The Language Style of *Tashbih* in Qur'an and Malay Figurative Language as a Medium of Da'wah

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Abstract

This research explains about the language style of *tashbih tamthil* in the Quran and the kinds of the parable of Malay figurative languages such as simile, metaphor, personification, hyperbole, and paradox or contradiction. The main object of this study is analyzing *tashbih* in Quran with Malay figurative language as a comparative study. Then, it associates *tamthil* Quran in Malay figurative language that's based on preacher for extending his topic is an important thing for audiences to be victorious on his da'wah. This based on theoretical proof that explains, Abdul Karim Zaidan said that language as a medium of delivering da'wah has many kinds. There are speech, discussing order to do the right and avoid the false, but the case is how clear the preacher' saying or language in order that delivering clearly and impressively to audiences by using some mediums. Based on the reality, the preacher said that the language is clear and real enough, but the audiences said that what the preacher's words are not clear and not impressive. Therefore, the result of a research got that this study is based on text analyze of Arabic (Quran) -Malay, there are many kinds of figurative language style in both languages (Arabic-Malay) either similarity or contradiction between the two languages. It could be a medium of da'wah by using the strategy of *da`wah bi al-kitabah* through Quran language that contains of *tashbih tamthil* and Malay figurative language style such as as simile, metaphor, personification, hyperbole, and paradox or contradiction as a preach medium. The conclusion is exist of similarity or contradiction in the comparison between the language style of *tashbih* or similarity in the Quran and malay figurative language as a medium of da'wah and give awareness to the audiences that obtained lessons could be applied in the daily life.

Keywords: Tashbih; figurative of language style; da'wah

Introduction

The language style of *tashbih* is one branch of *bayan* science that emphasizes to delivering aspect of a meaning by using some methods and manners. The usage of the language style of *tashbih* is a main method and used by Arabian societies since the past time spreadly. Immediately, the interesting comparison should give an exact illustration for a delivered purpose. In the theory of *uslub tashbih* which delivered by al-Jurjaniy that *uslub* contains of the meaning of the manners to deliver a thinking through languages, election techniques and usages of verses (*ayat*) that illustrated in the form of verse. Qashiy Ali al-Su'ud studied about *Wujuh al-Tashbih al-Tamthiliy fi al-Qur'an al-Karim,* in Banda Aceh. This study found that the excellency of *Tashbih Tamthil* to understand *al-Qur'an* is more important because it contains many words of *tamthil* in Qur'an considered from the *Surah* fluency and the distinct meaning. The other sides of *al-Qur'an* couldn't understand by the right comprehension except studied about *tashbih tamthil* which is a root of studying the literature of *al-Qur'an* and its miracles. It could be concluded that the purpose of

studying *balaghah* is to explain the placement of language usage structures on a modificated 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. Blumlerm 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

da'wah as a message election measure and medium, also hope the effectiveness of communication process happens inside da'wah (Anwar Arifin, 1988). Although the study got a significant output, but it still needs to present more detail declaration, how the relation could get unimpressive relation when the same studies were done in many contexts of media. (I Gede Titah Pratyaksa, t.t).

The Previous Research
In this previous research, the researcher took some references of previous research, designed to analyze the relevant statement with the studied research. Nowadays, the literature review in the literature development of *balaghah* science found easily, especially in the language style study of *balaghah*. So far as study on *tashbih* aesthetics *balaghah* science seldom touch as a comparative study of Malay figurative language style, especially in its function or impression for the preachers to deliver a message to the audiences. There was a theoretical and empirical proof which maintains the relation about *tashbih* of Qur'an, Malay figurative language and da'wah.

1. **The Theoretical Proof which Maintains the Relation about *Tashbih* of Qur'an, Malay Figurative Language and Da'wah.**
This study designed based on the conceptual design and took the theory of *tashbih* from al-Jurjaniy, Gorys Kraf's theory about the figure of language style, al-Sayyid Nawfal's theory of da'wah language style.

