

Stilistic of al-Qur`an Language Style and Arabic Tamadun of Pre-Islam As a Dakwah Media

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ABSTRACT

Stilistic or *uslub* within an idiom will play a role in delivering a meaningful message as a meaning contained in the verse of al-Qur`an. The main concern of stilistic is the style, which it is a way used by a speaker or writer to deliver his purpose using a language. It is a style that could be translated into language style. Language of al-Qur`an verses are magnificent, which are much different with the Arabic verses. The al-Qur`an verses could deliver an abstract thing of a phenomenon which could be felt so that we feel the dynamic spirit. The aim of this study is to observe the stilistic of al-Qur`an verses in term of history of pre-Islam Arab. To limit the scope of the study, stilistics study is limited to only four aspects, they are *ikhtiyar al-alfaz* aspect (word reference), *ikhtiyar al-jumlah* (sentence structure reference), rhetorical style aspect and proverb style aspect. To reach the aim we need to analyze the library literature of the al-Qur`an verses. The result of this study shows that the stilistic of al-Qur`an language, which inform us about pre-Islam tamadun Arab, plays an important role in ensuring a message of that al-Qur`an verse could be delivered in a more meaningful and impressive way of dakwah in the era of prophet Muhammad until now. Indeed, the position of stilistic particularly in language study and generally in *balaghah* study is a part of al-Qur`an *uslub* and it is proven that no one could compete it. The important point is that this study shall be learnt by not only the religion and Arabic course, but also all moslems.

Keywords: Stilistics, *Ikhtiyar al-Alfaz*, Sentence *Ikhtiyar*, Rhetorical style, Proverb Style, Dakwah.

INTRODUCTION

The Holy al-Qur`an is the saying of God which has multi-aspects miracle. One of the miracles is its language. The world scientists admitted that the language of al-Qur`an has a very beautiful language stilistic and it is interesting to be observed. There is a harmony in the diction, both in the amount of the words or the precision of the meanings.

More than that, the function of al-Qur`an for the human being is as a guidance and the source of objective, universal and everlasting values since it was created by the Supreme God. The evidence of al-Qur`an is justified since it is a source of all rules of law, social, economy, culture, education, moral and so forth which should be considered as the main life guidance for all moslems in addressing all problems both in the era of pre-Islam and after Islamic teachings had spread out to the world.

In another side, the fact that al-Qur`an was granted to Prophet Muhammad (peace be upon Him) within the context of geography, it implied that a comprehensive understanding of al-Qur`an is only possible by tracking the personal meaning and understanding of people and the situation who were the first audiences of al-Qur`an, they are Muhammad and Arab people

at that time with their culture and tradition. From the perspective of revelation motive, at the first human (Muhammad) was the object of the al-Qur`an. Muhammad was obligated to tell and ask people to join him toward a safe path. By the time, when the wahyu turned to be a text, then al-Qur`an become the object while human is the subject. This is the reason why language stalistic study of al-Qur`an is important as the way of dakwah.

The tough tradition of desert life and as well as the war of tribes are much related to the spread of Islamic ideas come from al-Qur`an such “*jihad*”, “patience”, “brotherhood”, “similarity” and all things related to them. In the era when the Islamic teachings had not been spread by Prophet Muhammad, there were often wars between Arabian tribes.

In the Arab tradition, stilistics developed since the era of pre-Islam when the popular valuable poets presented in the exhibition in Ukaz market and around Ka`bah. In the era of Islam, the beautiful verses of al-Qur`an were introduced through a spoken language which has meaningful and easy learning dictions and delivering style such words or sentences repetition, antonyms, compatibility of the final sound and so forth. Those dictions and delivering style surprised the Arabian poets at that time (Muhammad Karim al-Kawwaz, 2002: 33-40).

Another factor is that the metaphoric proverbs presented in the al-Qur`an were related to the factors of psychologic and Arab people’s civilization. That was the result of dialectic process and the answers of Muhammad on a particular context. Since that, as the supporting factor of al-Qur`an’s teachings, the stories of prophets used as a media to deliver the teachings, even some surah use them in the whole part, such surah Ibrahim, Yusuf (12), al-Kahfi (18), al-Anbiya (21) and al-Qashah (28). In brief, these stories are not the literature writings which are freewhether in its theme, delivering technique and the setting of the stories, as the other tale stories, but as the media of al-Qur`an to reach a good purpose. The theme, delivering technique and the setting of the al-Qur`an stories are always meant to reach a religion purpose. Despite them all, that rule does not rigidly limit the development of artistic character within the al-Qur`an verses (Sayyid Qutb, 1417 AH/1996: 11). In summary, the al-Qur`an stories are the combination of artistic and religion aspects as a media of dakwah to Arab people.

