



Solo International Collaboration and Publication of Social Sciences and Humanities

E-ISSN: 2988-3512

Vol.1, No.1, 2023, pp. 35-46

DOI: <https://doi.org/10.61455/sicopus.v1i01.29>

Dialogue Language Style of the Qur'an "A Stylistic Analysis of Dialogues on the Truth of the Qur'an"

Abd Rahim

Institute of Arabic Research and Studies Cairo, Mesir

abdulrahimdani@gmail.com

Article History: Received February 08, 2023; Revised February 19, 2023; Accepted February 20, 2023

Abstract: *Dialogue or Uslub al-Hiwar is the most prominent language style used by the Qur'an in presenting arguments and proofs of the truth of Islamic teachings. Both evidence of the oneness of God, the truth of the messenger and evidence of the truth of the Qur'an. This research is an Arabic stylistic analysis of the variety of language styles in the sentences in the Qur'an, especially the theme of the truth of the Qur'an. The method used in this research is a descriptive qualitative method to reveal how the two parties to the dialogue use various styles of language in conveying their arguments. In this study, it was found that there were various styles of language used by the two dialogues in conveying their attitudes. Starting from the variety of language styles of equality, opposition, majaz mursal and others.*

Keywords: *Qur'an, dialogue, stylistics, truth of the Qur'an, language.*

INTRODUCTION

The Qur'an is the word of God, the pivot and main source of Islamic teachings. It was revealed to all mankind; Indeed, We sent down to you the Book (Qur'an) with the truth for mankind; as a guide to a happy life in this world and the hereafter [1].

The Qur'an contains miracles from all aspects, one of which is the eloquence of its language. A famous expression of the Qurasys writer Al-Walid ibn Al-Mughirah in his assessment of the language of the Qur'an; "By Allah, among you, there is no one who knows more than me about poetry, rajaz, qasidah and about the poetry of the jin. By Allah, what Muhammad has said is not in the least similar to these poems. By Allah, his words are so sweet that their tops are fruitful and their bottoms flow with fresh water. His speech is so high that it cannot be surpassed, it can even destroy what is below it [2].

One of the expressions recognising the beauty and eloquence of the Qur'an also came from a Christian, who said; "I have never read the Qur'an but its eloquence touched me from every direction, and I witnessed the wonder of it enveloping the mind, suddenly I shouted to myself: Depart from it, woe to you, I am a follower of the Christian religion" [3].

There have been many recognitions of the beauty of the language of the Qur'an, so starting from this recognition, motivation and encouragement to learn more about Islam and ultimately they believe that Islam is the true religion.

However, to anticipate no conversion due to listening to the beauty of the Qur'an, non-Muslims at the beginning of the Qur'an were revealed to prohibit their families, children and

friends from listening to the Qur'an when it was recited. Their attitude was immortalised in the Qur'an;

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا هَذَا الْقُرْآنَ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَعْلَبُونَ

And those who disbelieved said, "Do not listen to this Qur'ān and make a noise about it, so that you may overpower (them)" [4].

History records many attempts by those who dislike Islam to cast doubt on this holy book. One of these attempts was to accuse the Qur'an of being the fables of the ancients;

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ

And when Our verses are recited to them, they say, "We have heard (such verses as these); if we had wished we could have recited something like this. This (Qur'an) is nothing but the fables of the ancients" [5].

In another attempt, they also alleged that the Qur'an was fabricated by Muhammad;

وَقَالَ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا

And the disbelievers say, "This (Qur'an) is nothing but a lie invented by him (Muhammad), aided by others." Indeed, they have committed a great wrong and a great lie [6].

Efforts to spread doubt about the truth of the Qur'an cannot be separated from the position of the Qur'an as the core source of religion. When this source of religion is fragile and shaky, religion will be easy to overthrow and defeat [7].

The Qur'an is rich in language style or al-uslub, it in conveying the values of his teachings to nature and uses a variety of language styles. It sometimes uses stories or stories from Uslub al-Qashas, in the form of examples or parables or Uslub at-Tamtsil also in the form of dialogue or Uslu b al-Hiwar and other language styles [8].

In this study, dialogue or Uslub al-Hiwar is the object of discussion. This style of language is the most prominent uslub used by the Qur'an in presenting proof arguments and proofs of the truth of the teachings brought by Islam. Both evidence of the oneness of God, the truth of the messenger and evidence of the inevitability of the resurrection day.