The language style of *tashbih* theory based on al-Jurnaniy, said that the styles contain about the way how to deliver an idea with languages, the election techniques, and the usage of the verses in the Qur'an (al-Jurjaniy, 1998). The theorem application shows that *tashbih* which is in Qur'an, Hadith, poetry, or others give the impression in placing Qur'an as a lifeschool. (Ahmad bin Salim al-Syahri: 2009), (Abdul al-Muhsin al-Jazairiy, 2009), (Hafni Bustami, February 2013).
Furthermore, Gorys Kraf's theory said that the language style of rethoric called as style. The figurative language is designed by a comparison or similarity. Comparing an object with another object is trying to find some characters which show both similarities (Gorys Keraf, 1986). The application of this theory is showing a case which compared with another case and this similarity creates an idea through an imagination. It's expressed by unusual word, but it's born in the beauty, softness, and politely which covered behind the figure and comparison (Faridah binti Omar, 2010).

While the language style of da'wah of al-Sayyid Nawfal (1997) said that the style of da'wah with the main purpose means for declaring a definition, ideas, and law principles (da'wah message) by current symbol and form (Victoria O'Donnel and June Kable, 1982). Besides, the way to apply a method of da'wah in impressing the audiences are *bi al-Hikmah, bi al-Mawᶜizah al-Hasanah* and *Mujadalah bi al-Latiy Hiya Ahsan*. (Al-Alusi, 1978), (Nor Raudah Hj. Siren, 2013). Its application is to show that a method of da'wah gives the impression which is concluded to the preacher's planning in da'wah even the comprehension way or behavior. (Nurwahidah Alimuddin, January-June 2009).

2.   The Empirical Proof which Maintains The Relation About Tashbih of Qur'an, MalayFigurative 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'Anaziy (1998), studied about *Mukhtashar ᶜan uslub al Targhib wa al-Tarhib fi al-Qur'an al-Karim wa Atharihi fi al-Daᶜwah* 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.

Geelan Khaleel Haider (2013), studied about *al-Targhib wa al-Tarhib fi al-Qur'an al-Karim wa Ahammiyatuha fi al-Daʿwah ila Allah.* This study discusses about the way of da'wah to Allah using the language style of *targhib* and *tarhib* in *al-Qur'an al-Karim* and its importances to da'wah process. The result of study found that the preacher explained to humans about how to pray to Allah, and He doesn't burden them with praying strength to Allah. Besides, the preacher needs to study all styles in his da'wah by applying them for the audiences. This because there is an important purpose inside to be applied in the daily life and also for their savety and success. Then, Farizah Hanan Muhammad, et.al (2016) studied about the language style of da'wah based on Islamic prespection by involving the principle of da'wah style in the Qur'an. This study found the right usage election of *uslub* in da'wah as a significant role to make sure that it has been declared. Besides, it found 3 kinds of language style that available in da'wah as al-Qur'an says (in surah al-Nahl: 125) they are *bi al-Hikmah, bi al-Mawʿizah al-Hasanah* and *Mujadalah bi al-Latiy Hiya Ahsan.*

It can be concluded and looked that the previous research as the explanation above, there are some surplus on this study. The previous research leans to use the current theories, they are *tashbih*, da'wah, and language styles of Qur'an, hadith, and also poetry to explain the way how to understand them. Through this approach will appear the deficiencies of the the previous the research, whereas the theories here are used in different object in morphology and statistics as a medium of da'wah. Based on the deficiencies, this research works by analyzing a comparison study of *tashbih al-Qur'an* and Malay figurative language which the main theory used as an instrument of da'wah based on some angles of language style.

The Research Method
1.   Design of the Study
The method of this research is qualitative method. Ahmad Sunawari Long said that qualitative research is a study which leans to the data accumulation method through an analysis of document contents (Ahmad Sunawari Long, 2006). Then Strauss and Corbin said that qualitative research is not every study that uses numbers or getting the result by statistical procedures and other estimation (Strauss, A. L., and Corbin, J, 1998). Besides, this research design is a content study, which is one research of qualitative. It refers to the explanation spreadly and systematically to the ideas. Neoendroerf said that a content analysis is message analysis with scientific method and unlimited for all countable variables or message contents made. (Neoendroerf, Kimberly A, 2002). It proposes to add sciences in solving problem by answering verse problems that contain of Qur'an's *tashbih* and Malay figurative language as a medium of da'wah. The content analysis done after studying and processing data through the famous interpretation (*tafsir*) to help the researcher in applying a method and procedure of the study. This takes sample technique based on verses of the Qur'an that contain the elements of *tashbih* as created in the Qur'an, poem, poetry or the parables in figure of language and used as a medium of da'wah. So the ideas from its subject are very important and useful as the study material which points of *tashbih* verses.