For those reasons, the authors create a paper entitled “al-Qur`an Statilistics and Islamic Arab Culture as a Dakwah Media”. For obtaining the best result, the authors firstly presented Tamadun Arabia of pre-Islam as the object and target of al-Qur`an’s teachings. The authors then focus on how the al-Qur`an stalistic describes the growing reality through the art workings within the life of Arab people as a media of dakwah until now.

GEOGRAPHY OF ARAB IN THE PRE-ISLAM ERA

The al-Qur`an was revealed to the Prophet Muhammad, in Arabic geographical context, implies an assumption that a comprehensive understanding of the Qur'an is only possible by simultaneously tracking the meaning and understanding of personal, community and their environment which were the first audiences of al-Qur`an, they were Muhammad and the Arabs at that time with all cultures and traditions.

The Arabs before (emergence) of Islam, known as a nation that already has economic progress and had a strategi geographical location. (Jaih Mubarak, 2004: 13). Even the Arabs had been able to establish kingdoms such Kingdom of Saba', Ma'in and Qutban and Himyar which are all located in the region of Yemen (Ali Mufrodi, 1997: 6).

Peninsula in Arabic means island. So the Arabian Peninsula means "*Arab Island*". There are some historians call the Arab lands as "*Shibhul Peninsula*" which in Malay language means "Semenanjung". Judging from the map, part of the Arabian Peninsula forms an unequal rectangular which the sides are not parallel. The natural borders that limit the nature of Arabia, namely:

- In the west : bordering the Red Sea.
- In the east : bordering the Arabian Gulf.
- In the north : bordering the Negev Desert, Iraq and Syria.
- In the south : bordering the Indian Ocean.

Arab peninsula is divided into two section: the middle and edges. Each division has its own landscape. The middle section consists of a mountainous area which very rarely has a rainfall. In this middle section there are bedouins live. The central part of the Arabian Peninsula was divided into two smaller parts, namely: in the north part which is called Najed and the south is al-Ahqaf. There are only few of people in southern part. Thus, this place is called *al-Rab'ul Khali* (the silent place). The edge part of Arab is a little circle of Arab peninsula. In this part, the rain drops regularly and here is where the urban people live. The expert divided the Arab Peninsula into three regions:

- Arab Petrix, areas which are located in the southwest of Sham valley
- Arab Deserta, the region of Sham itself.
- Arab Felix, Yemen country which is popular as "green earth"

POLITICAL SYSTEM/ INSTITUTION OF ARAB NATIONS IN THE ERA OF PRE-ISLAM

In pre-Islamic era, Arab society had many rules or norms regulating the activities of social life that can be shared across multiple systems in the community, one of which is the political system. In brief, the residents of Arab peninsula could be divided by territorial into two parts:

- ◆ Residents of the city (*al-hadara*) who lived in the city of Arabia business, such as Mecca, Medina. Mecca is the business hub of North and south, traders with caliphates who dared to buy merchandise from India and China in Yemen and sold to Syria in the north.
- ◆ Rural residents who traveled from one place to another. Their way of life is nomadic, moving from one region to another, they do not have permanent villages and the suitable job for them is the raising of cattle, sheep and camels. (Ali Mufrodi, 1997: 11) Before the birth of Islam, there are three major political forces that should be noted related to the Arabs; namely Christian Byzantine Empire, The Persian Empire, which embraced the Zoroastrian religion, as well as the ruling dynasty in Saudi Himyaritic South.

At least there were two things which could be assumed as the effect of political situation in Arabia, those were the interaction with the two powerful states, Byzantium and Persian. And rivalry with Jews in various sects in Christian and Zoroaster adherents. There are at least two things that can be considered also affect the political conditions of Arabia: the Arab world interaction with two fluid power at the time, namely the Byzantine Empire and Persia as well as competition between Judaism, various sects of Christians and the followers of Zoroaster.

The tradition of the harsh desert life and inter-tribal wars that often occur later would be much related to the spread of Islamic ideas in the Qur'an, such as "*jihad*", "patient", "brotherhood" (*ukhuwah*), equation, and the related to all of it.

At the time before Islam disseminated to the Arabs by the Prophet, the Arabs were often involved in intertribal warfare of which were known as Fijjar war as happened several times intertribal wars, the first war between the Kinanah and Hawazan, Quraysh and Hawazan and then Kinanah and Hawazan again. These wars happened 15 years before the Prophet was sent (Muhammad Ridha, 1987: 300).

