METAPHOR IN THE TRANSLATION OF SURAH

ASH-SHURAA

THESIS

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UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM

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METAPHOR IN THE TRANSLATION OF SURAH

ASH-SHURAA

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This is to certify that Sarjana thesis of Bella Nabilah entitled *Metaphor In Translation Of Surah Ash-Shuraa* has been approved by thesis advisor for further approval by the Board of Examiners as one of the requirements for the Degree Sarjana Sastra (S.S) in English Letters Department, Faculty of Humanities at Universitas Islam Negeri Maulana Malik Ibrahim Malang.
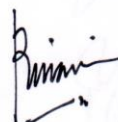
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Malang, 03 September 2018

Bella Nabilah

MOTTO

Lo! This Qur'an guideth unto that which is straightest, and giveth tidings unto the

believers who do good works that theirs will be a great reward. And that those

who believe not in the Hereafter, for them We have prepared a painful doom.

{Qur'an, Al-Israa': 9-10}

DEDICATION

This thesis special dedicated to my beloved parents

Muhammad Toha Kholil and Muthmainnah

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Alhamdulillahi robbil 'alamin…

All praise and gratitude goes to Allah SWT for all his blessings and mercies, thus I can finally finish my thesis. *Sholawat* and *salam* are always blessed upon our prophet Muhammad SAW who has guided us to the right way of life. This thesis entitled *Metaphor in Translation of Surah Ash-Shuraa* is intended to fulfill the requirement for achieving the degree of Sarjana Sastra (S.S) in English Letters Department, Faculty of Humanities at Universitas Islam Negeri Maulana Malik Ibrahim Malang. Through this occasion, I want to express my sincere thanks to:

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ABSTRACT

This study investigates the metaphor in the translation of Surah Ash-Shuraa. The framework proposed by Geoge Lakoff and Mark Jonhson (1980) is the key to understand on how metaphor is used. This research is conducted to identify the types of metaphor used in Surah Ash-Shuura and how the metaphors are used in Surah Ash-Shuura to convey abstract meaning (target domain) from source domain.

This research applied descriptive qualitative as the research design in order to provide clear and deep analysis of the data. The data were nine verses from Surah Ash-Shuraa. The data source were the English translation versions of Holy Qur'an by Muhammad Marmaduke Pickthall. The data were analyzed through several stages. First was reading the whole data. Second was analyzing the verses based on Geoge Lakoff and Mark Jonhson Theory. Third was classifying the data to answer research question based on Zoltan Kovecsec book. Lastly, drawing conclusion based on the results of the reserach.

Based on the data analysis, the findings revealed that structural and ontological metaphor used in some verses of Surah Ash-Shuraa. Based on the results of the analysis, the use of certain types has several certain meaning. In this study, the researcher found 3 kinds of metaphor in this Surah. Such as *Heaven is a Garden*, *Centre is a Mother*, and *Sky is Heaven*. They are 2 kinds of metaphor are categorized as ontological metaphor and one metaphor is categorized as structural metaphor.

The result of study are expected to develop and enrich the semantic fields, especially in the metaphor translation strategy in Holy Qur'an. Moreover, it can also be a valuable resource for the readers, particularly to linguistics students and lecturers. Finally, it is recommended that for the following researcher to discuss other rhetorical devices in Holy Qur'an. In term of metaphor, the present researcher may go some towards a better understanding.

ABSTRAK

Nabilah, Bella. 2018. *Metaphor in Translation of Surah Ash-Shuraa.* Skripsi. Jurusan Sastra Inggris. Facultas Humaniora. Universitas Islam Negeri Maulana Malik Ibrahim Malang. Dosen Pembimbing: Dr. Hj. Syafiyah, M.A

Kata Kunci: *Metafora, Ranah Sasaran, Ranah Sumber, Surat Ash-Shuraa*

Studi ini mengkaji penerapan metafora di terjemahan bahasa Inggris dalam Surat Ash-Shuraa. Teori yang dikemukakan oleh Geoge Lakoff dan Mark Jonhson (1980) adalah kunci untuk memahami bagaimana metafora. Penelitian ini di ajukan untuk mengidentifikasi jenis metafora yang digunakan di Surat Ash-Shuraa dan bagaimana metafora digunakan di Surat Ash-Shuraa untuk menyampaikan makna abstrak (ranah target) melalui ranah sumber.

Penelitian ini menggunakan metode deskriptif kualitatif untuk memberikan analisis data yang jelas dan mendalam. Data terdiri dari sembilan ayat dari Surah Ash-Shuraa. Sumber data adalah versi terjemah bahasa Inggris Al-Qur'an oleh Muhammad Marmaduke Pickthall. Data analisis melalui beberapa tahap. Pertama, membaca seluruh data yang ditemukan. Kedua, menganalisis ayat-ayat berdasarkan teori yang dikemukakan oleh Geoge Lakoff dan Mark Jonhson. Ketiga mengklasifikasikan data untuk menjawab rumusan masalah berdasarkan buku dari Zoltan Kovecsec. Tahapan terakhir, menarik kesimpulan berdasarkan hasil penelitian.

Temuan yang didapat dari studi mengungkapkan bahwa *structural and ontological metaphor* digunakan pada beberapa ayat di Surah Ash-Shuraa. Berdasarkan hasil dara analisa, penggunaan dari jenis metafora tertentu mempunyai beberapa makna tertentu. Pada studi ini, peneliti menemukan 3 jenis metafora seperti *Heaven is a Garden*, *Centre is a Mother*, and *Sky is Heaven*. Diantaranya 2 jenis metafora dikategorikan sebagai Ontological Metaphor dan satu lainnya dikategorikan sebagai Strucutral Metaphor.

Hasil temuan ini diharapkan dapat mengembangkan dan memperkaya bidang semantik di dalam Al-Quran, khususnya dalam strategi penerjemahan metafora. Selain itu, penelitian ini juga sumber bernilai bagi para pembaca, terutama bagi siswa dan dosen. Akhirnya, dikeromdesikan bagi peneliti selanjutnya untuk membahas perangakat retorika di dalam Al-Qur'an.

مستخلص البحث

نبيلة، بيلا. ٢٠١٨. الاستعارة في ترجمة سورة الشورى. البحث الجامعي. قسم اللغة الإنجليزية وأدبها. كلية العلوم الإنسانية. جامعة مولانا مالك إبراهيم الإسلامية الحكومية بمالانق. المشرفة : الدكتورة الحاجة شافية الماجستير.

الكلمات الأساسية : الاستعارة، المجال الهدفي، المجال المصدري، سورة الشورى

إنّ هذه الدراسة تبحث في تطبيق الاستعارة في ترجمة اللغة الإنجليزية بسورة الشورى. وأمّا النظرية التي عبّرها جورج لكوف ومارك جونسون (١٩٨٠) فهي مصدر لفهم كيفية الاستعارة. يقدّم هذا البحث لتعريف نوع الاستعارة المستخدمة في سورة الشورى وكيفية استخدام الاستعارة في سورة الشوى لالقاء المعنى المجمل حسب المجال المصدري.

