

There is an example of hyperbole in Malay figurative language is a verse of poetry “*al-Amin*” by A. Samad Said that recorded a big incident happened in prophet’s life. It is *Isra’ Mi’raj*. Jibril still holds prophet’s hand and Buraq is closer (similar to a white horse, winged on its thigh, undefinable, not illustrated its preferred by tongue (A. Samad Said, 1999).

The poetry above characterized an excessive illustration based on common illusion by a litterateur then appears a hyperbole, exaggerating a situation by an empty imagination and litterateur’s fantasy. It’s illustrated by a purpose to entertain the readers with their artistic ideas (Adli Yaacob and Mohd Shahrizal Nasir, Vol 32, 2010). Zulkarnaen Muhamed argues that Islamic literature emphasizes the truth value, and the truth of an imagination will be eradicated if he breaks the principle of *waqi’i* that is the reality of life. (Zulkarnain Mohamed, 2002)

Another example of hyperbole is in a poem by Muniyamin bin Haji Ibrahim. It is “His speech is like silk in the paint”. (Muniyamin bin Haji Ibrahim, 2006), (Zaitul Azma Zainon Hamzah and Ahamd Fuad Mat Hassan, 2011) Silk in the paint means an excessive phrase because of the illustration of 2 verses as if having the same meaning, but in fact it’s different because of silk is a very smooth textile and a paint is made by sculpting and produces a nice view (Council Dictionary the 4th edition). Therefore, the hyperbole means a good object gets the best place also. Hyperbole has gratitude value and simplicity over God’s blessings of spending half of his wealth and do the right to humanity as always. Besides, another hyperbole is “*like water and cliff*” means people who help each other and have cooperative value and work spirit. It similarly to verse “*Do not be corny, more contained, more upright*” and also “*The silence of sweet potatoes contained, the silence of iron rusted*”.

The analysis of both examples are contained the hyperbole. Al-Qur’an says in surah al-Baqarah: 261 that the parable of people who spend their wealth in the truth like a seed which grows 7 stems and every stem has a hundred seeds. This verse teaches us about the obligations to spending wealth, alms, and community solidarity. This verse describes the law of alms in detail (Maulana Muhammad Zakariya al-Kandahlawi Rah, 2006). In the book “*Tafsir*” Ibnu Kathir uses Abu Hurairah’s opinion that prophet Muhammad said, “Who gives alms of legal dates not from the forbidden wealth because of God receives the legal wealth only, God will take care of your foal so the alms can be bigger like a mount. Therefore, God asks Islamic people to perform the instruction of da’wah to Islam and protect the Muslims by *jihad* through alms and refusing evil, destruction and injustice (Ibnu Kathir, 2000).

Then, the verse above uses the meaning of hyperbole. If human spends his wealth as a seed, Allah will multiply to be 700 seeds. Other words, this verse attracts human attention when he gives alms, God will multiply his wealth and also Allah bestows his blessing to people who spend their wealth in the truth with full of sincerity and motivated to more active in charity, because of his spent