The Byzantine Empire and the Eastern Roman Empire with its capital Constantinople was the former Roman Empire of the classical period. At the beginning of the 7th century, the territory of this empire has covered Asia Minor, Syria, Egypt and some part of Italy as well as small areas on the coast of North Africa are also under its control.

Byzantine rival in the struggle for power in the Middle East was Persian. At that time, this empire was under the rule of Sasanid dynasty (sasaniyah). Persia is the capital of al-Madana'in, was located about twenty miles southeast of city, which is called Baghdad now. Its territory stretching from Iraq and Mesopotamia to the interior eastern Iran and Afghanistan today.

By the birth of the Prophet Muhammad, the Abyssinian domination in Yemen - Abraham, or more popularly referred in the literature as Abraha Islam invaded Mecca, but failed to conquer the city as the smallpox epidemic (gravel rain) that befell his troops. This expedition referred to the al-Qur`an, (QS. al-Fill: 5) basically had a purpose that is entirely within the framework of international politics at the time, which were Bizantium efforts to unite the Arab tribes under his influence to challenge Persia. Meanwhile muslim historians added another goal. According to them the expedition, which was going around at year 552, was intended to destroy the Kaaba in order to make a magnificent church in San'a, built by Abraha, as a center of religious and pilgrimage center in Arabia (Ali Mufrodi, 1997: 12).

In Arab society there are clans as its core and the members of a clan is genealogies (consanguinity). Government among the Arabs before Islam, according to historians, started by the Arab Bai'idah. In the first period the was Aad empire in Esref al Romel which was located between Oman and Yemen. Aad had also founded an empire between Makkah and Yathrib. Then also known kingdom of Thamud who inhabit the *Hijr* and *wadi al-Kurro*, between Hijaz and Syria. There was also known the kingdom of Amaliqah in Arab East, Oman Hijaz, Egypt and Syria. In the second period at the time of Arab Aribah or Bani Qhathan famous for Madiniyah empire, Sabaiyah empire and Himyariah empire.

Part of the Arab region that was never colonized by another nation is the Hijaz. The most important city in this area is the Mecca, the holy city where the Ka'ba is located. Ka'ba at that time was not only cleansed and visited by devotees of the original peoples of Mecca, but also Jews who live around it.

To protect the pilgrims coming to Makkah, there was government initially held in the hands of two powerful tribes of Jurhum and Ismail as the world power. Then the political power shifted to Khuza'ah tribe and finally to the Quraysh tribe under the Qushai leadership. The Quraysh tribe then holding and organizing political and business affairs with respect to the Ka'ba.

ARABS RELIGIOUS LIFE IN THE ERA OF PRE-ISLAM

In the era of pre-Islam, the Arab people had various religions and the Arab peninsula had been inhabited by several ideologies, religious and beliefs. Arabs before Islam had a religion which recognizes God as their god. This belief is passed down from generation to generation since the prophet Abraham and Ishmael.

The al-Qur`an mentions religion as Hanif, a belief that recognizes the oneness of God as Creator, God gives life and death, God who gives sustenance and so on. Religious beliefs that deviate from the upright called Watsniyah, is a religion which consider as an Allah by worshipping:

- ◆ Anshab, a stone that has a certain form
- ◆ Putsa, statues made of stone
- ◆ Ashnam, sculptures made of wood, gold, silver, metal and all the statues that are not made of stone.

By the time of prophethood of Muhammad, the Arabian Peninsula did not feel close to see all forms of religious reform. In centuries, the sculptures worshipping remained untouched, whether in the presence of Jewish settlements and Christianization efforts that emerged from Syria and Egypt. William Muir, in his book, *The Life of Mahomet*, had argued that the presence of Jews helped to neutralize the spread of the Gospel through two stages. First, by strengthening themselves in the northern Arabian border, and for that, they create a barrier between the expansion of Christianity to the pagan inhabitants of the north and south. Second, the pagan Arabs had made a compromise with the Jewish religion in order to finish entering the legendary stories of strange request Christianity. (William Muir, 1861:22-33).

I can not accept the theory of this opinion at all. According to the Arab nation, in fact, remnants of a monotheistic religion of Prophet Ibrahim and Isma'il had been distorted by superstition and ignorance. Stories which are usually owned by Jews and Arabs generally the result of their ancestrals.

