

39 of surah al-Nur which describes the metaphor of faithless man's alms like a man who shows off the heat radiation in the desert, The Qur'an says :

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيَعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ ۗ وَاللَّهُ سَرِيعُ الْحِسَابِ

The meaning:

“And also faithless man, their charities are like the hypocrisy of the heat radiation in the desert, which is thought water for the thirsty man (so he walks towards) then if he comes, anything found about his thought; (Thus, faithless man's condition, he doesn't get benefit from his charity as he thought) but he must get torments, Allah is in his charity, then He calculates his charity (and returns him) and (remember) Allah is quick calculation.”

The verse above explains about a metaphor of seeing the geographical condition of Arabs, which hard to get a few of water, so that's why in this verse Allah compares faithless man's charity with the mirage of the desert. Then, thirsty man thinks that is water and if he come, he found nothing. An illustration that really makes them think deeply is what they did as long as they lived in front of Allah are nothing. The faithless man's charity is compared with the mirage because of hard to get a few of water in their village, and it becomes a life source of Arabian spreadly (Akhmad Muzakki, 2012).

Therefore, the election communication aspect of phrase prepositional (*jar majrur*) “*kasarab bi qy'atin*” is suitable with the current situation and mirage which surround their live. At least in the Arabian conferences will cause their response at that time to look at the natural tragedy then reflect to the truth belief (Alex Sobur, 2001). Next, the example of a metaphor in Malay language style is found at poetry “*al-Amin*” by A. Samad Said which contains repeating elements in *balaghah* literature. The examples of poetry which contain figurative language of metaphor and repeating elements are:

“*This era is snake's breath and insect , tongue and sting*”

“*The season is snake's breath and insect, sting and contingent*”

“*All signs of sky and earth, in the contingent's road and camp angle*” (A. Samad Said, 1999)

The verses of poetry which characterize the language style of metaphor, there is a comparison of 2 objects without using comparison words (as, such, executables, and etc). It appears on word “era” which is compared with a snake's breath and insect, tongue and sting. It means, the era is a time when the evil and brutality happening on pagan period. Besides, this condition might be interpreted as an effort of A. Samad Said to relate a fact with another fact that was mentioned in the previous verse and can help the reader to follow *al-Amin's* plot which loaded with prophet Muhammad's life history (Ahmad Kamal Abdullah, May 2000). Lee took the Richards' opinion