2. Data Source

The data source here consists of 2 sources. They are primary and secondary data. The primary data is a main data source. Al-Qur'an is the primary data in this study. The secondary data is the second data source, they are book of *balaghah* : *al-Balaghah al-Wadihah: al-Bayan Wa al-Ma^{c}ani Wa al-Badi'* by Aliyal-Jaim and Mustafa Amin*, Siri Balaghah al-Arabiyah Ilmu al-Ma^{c}ani* by Abdul Wahid Saleh*, Min Balaghat al-Qurʾan* by Ahmad badawi*, Ilmu al-Balaghah Baina al-Asalah Wa al-Ma^{c}ashirah* by Umar Abdul Hadi al-Atiq, and etc, the books of *tafsir* are *Ruh al-Ma^{c}ani Tafsir al-Qurʾan al-^{c}azim wa Aqsab al-Matani* by al-Alusi, *Tafsir Ibnu Kathir, Tafsir al-Ayat al-Ahkam min al–Qurʾan, Tafsir Fi Zilal al-Qur'an,* and etc. The books of figurative language style like *Diksi dan Gaya Bahasa* by Gorys Keraf, *Gaya Bahasa Kiasan Penggunaan dan Keberkesanannya dalam Sajak* by Muniyamin Bin Haji Ibrahim, *Al-Amin: Riwayat Hidup Rasulullha s.a.w. dalam Puisi* by A. Samad Said. As a complement in this study, it takes from the books of da'wah like *al-Da^{c}wah al-Islamiyyah: Usuluhu Wa Wasailuhu* by al-Ghalusy, *al-Madkhal ila^{c}Ilmi al-Da^{c}wat* by al-Bayanuniyy, *Usulu al-Da^{c}wah* by Abdul Karim Zaidan, and the previous researches which are relevant to *tashbih*, Malay figurative language style and da'wah as a complement data source in this study. (Lexy Moleong, 2000). Therefore, the primary and secondary data here as a complement in finding the objective, factual, honesty, and opened research.

For the significance of data accumulated in facilitating the research to get the relevant result is documentary method. As Burhan Bungin said that the documentary of data accumulation is accumulating data and information through searching and finding some proofs qualitatively.(Burhan Bungin, 2007). By accumulating all the primary data that consists of Qur'an verses and all the secondary data from books, proceedings, and journals as the basis to analyze data of *tashbih* and Malay figurative language. In this side, the researcher also refers to some famous books of *tafsir* but focused to *tafsir* on *fiqh* books and supported with *tafsir al-ma'thur* books. Abd al-Hayy al-Farmawiy said that *tafsir* on *fiqh* defined as a theorem was given to the interpreter to issues Islamic law. (Abd al-Hayy al-Farmawiy, 1977). While Ibnu Taymiyyah (1986) said that *Tafsir bi al-Maʾthur* is the interpretation of Qur'an verses, right hadith of Rasulullah, prophet's friend (*sahabat*) opinion or what *tabi'in* said because they receive it from *sahabat.* (Ibn Taymiyah, Ahmad Ibn Abd. al-Halim, 1988). After reading, writing the details of the documents and interpretation (*tafsir*), and the relevant ideas with its study, then analyze as a medium of adding the output research. Furthermore, hadith books also use to answer and analyze the research problems by declaring interpreter and theologian opinion, which related to guideline and the law which is related to verses of *tashbih* as a medium of da'wah in order to be the same way with the objective study by answering qualitatively.