There have been many written works that contain the dialogues of the Qur'an, including; Researcher Khalid Sulaiman al-Khalafat, who examined the dialogue in the stories of the Qur'an, which made the story of Noah the focus of the study [9]. The purpose of his research is to uncover ethics or manners in dialogue. The research was successfully conducted openly in 2021. However, this research is only limited to mentioning the manners in dialogue, without analysis of linguistic studies.

There is research conducted by AM. Waskito the dialogue of the Qur'an entitled "The Secret of Dialogue in the Qur'an" tried to reveal the hidden meaning of dialogue in the Qur'an and tried to pick the hikma behind it, especially educational wisdom. The research was successfully published in 2016. But once again, the research did not shape the dialogues of the Qur'an from the linguistic aspect, he only tried to take the wisdom behind the dialogue of the Qur'an to be used as a guide in everyday life [10].

In 1999 a researcher named Khalid Qasim Husein made a study entitled "Sentence Repetition in the Dialogue Language of the Qur'an" In his research he tried to examine the dialogues that repeated sentences in the Qur'an, he discussed two aspects; The first aspect; Sentence structure or i'rab and the second aspect; Language style or Uslubiyah [11].

By looking at some of the research that has been done on dialogue in the Qur'an, the researcher is interested in conducting research on the dialogue language of the Qur'an from the perspective of Statistics. The dialogue that will be studied is a dialogue that contains the theme of the Qur'an. It is hoped that this research will be able to reveal the use of what kinds of language styles are used by the pros and cons in conveying their attitudes and arguments about the truth of the kalam of God [12].

METHODOLOGY

The method used in this research is descriptive qualitative because it is considered to be able to describe the results of the research clearly. The data sources used consist of two, namely primary sources and secondary sources. Primary sources are verses that contain elements of dialogue about the Qur'an. The secondary data sources used are several theoretical books that can support this research.

The techniques used in data collection are reading, listening and recording techniques, namely, researchers read all of the Qur'an and then classify the dialogue verses with the theme of the Qur'an, then researchers listen or hear the verses that have been collected to look for preference of words or sentences in these verses.

Then the researcher records the results of the listening on the data sheet and classifies each aspect of the construction of the stylistic elements. After that, deductive conclusions were drawn to get a more detailed explanation.

RESULTS AND DISCUSSION

Dialogue or Uslub Hiwar is a language style that is widely used in the Qur'an. The themes that are carried in it are diverse, be it monotheism, the truth of the prophets and messengers sent, the truth of the revelation sent down, the truth of supernatural things such as the existence of heaven and hell, and the truth of the resurrection day [13].

In the Sirah of the prophet Muhammad SAW, it is found that the prophet conveyed some of the laws of Islam that were revealed to him using the Dialogue method. Narrated by Abu Hurairah that one day the prophet was in the mosque, suddenly a man entered and prayed, after the man prayed, he greeted the prophet, and the prophet answered the greeting and then said; "pray again, indeed you have not prayed" so the man prayed, after finishing, the prophet then said again to the man; "pray again, indeed you have not prayed" this happened for three times. Then the man said: "By the One who sent you, I do not know any good prayer other than that, so teach me!" The Prophet then said: "When you want to pray, then make takbir, then recite the Qur'an that is easy for you, then bow with tuma'ninah, then rise from bowing, stand with tuma'ninah, then prostrate with tuma'ninah, then rise from prostration, sit with tuma'ninah, and do it throughout your prayer [14].

After seeing the many dialogues in the Qur'an and the dialogues of the prophet in the hadith books, it becomes strong evidence of the efficiency of this language style in convincing the interlocutor of the truth of something. This style of language becomes the basis for the speaker in expressing his argument, explaining the truth, convincing logic and moving the heart [15].

The definition of Hiwar in language has several meanings; ar-ruju'u 'ani asye'i wa ilaa asye'I or going and returning something. Al-Ashfahani, the author of al-Mufradat fi Gharib al-Qur'an, defines Dialogue, as namely at-Taraddud fi al-Kalam or reciprocation in words. As for the term Hiwar, it has various definitions among the mufassirs and linguists, but researchers are more inclined to the definition that says that Dialogue is the reciprocity of words from two sides, namely the speaker and the listener, whether they accept something that is expressed or reject it [16].

