

Ibrahim, 2006). In Addison Wesley Longman Malaysia book, personification means giving human characteristics to the objects which are not human or lifeless objects (Addison Wesley Longman Malaysia SDN, BHD, 1999). It can be concluded that personification also called as personification. It is a figurative language which gives human characteristics to the dead objects both external and internal treatments. The example of personification in al-Qur'an, as Qur'an says in surah al-Baqarah 2: 266,

أَبَوْدٌ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ نَخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ.

The meaning:

“Is there someone among you love to have a dates garden and grapes, which flows some rivers below, it also has all kinds of fruit, while he is old and has many little grandchilds, then the garden was attacked by fire wind so is it burned? Thus, God explains you some explanantions in order you to think (and take the wisdom)”

Tafsir Jalalain explains surah al-Baqarah 2: 266, *tamthil* for people who spend their wealth hypocrisy and proud of their selves are nonsense and unuseful when they really need during the last day. Ibnu Abbas declared that this parable (*tamthil*) is for human who loves to act the right firstly, but tempted by satan so he back to act wrong thing which burn on his previous charities (Jalal al-Din al-Suyuti, 1999). The personification interpretation in verse 266th of surah al-Baqarah, there is in the sentence “*fa’asabaha I’sarun*” It translated “so the windstorm attacks”. The windstorm as human, he may attack, there is the verse “*fa’asabaha*”. In the verse *I’sar* is compared with human, its *mushabbah bih* (human is destroyed and signalized by one specific character) is the word “*fa’asabaha*” as a personification. *Qorinah* of *fa’asabaha* is *I’sar*. (Muhammad Fadli, 2007).

The word “*i’sar*” is defined as the strong winds that destroy everything in the earth. It is a personification like the strong winds and interpreted as its spirit at work and never give up to face trials. The spirit at work caused a blessing as being successful which was compared by al-Qur’an compared with cumulonimbus (*al-mu’asirah*). (Toto Tasmara, 2001) Muhammad Fadli adopted Hamka’s opinion by defending a metaphorical form, commonly as a figurative form be “then the windstorm attacks”. The sentence also can be defined by using non-figurative form be “then suddenly the windstorm comes” (Muhammad Fadli, 2007). While the word “windstorm” at Language Dewan Dictionary the 4th edition means “a fast-moving wind, hurricane, storm”. In the translation of the religious department translated as “the strong winds”. Both translations have the