The Christian teaching in 7th century itself immersed in a change and false myth and trapped in stagnation in total. Formerly the Arabs who follow Christianity were not caused by persuasion but due to the cruelty of political power. (William Muir, 1861: 35). There is no power that can forbid the pagan Arab nations where idolatry gripped so strong. Five centuries of Christianization efforts resulted nothing. Transfer of Christianity confined to the nation of Harith from Najran, children Hanifa of Yamama, and some children Tayyar in 'Tayma'. In the past five centuries, the history does not record any one incident involving torture attitude upon the Christian missionaries. It was much different with the fate suffered by the followers of Muhammad since the beginning of the first in Mecca where Christianity is seen as a troublesome but they gave them tolerance, but Islam is considered as an institution which endangers the idolatry of the Arabs.

SOCIO-CULTURAL ASPECT OF ARAB IN THE ERA OF PRE-ISLAM

Most of the Arab region is arid and barren, except Yemen which was known as a fertile area. Consequently the world was not interested, friendly countries did not feel that they would get the beneficials and the colonial authorities also had no interest. As an impact, those who live in

that area lived their lives by moving from one place to another. They did not like living in a place. They know only about travelling, moving across the prairie and fulfilled the desires of his heart. They do not know any other way of life than travelling. As in other places, even here, (Tihama, Hijaz, Najd, and along the vast plains which includes Arab states) basic life was nomadic wanderings. Tribes, which was continuously moving and travelling, did not know of a regulation or ordinances as we know it. They only recognized full freedom of personal, family, and clan.

That condition kept their loyalty to the clan above all else that is upholding the dignity, courage, perseverance, brutal, less educated and insighted, unruly, entertaining guests and helping more than the city residents. The Arabs are so, so naturally they had loose social and cultural bonds with the other tribes. This feature is a universal phenomenon that occurs in every place and time. When fellow tribesmen loyal because they still own relatives, then there will be different acts between tribes. Interactions between tribes do not subscribe to the concept of equality; the strong is dominant and the weak is not. This is reflected, for example, from the arrangement of houses in Mecca at the time. The houses of ruling Quraysh tribe were the closest to the Kaaba and the following were the houses of clans which were relatively less important and were followed by lower clans and the last were the houses of the slaves and the homeless people. All that did not mean they did not have a culture at all.

As an important trading traffic, especially Mecca which was the center of trade in the Arabian Peninsula, either because the widespread influence of trade to Persia and Byzantium in the south and in the north of Yemen or because the markets trading were the most important in the Arabian Peninsula because of so many, such Ukaz, Majnah, and dzu al-Jaz, which made it as a meeting place and cultural trends. Mecca was the center of a small civilization. "Jahiliah" period was not a time period of ignorance and backwardness as an illustration of the historians, but it was a period of high civilization. The culture of the north has existed since thousands of years BC. When civilization somewhere weak, it was strong in other areas. Ma'in closely tied to al-Rafid and Syria, Saba` (955-115 BC), Anbat (400-105 BC) who closely tied to the culture of Hellenism, Tadmur who had contact with the Persian and Byzantine culture, Himyar, al-Munādharah Persian ally, Ghassan Roman allies, and the people of Makkah were associated with a variety of directions.

Arab Civilization

Arab civilization was the result of cultural influence on the surrounding nations more advanced than Arab culture and civilization. The influence was entered into the Arabian Peninsula through several channels, the most important of which are:

1. Through its trade relations with other nations
2. Through the governments protectorate, Hirah and Ghassan
3. The entry of Jewish and Christian mission

While Judaism and Christianity had entered the Arabian Peninsula, most of the Arab nations still embraced their original religion, which believes in many gods that were embodied in the form of idols and statues. Each tribe has its own idols, and concentrated in the Ka'ba. Arab people were proud people, but sensitive. Pride was due to that the Arabs had famous literary, victory of Arab history and crown land in the classical period and Arabic as their mother tongue was the best between languages in the world. Some other properties of the pre-Islamic Arabs are as follows:

- Physically, they were more perfect than those of Europe in various organs.
- Not quite good in organizing strength and weak in consolidating action
- Heredity, wisdom and courage more powerful and influential
- Had a tribal structure governed by chiefs or clan
- Did not have a regular law, personal power and tribes opinions were stronger
- the value of women were no better than animals, women were considered as goods and farm animals who had no right. After a marriage, a husband was a king and a ruler.