Stalistic or in the repertoire of Arabic tradition also known as 'uslub science or dirasah Uslubiyah is the study of the science of various styles of language. Or in other words; language studies whose object is Style (language style) [17].

The word Al-Uslub itself etymologically has several meanings, including the way that stretches, madzhab or also means Art (Fan). The definition in terms is a method used by a writer in expressing his attitude and explaining the literary characteristics of a writer who is different from the others. According to Abdul Qahir al-Jurjani, it is a method of writing or a method of composing or a method of selecting words and arranging them to express meaning to clarify and influence [18].

As for the definition in the form of a separate science or Fan, 'Ilm al-Uslub or Dirasah Uslubiyah has various definitions among linguists, but in essence, it is a scientific discipline that emphasises the study of language styles in a literary work in linguistic aspects. Stylistics is the science of style, while style is a distinctive or unique way, things are expressed distinctively so that the goal to be achieved can be maximised [19].

This science is very important in the Arabic tradition, it is a bridge to knowing the beauty of a text, be it the Qur'an, hadith, poetry, prose, drama, political communication and others. Several language scholars discuss statistics or dirasah uslubiyah in Arabic literature, including Al-Baqillani in his book I'Jaz al-Qur'an, Al-Jahiz in his book Al-Bayan wa At-Tibyan, Al-Kattabi in his book I'Jaz al-Qur'an and Al-Jurjani in his book Dalail al-I'jaz.

In the Qur'an, there are many dialogues with various topics. In this study, the researcher will examine two dialogues with the theme of the Qur'an. It is hoped that the dialogue chosen has represented the others and has also answered the desire to know about the language styles used in dialogues with the theme of the Qur'an, and how strong these language styles are to convince and influence the parties to the dialogue [8], [20], [21].

Dialogue on the accusation that the Qur'an was made by Muhammad

وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا (4)
وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا (5) قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي
السَّمَاوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا (6).

And the disbelievers say, "This (Qur'an) is nothing but a lie invented by him (Muhammad), aided by others," Indeed, they have committed a great wrong and a great lie. And they said, "These are only the fables of the ancients, which they asked him to write down, and he recited them to them every morning and evening. Say (Muhammad), "The Qur'an was revealed by the One who knows the secrets of the heavens and the earth; indeed, He is Oft-Forgiving, Most Merciful [22].

The verse above narrates a dialogue that happens between the Quraysh and the Prophet Muhammad. The disbelievers of Quraysh accused the Qur'an of being a lie invented by Muhammad, it was the fables of the ancients; they said;

إِنَّ هَذَا إِلَّا إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ

"This (Qur'an) is nothing but a lie invented by him (Muhammad), aided by others."

The sentence In Hadza illa Ifkun iftarahu is a style of specialisation or in the Arabic language is called Uslub Qashr type Qalb. This Uslub is used to change the perception of the interlocutor from something that was previously believed. In this context, the Prophet said that

the Qur'an is the word of God, then they used this style of language to refute that statement and then wanted to change to another belief that it was made by Muhammad, not by God.

The word hadza is an indicative word that refers to something close to the speaker, which is the Qur'an. They use the word to denigrate the Qur'an, lowering the high degree of the Qur'an to a low place. When Allah glorifies the Qur'an by using the distant indicative word dzalika al-Kitab as an honour, but they use the close indicative word hadza to degrade [23].

The word ifk is synonymous or taraduf with the word al-kadzib which is a lie, They chose the word in the sentence to further convince the interlocutor, because the word indicates a very ugly and bad lie, while the phrase al-kadzib can also be used to bad lies and which are not bad or allowed, such as lies to unite warring people, etc. So by using this word, people will assume that the Qur'an is a lie that is not good at all. So by using this word, people will think that the Qur'an is a lie that has no good at all [24].

They then continued wa 'anahu 'alaihi Qaumun akharun. The letter waw in Arabic functions for "Muthlaq al'jam" meaning that the previous word or sentence is part of the previous one. So it gives an understanding in this context that the Qur'an that Muhammad brought - according to their assumption - was caused by two things, first; Muhammad created part of the Qur'an, second; Part of the Qur'an was assisted in making by another group [4], [25].