3. Data Analysis

The data analysis is descriptive. It is a method which illustrates the research objects or illustrates an exact condition, and it's hoped to be able to answer many research problems. Arif Furchan said that the procedure which uses descriptive data from words orally or writing and appeared behavior

of its subject. (Arif Furchan, 1992). This process is divided by 3 parts they are data reduction, data presentation, and conclusion planning by describing the data which related with a comparison study of *tashbih* and Malaya figurative language as a medium of da'wah.

It can be concluded that the analysis theorem which used qualitatively explain about a comparison of the *tashbih* verse contents with Malay figurative language in detail might become an instrument of da'wah which is more impressive in the Malay preacher context nowadays.

The Output of Analysis Study From *Qur'an* Verses Contained of *Tashbih* And Malay Figurative Language
1.   Simile
Simile also called a comparison and explicit. The comparison is a language style which compares an object, case, thing, or situation clearly or explicitly by declaring that an object is same with another object, case, thing, or situation. Its words are "such as, like" and other suitable words. (Rachmat Djoko Pradopo, 1993), (Maniyamin Bin Haji Ibrahim, 2006). The example of comparison or simile in the figurative language of al-Qur'an and language style of Malay is created in Surah Al-Baqarah 2: 264. The qur'an says:

> "Oh, *mukmin*! Don't break your alms by raising and hurting human like people who spend their wealth because they want to show human off and they don't believe to Allah and hereafter. The parable of this person is like a slippery stone which exist of dust on it, then it is in a heavy rain and being slippery. They govern anything from their labor. And Allah doesn't give a guidance to heathen."

The explanation is the language style of comparison or similarity in al-Qur'an verse above declared an object which is similar to another case (Gorys Keraf, 2007). The verse shows the characteristics of *tashbih tamthil* by using *adat tashbih* such as alphabet "*Kaf*" means "like/as" to similar thing (al-Hasyimi, 1986). Afterwards, a person who spends his wealth for showing off to humanity, it means he wants a praise and right name (Quraisy Shihab, 2002), (Jalaluddin al-Suyuti, 2006). He doesn't feel dew and faith but he covers his heart violence and wiliness with his arrogant (Sayyid Qutb, 1992). The case which similar to a slippery stone, there are land on it, then it's lost by heavy rain and being slippery, then there is no more land on it.
Simile in the language style of *al-Qur'an* above is similar to the malay language style created as poetry titled "*al-Amin*" by A. Samad Said, It's *" such as thunder cheers, voice being a gun"*. (A. Samad Said, 2010). Samad used anaphor elements in his poems appealy in this poetry. It had been seen by existing word "such as/like" inserted in the middle of his poetry (Rahmah Amad H. Osman and Mohd Sharizal Nasir, (January-June 2013). The figurative shows Rasulullah's voice when invited Islamic societies to present at war like a strong thunder and could be used for a gun at war (A. Samad Said, 2010). Another example: "like a *sakhlat* has a two-face". It means people who act right or lies to get benefit from both conflicted sides. His condition is negative because he

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 لايخزيك أبداً إنّك لتصيل الرّحم و تصدق الحديث و تحميل الكلّ و تعين على فوائب الدّهر في اوصافٍ اخر جميلة عدّتها 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.

2.   Metaphor

Metaphor defined as a figurative comparison that doesn't use comparison words which is called a parable (Addison Wesley Longman Malaysia SDN, BHD, 1999). It connects an object or concept with another object. Often, a metaphor consists of two concise words, solid, and arranged (Herman J Waluyu, 1995). If the words as, such, executables, and etc. are deleted in a comparison and the main element is connected to the second element, will produce a language style named metaphor (Faridah Binti Omar, 2010). The example of metaphor in the parable language of al-Qur;an and Malay figurative language is Allah' saying in surah al-Baqarah 2: 264:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا ۖ لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِمَّا كَسَبُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ.

The meaning :

> "Oh, *mukmin*! Don't break your alms by raising and hurting human like people who spend their wealth because they want to show human off and they don't believe to Allah and hereafter. The parable of this person is like a slippery stone which exist of dust on it, then it is in a heavy rain and being slippery. They govern anything from their labor. And Allah doesn't give a guidance to heathen."

