

doesn't have honesty value, integrity, and sincerity to do an action. (Zaitul Azma Zainon Hamzah and Ahmad Fuad Mat Hassan, 2011). *Sakhlat* means a kind of textiles made from goat's fur.

Furthermore, the example from the Malay figurative language style of simile is “*like a sakhlat has two-face*”, it means the person who acts right or lies to get benefit from both conflicted sides. The verse contains simile characteristics is explicit comparison. It means, declare the same object with another object indirectly. It needs effort to show its similarity by using word “like/as” explicitly. Its explanation could be concluded that when someone wants to spend his wealth to other, he should not announce it and hope praise from others. Thus, will be wasted behavior, unuseful, and no reward from Allah. Human give charity or alms sincerely, Allah will multiply their reward.

From those three examples, it was concluded that the verses of al-Qur'an, poetry, or poem, it gives reminder to all human to behave carefully. As poetry of A. Samad Said said a figure of prophet's voice when invited Islamic societies to present at war like a strong thunder and could be used for a gun at war. When prophet Muhammad told about what was happening to him at Hira cave, Khadijah binti Khuwalid says spontaneously:

أبشر والله لا يخزيك أبداً إنك لتصيل الرّحم و تصدق الحديث و تحمّل الكلّ و تعين على فوائب
الدّهر في اوصافٍ اخر جميلة عدتها من أخلاقه تصديقاً منها له وإعانةً على الحقّ.

The meaning:

“Be happy for the sake of Allah, you get hold of *silaturrahim*, tell the truth, help the required human, and many other characteristics and morals which prove the truth and be the helper of the truth.” (Muqraizi, *Imta' al-Asma'*, page 12-14)

It shows that the figure of language is being a mediator in preaching from the prophet Muhammad's era till now. The figure of language is one important medium for declaring da'wah and interesting human to Islam. It is giving good examples from the preacher through praiseworthy deeds, good characteristics and morals that become a guide for others (Abd al-Karim Zaidan, *Op.Cit.* page 285). The speech, education, good advice in the form of soft and beautiful expressions accorded to the object's situation so that it gives the impression to the audience's heart called *Mau'izah Hasanah* method. (Tata Taufik, 2013). The conclusion is the preacher could give an advice from the parable of Qur'an verses. Besides delivering materials theologically, the preacher has to give examples of moral values so the audiences can have a strong faith in Allah and a noble character. By using the verses of al-Qur'an that touch human's heart to direct them to the purposed ideas. With the goal of keeping the reader interested to browse further towards the parable of al-Qur'an so that may give rise to heart's calm that can obey his rules and avoid his prohibition.