The Qur'an refutes their allegations;

فَقَدْ جَاءُوا ظُلْمًا وَزُورًا

Indeed, they have done wrong and told a great lie.

The Qur'an begins its refutation with the affirmative word faqad to confirm the sentence that will be conveyed after that word. In the rebuttal sentence above, the Qur'an uses the majaz mursal language style, which is the use of a word not in its original meaning with alaqah (relationship), not a parable or musyabahah, accompanied by a qarina (sign) that shows the word is not from the original meaning [26].

The majaz is in the word ja'u which means in this verse they have done while the original meaning obtained from the dictionary is that they have come. The alaqah here is Kulliyah; mentioning part of the human being, namely the feet that came, but what is meant is the whole limb or the whole human being, because the injustice is usually attributed to the whole person, not just part of his limbs. The use of majaz language style here shows that people who accuse the Qur'an of being a creation of Muhammad, do it consciously and deliberately, because those who want to get something, of course, will walk and fight to reach it, a hint of the word ja'u [27].

The Qur'an characterises their accusation with Dzulman, which means injustice because they attribute the act of making the Qur'an to someone who did not do it. They have attributed something to a person who did not do it, so they have done an injustice. From the aspect of phonology, their great injustice is combined with the bold letter dza to create harmony between phonology and action [28].

The majaz mursal language style also collaborated with the metaphorical language style in Arabic literature is called isti'arah, which is to express something with another word that is not the real meaning of the word in zura, which means al-kadzib which is a lie. The real meaning of the word is al-mael which means turning or deviating, Allah said "tazzawaru 'an kahfihim" which means turning away from their cave. So the word is borrowed to show the meaning of lies because lies deviate from the truth. This metaphorical language style gives life to the sentence and creates an imaginative effect [29].

We have mentioned above that zuro means al-kadzib, perhaps the wisdom of inserting the word in the verse instead of placing the word al-kadzib, because the word zura has a stronger effect on hearing, so it becomes a strong rebuke to the interlocutor. This is because the word is

made up of strong letters, namely the sound of zal which has the characteristic of shafir and the sound of ra which has the characteristic of tikrar, thus making this word stronger and more audible [30].

They resumed their accusations;

أَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا

"(They are only) the fables of the ancients, which he asked to be written down, and they were recited to him every morning and evening."

The word asathir is a plural of usturah, which means tales and news of the ancients. According to the strong opinion, the word originated from the Roman language and was then Arabic. They accuse the Qur'an of being asatihra or tales that Muhammad asked them to write down. Then their sentence is closed with bukratan wa ashila an antonomasia language style in Arabic literature called kinayah, with the language style giving the effect of implied meaning to the listener, namely the repetitive process that occurs in recording fairy tales [31].

Then the Qur'an refutes the accusation saying;

قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا (6)

Say (Muhammad), "(The Qur'an) was revealed by (Allah) Who knows the secrets of the heavens and the earth; indeed, He is Oft-Forgiving, Most Merciful."

The word anzala means to lower and has the same meaning as the word nazzala, but the Qur'an uses the word anzala as a refutation that the Qur'an is not a fairy tale. The word anzala means the complete descent of something, while the word nazzala means the gradual descent of something. From this word, the Qur'an refutes that the Qur'an is not a fairy tale because the fairy tale is the result of events that have passed and then recorded, and method to collect them gradually until they become a complete collection of books, while the Qur'an was revealed at once in the sky of the world. From here the researcher sees the accuracy in the placement of words in the Qur'an [19].

The sentence ya'lamu as-sirra fi as-samawati wa al-ardi, al-Qur'an again uses antonomasia or kinayah language style, language style to describe the breadth of Allah's knowledge, which is not hidden for Him anything in the sky and on earth. Then the language style is combined with the oxymoron language style called at-thibaq in Arabic literature.

The addition of this style of language gives the effect of syumuliyah, confirmation that indeed Allah's knowledge covers everything. So, it is as if the Qur'an is saying; that what you accuse the Qur'an and Muhammad of is not true, because the Qur'an was revealed by Allah, not Muhammad's creation, and the news in it is not a fairy tale because the one who created the Qur'an is Allah, so he knows the news of the ancients, he knows everything [1].

Then the Qur'an closes its sentence;

إِنَّهُ كَانَ غَفُورًا رَحِيمًا

Indeed, He is the Most Forgiving, the Most Merciful.