The metaphor in the language style of *tashbih* above shows that there is a figurative comparison to an object with another object as similarity. The equivalent of metaphor from the Qur'an verse above, describes human's deep to show off is like a slippery stone which is flooded by heavy rain. It's compared by Allah for the hypocrisy in spending his wealth. Al-Dahhak in Ibn Kathir's book said that the person who accompanies his alms by hurting the recipient's feeling, he's compared to a slippery stone which exist of land on it, then the stone is flooded by heavy rain. In other words, the heavy rain made it clean and slippery and there's not a bit of land on it but those all disappeared. Similarly, the charity of the hypocrisy, his reward disappears and decreases in the side of Allah even though he shows his deeds in front of humans like the land (because of too many charities). (Ibnu Kathir, 2000).

Quraisy Shihab said that the verse above to start by Allah's intimate calling "Oh, you who believe" then followed by prohibition,"Do not abort! Means your alms' reward". The word "reward" is not mentioned in this verse to hint that in fact not only the rewards or the outputs of the alms are lost, but also the alms which gives the modal is lost no trace and both disappear. Allah purposed to multiply it, but you did an action that made it lose because of mentioning and disturbing recipient's feeling. What disgraceful their attitude (Quraisy Shihab, 2000). It could be concluded that the reward of the man who spends his wealth, but there is a hypocrisy's character in his heart, the alms doesn't get the reward and it's waste deed. In addition above, another parable is mentioned in verse

39 of surah al-Nur which describes the metaphor of faithless man's alms like a man who shows off the heat radiation in the desert, The Qur'an says :

$$وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ ۗ وَاللَّهُ سَرِيعُ الْحِسَابِ$$

The meaning:

> "And also faithless man, their charities are like the hypocrisy of the heat radiaton in the desert, which is thought water for the thirsty man (so he walks towards) then if he comes, anything found about his thought; (Thus, faithless man's condition, he doesn't get benefit from his charity as he thought) but he must gets torments, Allah is in his charity, then He calculates his charity (and returns him) and (remember) Allah is quick calculation."

The verse above explains about a metaphor o seeing the geographical condition of Arabs, which hard to get a few of water, so that's why in this verse Allah compares faithless man's charity with the mirage of the desert. Then, thirsty man thinks that is water and if he come, he found nothing. An illustration that really makes them think deeply is what they did as long as they lived in front of Allah are nothing. The faithless man's charity is compared with the mirage because of hard to get a few of water in their village, and it becomes a life source of Arabian spreadly (Akhmad Muzakki, 2012).

Therefore, the election communication aspect of phrase preposisional (*jar majrur*) "*kasarab bi qyᶜatin*" is suitable with the current situation and mirage which surround their live. At least in the Arabian conferences will cause their response at that time to look at the natural tragedy then reflect to the truth belief (Alex Sobur, 2001). Next, the example of a metaphor in Malay language style is found at poetry "*al-Amin*" by A. Samad Said which contains repeating elements in *balaghah* literature. The examples of poetry which contain figurative language of metaphor and repeating elements are:

"This era is snake's breath and insect , tongue and sting"
"The season is snake's breath and insect, sting and contingent"
"All signs of sky and earth, in the contingent's road and camp angle" (A. Samad Said, 1999)

The verses of poetry which characterize the language style of metaphor, there is a comparison of 2 objects without using comparison words (as, such, executables, and etc). It appears on word "era" which is compared with a snake's breath and insect, tounge and sting. It means, the era is a time when the evil and brutality happening on pagan period. Besides, this condition might be interpreted as an effort of A. Samad Said to relate a fact with another fact that was mentioned in the previous verse and can help the reader to follow *al-Amin's* plot which loaded with prophet Muhammad's life history (Ahmad Kamal Abdullah, May 2000). Lee took the Richards' opinion

that metaphor usage isn't the right of wise poetry writers only, but there is in human daily conversation. He affirmed that humans couldn't say more than 3 verses fluently without metaphor,"we cannot get through three sentences of ordinary fluid discourse without it". (Lee, 2001).

