

## 2. Metaphor

Metaphor defined as a figurative comparison that doesn't use comparison words which is called a parable (Addison Wesley Longman Malaysia SDN, BHD, 1999). It connects an object or concept with another object. Often, a metaphor consists of two concise words, solid, and arranged (Herman J Waluyu, 1995). If the words as, such, executables, and etc. are deleted in a comparison and the main element is connected to the second element, will produce a language style named metaphor (Faridah Binti Omar, 2010). The example of metaphor in the parable language of al-Qur'an and Malay figurative language is Allah' saying in surah al-Baqarah 2: 264:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَدَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ ۖ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا ۖ لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ  
مِّمَّا كَسَبُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ.

The meaning :

“Oh, *mukmin*! Don't break your alms by raising and hurting human like people who spend their wealth because they want to show human off and they don't believe to Allah and hereafter. The parable of this person is like a slippery stone which exist of dust on it, then it is in a heavy rain and being slippery. They govern anything from their labor. And Allah doesn't give a guidance to heathen.”

The metaphor in the language style of *tashbih* above shows that there is a figurative comparison to an object with another object as similarity. The equivalent of metaphor from the Qur'an verse above, describes human's deep to show off is like a slippery stone which is flooded by heavy rain. It's compared by Allah for the hypocrisy in spending his wealth. Al-Dahhak in Ibn Kathir's book said that the person who accompanies his alms by hurting the recipient's feeling, he's compared to a slippery stone which exist of land on it, then the stone is flooded by heavy rain. In other words, the heavy rain made it clean and slippery and there's not a bit of land on it but those all disappeared. Similarly, the charity of the hypocrisy, his reward disappears and decreases in the side of Allah even though he shows his deeds in front of humans like the land (because of too many charities). (Ibnu Kathir, 2000).

Quraisy Shihab said that the verse above to start by Allah's intimate calling “Oh, you who believe” then followed by prohibition, “Do not abort! Means your alms' reward”. The word “reward” is not mentioned in this verse to hint that in fact not only the rewards or the outputs of the alms are lost, but also the alms which gives the modal is lost no trace and both disappear. Allah purposed to multiply it, but you did an action that made it lose because of mentioning and disturbing recipient's feeling. What disgraceful their attitude (Quraisy Shihab, 2000). It could be concluded that the reward of the man who spends his wealth, but there is a hypocrisy's character in his heart, the alms doesn't get the reward and it's waste deed. In addition above, another parable is mentioned in verse