

2. The Empirical Proof which Maintains The Relation About Tashbih of Qur'an, Malay Figurative Language and Da'wah.

There is an empirical proof which maintains the relation between *tashbih* in Qur'an, hadith and a method of da'wah, she is Faizah Slim Salih Yahya Ahmad (1986) who studied about *al-Tashbih al-Tamthiliy fi Shahihainiy* at al-Jami'ah Ummu al-Qurra, Saudi Arabia. This study involves hadith which has literature elements (*balaghah*) from *ulama'* statements. They are Jahiz at his book *Bayan Wa Tabyin*, al-Khatiby at his book *Bayan I'jaz al-Qur'an*, al-Rafi'i at his book *I'jaz al-Qur'an wa al-Balaghah al-Nabawiyah*. The sample of this study involves 5 chapters from the book of Shahih Al-Bukhori and Muslim. It found 3 important parts about the elements of *tamthil* in hadith. While Dr. Muhammad Sayyid Abd al-Razaq Musa's study (2009) about *Tashbih Tamthil fi Hadith al-Nabawiy* at Jami'ah al-Mansurah, many nabawiyah sentences contain of *tashbih tamthil* because many audiences don't understand the hadith's meaning. Then, the result of this study said that the function of *tashbih* can clarify an abstract meaning and gives the impression to human in understanding the verse statement and the audience understand easily.

It was shocking if the study of language style learning in Malay which studied by Nik Hassan Basri Nik Ab. Kadir (2005) in his journal said that the importance of figurative language style as an important role and claimed as artery which raises a creative art. Then, this study had done by Nur Afiqah wan Mansor and Nor Hashimah Jalaluddin (2010) about the explicit meaning of Malay figurative language, strengthen the communication, cognition, and semantics found that the figure of Malay has the strong relation between Malay culture and behavior which prove that there is the linkages of language relationship, society, and ideas. It maintains that needs the further study about a comparison between the language style of Malay and *tashbih* as the instrument of da'wah to the audiences. While Abdul Basir Awang, Zulkarnain Mohamed and Md. Nor Abdullah (2016) study about the figure of Arabic and Malay: a contrast analysis found the similarity and distinction of both styles and declared the carefulness in using the daily language.

Furthermore, the relation between the style of da'wah and value and its role has studied by Syed Abdurrahman bin Syed Hussin (1998) who studies about *manhaj* in its definition and importance to da'wah by applying da'wah of prophet Muhammad at Mecca and Madina. While Sulaiman bin Za'i al'Anazy (1998), studied about *Mukhtashar an uslub al Targhib wa al-Tarhib fi al-Qur'an al-Karim wa Atharihi fi al-Da'wah* at Saudi Arabia. This topic of study is the language style of *targhib* and *tarhib* that consist of both meanings and importance to use both language styles. Syed Abdurrahmin bin Syed Hussin (2005) studied about the approach of the language style of da'wah. They are *targhib* and *tarhib* approaches in delivering da'wah by involving the principals of da'wah language style in the Qur'an. This study must show that the language style of *targhib* (devotion to the right) and *tarhib* (warning and emphasizing da'wah) can give the impression in da'wah and it's recommended by al-Qur'an and also practiced by Rasulullah in delivering da'wah.