Arab society in pre-Islamic times involved more in the process of gaining economic revenue from natural life and trade. Those who sold merchandise trip to several cities including goods statues and other handicrafts. Things that supported their families sometimes arab area north of the southern part of the problem bruised economy stresses on farming. This was because the geographical condition of southern part of Arab society was very supportive until they got their needs through processing plants. (al-Habib Haddad Alwi bin Tahir, 1995: 25)

Writing Tradition of Arabs in The Era of Pre-Islam

Before the coming of Islam, the Arab community was identified as an ignorant society (stupid). "Ignorance" can be defined by not having the knowledge. Because of the pre-Islamic Arab society known as *jahl*, then they were considered incapable of writing. However, according to Eva Nugraha, ignorance word in the al-Qur'an does not refer to the inability of pre-Islamic society in writing. In several verses of Surah al-Maidah: 50, Ali Imran: 154, al-Ahzab: 33 and al-Fath: 26, there is no specific indication that ignorance is defined not able to write. (Eva Nugraha, 2011: 102)

The al-Qur'an affirms that Arab society was a society *Ummi* (illiterate). It was based on the word of Allah in surah al-Jumuah: 2, "He who raised among the unlettered ones a Messenger from among themselves, who recites to them, purify them and teach them the Book and Hikmah (Sunnah). And indeed they were previously completely in manifest error. " In fact, the Prophet himself said that people actually can not write and count (al-Zarqani, 1995: 297)

Associated with the writing of the Qur'an, A'wami provide answers to the dubious orientalist who said that the writings of Kuffi were only available in two and three hijriyah century. He shows evidence that there was discovery of Kuffi Mushhaf script in the previous century. It can be used as a foothold that before the coming of Islam, the Arab community has recognized the writing. (Mustafa awam, 2005: 142)

Study of Rasm Mushhaf closely related to the collection and writing of the al-Qur'an at the time of Caliph Uthman ibn Affan. Because writing and standardization of al-Qur'an were done at the time of Caliph Uthman, then the writing method is referred to as rasm Mushhaf Uthmani. Naming rasm Mushhaf attributed Caliph Uthman name was not his instructions, but the scholars who gave that name. (Anna Khalil Qattan, Without year: 139)

Rasm Uthmani in some method looks much different with the original provisions of sentence pronunciation. Differences writing of rasm Uthmani were considered as an ignorance of the rules and irregularities. al-Zarqani noted there are six rules of writing rasm Uthmani, the rules *hadzif* (removal), *ziyadah* (addition), *hamzah*, *badl*, *washl*, and *fasl* as well as words that contain two readings. (al-Zarqani, 1995: 300)

A summary of example of the rules above include:

Standard Writing	Mushaf Writing	Notes
يدعو الإنسان	يدع الإنسان	Removing <i>waw</i> in the word <i>yad'u</i>
سمعون للكذب	سمعون للكذب	Removing <i>alif</i> in the word <i>sammaun</i>
لشيءٍ إني فاعل	لشأئٍ إني فاعل	Adding <i>alif</i> in the word <i>syai'in</i>
بأيّد وإنا لموسعون	بأييد وإنا لموسعون	Adding <i>ya</i> in the word <i>aidi</i>
الريا	الريو	The letter <i>alif</i> is replaced with <i>waw</i>
أن لن نجمع	ألن نجمع	Combining <i>an</i> and <i>lan</i>
أنا يدعون	أن ما يدعون	Combining <i>anna</i> and <i>ma</i>
مالك يوم	ملك يوم	Containing two readings/meanings

According to al-Zarqani, there are several benefits to the writing of Uthmani rams. First, it shows the diversity of the word. In writing rasm is if there is a word that can be read two or more readings, then it is written to a form that allows it to read. Two or more of these readings should still refer to the consecutive *qira'ah* priests. For example in paragraph (إن هذان) four different *qira'ah* priest in reading it. For example: *qira'ah* Nafi' read *tasydid* of *nun* in the word *إن*, and *takhfif* of *nun* in the word *هذان*. While *qira'ah* Abu Amr read *tasydid* in the word *إن*, and read the letter *ya* and *takhfif* the word *هذين*.

Second, show diverse meanings with clear rules of writing. Such termination of the word, *أم*, on, *أم* and connecting the word, *أم* in the verse. Termination of the word *أم* in the first example means *am muqatha'ah* which means. بل. While connection (*idgham*) in the second example is not an *am muqatha'ah*. Third, show the original vowel, as *kasra* with *ya* (example: *القربي وإيتاء ذي*) and *waw* with *dhamah* (*الرفي*). (al-Zarqani, 1995 (1): 306-308)