تستخدم الباحثة في هذا البحث الجامعي الطريقة الوصفية الكيفية لشرح تحليل البيانات الواضح والعميق. إن البيانات تحتوى على تسعة آيات من سورة الشورى. وأما مصدر البيانات هي رواية ترجمة اللغة الإنجليزية عند محمد مرمادوك بيتجال. وحلّلت البيانات عدّة مراحل. أولا قراءة كلّ البيانات الموجودة، ثانيا تحليل الآيات حسب النظرية التي عبّرها جورج لكوف ومارك جونسون. ثالثا ترتيب البيانات لإجابة أسئلة البحث بالنسبة إلى الكتاب لزولتان كوفسيج. والمرحلة الأخيرة هي الخلاصة بالنسبة إلى نتيجة البحث.
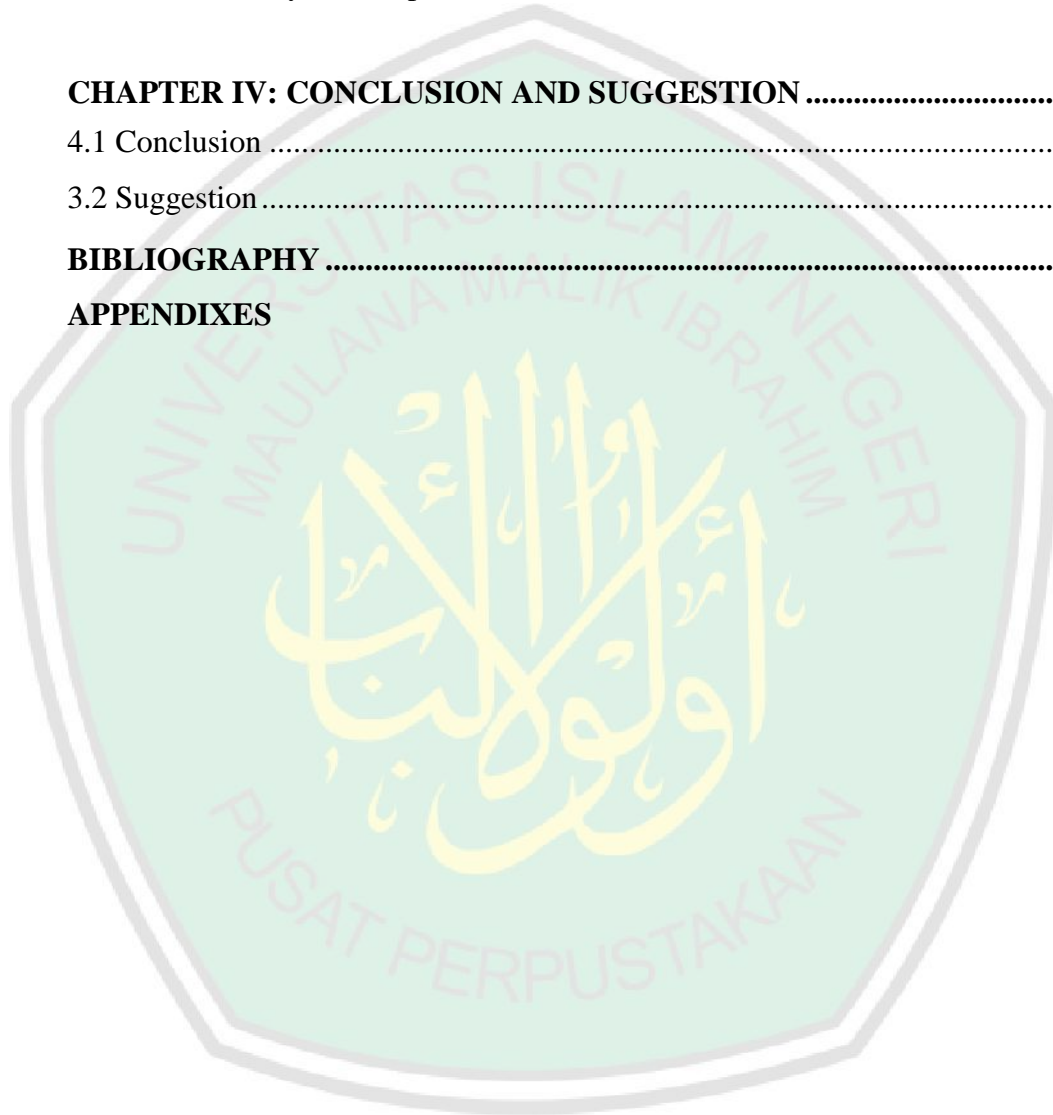
وتعبّر نتيجة هذه الدراسة أن مفاهيم استعارة وعلم وجودها مستخدمة في عدّة آيات في سورة الشورى. بالنسبة إلى نتيجة تحليل البيانات أن من يستخدم نوع الاستعارة المعيّن له معنى معيّن. وجدت الباحثة تسعة البيانات حسب ترتيب مفاهيم الاستعارة في هذه الدراسة. ووجدت الباحثة ثمانية آيات حسب ترتيب مفاهيم الاستعارة وأية حسب ترتيب علم وجود الاستعارة.

TABLE OF CONTENTS

CHAPTER 1

INTRODUCTION

This following chapter presents the background of the study, statement of the problem, objectives of the study, significance of the study, scope of the study and definition of the key terms.

1.1 Background of the Study

Language will always be the easiest and biggest communication tool for human in the world. The problem of this communication is the differences. There are nations, places, languages and cultures among the users. These differences result in misunderstanding among users. Therefore, the solution to decrease the misunderstanding is translation.

Translation is important to transfer knowledge and information to increase understating of those differences. Factually, it is not easy to translate an utterance in a source language that is completely different from the target language. Moreover, it also will be a bid problem to translate a metaphor from other language.

Metaphor is a figure of speech that implies comparison between two unlike things or creatures, as different from *simile* that has explicit signaled by the words 'like' or 'as'. According to George Lakoff & Johnson Mark (1980) that how our everyday language is filled with metaphors. Therefrom, in their work "the metaphor we live by", the idea of conceptual metaphor was first discussed significantly with detailed consideration of process.

El Sharif (2012) points out that metaphor is one of the most familiar kinds of association between meaning where a word looks to have both a literal meaning and one more transferred meanings, for example, the leg of a chair. Simply put, metaphor can make meaning easier and clearer to be understood. For example, in sentence, "Love is a Journey". This sentence showed that "Love" is an abstract thing and also the word "journey". "Love" is conceptualized with "journey", because those two word have same characteristic.

In using metaphor, we have to use an effective word in order to give clear and correct understanding of the message. One of the massage which needs to have the right understanding is the Holy Qur'an. The message in Holy Qur'an is sometimes explicit and sometimes implicit by figurative language.

Translating Al-Quran has always been problematic and difficult. Many argue that Al- Quran text cannot be reproduced in another language or form. Furthermore, an Arabic word may have a range of meanings depending on the context, making an accurate translation even more difficult. The main areas in which Al-Qur'an exerted noticeable influence on Arabic literature are diction and themes; other areas are related to the literary aspects of Al-Qur'an like metaphors, motifs and symbols.

