

## Models of Hyperbole and Personification: Studies of the Al-Qur'an

Tika Mardiyah

Universitas Islam Negeri Sayyid Ali Rahmatullah, Indonesia  
tika.mardiyah@gmail.com

Achmad Fudhaili

Universitas Islam Negeri Syarif Hidayatullah, Indonesia  
fudhaili@uinjkt.ac.id

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### Abstract

*This study aims to investigate the linguistic structure contained in Al-Qur'an. This research focuses on the Hyperbole and Personification style found in the verses of Al-Qur'an. The object of this research study is Al-Qur'an itself with the help of several references from similar studies. This study uses a text analysis method with a qualitative approach. This research reveals that there are many examples of hyperbole and personification in Al-Qur'an. The style of hyperbole in the science of Balaghah is called mubalaghoh. And the style of personification in the science of Balaghah is called isti'aroh makniah. Several verses in Al-Qur'an that contain personification figures of speech, namely Q.S. Ali-Imran: 24, At-Takwīr (QS: 81: 17), Al-Fajr (QS: 89: 4), Asy-Syams (QS: 91: 2-4), Al-Lail (QS: 92), Al-Kausar (QS: 108: 2) and so on. The style of Hyperbole or Mubalaghah in Al-Qur'an is found in surah an-Nur (24): 40, Al-A`raf (7): 40, and Q.S. Nur (24): 35.*

**Keywords:** *Hyperbole, Personification, Al-Quran.*

### Abstrak

*Penelitian ini bertujuan untuk menyelidiki struktur kebahasaan yang dikandung dalam al-Quran. Penelitian ini berfokus pada gaya Hiperbola dan Personifikasi yang terdapat pada ayat-ayat al-Quran. Objek kajian penelitian ini adalah al-Quran itu sendiri dengan bantuan beberapa referensi dari penelitian yang serupa. Penelitian ini menggunakan metode analisis teks dengan pendekatan kualitatif. Penelitian ini mengungkapkan bahwa terdapat banyak contoh gaya bahasa hiperbola dan personifikasi dalam al-Quran. Gaya bahasa hiperbola dalam ilmu Balaghah disebut mubalaghoh. Dan gaya bahasa personifikasi dalam ilmu Balaghah disebut isti'aroh makniah. Beberapa ayat dalam al-Quran yang mengandung majas personifikasi yaitu pada Q.S. Ali-Imran: 24, At-Takwīr (QS: 81: 17), Al-Fajr (QS: 89: 4), Asy-Syams (QS: 91: 2-4), Al-Lail (QS: 92), Al-Kausar (QS: 108: 2) dan lain sebagainya. Gaya Hiperbola atau Mubalaghah dalam al-Qur'an terdapat pada surat al Nur (24): 40, al A`raf (7): 40, dan Q.S. Nur (24): 35.*

**Keywords:** *Hiperbola, Personifikasi, Al-Qur'an.*

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### Introduction

Al-Quran is a miracle that was revealed by Allah swt. to all mankind through the intermediary of His Messenger with its pronunciation and meaning (جاليه, n.d.). Al-Quran has a very high value in literary language, in it, there are styles and expressions that are strong and loaded with meaning (Abubakar et al., 2021). Understanding the meaning and content of Al-Qur'an requires a scientific discipline. One of the disciplines is speech. This is said by Ali al-Jarim and Mustafa Amin, that Balaghah is a scientific discipline that is used to express the beauty and clarity of various expressions based on the sincerity of the soul and the accuracy of capturing those expressions (Howar, 1996).

In the verses of Al-Qur'an there are many rhetorical words or sentences, so in interpreting it is not enough to only know the essential meaning (lexical meaning) but also have to know the *majasi* meaning, namely the figurative meaning or extended meaning (Abdul Fatah, n.d.).