ANALYSIS OF AL-QUR`AN STILISTICS IN THE CULTURE OF ISLAM

Etymologically al-Uslub means the line on the palm frond, a stretch of road, the flow of ideas and art. In the terminology of al-Uslub means the way the narrative is taken in compiling speakers sentences and choose the vocabulary. (al-Zarqani, 1995 (2): 210). And we call the study of it as *'ilm al-Uslub* or *al-Uslubiyah*. (Fathullah Ahmad Sulaiman, 2004: 38) In the tradition of Western science is known as the stylistics. Stylistics is derived from the word style, while the style is derived from the word stylus (Latin), namely stationery on a slab of wax. The skill of using this tool will affect the writing, whether clear or not. At the time emphasis was on penmanship, the style changed to expertise and the ability to write or use the beautiful words (Diction). (Linda Mahoney, 2006: 112). Stylistics is the study of language style, or as disclosed, among others, Joanna Thornborrow and Shan Wareing in the book *Patterns in Language* mentions:

Stylistics is a branch of linguistics which studies the characteristics of situationally distinctive uses of language, with particular reference to literary language, and tries to establish principles capable of accounting for the particular choices made by individuals and social groups in their use of language. Patterns in Language, An Introduction to Language and Literary Gaya.

(Joanna Thornborrow and Shan Wareing, 1998: 3)

Stylistics is the branch of linguistics that studies the characteristics of the use of language in different situational, specifically referring to the literary language, and trying to explain the special elections by human individuals or groups of people in using the language. Science thrives in the two traditions, namely the Western and Arab traditions. In the Western tradition pioneered by Terrence Bally descriptive study (1865-1947) with descriptive theory ekspresive her. He was a pupil Ferdinand de Saussure (1857-1913), known as the founder of modern linguistics, while Chaless Bally himself known as the founder of modern Thornbury. At the time of the spread of Islam, there were various tribes to embrace Islam, and there was a dialogue between cultures and religions around them with the teachings of the al-Qur`an. From this dialogue, appear some problems such as whether the word of God was *makhluq* (intentionally created) or *qadim* (long ago), and the word of God is His nature or His *fi'il*. To answer these problems, the scholars find the answer of the al-Qur`an by analyzing its linguistic aspects.

Stylistics study the whole phenomenon of language, from phonology (sound science) and semantics (the meaning of language translation). (Muhammad Shukri, 1982: 41) In order to study the realm is not too extensive, descriptive studies usually limited to a certain text, taking into account the preferences of word or the structure of language, observe the relationships between language selection to identify stylistic characteristics (stylistic features) like aspect *ikhtiyar al-alfaz* (preferences of words), *ikhtiyar al-jumlah* (preferences of sentence structure), rhetorical style aspects, and aspects of proverbial style (Panuti Sudjirman, 1993: 10)

Ikhtiyar Al-Alfaz (Words Preferences)

Compatibility in the al-Qur`an's *sound arrangement* is compatibility in setting *harakah* (punctuation that raises the sound a, i, u), *sukun* (punctuation "stop"), *madd* (punctuation cause long beep) and *ghunnah* (nasal) until nice to be heard and absorbed. (al-Zarqani: 1995 (1): 205).

الم - ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

“*Alif laam miim. This is the Book (the Qur'an), whereof there is no doubt, a guidance to those who are Al-Muttaqun [the pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)].*”

When we listen to the al-Qur`an, any surah and verses which are read properly, you will hear the rhythm, music tone coming very impressive, letters are combined beautifully, so it is difficult to separate from one another. For example in the letters of the alphabet that is at the beginning of a al-Qur`an's verse as: Alif lam mim, Alif lam ra, Alif lam mim shad and so on.

Some scholars of tafsir (the interpretation of passages of al-Qur`an) submit the meaning to Allah because its meaning is seen as *mutasyabihat* verses, and some interpret it. those who interpret some see it as the name of the letter, and some are of the opinion that those letter are to draw the attention of the listener to pay attention to the al-Qur`an, and to suggest that the al-Qur`an was sent down from Allah in Arabic, which is composed of alphabets. If they do not believe that the al-Qur`an was revealed from Allah and Muhammad made only alone.

A word has never been standing alone. After being combined to form a meaning, it is actively leading to history. In its journey, the word cannot be controlled. It can drag any rider. Not a few free riders joined it, thus it develops and even it can be biased. The dictionary tries to

limit that journey of the word. However, language cannot be constrained. The words are just like the running wild with horses even it goes beyond the forbidden line which was not initially its destination. a word that is very normal with its journey vagaries.

