead the readers to really understand the meaning of the metaphors to apply the idea in the real life of people.

The study of language in Al Qur'an is interesting because people can find some various kind of semantic in it, one of which is metaphor. Almisend (2001) investigated how translators interpreted the metaphors in surah Al Hajj. He found that the

appropriate way to translate the metaphor is to explain or paraphrase the translation to make it more comprehensive for the target audiences. People can see the examples below :

You have already had a sign in the two hosts that met in battle, one host fighting in God's cause and the other denying Him; with their own eyes [the former] saw the others as twice their own number: but God strengthens with His succor whom He wills. In this, behold, there is indeed a lesson for all who have eyes to see. (Ali Imran : 13).

People can see the metaphor from the underlined words in the above verse. "eyes to see". It does not describe the eyes in its literal meaning, but here, according to some interpreters, the above Qur'anic passage has a general import and alludes to an occurrence often witnessed in history - namely, the victory of a numerically weak and ill-equipped group of people, filled with a burning belief in the righteousness of their cause, over a materially and numerically superior enemy lacking a similar conviction. The fact that in this Qur'an-verse the believers are spoken of as being faced by an enemy "twice their number" (while at the battle of Badr the pagan Quraysh were more than three times the number of the Muslims) lends great plausibility to this explanation – therefore here the eyes to see is meant the great plausibility to the power of God. (The Message of the Qur'an : 1980).

Using metaphor in a discourse can not be separated from the function of language as a means of communicating ideas. It means that metaphor as one of linguistic component is also a means of communicating ideas. In communication, using direct language sometimes can not elaborate the ideas conveyed, particularly when the ideas are abstract and out of human experiences. Based on this case, Wahab (1991) said

that metaphor is used in a discourse due to several contextual reasons. The contexts are (1) to explain the idea which is out of human life experience, (2) to explain an abstract thing concretely, (3) to explain something unknown yet with something familiar, and (4) to explain the idea about something untouchable to be as if it can be touched and felt.

Metaphor is as a word or phrase used to describe something else, in a way that is different from its normal use, in order to show that the two things have the same qualities and to make the description more powerful, (Oxford Advance Learner's Dictionary, 2010, p. 965). The use of metaphor in the Quran, along with other rhetorical usages, is a feature of the Quranic text. Therefore, translators should not ignore its use when attempting to translate the Quranic text (Al-Misned, 2001, p. 145). Consider this example: Sura' Al Hajj verse 5. *The meaning : Thou seest the earth **barren and lifeless**, but when we pour down rain on it, it is **stirred (to life)**, it **swells** and it puts forth every kind of beautiful growth in pairs. (Yusuf Ali's translation, 2000)(Surah al-Hajj: 5).*

The trembling of the earth after a long quiescence is compared to an animal that calms down after moving. Here, the Almighty God borrows some features from an animal to describe what happens to the earth after it rains. In this case, the literal translation cannot convey the exact meaning of the verse to the audience. To show how the earth (*stirred and swells*) these features for animals, we need to use communicative translation or paraphrasing to convey the intended meaning, the features, and the context of the verse.

We can also take the example in Sura' Al Waqi'ah in verse 18 :

بِأَكْوَابٍ وَأَبَارِيقٍ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٨﴾

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

The Arabic word أَبَارِيقٍ 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, نَبِيذَةٍ is the substitute used in 76:15, which denotes a similar vessel/container.

أَبَارِيقٍ is plural of singular بَارِيقٍ formed on the pattern of فَبَارِيقٍ The Root is " ب ر ق " (pronunciation: barq) which means lightning in Arabic. The basic perception infolded in it is that of lightning. It means that those أَبَارِيقٍ (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 Quranic word and the Quran is an Arabic book as it clearly says about it self.

By seeing this explanation, the researcher will find the contextual reason between the metaphor and Al Qur'an through its verses and background of the sura. It relates to Sperber and Wilson's in Andrew Goatly (1998) theory that background knowledge is usefully modified to provide a more comprehensive account. It is one of

the essential point since the people know that the concept of metaphor is an interesting topic to be discussed since the ancient time as Aristotle had defined the metaphor.

Metaphor which is discussed in this case is Al Qur'an as one of the contemporary subject nowadays. Its own language and content bring the specific analysis of metaphor because not all the object of the research have the same characteristic as Al Qur'an. Because of the reasons, it is very important for the people to find the reasons why some types and functions are there in Al Qur'an with its relation to the context.

Al Waqi'ah is one of the Sura' in Al Qur'an. The Surah takes its name from the word al-waqi'ah of the very first verse. There are so many unclear (meaning) verses in this sura'. The writer tries to explain the mutasybihat verses in this sura'. That's why the writer is interested in doing a research entitle Lexical Metaphor in Sura' Al Waqi'ah.

1.2 Problems of the Study

Based on the explanation from the background, the problems are formulated as the following.

1. What types of metaphors are used in surat Al Waqi'ah?
2. How metaphors are used in Sura Al Waqi'ah?
3. Why metaphors are used in Sura Al Waqi'ah?

1.3 Objectives of the Study

Based on the problem of the study, the objectives of the research are formulated as the following.

1. To describe the type of metaphor in Sura' Al Waqi'ah.

2. To find out how the metaphors are used in Sura Al Waqi'ah.
3. To explain why the metaphors are used in Sura Al Waqi'ah.

1.4 Scope of the Study

The scope of the study in this research is mutasyabihat verses in Sura' Al Waqi'ah. The sura' consist of 96 verses.

1.5 Signifances of the Study

Finding of the research are expected to be useful for the readers both theoretically and practically in some respects.

1. Theoretically the finding can be useful for enriching the theories on metaphor particularly for :
 - a. Knowing the metaphorical symbols used in Al Qur'an especially Surat Al Waqi;ah, and
 - b. Understanding the metaphorical language styles in Al Qur'an especially surat Al Waqi'ah
2. Practically the finding can be useful for those who have focus on theology study especially in the metaphor undertanding is Surat Al Waqi'ah.

Moreover, the ideas and the point of views of the finding can significantly be ueful to be used as :

- a. Review of literature for the coming researches
- b. Material reference for language learning particularly related to metaphor
- c. Material for helping people particularly Moslem in comprehending and understanding the verses of Surat Al Waqi'ah.