The Al-Quran was revealed by Allah to the Prophet Muhammad who was in the Arab community who was famous for his skill in making poetry, poetry, and other fields of literature. The struggle with literature was so lively that a competition was held officially at literary markets. These markets include Ukaz, Mijannah, Dzul Majas, and Khaibar (متولى, n.d.). After the selection was held, the best and most beautiful poetry was hung above the Ka'ba which was then called al-Muallaqat. The well-known poets of the Jahiliyah period included Imru'ul Qais, Zuhair, Nabighah, 'Antarah, Tharfah and others, thus Arabic literature developed rapidly and always appeared writers from the Jahiliyah era who were dominated by the Quraysh tribe (البوسعيدى & سعيد, n.d.).

In such situations and conditions, the Al-Quran was revealed by Allah SWT with a style of literary language that is unmatched by anyone. Even Al-Qur'an itself challenges anyone who feels they can match the beauty of language and literature by making, for example, Al-Qur'an, even one letter, even though many people have tried to make a rival of Al-Qur'an, such as Musailamah al-Kazzab (Awad, 2020).

Even so, some of them do not want to accept the existence of Al-Qur'an, because the messages it contains are not in line with and contradict the customs, traditions, and beliefs they believe (الودغيري & ..., n.d.). The attitude of rejection that they throw is actually contrary to their true beliefs. They say that Al-Qur'an is poetry, but they are very aware of the beauty of the arrangement and rhythm that the prophet Muhammad could not have made.

In Arabic, the use of various figurative language to express something is often done. This is done with the aim of making it easier for the listener or reader to understand the message/topic of the conversation (Ramezani & Hassanalian, n.d.). The language style is a way of expressing thoughts through language that specifically shows the soul and personality of the writer or speaker. With language style, the speaker intends to make his language presentation interesting, rich, concise, clear, and more able to emphasize the ideas he wants to convey and create a certain atmosphere and display aesthetic effects. This aesthetic effect causes literary works to have artistic value (Heidari & Najafi, n.d.). Even so, the artistic value of literary works is not solely caused by the style of language, but also by the style of storytelling or the arrangement of the plot, but it is the style of language that contributes greatly to the achievement of the artistic value of literary works.

The uniqueness and privilege of Al-Qur'an in terms of language is the first and main miracle shown to Arab society hundreds of years ago. The miracle that was presented to them at that time, was not in terms of scientific cues and occult news, because these two aspects were beyond the reach of their thinking (دقيس & أبكر, n.d.). One letter in Al-Qur'an can produce a harmonious sound in a word, and a group of words will form a harmonious rhythm in a series of sentences, as well as a group of sentences will arrange a harmonious rhythm in a verse. This is one of the miracles of Al-Qur'an in terms of *lafadz* and its *usluub*.

The choice of words in Al-Qur'an is not only in terms of beauty, but also the richness of meaning that can give birth to various understandings. One of the factors underlying the choice of words in Al-Qur'an is the existence of a context, be it geographical, social, or cultural (بوهدة, ٢٠١٧). In sociolinguistic studies, it is stated that

when speech activity takes place, there are two factors that also determine it, namely situational and social factors. Situational factors also influence speech, especially the choice of words and how to code, while social factors determine the language used (Pateda, 1994). When communicating, it is sometimes difficult for us to choose the right language to represent reality, especially the language of Al-Qur'an which places great emphasis on aspects of belief, and understanding, rather than explaining and describing (Nurhidayat, 2016).

Thus it can be understood that in Al-Qur'an there are researchers of language to make it easier for listeners or readers to understand it according to geographical, social, and cultural factors (الخفاجي, n.d.). Apart from that, the diversity of Al-Quran language styles is also intended for the beauty of the wording arrangement and the accuracy of its meaning to confirm that the Al-Quran is a miracle that will never be matched forever. Two of the many styles of language used in Al-Qur'an are personification and hyperbole. In this research, we will discuss examples of personification and hyperbole found in Al-Qur'an.