A word never stand alone. Having agreed to carry a sense, it actively works then hoard history. In its journey can not be controlled, it could raise a variety of passengers. Not a few stowaways come attached, so that it can grow and defected. Dictionary try to limit words adventure. But language can not be tamed. Words like a wild horse that will be kept running, even through forbidden territories which were not its track. A word that is very common, through twists and turns of the journey, became supporter otherwise because communicated with another intonation or other contexts (Putu Wijaya, 2010: 60).

In political communication in the era of pre-Islamic Arabs often used synonymous words / *at-taraduf* and connotation / *mafhum*. Synonyms / *at-taraduf* is various words that have the same meaning, while the connotation / *mafhum* is a kind of meaning in which stimulus and response contains emotional values, and can be distinguished from the denotation which is the most basic meaning of a word (Linda Mahoney, 2006: 29).

The balance of the total number of words with synonyms / meaning it contains as an example in Surah al-Fiil:

أَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ

“Have you (Muhammad) not seen how your Lord dealt with the Owners of the Elephant?”

The meaning of the word "*al-fil*" is an army of elephants means the soldiers who destroyed the Ka'ba. By the birth of the Prophet Muhammad, the Abyssinian domination in Yemen - Abraham, or more popularly referred to in the literature as Abraha Islam - Mecca invasion, but failed to conquer the city through the smallpox epidemic (rain gravel) that befell his troops, the Army is the army of elephants led by the governor of Yemen, Abraha who want to destroy the Ka'ba. Before entering Mecca, the army was attacked by birds pelted with small stones so that they were destroyed.

***Ikhtiyar al-Jumlah* (Preference of Sentence Structure)**

In the study of the structure of the al-Qur`an, surahal-baqarah, in the perspective of stylistics syntax by syafaat, researchers discovered comparison between the texts of the al-Qur`an and non al-Qur`an, there were found some peculiarities of language and style aspects of syntaxis aspect, which is called descriptive syntax. Each style of language used in the al-Qur`an has a specific meaning effects that add value to the excellence of the Author. In Surah al-Baqarah found seven Thornbury syntax form, namely (1) the removal of letters and words; (2) the addition of letters and words; (3) change of pronouns and verb; (4) to advance a particular word and to put the another word in the end, (5) the merging of several letters and words, (6) the repetition of words and sentences, and (7) changes in the structure.

One example in Surah al-Baqarah: 5

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

“They are on (true) guidance from their Lord, and they are the successful.”

There are additional letters and words, which *wa ulaikahum al-muflihun*= and they are the lucky ones. The sentence contains additional elements *dhamir fashl*, the word "*hum*", that fell after "*ulaika*". In general Arabic expression, *dhamir fashl* used to eliminate the ambiguity of

meaning or to reinforce the position *mubtada'* and *khobar*, but in the above sentence *dhamir* function only as an addition to the aesthetic elements, though not infringing the *nahwu* rules. The effect of meaning that is present in the above stylistic is an affirmation of meaning (*taukid*).

In the socio-historical context, the text of the al-Qur`an relates to define the elements of faith that describe the nature of faithful believers in absolute truth. However, the first people who had those elements of faith were the Muslims who have been there in Madinah at that time. Then after we find the next verses explaining those faithful people when pagans faced by the believers at the time, both pagans in Mecca or Medina. (Sayyid Qutb, 1417 AH/1996: 38)

Aspect of Retorical Style (Preference of Pronunciation in The al-Qur`an)

In this case interesting to note is the opinion of Henry Guntur Tarigan, adding synonyms is pronunciations - pronouncing that have the same denotation but different in connotation. And in certain cases have only synonymous denotative, such as advances, advances and imprest (Henry Guntur Tarigan, 1986: 17-30).

As we know that the al-Qur`an has a strong influence on the Arabs who heard the al-Qur`an is recited to them for the first time. This phenomenon is reflected in the text of the al-Qur`an itself. Arabs who lived during the Prophet were not members of *balaghah* (rhetoric), nor a literary critic, however, they were having the potential to instinctively understand what was recited to them and had a natural ability to sense their eloquences. They know that the al-Qur`an was not normal speech, both in terms of pronunciation and meaning. From here, most of them were those who believed in the al-Qur`an. Those who rejected it because of afraid of losing social position, political, and religious, accusing the Prophet with various allegations in order to create confidence, that the source of al-Qur'an was not a true divine revelation and that he was not a prophet sent by God. From here, they said, that his words were nothing but magic learned from those before or no later than the words of ordinary people (QS. al-muddatsir 74: 24-25). They mocked the rythm of al-Qur`an or *fasilah-fasilah* (the ends of the verse) as a strand of rhyming words of the poet and the magic formulas of many predictive (shaman). In fact, frankly, they accused the Prophet Muhammad as a poet (QS. al-Anbiya 21: 5). In accordance with the culture of the time, accuse others as a poet, accusing him of having young means of the spirits who always whispered words to him. More than that, they accused him of being mad (QS. Al-Hijr 15: 6) possessed by the jinn. In short, they want to assert, that he was not a prophet who makes them inappropriate to leave their gods in order to follow him (QS. al-Saffat, 37: 36).