If we analyze deeply from Richard's opinion, the figure of metaphor could be as daily conversation in da'wah. It caused of da'wah acts as a communication process on delivering Islamic religion didn't give a strong effect bring the societies to the best condition. The one caused factor is the preacher delivers his da'wah impersonally, informatively, and also his language doesn't use the effectiveness of communication method. Therefore, the metaphor languages become the medium which is being an information agent (*musadid*) are people who are being barrier in deflecting the information which often misinterpretation by western orientalist side in reversing Islamic fact to Islamic societies.(Toto Tasmara, 1997).

As an example of the language style of al-Qur'an and poetry "*al-Amin*" which contains a metaphor through the parable language could be the communication way only for his community to fight for a woman's right at pagan period. Abd Karim Zaidan opined if the preacher wants to deliver the religious belief like a condition in pagan period and the resurgence after death, he proves it from prophet's history only, and death proof and resurgence after that is compared to the animal's condition, plants, and etc. The parable is used for closing the definition in order to understand easily by da'wah target. (Abd. Karim Zaidan, 1999). As Qur'an says:

$$وَضَرَبَ لَنَا مَثَلا وَنَسِيَ خَلْقَهُ قَالَ مَن يُحْي الْعِظَمَ وَهِيَ رَمِيم ٧٨ قُل يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّة$$

$$وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ٧٩$$

The meaning:

> "78. and He made a parable for us and forgot his creature, He said: Who is able to turn on broken bones?."
> "79. Say: He would be turned on by God who created firstly and He knows all about human being".

It can be concluded that both examples above, the metaphorical language can be used as a way of da'wah. The preacher can describe the subject (topic of da'wah) about Islamic religion which give an impression to da'wah target with the parable of languages. In the Islamic communication context which has the larger scope and medium, it must be on the same way in its Islamic role.

3.   Personification
Personification is a figure of language styles which illustrates the dead objects or lifeless objects as it have human characters. The objects didn't act, speak, and etc. as human (Maniyamin bin Haji

Ibrahim, 2006). In Addison Wesley Longman Malaysia book, personification means giving human characteristics to the objects which are not human or lifeless objects (Addison Wesley Longman Malaysia SDN, BHD, 1999). It can be concluded that personification also called as personification. It is a figurative language which gives human characteristics to the dead objects both external and internal treatments. The example of personification in al-Qur'an, as Qur'an says in surah al-Baqarah 2: 266,

$$\text{أَيَوَدُّ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ نَخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ ۗ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ.}$$

The meaning:

> "Is there someone among you love to have a dates garden and grapes, which flows some rivers below, it also has all kinds of fruit, while he is old and has many little grandchilds, then the garden was attacked by fire wind so is it burned? Thus, God explains you some explanantions in order you to think (and take the wisdom)"

Tafsir Jalalain explains surah al-Baqarah 2: 266, *tamthil* for people who spend their wealth hypocrisy and proud of their selves are nonsense and unuseful when they really need during the last day. Ibnu Abbas declared that this parable (*tamthil*) is for human who loves to act the right firstly, but tempted by satan so he back to act wrong thing which burn on his previous charities (Jalal al-Din al-Suyuti, 1999). The personification interpretation in verse 266th of surah al-Baqarah, there is in the sentence "*fa'asabaha I'sarun*" It translated "so the windstorm attacks". The windstorm as human, he may attack, there is the verse "*fa'asabaha*". In the verse *I'sar* is compared with human, its *mushabbah bih* (human is destroyed and signalized by one specific character) is the word "*fa'asabaha*" as a personification. *Qorinah* of *fa'asabaha* is *I'sar*. (Muhammad Fadli, 2007).