Metaphor is used in Holy Qur'an in a way which serves to make people understand this great book. In this study, the researcher will set to explore and analyze the usage of metaphor in the Holy Qur'an. Moreover, this study points out how metaphor is used in the Holy Qur'an to understand the abstract meaning.

Therefore, from the explanation above, the researcher assumes that analyzing and identifying metaphor translation in Holy Qur'an is very useful and appropriate to be used. Especially, this study identifies the metaphor used in Surah Ash-Shuura. Surah Ash-Shuura is chosen because in this surah is expected to have some metaphorical expression. This surah also contains about some kinds of vision from Allah to some Prophet.

The previous researcher have already conducted the study in the same field. Such as Abdelaal & Kaigama (2015), in their research entitled "Investigating Metaphor Used in Surah Al-Hadid to Convey Abstract Meaning". They investigated metaphor employed in Surah Al-Hadid in the Holy Qur'an. The other researcher is Abdel Tawwab, Ahmad (2014), in his research entitled "A Cognitive Metaphorical Analysis of Selected Verses in the Holy Quran". This study discussed the usage of metaphor in the Holy Qur'an within Chateris-Black's framework. Rijal, Ahmad Saifur (2017), in his research entitled "The Strategies of Metaphor Translation in Yusuf Ali's English Version and Mora's Indonesian Version Found in Surah Ali Imran. Setiawan, Ujang (2015), which the title is "Conceptual Metaphor oh the Movie "About Time"".

The last research is conducted by Maula, Aizul (2011) which the title is "A Metaphor Translation of the Holy Qur'an: A Comparative Analytical Study". She analyzed and compared the translation of metaphor in Holy Qur'an and corresponding translated English versions through the four selected translation.

Based on the previous explanation, the researcher finds other area that is not discussed yet by the previous study. Here the researcher specifies on analyzing

two types of metaphor which are Ontological and Structural Metaphor are used in Surah Ash-Shuura to understand abstract meaning from source domain.

1.2 Problem of the Study

Based on the background of the study in the preceding discussion, the problem are discussed in this study through the following questions:

1. What types of metaphor are used in Surah Ash-Shuura?
2. How are the metaphors used in Surah Ash-Shuura to convey abstract meaning (target domain) from source domain?

1.3 Objectives of the Study

Based on the problem statement mentioned above, the researcher has the following objectives:

1. To identify types of metaphor are used in Surah Ash-Shuura.
2. To find out metaphor are used in in Surah Ash-Shuura to convey abstract meaning (target domain) from source domain.

1.4 Scope and Limitation of the Study

This surah consist of 53 verses and included into *Makkiyah* Surah. Here, the researcher investigates the English translation of Holy Qur'an by Marmaduke Pickthall. The reason to choose Muhammad Marmaduke Pickthall's version is because this consider by Professor Alan Jones of the Oriental Institute in Oxford as four important translation by non-Muslim and concluded that Pickthall's was "the best and most influential translator".

This study is limited only to analyze two types of metaphor which are Ontological and Structural Metaphor in Surah Ash-Shuura. This surah is

expected to have some metaphorical expression. This surah also contains about some kinds of vision from Allah to some Prophet.

1.5 Significances of the Study

Theoretically, the significance of this study are able to show the use of semantic study especially about conceptual metaphor in Holy Quran and add some literary insight in investigating metaphor in Holy Qur'an.

Practically, the result of the study hopefully will be useful for other researcher who are interested in analyzing other surah of Al- Quran which have the same topic. It is also hoped that this thesis will be useful for the English student of State Islamic University of Malang as linguistic reference which will assist them to understand and appreciate works of linguistics, especially about semantics approach on metaphor in Holy Qur'an.

1.6 Definition of Key Terms

Metaphor : According to Sharif (2012), Metaphor is one of the familiar kinds of association between meanings where a word looks to have both a literal meaning and one more or more transferred meaning. Simply, metaphor can make meaning clearer and easier to be understood.

Translation : The process of translating words or text from one language into another.

Ash-Shuura : Ash- Shuura is 42nd Surah of Holy Qur'an with 53 verses. This Surah tells about the basic Islamic lesson that all prophet

spread are the same. Most of verses content about God's command to prophet Muhammad for spreading Islam doctrine to all human.

1.7 Research Method

The research method in this research consist of research design, data sources, research instrument, data collection, data analysis.

1.7.1 Research Design

In this research, the researcher used interpretive paradigm and that paradigm uses descriptive qualitative method to find deep understanding of the issue. The data also are analyzed using description not number.

Then, the researcher analyzed the data from the text of Holy Qur'an translation by Muhhammad Marmaduke Pickthall in Surah Ash-Shuura. Those data are being analyzed based on the research method. In answering the first research question, the researcher used George Lakoff and Mark Johnson theory. Last, using Zoltan Kovecsec book to answer the second research question.

1.7.2   Data and Data Source

The data source were the English translation versions of Holy Qur'an by Muhammad Marmaduke Pickthall. Then, the reason to choose Muhammad Marmaduke Pickthall's version is because this consider by Professor Alan Jones of the Oriental Institute in Oxford as four important translation by non-Muslim and concluded that Pickthall's was "the best and most influential translator".

The data are the English translation verses of Surah Ash-Shuura. Surah Ash-Shuura has 53 verses. This research focuses on analyzing two types of

conceptual metaphor which are Ontological and Structural Metaphor in Surah Ash-Shuura. Surah Ash-Shuura is chosen because in this surah is expected to have some metaphorical expression. This surah also contains about some kinds of vision from Allah to some Prophet.

1.7.3 Research Instrument

This study belongs to qualitative research. Therefore, the instrument of this study is the researcher herself which is called human instrument. The main instrument is the researcher who obtains, collects, and analyzes the data. There are no other instruments involved. Then, the researcher classified the types of metaphor based on Lakoff and Johnson's theory.

1.7.4 Data Collection

In collecting the data, there were several steps which were done. Firstly, the researcher read the data to have understanding words, phrases, or sentences that are categorized as metaphor. Secondly, the researcher chose the verses that contain of metaphor term by considering them in the source language. Then, the researcher presented the data to find the types of metaphor. Last, the researcher gathered the collected data to analyze further.

1.7.5 Data Analysis

After collecting the data from the script of Surah translation, the researcher analyzed the data as follows: first, the researcher reads whole transcript to get general theme while focusing on research question to be answered. Second, the researcher classified the component of metaphor term used in Surah Ash- Shuura. Those verses contain metaphorical term which is included to what type of

metaphor. Third, the research analyzed the data based on Zoltan Kovecsec on deciding that metaphor refers to what meaning is in that verses. Forth, the researcher investigate the metaphor used in Surah Ash-Shuura. Finally, explaining the finding and drawing the conclusion based on the result of analysis.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter consist of such aspects related to literatures that concern with the theoretical framework include the definition of semantics, definition of lexical meaning, definition of sentential meaning, definition of discourse meaning, translation, Surah Al-Infitar, biography of translators, and related studies to support the analysis.