Here the Qur'an teaches manners in dialogue; dialogue is not aimed at defeating them and making them humiliated by defeat, but dialogue is exchanging ideas, presenting arguments and evidence accompanied by observing manners. So this verse closes with news of the extent of Allah's forgiveness and mercy. It is as if the Qur'an is saying; however you have slipped into error, have assumed that the Qur'an is made by Muhammad, but Allah's forgiveness is greater than your mistakes, whoever repents, Allah will forgive [32].

Dialogue on the accusation that the Qur'an is magic

وَإِذَا تُلِيٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ هَذَا سِحْرٌ مُّبِينٌ (7) أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنِ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَهُوَ الْعَفُورُ الرَّحِيمُ (8) قُلْ مَا كُنْتُ بِدَعَا مِنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفَعَلُ بِي وَلَا بِكُمْ إِنِ اتَّبَعِ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ (9) قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ فَأَمَنَ وَاسْتَكْبَرْتُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (10) وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَذَا إِنْكَ قَدِيمٌ (11).

And when they have recited Our clear verses, the disbelievers say when the truth comes to them, "This is manifest magic." They even say, "He (Muhammad) has invented it (the Qur'an)." Say, "If I have invented it, then you have not the least power to keep me from Allah. He knows better than you what you say about the Qur'an. He is the witness between me and you. He is Forgiving, Merciful." Say (Muhammad), "I am not the first of the messengers and I do not know what will be done to me or you. I only follow what is revealed to me and I am only a warner who explains." Say, "Explain to me, what you think if this (Qur'an) has come from Allah, and you deny it, while there is a witness from the Children of Israel who recognises (the truth) similar to (that mentioned in) the Qur'an and he believes, you boast. Indeed, Allah guides not the wrongdoers." And those who disbelieved said to those who believed, "If the Qur'ān were something good, they would not have deserved to precede us (in believing in it)." But since they are not guided by it, they will say, "This is an old lie."

When Prophet Muhammad (SAW) recited the Qur'an and was heard by non-Muslims at that time, they commented;

قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ هَذَا سِحْرٌ مُّبِينٌ

Those who disbelieved said when the truth came to them, "This is real magic."

The word hadza, a sign word or ism al-isyarat in Arabic, refers to a close object. In this case, the Qurasy kafirs pointed to the Qur'an, which is something like this sentence; Hadzal al-Qur'an Sihrun Mubin. They used this word to degrade the Qur'an, as we have discussed in the first dialogue above.

The word sihr, which means magic, is a miraculous act performed with enchantment and supernatural powers. They characterise the Qur'an as magic because it has something beyond human reason, it has a strong influence so that those who hear it can be influenced and believe. Labelling the Qur'an as magic implies that they recognise the Qur'an as beyond their reason and knowledge [33].

After the accusation was levelled against the Qur'an, a rebuttal was provided by the Prophet;

قُلْ إِنِ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ

Say, "If I invented it, then you would not be able to save me from Allah. He knows better what you speak about the Qur'ān.

The sentence in iftaraituhu fala tamlikuna li is a style of shart or uslub ash-shart, which is two sentences that are bound together by adat ash-shart where the second sentence as the

answer to the ash-shart would not have been realised in the absence of the first sentence. It is the adat as-shart, iftaraituhu is the fi'il, and fala tamlikuna... is the answer to the ash-shart. The Qur'ān used as the adat ash-shart among other means because this letter indicates that the sentence after it will rarely or never happen. The use of this language style within as adat asyart as a rebuttal that Muhammad created the Qur'an is something that will not happen [34].

Another language style used in the sentence above is antonomasia or kinayah language style with the type of 'anishifah, which is mentioning a word or phrase but what is meant by the word or phrase is one of its characteristics. The style is found in the word tamlikuna, which means to own. The meaning of the phrase is taqdiruna, which means to have power. So, mentioning the word tamlikuna points to its nature, namely power, because the person who owns means having the power to manage what he owns. This style of language gives the effect to the interlocutor to realise his weakness.

The sentence above also collaborated with the metaphorical language style or isti'arah, found in the word tufiduna which means you talk. The original meaning of the word is full or abundant borrowed the word to show a lot of words, so, the Qur'an compares the many words of the disbelievers to the prophet related to the Qur'an with abundant water. This style of language illustrates the many accusations they made against the prophet Muhammad, such as sorcerer, madman, witch and others [35].