The word "*i'sar*" is defined as the strong winds that destroy everything in the earth. It is a personification like the strong winds and interpreted as its spirit at work and never give up to face trials. The spirit at work caused a blessing as being successful which was compared by al-Qur'an compared with cumulonimbus (*al-mu'asirah*). (Toto Tasmara, 2001) Muhammad Fadli adopted Hamka's opinion by defending a metaphorical form, commonly as a figurative form be "then the windstorm attacks". The sentence also can be defined by using non-figurative form be "then suddenly the windstorm comes" (Muhammad Fadli, 2007). While the word "windstorm" at Language Dewan Dictionary the 4th edition means "a fast-moving wind, hurricane, storm". In the translation of the religious department translated as "the strong winds". Both translations have the

same purpose that's using the closer meaning and no differences from Qur'an's intentions (Dewan Dictionary, 4th edition, 2010).

In addition, Ibn Kathir argues in his book (*tafsir*) the word "*i'sar*" means a strong wind and comes suddenly. The wind contains of fire until it burns all fruits and its trees (Ibnu Kathir, 2000). The personification of *the wind that brings fire*, means that in fact it doesn't contain of fire. The fire is from the thunder and the thunder burns the garden. Then, the storms come and blows its dust to move at another place. Sometimes the wind passes by fire, then drags the garden and burns it until being the dust. This storm is unusual storm, but it's called "*summum*" or hot wind that exists in Saudi Arabia commonly and the societies are veiled and lied to prune so the winds were gone. When the storm passes the garden, burned and destroyed it.

Next the example of the Malay figurative language style containing personification are exist at the verses of A. Samad Said's poem is sounding the revelation like a bell's sound after a minute (A. Samad 1999). The personification means an elevation was revealed by prophet Muhammad gives the compression with lifeless objects such as a bell. The poetry explains that A. Samad Said uses the word "name" or *wasf al-tabi'ah* based on the terminology of Arabic literature, it illustrates the original earth and lifeless objects that called personification in Malay figurative language. This element has an aesthetic when was comprehend fully. It brings the readers to the fact then help them to stay in the real life of prophet Muhammad during his lifetime. A. Samad Said's accuracy in using human's parable which relates to the original earth of God's creatures that there is a relation among his rules to invite humans to care their surroundings as a way of acknowledging God's greatness and unity. (adli Yaacob dan Mohd Shahrizal Nasir, 2010)

Based on the concise analysis above, it can be concluded that the personification of al-Quran is similar to the Malay figurative language by comparing human characteristics with lifeless objects as the Qur'an says in surah al-Baqarah: 266 that the word "*fa'asabaha i'sarun*" means the garden was attacked by fire wind. It tells a view of life as a human who lived in happiness, luxury, affluence, full of comfortable, passion, and beauty, but those were shattered by the strong wind that brings a fire. An amazing view with horrible nuance and jar on a sense which did not give an opportunity for humans to decide their choices before the time ended and before the fresh garden and full of fruits was attacked by the strong hot wind.

While the personification in the poetry "*al-Amin*" by A. Samad Said can combine and apply the kinds of aesthetics in fact, practice, or Islamic poetry. The personification characterized the event passed by prophet Muhammad when receiving revelations as if like a bell which has a strong sound and doesn't characterize illusion and quite fantasy of the truth. Truly, the religious element and faithful in a poetry "*al-Amin*" which contain Malay figurative language as an art of basic Islamic literature as a mediator of the main outcome. Additionally the usage of facts that do not argue with Qur'an and Hadith's contents.

The verses of poetry that explained by A. Samad Said to contain the language style of personification above, give the same purpose in the prophet's declaration. As the prophet says:

<div dir="rtl">

أحيانا يأتيني مثل صلصلة الجرس وهو أشدّه عليّ فيفصم عني وقد و عيت عنه ما قال...

</div>

The meaning:

> It (relevation) sometimes comes to me as a strong bell's sound and it is too heavy for me, but I aware and understood what it said .... (al-Bukhari, 1987).

The parable of giving a purpose of the prophet's life history and fight, and his way to face some events. These give the examples to the preacher in applying his method and medium of da'wah, because prophet passed the same condition and situation to what the preacher faced everytime and places. The preacher got the example to solve a problem correctly, morals, and the way that must be cured and held out. Declaring da'wah through writing and speaking, then there is a parable inside as poetry, poem, and phrase, it can add a new knowledge for the audiences and give the interested and nice impression. (Abd al-Karim Zaidan, 1999).