2.1   Metaphor

In general, metaphor is defined as figure of speech that one thing is compared with another thing without giving comparison words explicitly 'like' or 'as' that is called simile.

Besides, before Geoge Lakoff and Mark Jonhson appeared with their new theory in 1980, there most common conception about metaphor. This traditional concept explained that metaphor is a linguistic phenomenon that used for some artistic and rhetorical purpose. Even, metaphor is a deliberate use of words that must have special talent to use it well. Metaphor is used in special effect that is not part of everyday human communication.

Then, this theory was being developed by George Lakoff and Mark Jonhson in 1980 in coherent and systematic way. Their theory known as the "cognitive linguistic view of metaphor." They argued that metaphor is a property concept. The function of metaphor is not just some artistic purpose that not just by special talented people but better understand certain concept used easily in everyday by ordinary people.

According to Zoltan Kovecsec (2014), a conceptual metaphor consist of two conceptual domains, in which one domain is understood in terms of another. A conceptual domain is any coherent organization of experience. The two domains used in conceptual metaphor have special names. The conceptual domain from which we draw metaphorical expression to understand another conceptual domain is called **source domain**, for example journeys, war, food, animals, and plants. While **target domain** is the domain that we try to understand through the use of source domain, for example life, arguments, theory, love, and ideas.

The following example is taken from Lakoff and Jonhson's *Metaphor we live by* (1980: 44)

LOVE IS A JOURNEY

Look *how far* we've *come*.

We're *at a crossroads*.

We'll just have to *go our separate ways*.

We can't *turn back* now.

I don't think this relationship is *going anywhere*.

Where are we?

We're *stuck*.

It's been a *long, bumpy road*.

This relationship is a *dead-end street*.

We're just *spinning our wheels*.

Our marriage is *on the rocks*.

We've *gotten off the track*.

This relationship is *foundering*.

Source: Journey		*Target*: Love
the travelers	⇒	the lovers
the vehicle	⇒	the love relationship itself
the journey	⇒	events in the relationship
the distance covered	⇒	the progress made
the obstacles encountered	⇒	the difficulties experienced
decisions about which way to go	⇒	choices about what to do
the destination of the journey	⇒	the goal (s) of the relationship

The example above is proposed by Zoltan Kovecses (2002: 7). It example shows that the concept of *Journey* is used as a source domain to understand the target domain of love.

2.3 Types of Metaphor

According to Lakoff and Johnson (1980) show that there are various types of metaphor from the cognitive perspective. There are three types of metaphor:

1. Ontological Metaphor

Ontological "abstract" is a matter of viewing an abstract concept in terms of a physical entity. Lakoff & Johnson (1980:27) view this type as a way of describing

"non-physical thing as an entity or substance." They explain that such abstract entities are ideas, feelings and events. In this type, it can use personification as a form. In personification, human qualities are given to nonhuman entities. They provide an example in the metaphor, THE MIND IS A MACHINE as in: "My mind is rusty this morning". As in following example from Lakoff and Jonhson's *Metaphor we live by* (1980: 28)

THE MIND IS A MACHINE

We're still trying to *grind out* the solution to this equation. My mind just isn't *operating* today.

Boy, the *wheels* are turning now!

I'm a little rusty today.

We've been working on this problem all day and now we're *running out of steam.*

The MACHINE metaphor gives us a conception of the mind as having an on-off state, a level of efficiency, a productive capacity, an internal mechanism, a source of energy, and an operating condition.

2. Structural Metaphor

Lakoff & Johnson (1980) explain that structural metaphors are cases "where one concept is metaphorically structured in terms of another." The concept that needs explanation is understood via the corresponding source domain. ARGUMENT IS WAR is a clear example of this type. ARGUMENT IS WAR

means I *defended* my argument. They explain that an ordinary activity use metaphor like when the use of expression *defend* in connection with arguments.

3. Orientational Metaphor

Lakoff & Johnson (1980:14) define this type of metaphor as it Lakoff and Johnson (1980:14) state that orientational metaphor emerges from bodily experience. They clarify that the physical basis is the cornerstone of such metaphors. So, when we say "I AM FEELING UP," the fact that upright position is associated with healthy attitude. A lower position is a reflection of unhappiness and desperation. Hence, the metaphor "SAD IN DOWN" or "I FELL IN DEPRESSION" is a reflection of specific meaning. Upward orientation tends to go together with positive evaluation, while downward orientation goes with a negative one. But positive-negative evaluation is not limited to the spatial orientation up-down.

2.3 Qur'anic Metaphor

Barrada (2007) demonstrated, on the basis of a large corpus of Qur'anic metaphors, that "the Qur'an resorts to reific metaphors – using concepts pertaining to some domains that were very familiar to the people who first received the Qur'anic revelations in order to delineate the less accessible notions of faith and the eschaton" (Berrada 2007:19). For example, familiar domains related to physical and cultural experiences, such as trade, food and light and darkness, are regularly used in the Qur'an as source domains via which many aspects of Islamic faith and other target domains will be non-literally experienced. It demonstrates his point that what appear to be unrelated linguistic metaphors

disconnectedly scattered throughout the Qur"anic text can be classified into themes or sets of related metaphors motivated by general conceptual mappings (Berrada 2007: 34).

2.4 Surah Ash-Shuura

Ash- Shuura is 42nd Surah of Holy Qur'an with 53 verses. This Surah tells about the basic Islamic lesson that all prophet spread are the same. Most of verses content about God's command to prophet Muhammad for spreading Islam doctrine to all human.

2.5 Muhhammad Marmaduke Pickthall

Muhammad Marmaduke Pickthall was born on 7 April 1875 – 19 May 1936. He was a Western Islamic scholar noted for his English translation of the Qur'an (1930). A convert from Christianity, Pickthall was a novelist, esteemed by D. H. Lawrence, H. G. Wells, and E. M. Forster, as well as a journalist, headmaster, and political and religious leader. He declared his conversion to Islam in dramatic fashion after delivering a talk on 'Islam and Progress' on 29 November 1917, to the Muslim Literary Society in Notting Hill, West London.

2.6 Previous Studies

This following are the result of previous studies that are relevant to this semantic study. This research has similar object and the way in analyzing, but the discussion absolutely different.

The previous researcher have already conducted the study in the same field. Such as Abdelaal & Kaigama (2015), in their research entitled "Investigating

Metaphor Used in Surah Al-Hadid to Convey Abstract Meaning". They investigated metaphor employed in Surah Al-Hadid in the Holy Qur'an. This study points out how metaphor is used in the Holy Qur'an to simplify and convey the abstract meaning. The difference with my research is the choice of Surah.

Tawwab, Ahmad Abdel (2014), in his research entitled "A Cognitive Metaphorical Analysis of Selected Verses in the Holy Quran". This study discussed the usage of metaphor in the Holy Qur'an within Chateris-Black's framework. The study tackles this approach to figure out how metaphorical entities in the Holy Qur'an could be categorized characterization,

Rijal, Ahmad Saifur (2017), in his research entitled "The Strategies of Metaphor Translation in Yusuf Ali's English Version and Mora's Indonesian Version Found in Surah Ali Imran. This study discussed about comparing two translation strategies of metaphorical expresses in Surah Ali Imran.