Then close with;

كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَهُوَ الْغَفُورُ الرَّحِيمُ

He is a sufficient witness between me and you. He is the Most Forgiving, the Most Merciful."

The phrase kafa bihi shahidan baini wa bainakum is an antonomasia or kinayah language style, This language style is used by the prophet Muhammad to give meaning to leaving the decision of who is right to Allah. It also implies to stop arguing about this matter, it is enough for Allah to decide this matter on the day of resurrection.

Then the Qur'an continues;

مَا كُنْتُ بِدَعَا مِنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنْ أَتَّبِعْ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ.

"I am not the first of the Messengers and I do not know what will be done to me or you. I only follow what is revealed to me and I am only a warner who explains."

The Qur'anic refutation above uses the anaphora type of repetition language style. Anaphora is a language style that has a repetition of the same words at the beginning of each sentence. This is found in ma kuntu bid'an and ma adri ma yuf'alu. This repetition not only provides beauty but also gives an emphasis effect due to the repetition of letters that occurs [36].

The phrase in attabi'u illa ma yuha ilay, Qasr style functions for specialisation. The Prophet specifies that all his actions are nothing but following what has been revealed to him, not exaggerating and not reducing in the slightest.

Then came the second Qasr language style; ma ana illa nadzirun mubin, which is the Qalb type of Qasrh, This type of language style has been explained in the previous dialogue. So, the Prophet Muhammad wanted to dismiss the assumption that he made up the Qur'an, then revealed that he was only a warner.

The Qur'an continues;

أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ فَأَمَنَ وَاسْتَكْبَرْتُمْ
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ.

"Explain to me, what would you think if this (Qur'ān) came from Allah, and you denied it, while there was a witness from the Children of Israel who recognised (the truth) similar to (that mentioned in) the Qur'ān and believed, and you boasted. Indeed, Allah does not guide the wrongdoers".

The verse uses an erotesis language style or what is commonly called rhetorical which is a question asked by someone without expecting an answer to the question, usually to emphasise the meaning conveyed or sarcasm to the interlocutor. The rhetorical language style in the verse is shown by the question at the beginning of the sentence ara'aitum letter hamzah which is one of adawat al-istifham. However, the question does not demand an answer, he just wants to satirise the interlocutor who does not believe in the Qur'an even though there are witnesses from the children of Isra'il who state the truth of the Qur'an and there is written evidence in their holy book [37]-[39].

After a long debate with the prophet, the Quraysh then said to the believers;

لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ

"If the Qur'ān were good, they would not have preceded us in believing in it."

In the verse above there is a simile language style in Arabic literature called tasybih. This language style is found in sabaquna meaning ahead, derived from the word sabaqa which means at-Taqaddum fi as-Saer or being ahead on the journey. So, "being ahead" is equated with "preceding", The similarity of the two words is that both have an element of speed in them. What they mean by this is that if the Qur'an were good, it would not have preceded us believers in accepting it and putting it into practice [38], [40], [41].

Then the Qur'an closes the dialogue by quoting their words when they were not guided by the Qur'an;

وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَذَا إِفْكٌ قَدِيمٌ

But because they are not guided by it, they will say, "This is an old lie."

Because they are not guided by the Qur'an, even though the arguments for the truth of the Qur'an have been presented, they will continue to accuse the Qur'an of being an old lie

CONCLUSION

Dialogue or Uslub hiwar has an important position in conveying attitudes or opinions and building arguments, so the Qur'an often uses it on urgent themes, such as Tawheed, the truth of the Qur'an and the Messenger, as well as the theme of the resurrection day. This proves that uslub hiwar has an important role. In the dialogue on the theme of the Qur'an, different styles of language are found, both from the deniers and the Qur'an. Among the language styles used by those who deny is uslub Qasr. This language style is used to emphasise that the Qur'an was made by Muhammad. They also use the style of antonomasia or in Arabic literature called kinayah to give the effect of beauty and affirmation. The language style of the Qur'an in dialogue is diverse. In addition to the two language styles mentioned above, it also uses other language styles, such as majaz mursal to give a lively effect or harakah to the sentence. And not to forget to give the language style of repetition of two different types, namely assonance and anaphora, it aims to give the effect of beauty. From here we can see the speciality of the dialogue of the Qur'an, in addition to the effect of convincing logic or thought, it also provides

a beautiful effect to touch the heart. In addition to various language styles, al-Qur'an and the counterparty in the dialogue chose words that contained the meaning of emphasis, and especially by the counterparty chose words that contained the meaning of insult, as we can find in the research above, it is inseparable from their position as antagonists in the dialogue or parties who are against al-Qur'an.