Previous studies have never found studies similar to this research, except for one variable such as Nurhidayat's research (2016) on the use of simile language in Al-Qur'an and Ghassani's research (2021), Deviyola (2017), Rezeki (2021) about the study of personification in poems and poems, as well as research by Bian et al., (2021), (Maha et al., n.d.), which discusses hyperbole in Indonesian novels as well as Zainal's research (2022), Corchado & Marrofo (2022), and Aprilia (2022). Of all these studies, none has discussed the style of hyperbole and personification in Al-Qur'an. Because of this, the researcher is interested in discussing it in order to reveal and find the style and pattern of hyperbole and personification in Al-Qur'an whose implications can make Al-Quran students understand more deeply about the contents and connotations contained and can be applied to learning Arabic by imitating and develop patterns that exist in Al-Qur'an. Thus, the Arabic language will be more varied and continuously updated with data sources taken from Al-Qur'an.

## Methods

In accordance with the research objectives, this study used a qualitative approach with content analysis methods. A qualitative approach is a research method used to examine the condition of a scientific object, in which the researcher acts as a key instrument, while the technique and data collection is carried out in a triangulation (combined) manner (Sugiyono, 2005).

Furthermore, the use of content analysis methods is based on facts, namely: (a) data sources in the form of documents, (b) problems analyzed to describe the contents of communications, and (c) research objectives to describe the contents of communications and make inferences. Inference is an act or process that derives a logical conclusion from premises that are known or assumed to be true.

According to Krippendorff (1980:23), content analysis is a research technique for making inferences by systematically and objectively identifying the special characteristics of a text. Berelson & Kerlinger stated that content analysis is a method for studying and analyzing communication systematically, objectively, and quantitatively towards visible messages. According to Holsti (1969: 14), the purpose of content analysis is to describe the characteristics of communication, make inferences about the causes of communication, and make inferences about the effects of communication.

The research procedure was adapted from the content analysis model according to Krippendorff (1980) with the following steps.

1. Read the whole "Al-Qur'an" (raw observation) from the first verse to the last verse.
2. Determining the unit (unitization), namely separating the data into parts that can be analyzed.
3. Determine the data to be analyzed (sampling).
4. Make a record (recording) of the data that has been set for analysis.
5. Reducing data (performed simultaneously with unitization) by selecting and sorting relevant and irrelevant data for analysis.
6. Make inferences to the data that has been identified. In making this inference, the researcher uses an analytical construct, which is an attempt to operationalize

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analytical knowledge about the interdependence between data and context (Krippendoff: 1980:99).

7. Conduct data analysis to find draft conclusions.

8. Perform validation.

In order to obtain valid analysis results or findings, from the data collection process to the data analysis stage, data validation techniques adapted from Lincoln and Guba (1985) were used, namely: (a) persistent observation or reading and studying thoroughly steady, careful and comprehensive data sources, (b) utilizing sources other than the data being analyzed (triangulation), (c) discussing with colleagues and/or other parties who are considered experts (peer debriefing) in the field of Al-Qur'an and figure of speech of personification & hyperbole, (d) re-checking existing data and records (referential adequacy check).

## **Result and Discussion**

### **Personification in Al-Qur'an**

In relation to Al-Qur'an. Personification has an important role in expressing the meaning contained therein, so that the intent and purpose of the verses of Al-Qur'an can be understood. Personification is a form of rhetoric, namely the use of words in speaking or writing to convince or influence listeners or readers (Putra, 2021).

Personification is a style of language that has a close relationship with vocabulary, namely a reciprocal relationship, where the richer a person's vocabulary, the more solidly he understands the meaning of that vocabulary, the more diverse the styles of language he can use (Murdiono et al., 2021). In addition, the easier it is for him to understand the meaning of the personification style contained in Al-Qur'an.

