

wealth will not run out and used to do the useful activities for surroundings (Muhammad Hanif Hassan, 2003).

The analysis of both examples above is it can spread the scope of Malay studies in da'wah. Besides, it shows that Arabic and Malay literatures has an intersection where both complete each other even difference entity. By showing Islamic values, it is practical and always give the benefit of the readers and audiences and not ignoring aesthetic aspects in its structure (Rahmah Ahmad H. Osman and Mohd Sharizal Nasir, (January-June 2013). Thus, passing the mediator of a beautiful language, clear, and understood by the readers and audiences is a medium of da'wah (Abd Al-Karim Zaidan, 1999).

As prophet's method of da'wah in Mecca, he used the soft method with a soft sound and a good advice using convincing propositions and explanations through the beautiful parable language and exited news that raise a hope. This became a medium of Prophet Muhammad in guiding and giving a good learning to his community. This is due to the fact that the new Mecca societies just left their old religion (*paganism*) who prays for idols, then prophet Muhammad declared the religion through a mediator of languages and words (Khalil Yasin, 1993), (Fauziah Nasution, Vol. VII No. 1 January 2013).

Based on previous explanation, the preacher can imitate morals and the characteristics of the prophet Muhammad in raising the spirit of the Da'wah target through the smooth words and expressing someone's advantages which exist of parable phrases of poem, poetry even passes Arabic literature or Malay, so that can create a deep impression on Da'wah target's heart. While based on poetry text of *al-Amin* above, it told about the noble man who is the messenger of Allah to deliver da'wah to Allah's favor. Then, arises the pretension to pay attention and hear the conversation and avoid from the ignorance (Abd Al-Karim Zaidan, 1999). This is a medium of da'wah through preacher's languages, morals, and characters that became a guide and can invite the audiences to do the right.

5. Paradox (contradiction)

The word "paradox" at Dewan Dictionary the 4th edition defined as a contradiction object with a public opinion (Dewan Dictionary the 4th edition). The language style of paradox contains a real contradiction and the facts. (Faridah Binti Omar, 2010). The paradox is usually an argument sentence.

The example of paradox in al-Qur'an. The Qur'an says:

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ. صُمُّكُمْ عُمِّي فَهُمْ لَا يَرْجِعُونَ. أَوْ كَصَيِّبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ. وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ۝