Setiawan, Ujang (2015), which the title is "Conceptual Metaphor oh the Movie "About Time"". This study focuses on what are conceptual metaphors used in that movie and what are the function of it. The analysis showed that movie is using conceptual metaphors to active the emotion of listener.

The last research is conducted by Maula, Aizul (2011) which the title is "A Metaphor Translation of the Holy Qur'an: A Comparative Analytical Study". She analyzed and compared the translation of metaphor in Holy Qur'an and corresponding translated English versions through the four selected translation.

Based on the previous explanation, the researcher finds other area that is not discussed yet by the previous study. Here the researcher specifies on analyzing

the metaphor are used in Surah Ash-Shuura to understand abstract meaning from source domain. Pickthall's translation is used as a model of translation to analyze the meaning and metaphor.

CHAPTER III

FINDINGS AND DISCUSSION

In this chapter, the researcher presents the analysis of all data. This chapter is the most significant part of the whole study because through the analysis of the data. The research question answered based on the theory of cognitive metaphor. In this section, the researchers found kinds of cognitive metaphor are used in English translation of Surah Ash-Shuura verses from Arabic into English. Then, the researcher identified the conceptual metaphor are used in Surah Ash-Shuura to convey abstract meaning (target domain) from source domain.

3.1 Findings

This subchapter analyzed Surah Ash-Shuura. Surah Ash-Shuura has 53 verses. The researcher found 3 kinds of metaphor in this Surah and analyzed it using conceptual metaphor theory. Those verses told the basic Islamic lesson that all prophet spread are the same. Most of verses content about God's command to prophet Muhammad for spreading Islam doctrine to all human. Those verses also told about God's power in creating everything in the world and hereafter. The researcher used English translation of this Surah by Muhammad Marmaduke Pickthall (1930).

1. **Ontological Metaphor**

   HEAVEN IS A GARDEN

17

وَكَذٰلِكَ أَوْحَيْنَآ إِلَيْكَ قُرْءَانًا عَرَبِيًّا ۞ لِّتُنذِرَ أُمَّ ٱلْقُرَىٰ وَمَنْ

حَوْلَهَا وَتُنذِرَ يَوْمَ ٱلْجَمْعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي ٱلْجَنَّةِ وَفَرِيقٌ فِي ٱلسَّعِيرِ

"And thus We have inspired in thee a Lecture in Arabic, that thou mayst warn the mother-town and those around it, and mayst warn of a day of assembling whereof there is no doubt. A host will be in the **Garden,** and a host of them in the Flame." (Ash-Shuraa, 7: Pickthall)

بَشِّرِ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ اَنَّ لَهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا

الْاَنْهٰرُ ۗ كُلَّمَا رُزِقُوْا مِنْهَا مِنْ ثَمَرَةٍ رِّزْقًا ۙ قَالُوْا هٰذَا الَّذِيْ رُزِقْنَا مِنْ

قَبْلُ وَاُتُوْا بِه ۞ مُتَشَابِهًا ۗ وَلَهُمْ فِيْهَآ اَزْوَاجٌ مُّطَهَّرَةٌ وَّهُمْ فِيْهَا خٰلِدُوْنَ

"And give glad tiding (O Muhammad) unto those who believe and do good works; that theirs are **Gardens underneath which rivers flow**; as often as they are regaled with food of the fruit thereof, the say: This is what was given us aforetime; and it is given to them in resemblance. There for them are pure companions: there for ever they abide.

اُولٰۤئِكَ لَهُمْ جَنّٰتُ عَدْنٍ تَجْرِيْ مِنْ تَحْتِهِمُ الْاَنْهٰرُ يُحَلَّوْنَ فِيْهَا مِنْ اَسَاوِرَ مِنْ ذَهَبٍ وَّيَلْبَسُوْنَ ثِيَابًا خُضْرًا مِّنْ سُنْدُسٍ وَّاِسْتَبْرَقٍ مُّتَّكِئِيْنَ فِيْهَا عَلَى الْاَرَآئِكِۚ نِعْمَ الثَّوَابُۗ وَحَسُنَتْ مُرْتَفَقًا

"As for such, theirs will be Gardens of Eden, **wherein rivers flow beneath them**; therein **they will be given armlets of gold and will wear green robes of finest silk** and gold embroidery, **reclining upon thrones therein**. Blest the reward, and **fair the resting-place!"**

هُمْ وَاَزْوَاجُهُمْ فِيْ ظِلٰلٍ عَلَى الْاَرَآئِكِ مُتَّكِـُٔوْنَ ۚ

"They and their wives, in pleasant shade, on thrones reclining;"

In those verses, the researcher found metaphor which is *Heaven is a Garden*. This metaphor is included into ontological metaphor. The use of ontological could be

identified through **Garden** in the verse. Garden represents heaven which is lexical meaning from word ٱلۡجَنَّةِ in Arabic. That is explained with physical object are given to nonphysical object. Garden used in this verse to explain abstract idea of Heaven into physical thing. Their characteristic is the same which is beauty.

There are some verses explained how heaven likes a garden for example **Gardens underneath which rivers flow.** As we know, gardens that usually we visit almost have river or even water fountain and pool. The visitors of garden will wear good dress and use some jewelry to do interest others, like in verse **they will be given armlets of gold and will wear green robes of finest silk**. Moreover, **"They and their wives, in pleasant shade, on thrones reclining;"** this verse is the purpose of visitor going to garden, they want to enjoy the pleasant shade with their couple, children even family.

Source: Garden	Target: Heaven
The visitors	the believers
The vehicle	obeying the god
The provision	good deed
The purpose of the visitors	the goal of obedience

CENTRE IS A MOTHER

وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ قُرْءَانًا عَرَبِي�ّٗا لِّتُنذِرَ أُمَّ ٱلْقُرَىٰ

وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ ٱلْجَمْعِ لَا رَيْبَ فِيهِۚ فَرِيقٌ فِي ٱلْجَنَّةِ وَفَرِيقٌ فِي

ٱلسَّعِيرِ

"And thus We have inspired in thee a Lecture in Arabic, that thou mayst warn **the mother-town** and those around it, and mayst warn of a day of assembling whereof there is no doubt. A host will be in the **Garden,** and a host of them in the **Flame**." (Surah Ash-Shuraa,7: Pickthall)

هُوَ الَّذِيْ اَنْزَلَ عَلَيْكَ الْكِتٰبَ مِنْهُ اٰيٰتٌ مُّحْكَمٰتٌ هُنَّ اُمُّ الْكِتٰبِ

وَاُخَرُ مُتَشٰبِهٰتٌ

"He it is Who hath revealed unto thee (Muhammad) the Scripture wherein are clear revelations-They are the foundation of book and others (which are) allegorical."