According to Ghassani (2021b), the personification figurative style consists of three models: Using words with human nature, comparing inanimate objects with living things, and involves the five senses. The following are verses of Al-Qur'an that contain personification, Prof.'s translation. Dr. Hamka:

## 1. Using words with human nature

ذَلِكَ بِأَنَّهُمْ قَالُوا لَنْ نَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَاتٍ ۖ وَوَعَّرَهُمْ فِي دِينِهِمْ مَا كَانُوا يَنْتَرُونَ

"That is because they say: we will not be touched by the fire of hell, but only for a few days. Because they have been deceived in terms of their religion, by the writings of their (leaders)." Ali Imran (Q.S: 3: 24).

In the verse above, there is the sentence "touched by the fire of hell", this sentence is a personification, where it is as if the fire of hell is like an animate creature that can touch. So, the meaning of being touched here is to go inside, the author himself can mean "to go into the fires of hell".

From the verse above we can see that Hamka translated Al-Qur'an according to the original, so it is no different from the original sentence, and he wants to try to give a translation that is textual, so it is appropriate and does not change the meaning of the original text (DAN, n.d.). A good translation is an attempt to replace the source text with an equivalent text in the target language which is translated according to the meaning intended by the author.

## 2. Comparing inanimate objects with living things

ذَلِكَ الْكِتَابُ لَا رَيْبَ ۚ فِيهِ ۚ هُدًى

لِّلْمُتَّقِينَ ۙ

"This book (Al-Quran) has no doubts about it; guidance for those who fear", Al-Baqarah (QS: 1: 2)

If analyzed lexeme 'Book' is an inanimate object, but in this translation it acts as a guide. If understood, it is actually human who is giving instructions. Therefore this translation belongs to the style of language or figure of speech personification.

وَالْيَٰلِ ۙ إِذَا عَسَّ عَسَّ

"for the sake of the night when it is late (almost leaving the darkness)" At-Takwīr (QS: 81: 17).

In that verse the word night is said to leave darkness even though the earth rotates on its axis so that part of the earth's surface is blocked from getting sunlight. This causes day and night. The word "night" is an inanimate object that is considered to have human-like characteristics that can leave something behind (FATIMAH, 2017). It is a personification figure of speech.

وَاللَّيْلُ إِذَا يَسْرِ

"and the night when it passes". Al-Fajr (QS: 89: 4).

This verse also contains a figure of speech of personification. The word "night" is an inanimate object that is considered to have human-like characteristics that can leave something behind (FATIMAH, 2017).

3. Involves the five senses

فَصَلِّ لِرَبِّكَ وَأَنْحِرْ

"Then establish prayer for your Lord and sacrifice". Al-Kauşar (QS: 108 : 2).

The figure of speech appears in the sentence establish prayer. Prayer is the second pillar of Islam, in the form of worship to Allah swt., which must be carried out by every Muslim face-to-face with certain pillars and reading conditions that begin with takbir and end with greetings. As for self (standing) means upright resting on the feet (not sitting or lying down) (Amru & Fahmi, 2022). The word prayer is treated like a human trait/attitude. This is a personification figure of speech (الدائم & ..., n.d.).

### **Hyperbole in Al-Qur'an**

The style of language or hyperbole in the science of Balaghah is included in the science of *Badi'* which discusses the procedure for beautifying an expression, both in terms of pronunciation and in terms of meaning (حمدان, n.d.). If personification can be equated with *isti'aroh makniyah*, this hyperbole can be equated with *badi' mubâlaghah*.



The word *mubâlaghah* lexically means 'to exaggerate' (حسين & مجدي, n.d.). Meanwhile, in the realm of *badi'* knowledge, *mubâlaghah* is defined as the expression of an expression that describes something to the extent that it is considered impossible to exist (at a greatness or too weak) or far from being able to be proven.

The following verses of Al-Qur'an that contain hyperbole (ليمونه & مدحت, n.d.):

1. *Tabligh*, which is a statement that may occur according to reason and custom (*adat*)

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لَبِيٍّ يَعْتِشُهُ مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ ظَلُمَاتٌ ۖ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا ۖ أَخْرَجَ يَدَهُ لَمْ يَكِدْ يَرِلَّهَا وَمَنْ لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُّورٍ

"Or like pitch darkness in the deep sea, which is covered by waves, above which are waves (again), above (again) clouds; pitch darkness that overlaps, when he puts out his hand, he cannot see it, (and) whoever is not given light (guidance) by God, he does not have the slightest light." an-Nur (QS: 24: 40).