4.   Hyperbole

A language style that expresses an object in an excessive way than the real (Faridah binti Omar, 2010). It proposes to emphasize an idea and invites the readers to comprehend its message (Maniyamin bin Haji Ibrahim, 2006). A hyperbole doesn't receive literally because of its excessive characteristic. (Addison Wesley Longman Malaysia SDN, BHD, 1999)

The example of hyperbole (*mubalaghah*) in al-Qur'an surah al-Baqarah 2:261,

<div dir="rtl">

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ ۗ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

</div>

The meaning:

> "The parable of human who spends his wealth in the Truth is compared to a seed which grows 7 stems, every stem has a hundred seeds. And (remember), God will multiply reward for the human who desired and God is widish and knows."

The analysis of the verse that it explains a hyperbole because of expressing an object which characterized excessive moral than its fact. It is a parable of a man who spends his wealth in the Truth like a seed which grows 7 stems and every stem has 100 seeds. Based on Arabic literature, it called *mubalaghah.*

There is an example of hyperbole in Malay figurative language is a verse of poetry "*al-Amin*" by A. Samad Said that recorded a big incident happened in prophet's life. It is *Isra' Mi'raj*. Jibril still holds prophet's hand and Buraq is closer (similar to a white horse, winged on its thigh, undefinable, not illustrated its preferred by tongue (A. Samad Said, 1999).

The poetry above characterized an excessive illustration based on common illusion by a litterateur then appears a hyperbole, exaggerating a situation by an empty imagination and litterateur's fantasy. It's illustrated by a purpose to entertain the readers with their artistic ideas (Adli Yaacob and Mohd Shahrizal Nasir, Vol 32, 2010). Zulkarnaen Muhamed argues that Islamic literature emphasizes the truth value, and the truth of an imagination will be eradicated if he breaks the principle of *waqi'i* that is the reality of life. (Zulkarnain Mohamed, 2002)

Another example of hyperbole is in a poem by Muniyamin bin Haji Ibrahim. It is "His speech is like silk in the paint". (Muniyamin bin Haji Ibrahim, 2006), (Zaitul Azma Zainon Hamzah and Ahamd Fuad Mat Hassan, 2011) Silk in the paint means an excessive phrase because of the illustration of 2 verses as if having the same meaning, but in fact it's different because of silk is a very smooth textile and a paint is made by sclupting and produces a nice view (Council Dictionory the 4th edition). Therefore, the hyperbole means a good object gets the best place also. Hyperbole has gratitude value and simplicity over God's blessings of spending half of his wealth and do the right to humanity as always. Besides, another hyperbole is "*like water and cliff*" means people who help each other and have coopertive value and work spirit. It similarly to verse "*Do not be corny, more contained, more upright*" and also "*The silence of sweet potatos contained, the silence of iron rusted*".

The analysis of both examples are contained the hyperbole. Al-Qur`an says in surah al-Baqarah: 261 that the parable of people who spend their wealth in the truth like a seed which grows 7 stems and every stem has a hundred seeds. This verse teaches us about the obligations to spending wealth, alms, and community solidarity. This verse describes the law of alms in detail (Maulana Muhammad Zakariya al-Kandahlawi Rah, 2006). In the book "*Tafsir*" Ibnu Kathir uses Abu Hurairah's opinion that prophet Muhammad said," Who gives alms of legal dates not from the forbidden wealth because of God receives the legal wealth only, God will take care of your foal so the alms can be bigger like a mount. Therefore, God asks Islamic people to perform the instruction of da'wah to Islam and protect the Muslims by *jihad* through alms and refusing evil, destruction and injustice (Ibnu Kathir, 2000).

Then, the verse above uses the meaning of hyperbole. If human spends his wealth as a seed, Allah will multiply to be 700 seeds. Other words, this verse attracts human attention when he gives alms, God will multiply his wealth and also Allah bestows his blessing to people who spend their wealth in the truth with full of sincerity and motivated to more active in charity, because of his spent