

prophet's heritage. But it needs to affirm that this condition doesn't compare Al-Quran with literature study or claim Qur'an to be a half of literature art (Ismail Hamid, 1983).

It can be concluded that the language style of al-Qur'an or Malay literature have the role of da'wah and give the positive value to the preacher in looking at the earth phenomenon generally. The language style that may raise the impression of God's majesty. The phenomenon could be made as a medium of da'wah. As Abu Hasan said that one function medium of da'wah as a merger which must be a mediator to merge Muslims. In the broken condition of society, they able to rebuild the relation between both conflicted sides (Abu Hasan Hasbullah, 2012). Thus, the preacher has a main function for the audiences. As Hamka declared that the preacher as a leader who gives the threat or reminding for the da'wah target who did wrong and sin, by giving the good advice orally or writing with the soft words as Quran and Hadith say (Hamka, 1982). By giving the parable of figurative language that describes the nature such as rain, thunder, light, and storm if it is studied scientifically, certainly it produces outcomes, that's guidance and take the benefit or useful to apply in human daily life. Allah doesn't mention it as unuseful thing, but it must be contained the deep purpose (Khoirul Fadli, 2010).

Conclusion

The output of this study about *tashbih* verses keeps Malay as the language style of figuration such as comparison, simile, metaphor, personification, hyperbole, and paradox could be a comparative study. The phrases of *tashbih* in Qur'an, poetry, and poem give the impression to the desired purpose exactly. The purpose of *tashbih* or parable is comparing an abstract object with the concrete object, imagination with reality. The parable context also consists of many kinds, they are honored, insult, praise, criticism, instruction, prohibition, and etc. It proposes to show the impression the readers to the certain purpose of *tashbih tamthil* from Qur'an verses in surah Al-Baqarah. Besides, the analysis in this chapter shows that the language style of *tashbih tamthil* in the Qur'an is the same with Malay figurative language which can use as a medium of da'wah. It can be used by the preacher to delivering messages in the language interaction. It is 2 opposite things, but it has the same character, found to give the praise or describing the one weakness or to describe a situation. It's expressed by unusual word, but it's born in the beauty, softness, and politely which covered behind the figure and comparison.

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