The verse above relates to the description of the deeds of the disbelievers who in the previous verse mentioned that their deeds are like a mirage. And in this verse it is described that his deeds are like a pitch darkness in a deep ocean.

*Mubâlaghah tabligh* is describing something that is logically and habitually possible (الدايم & ..., n.d.). The verse above gives a conclusion that people who want to take pearls in a deep ocean, while the sea is dark plus the waves are overlapping, and above the waves there are clouds that are cloudy and dark, meaning that logically it is accepted and custom also accepts that he cannot take the pearl.

2. *Ighraq*, namely a statement that is possible according to reason, but not possible according to custom:

إِنَّ الَّذِينَ كَذَّبُوا ۖ بِآيَاتِنَا وَاسْتَكْبَرُوا ۖ عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ ۖ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ۚ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ

"Surely those who deny Our verses and are proud of them, the gates of heaven will never be opened for them and they will not enter paradise, until a camel goes through the eye of a needle. This is how We requite those who do evil." al-A`raf (QS: 7: 40)

Those who deny the verses of Allah and deny them, the gates of heaven will not be opened and they will not enter paradise until a camel goes through the eye of a needle. According to custom, where is it possible for such a thing to happen, but, according to reason, it can accept all the power of God because of that. If God wills it, then God will widen the eye of the needle so that even camels can enter (Kholis, 2020).

3. *Ghulluw*, which is an exaggerated statement, so that it is impossible according to custom and reason:

اللَّهُ نُورُ السَّمُوتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكُوتٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ  
مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ  
مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

"Allah (the Giver) of light (to) the heavens and the earth. The parable of God's light is like an impenetrable hole, in which there is a large lamp. The lamp was in the glass (and) the glass was like a star (shining) like a pearl, which was kindled with oil from the blessed tree, (namely) the olive tree that grows neither in the east nor in the west (his), whose oil (alone) almost illuminates, even if untouched by fire. Light upon light (layered), God guides to His light whom He wills, and God makes parables for mankind, and God is All-Knowing of all things." An-Nur (QS: 24: 35).

If without the slightest touch of fire, suddenly the olive oil glows like a lamp, it clearly does not make sense to human logic. But Allah is All-Knowing of the limitations of human reason, therefore Al-Qur'an adds the pronunciation of *yakâdu* (almost) so that it is closer to the truth (إسماعيل & حسنان, n.d.). Now the status has

changed, things that were considered "impossible to happen" have become "possible to happen".

### Conclusion

The speech style of personification in Al-Qur'an is very diverse, including: Using words with human nature, comparing inanimate objects with living things, and involves the five senses. In the science of Balaghah, the Personification figure of speech is a sub-chapter of *Isti'arah* which is a branch of the *Lughawi* figure of speech. More specifically, this personification figure of speech can be equated with the *makniyah* figure of speech. Several verses in Al-Qur'an that contain personification figures of speech are in Q.S. Ali-Imran: 24, At-Takwīr (QS: 81: 17), Al-Fajr (QS: 89: 4), Asy-Syams (QS: 91: 2 -4), Al-Lail (QS: 92), Al-Kauşar (QS: 108: 2) and so on.

There are three kinds of Mubalaghah or Hyperbole in Al-Qur'an, namely: (1) *Tabligh*, which is a statement that may occur according to reason and custom (adat). (2), *Ighraq*, which is a statement that is possible according to reason, but is not possible according to custom. (3) *Ghulluw*, which is an exaggerated statement, so that it is impossible according to custom and reason. Examples of hyperbole or Mubalaghah in Al-Qur'an are found in sura al Nur (24): 40, al A`raf (7): 40, and Q.S. Nur (24): 35.

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