In this verses, the researcher found metaphor which is *Centre is a mother*. This metaphor is included into ontological metaphor. The use of ontological metaphor could be identified through the clause **the mother-town** and **the foundation of book** in two different verses. Fisrt verse is **the mother-town.** Mother-town here represents Mecca. The word mother here means the Centre. It means mother town is the central of town which here is Mecca. As well as, the foundation of book means Al-Quran. It is because Al-Quran is a Centre book of Islam religion. Then, the word foundation here also means the Centre.

Source: Mother   Target: The Centre

Source of generation   the foundation

Inspiring her children   guiding

Being very important to her children   key to something

2. **Structural Metaphor**

SKY IS HEAVEN

تَكَادُ ٱلسَّمَٰوَٰتُ يَتَفَطَّرْنَ مِن فَوْقِهِنَّ وَٱلْمَلَٰئِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ

وَيَسْتَغْفِرُونَ لِمَن فِي ٱلْأَرْضِ أَلَآ إِنَّ ٱللَّهَ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ

"Almost might **the heavens** above be rent asunder while the angels hymn the praise of their Lord and ask forgiveness for those on the earth. Lo! Allah, He is the Forgiver, the Merciful." (Ash- Shuraa, 5: Pickthall)

اَفَلَمْ يَنْظُرُوٓا اِلَى السَّمَآءِ فَوْقَهُمْ كَيْفَ بَنَيْنٰهَا وَزَيَّنّٰهَا وَمَا لَهَا مِنْ فُرُوْجٍ

"Have they not then observed **the heaven above them**, how we have constructed it and beautified it, and how there are no rifts therein?'

وَالسَّمَآءَ رَفَعَهَا وَوَضَعَ الْمِيْزَانَ

"And **the heaven He hath uplifted**; and He hath set the measure,"

وَنَزَّلْنَا مِنَ السَّمَآءِ مَآءً مُّبَٰرَكًا فَأَنۢبَتۡنَا بِهِۦ جَنَّٰتٍ وَّحَبَّ الۡحَصِيۡدِ

"And **We send down from the heaven blessed water whereby We give growth unto gardens and the grain of crops,**"

In those verses, the researcher found metaphor which is *the sky is heaven*. This metaphor is included into structural metaphor. The use of structural metaphor could be identified through the word **heavens** in the verse. This term represents **the sky** which is lexical meaning from word السَّمَٰوُتُ in arabic. In this kind of metaphor, the concept is used in term of another concept. It means the concept heaven is used to represent concept of sky. The source domain is heaven to understand the target domain of sky. Moreover, heaven and sky have some similar characteristics. It can be seen from the translation of the second and third verse that explain about place of heaven, for example **the heaven He hath uplifted**. They are in the highest place and heaven is as wide as sky. The source domain is heaven to understand the target domain of sky. In the verse four also explains how sky described like heaven that the trees and seeds are growing because Allah has already send down the heaven blessed water (rain).

2.5 Discussion

After finding and analyzing the data from Surah Ash-Shura, the discussion of types is needed to answer the research question which proposed in the first chapter: "How are the conceptual metaphors used in Surah Ash-Shuura to convey abstract meaning (target domain) from source domain?" in the following

discussion, the researcher presents discussion about the kind of conceptual metaphor used in Surah Ash-Shuraa and the way abstract meaning (target domain) used in Surah Ash-Shuraa to be represented by source domain.

3.2.1 Types of conceptual metaphor in Surah Ash-Shuraa

Based on data that been analyzed and explored in previous, the researcher found two types of conceptual metaphor used in Surah Ash-Shuraa from English translation of Holy Qur'an by Marmaduke Pickthall. Based on the results of the analysis, the use of certain types has several certain meaning, for instance to show how the conceptual metaphors used in Surah Ash-Shuura to convey abstract meaning (target domain) from source domain.

In this study, the researcher found 3 kinds of metaphor in this Surah and analyzed it using conceptual metaphor. They are 2 kinds of metaphor are categorized as ontological metaphor and one metaphor is categorized as structural metaphor.

3.2.2 The way of conceptual metaphor in Surah Ash-Shuraa

The first kind of metaphor is *Heaven is a Garden.* Hence, the abstract meaning of heaven and hell is compared and conveyed by giving a seen physical example. Using those words, because garden described goodness and beauty for Heaven and flame described fire for hell. Therefore, the metaphor used in this verses to conveyed the abstract meaning of Heaven

The second metaphor is *Centre is a Mother*. That metaphor comes from two verses. The words are mother-town and the foundation of book. The mother-town conveys the abstract meaning of Mecca (target meaning) trough word mother

(source meaning). The word mother town here means the Central of town which is Mecca. Mecca is a town that is esteemed as if a mother for the children. This is ontological metaphor type. Something abstract is clearly delineated. Mother is physical object (source domain) and Mecca nonphysical entities. As well as, the foundation of book means the central of Islamic religion book.

The last metaphor is *Sky is Heaven*. Here the word the heavens represents sky. Hence, the source domain is heaven to understand the target domain of sky. Moreover, heaven and sky have some similar characteristics. It can be seen from the place and width of them, they are in the highest place and heaven is as wide as sky. This metaphor is included into structural metaphor. In order to enable the speaker the target domain which is sky by means of the structure of source domain in describing one concept used into another concept.
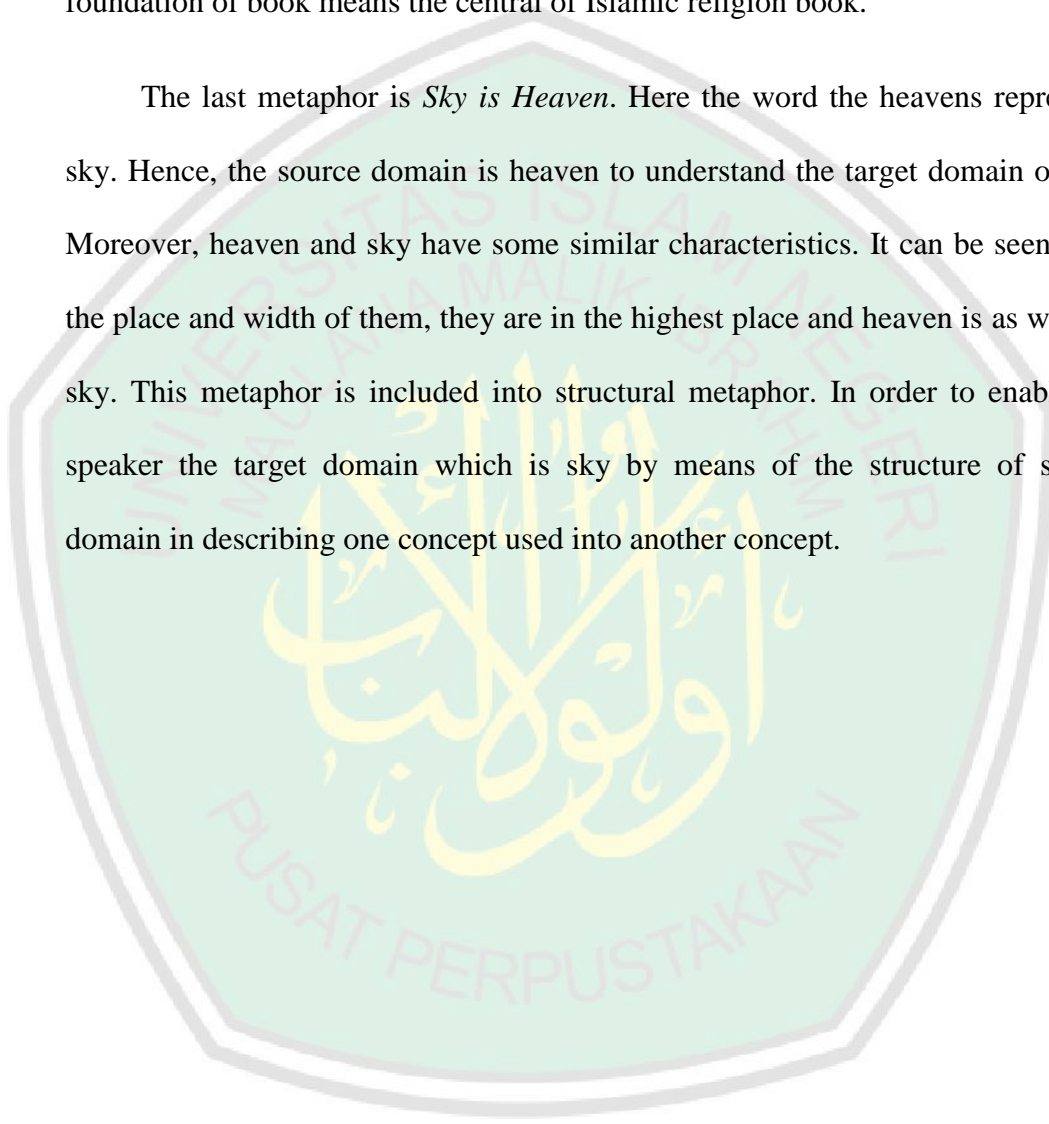
CHAPTER 1V