For example, the word *ru'ya* and *ahlam* is often interpreted the same, the dream. But if carefully studied its application in the al-Qur`an have differences. The word *Ahlam* shown in the Quran three times, in the plural, and preceded by the word *adgas* (confusing), which in Surah Yusuf (12:44)

قَالُوا أَضْغَثُ أَحْلَمٍ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَمِ بِعَلِيمِينَ

They said "Mixed up false dreams and we are not skilled in the interpretation of dreams."

And Surah al-Anbiya' (21:5):

بَلْ قَالُوا أَضْغَثُ أَحْلَامٍ بَلْ افْتَرَاهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بآيَةٍ كَمَا أُرْسِلَ الْأُولُونَ

"But, they say: "These (revelations of the Qur'an which are inspired to Muhammad) are mixed up false dreams! Nay, he has invented it! But, he is a poet! Let him then bring us an Ayah (sign as a proof) like the ones (Prophets) that were sent before (with signs)!"

While the word *ru'yā* shown seven times, in the singular, and all in the context of true dream, five times for the prophets' dreams and twice for al-Aziz's dreams that later proved true, that in Surah al-Shaaffat (37 : 105),

قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ

"You have fulfilled the dream (vision)!" Verily! Thus do We reward the Muhsinun (good-doers)"

What is meant by allowing the dream in surah Ash-Shaaffat (37: 105) believe that the dream is true from Allah swt and compulsory doing so. What is meant by allowing the dreams here is believed that the dream was really from Allah and shall implement it. Similarly in Surah Yusuf (12: 5,100), al-Isra'(17:60), al-Fath (48:27), Yusuf (12: 43-44). (Aisha bint Abdurrahman al-Nyathi, 1984: 215-216). These differences are clearly indicated that the word *ahlam* in the al-Qur`an is connoted with bad dreams and confusing, while the word *ru'yā* is connoted with the dreams which are going to happen .

Aspect of Proverbial Style (Literature Language)

Proverbial style is *simile style/tasybih*, is an idiom that it has something in common with each other in nature. Uslub Adaby is very subjective, because it is an expression of the author's soul, thoughts, and emotions. Sociologically and at the time of Arab Islamic civilization began to develop the al-Qur`an using interdisciplinary Uslub to refine and provide the scientific requirements of the people who will embrace Islam. As an example in the word of God:

مَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ
كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ

"Those whom Allah Willet to guide, He open, their breast to Islam, those whom He will to leave straying, He make their breast close and constricted, As if they had to climb up to the skies: thus do Allah lay abomination on those who refuse to believe."

al-Qurtubi interpreted that the purpose of God enlarging his heart is to embrace Islam and gave him a reward. The meaning of *Harajan* (narrow) in the paragraph above, according to Ibn Abbas is a place full of trees, it seems the hearts of infidels can not be touched by the wisdom, as farm animals can not get to the place where it is full trees. While al-Zujaz said that "*Haraj*" is *adyaqu adayyiq* (narrowness of the most narrow). And that narrowness is personified by people who climb into the sky (*Annamu yasha'adu fi al-sama'*). (al-Qurtubi, 2002: 80-81). At the time of its revelation, there has not yet been progress of science to explore the unknown space. So the *tasybih* of this verse is a *tasybih* which is its beauty is studied in *balaghah*.

CONCLUSION

Stylistics language al-Quran that tells about pre-Islamic Arab civilization plays an important role in ensuring that a message in the al-Qur`an verses can be delivered in a more meaningful and effective as a way to preach at the time of Prophet Muhammad to the present. The position of language stilistic and *balaghah* of the al-Qur`an are parts of *uslub al-Quran* and proved unmatched by human and what is important is that it should be duly studied by every Muslim seeks to add a broad understanding in interpreting the language of the al-Qur`an as a way of da'wa in the globalization era. In addition, the study of al-Qur`an stilistics can be used as normative values of Islam and implement them in everyday life. This way of da'wa means a way of continuous da'wa and will not stop when facing any changes from one generation to another generation and in anykinds of situation as we know that da'wa will face many obstacles in the global cultural world.

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