

same purpose that's using the closer meaning and no differences from Qur'an's intentions (Dewan Dictionary, 4th edition, 2010).

In addition, Ibn Kathir argues in his book (*tafsir*) the word "*i'sar*" means a strong wind and comes suddenly. The wind contains of fire until it burns all fruits and its trees (Ibnu Kathir, 2000). The personification of *the wind that brings fire*, means that in fact it doesn't contain of fire. The fire is from the thunder and the thunder burns the garden. Then, the storms come and blows its dust to move at another place. Sometimes the wind passes by fire, then drags the garden and burns it until being the dust. This storm is unusual storm, but it's called "*summum*" or hot wind that exists in Saudi Arabia commonly and the societies are veiled and lied to prune so the winds were gone. When the storm passes the garden, burned and destroyed it.

Next the example of the Malay figurative language style containing personification are exist at the verses of A. Samad Said's poem is sounding the revelation like a bell's sound after a minute (A. Samad 1999). The personification means an elevation was revealed by prophet Muhammad gives the compression with lifeless objects such as a bell. The poetry explains that A. Samad Said uses the word "name" or *wasf al-tabi'ah* based on the terminology of Arabic literature, it illustrates the original earth and lifeless objects that called personification in Malay figurative language. This element has an aesthetic when was comprehend fully. It brings the readers to the fact then help them to stay in the real life of prophet Muhammad during his lifetime. A. Samad Said's accuracy in using human's parable which relates to the original earth of God's creatures that there is a relation among his rules to invite humans to care their surroundings as a way of acknowledging God's greatness and unity. (adli Yaacob dan Mohd Shahrizal Nasir, 2010)

Based on the concise analysis above, it can be concluded that the personification of al-Quran is similar to the Malay figurative language by comparing human characteristics with lifeless objects as the Qur'an says in surah al-Baqarah: 266 that the word "*fa'asabaha i'sarun*" means the garden was attacked by fire wind. It tells a view of life as a human who lived in happiness, luxury, affluence, full of comfortable, passion, and beauty, but those were shattered by the strong wind that brings a fire. An amazing view with horrible nuance and jar on a sense which did not give an opportunity for humans to decide their choices before the time ended and before the fresh garden and full of fruits was attacked by the strong hot wind.

While the personification in the poetry "*al-Amin*" by A. Samad Said can combine and apply the kinds of aesthetics in fact, practice, or Islamic poetry. The personification characterized the event passed by prophet Muhammad when receiving revelations as if like a bell which has a strong sound and doesn't characterize illusion and quite fantasy of the truth. Truly, the religious element and faithful in a poetry "*al-Amin*" which contain Malay figurative language as an art of basic Islamic literature as a mediator of the main outcome. Additionally the usage of facts that do not argue with Qur'an and Hadith's contents.