CONCLUSION AND SUGGETION

This chapter describes conclusions and suggestions. The conclusions are taken from data presentation and discussion in the previous chapter. In addition, the suggestion contains some supportive opinions of the researcher that are intended for those who are interested in analyzing their studies related to conception metaphor.

A. CONCLUSION

This study analyzed the conceptual metaphor found in Surah Ash-shuura in Muhammad Marmaduke Pickthall's English version. Not all verses were translated into other language especially English easily. There are some verses is used metaphorically convey its meaning clearly.

From this study, its known that there are three types of conceptual meaning according to Lakoff and Johnson. There are, ontological, structural and orientational metaphor. In this research, the researcher only found two type from those 7 verses of Surah Ash-shuura. There are structural metaphor in one verses and ontological metaphor in six verses.

In Surah Ash-shuura, conceptual metaphor was used to convey abstract meaning and to make it clearer. For example in verses 52, the word light were used to convey Allah's Guidance. Allah describes the great unseen thing like guidance using physical thing which make us can imagine it.

B. SUGGESTION

This study contributes in analyzing work of semantic field. This study is only focused in conceptual metaphor in English translation of Holy Qur'an. The researcher suggest to the next researcher or prospected studies to analyze deeper and discuss other rhetorical devices in the Holy Quran. A similar study can also be conducted in other types of text to enrich the literature study to reveal the most common problem of conceptual metaphor.
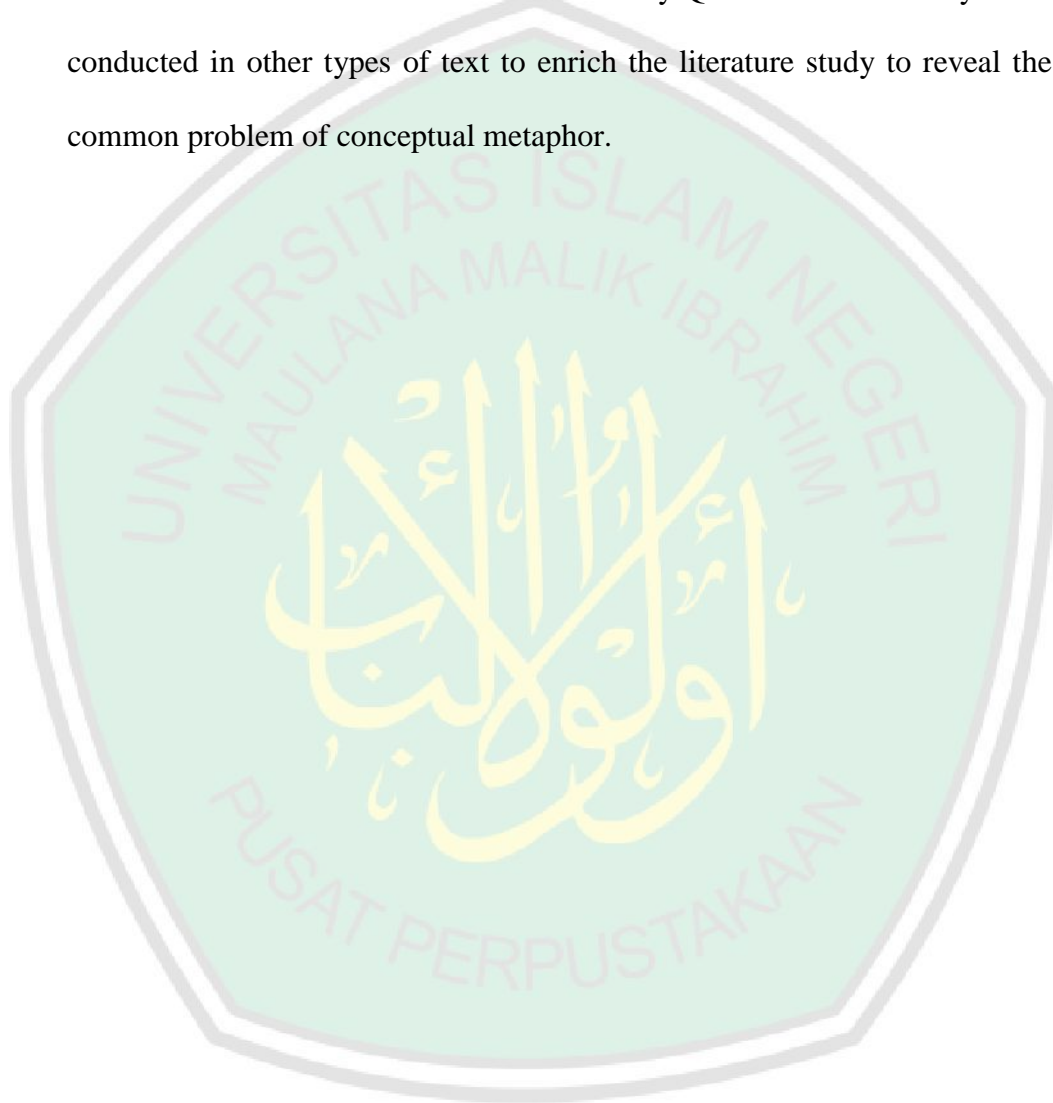
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APPENDIX

