

studying *balaghah* is to explain the placement of language usage structures on a modified thinking and other illustrations easily. Uncertainly, *al-Qur'an* was descended by completing Arabic with its language style and aesthetics. *Al-Qur'an* is a source of water for people who want to study about its aesthetics of *uslub* (language style). One of the illustrations of *tashbih tamthil* is one of *uslub balaghah* in *al-Qur'an al-Karim* that study all the elements to understand the signs in verses of *al-Qur'an*. It becomes an interesting study while in Malay language exist of language styles or *uslub* based on comparison or similarity. This language style named as a parable or figurative of language style.

Besides, the study of Muhammad Saiful Anuar bin Yusoff found that the verses of *tashbih* give interesting values for human in doing the right act. (Muhammad Saiful Anuar bin Yusoff, 2002). Wan Abdul Kadir referred to Kamal Hasan's opinion said that Islamic value has an organic relationship with a universal opinion about Allah, human, and natural. The main value is based on the standard relationship between human and Allah. (Wan Abdul Kadir, Ed 8th), (Noriati A.Rashid, 2005). According to the most graduate students, *tamthil al-Qur'an* could be a guide and reference for all aspects of life which is a stimulus that could attract human to admonish right and avoid wrong (Muhd Najib bin Abdul Kadir: 1998, Zainal Abidin bin Muhamad: 2002, Wan Nasyrudin Wan Abdullah: 2002, Baharin bin Mat Zin: 2004, The National University of Malaysia).

Rather a shock if the study is going deep to *al-tashbih al-Qur'aniyah* become an *uslub* of *da'wah* and effective education by giving a big effect in human soul (Ahmad bin Salim al-Syahri, 2009). The language style of *tashbih* is one kind of language styles that exist in *al-Qur'an* has a role as an instrument for preacher to preach. Exist of study declared, the language style of *tashbih* between Malay and Arabic was similar from the meaning aspect and usage, besides concept learning, guidance and experiences which need to apply to the new generation. (Zamri bin Ahmad, 2002). Therefore, it boosts the researchers to study its relation and *da'wah* linked deeply.

The studies created above are related to discuss the theories such as the theory of *tashbih tamthil* from al-Hasyimiy. In addition, the declaration and comprehension about *tamthil* or the rethoric of *al-Qur'an* to societies is needed to present *da'wah* to teach about the similarities created in *al-Qur'an*, full of art elements and language's aesthetics which isn't exist in every similarities of language styles (Abd Karim Zaidan, *Usul al-Da'wah*, 1999). The purposes of *Qur'an* verses either contained or created that declared full of educational values and learning, might be held by humanity as a guidance life here and after.

The result of this empirical studies also boosts preacher's communication with the object of *da'wah* as *da'wah* impression measure which suggested by Elihu Katz, Jay G. Blumler and Michael Gurevitch (Elihu Katz and David Foulkes, 1962), communication theory was suggested by Harold D. Lasswell named as *Formula Lasswell*. The application of theories in the *da'wah* communication declared that a communication where the study center was done to object of