Data	Verses	Translation
1.	وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ قُرْءَانًا عَرَبِيًّا لِّتُنذِرَ أُمَّ ٱلْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ ٱلْجَمْعِ لَا رَيْبَ فِيهِ ۚ فَرِيقٌ فِي ٱلْجَنَّةِ وَفَرِيقٌ فِي ٱلسَّعِيرِ	"And thus We have inspired in thee a Lecture in Arabic, that thou mayst warn the mother-town and those around it, and mayst warn of a day of assembling whereof there is no doubt. A host will be in the **Garden,** and a host of them in the Flame." (Ash-Shuraa, 7: Pickthall)
	بَشِّرِ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ اَنَّ لَهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۗ كُلَّمَا رُزِقُوْا مِنْهَا مِنْ ثَمَرَةٍ رِّزْقًا ۙقَالُوْا هٰذَا الَّذِيْ رُزِقْنَا مِنْ قَبْلُ وَاُتُوْا بِهٖ مُتَشَابِهًا ۗوَلَهُمْ فِيْهَآ اَزْوَاجٌ مُّطَهَّرَةٌ	"And give glad tiding (O Muhammad) unto those who believe and do good works; that theirs are **Gardens underneath which rivers flow**; as often as they are regaled with food of the fruit thereof, the say: This is what was given us aforetime; and it is given to them in resemblance. There for them are pure companions: there for ever they abide.

		وَّهُمْ فِيْهَا خٰلِدُوْنَ	
		اُولٰۤىِٕكَ لَهُمْ جَنّٰتُ عَدْنٍ تَجْرِيْ مِنْ تَحْتِهِمُ الْاَنْهٰرُ يُحَلَّوْنَ فِيْهَا مِنْ اَسَاوِرَ مِنْ ذَهَبٍ وَّيَلْبَسُوْنَ ثِيَابًا خُضْرًا مِّنْ سُنْدُسٍ وَّاِسْتَبْرَقٍ مُّتَّكِٕيْنَ فِيْهَا عَلَى الْاَرَاۤىِٕكِ نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا	"As for such, theirs will be Gardens of Eden, **wherein rivers flow beneath them**; therein **they will be given armlets of gold and will wear green robes of finest silk** and gold embroidery, **reclining upon thrones therein.** Blest the reward, and **fair the resting-place!**"
		هُمْ وَاَزْوَاجُهُمْ فِيْ ظِلٰلٍ عَلَى الْاَرَاۤىِٕكِ مُتَّكِـُٔوْنَ ۚ	**"They and their wives, in pleasant shade, on thrones reclining;"**
2.		وَكَذٰلِكَ اَوْحَيْنَآ اِلَيْكَ قُرْءٰنًا عَرَبِيًّا لِّتُنْذِرَ اُمَّ الْقُرٰى وَمَنْ حَوْلَهَا وَتُنْذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ	"And thus We have inspired in thee a Lecture in Arabic, that thou mayst warn **the mother-town** and those around it, and mayst warn of a day of assembling whereof there is no doubt. A host will be in the Garden, and a host of them in the Flame." (Ash-Shuraa, 7: Pickthall)

	فِيهِ فَرِيقٌ فِي ٱلْجَنَّةِ وَفَرِيقٌ فِي ٱلسَّعِيرِ	
	هُوَ الَّذِيٓ اَنْزَلَ عَلَيْكَ الْكِتٰبَ مِنْهُ اٰيٰتٌ مُّحْكَمٰتٌ هُنَّ اُمُّ الْكِتٰبِ وَاُخَرُ مُتَشٰبِهٰتٌ	"He it is Who hath revealed unto thee (Muhammad) the Scripture wherein are clear revelations-They are the foundation of book and others (which are) allegorical."
3.	تَكَادُ ٱلسَّمٰوٰتُ يَتَفَطَّرْنَ مِن فَوْقِهِنَّ وَٱلْمَلٰٓئِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَن فِي ٱلْأَرْضِۗ اَلَآ اِنَّ ٱللّٰهَ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ	Almost might **the heavens** above be rent asunder while the angels hymn the praise of their Lord and ask forgiveness for those on the earth. Lo! Allah, He is the Forgiver, the Merciful. (Surah Ash-Shuraa, 5: Pickthall)
	اَفَلَمْ يَنْظُرُوٓا اِلَى السَّمَآءِ فَوْقَهُمْ	"Have they not then observed **the heaven above them**, how we have constructed it and beautified it, and how there are no rifts therein?'

	كَيْفَ بَنَيْنٰهَا وَزَيَّنّٰهَا وَمَا لَهَا مِنْ فُرُوْجٍ	
	وَالسَّمَآءَ رَفَعَهَا وَوَضَعَ الْمِيْزَانَ	"And **the heaven He hath uplifted**; and He hath set the measure,"
	وَنَزَّلْنَا مِنَ السَّمَآءِ مَآءً مُّبٰرَكًا فَاَنْۢبَتْنَا بِهٖ ۗ جَنّٰتٍ وَّحَبَّ الْحَصِيْدِ	"And **We send down from the heaven blessed water whereby We give growth unto gardens and the grain of crops**,"

No	Source	Target	Metaphor & The Verses
1.	Garden	Heaven	*HEAVEN IS A GARDEN* • A host will be in the **Garden,** and a host of them in the Flame." (Ash-Shuraa, 7: Pickthall) • "And give glad tiding (O Muhammad) unto those who believe and do good works; that theirs are **Gardens underneath which rivers flow**; • "As for such, theirs will be Gardens of Eden, **wherein rivers flow beneath them**; therein **they will be given armlets of gold and will wear green robes of finest silk** and gold embroidery, **reclining upon thrones therein**. Blest the reward, and **fair the resting-place!"** • **"They and their wives, in pleasant shade, on thrones reclining;"**
2.	Mother	The Centre and foundation	*THE CENTRE IS A MOTHER* • "And thus We have inspired in thee a Lecture in Arabic, that thou mayst warn **the mother-town** and those around it, and mayst warn of a day of assembling whereof there is no doubt. A host will be in the Garden**,** and a host of them in the Flame." (Ash-Shuraa, 7: Pickthall) • "He it is Who hath revealed unto thee (Muhammad) the Scripture wherein are clear revelations-They are the foundation of book and others (which are) allegorical."

3.	Heaven	Sky	*SKY IS HEAVEN* • Almost might **the heavens** above be rent asunder while the angels hymn the praise of their Lord and ask forgiveness for those on the earth. Lo! Allah, He is the Forgiver, the Merciful. (Surah Ash-Shuraa, 5: Pickthall) • "Have they not then observed **the heaven above them**, how we have constructed it and beautified it, and how there are no rifts therein?' • "And **the heaven He hath uplifted**; and He hath set the measure," • "And **We send down from the heaven blessed water whereby We give growth unto gardens and the grain of crops,**"