Acknowledgements

Thank you to all parties who have helped write until the publication of this research, especially the rector of the Institute of Arabic Research and Studies Cairo Mesir, and Department of Fiqh and Ushul Fiqh, Islamic University of Minnesota, United States, and generally to all those that I cannot mention one by one.

Author Contribution

All authors contributed equally to the main contributor to this paper, all authors read and approved the final paper, and all authors declared no conflict of interest.

Conflicts of Interest

All authors declare no conflict of interest.

REFERENCES

- [1] M. Munirah, "Memorizing the Qur'an as Banjarese Bride-Price (A Study of Living Quran and Hadith)," *Ulumuna*, vol. 21, no. 2, pp. 278–297, 2017, <https://doi.org/10.20414/ujs.v21i2.319>.
- [2] Muthoifin, "Mengungkap Isi Pendidikan Islam Perspektif Al- Qur ' an Surat Al -Ashr Ayat 1-3," in *Mengungkap Isi Pendidikan Islam Perspektif Al-Qur'an Surat Al-Ashr Ayat 1-3*, 2018, pp. 206–218.
- [3] A. Fatah, "Dimensi Keberhasilan Pendidikan Islam Program Tahfidz Al-Qur'an," *Edukasia J. Penelit. Pendidik. Islam*, vol. 9, no. 2, pp. 335–356, 2014, <https://doi.org/10.21043/edukasia.v9i2.779>.
- [4] A. Rauf, "Ummatan Wasatan According to M. Quraish Shihab in the interpretation of Al-Misbah and its relevance to the values of Pancasila," *Jurnal Studi Ilmu-ilmu Al-Qur'an dan Hadis*, vol. 20, no. 2. p. 223, 2019. <https://doi.org/10.14421/gh.2019.2002-06>.
- [5] M. Kamil Abdushamad, *Mu'jizat Ilmiah dalam Al-Qur'an*. Jakarta: akbar, 2003.
- [6] T. D. Insani, A. W. Al-Faizin, and M. N. H. Ryandono, "The Impact of Halal At Thayyib and Consumption Ethics on Economic Growth: an Economic Tafsir of Al-Baqarah 168," *J. Islam. Monet. Econ. Finance.*, vol. 5, no. 2, pp. 459–474, 2019, <https://doi.org/10.21098/jimf.v5i2.1071>.
- [7] Islam.nu.or.id, "Kesejahteraan Sosial dalam Al-Qur'an | NU Online."
- [8] B. M. Sugiyanto, A. Anshori, and M. Muthoifin, "Implementasi Pembelajaran Al-Qur'an Metode Littaqwa Di Sdit Nur Hidayah Surakarta Dan Metode Karimah Di Mi Nurul Karim Karanganyar Tahun Ajaran 2019/2020," *Profetika J. Stud. Islam*, vol. 21, no. 1, pp. 86–95, 2020, <https://doi.org/10.23917/profetika.v21i1.11062>.
- [9] Kementerian Agama RI (kemenag), "Mushaf Al-Qur'an dan Terjemahnya (Edisi Penyempurnaan 2019)," lajnah.kemenag.go.id.
- [10] M. N. Alim and A. Rohman, "2018 the Governance Type of Pondok Pesantren ' S Business Unit and," *South East Asia Jurnal Contemp. Business, Econ. Law*, vol. 17, no. 2, pp. 56–62, 2018.
- [11] S. Nahar, "Keberadaan Ayat Muhkam Dan Mutasyabih Dalam Al-Quran," *Nizhamiyah*, vol. VI, no. 2, pp. 1–18, 2016.
- [12] D. M. Saepudin, M. Solahudin, I. Faizah, and S. Rusydati, "Iman dan Amal saleh dalam al Quran (Studi Kajian Sematik)," *Al Bayan J. Stud. al Quran dan Tafsir*, vol. 1, no. Juni, pp. 10–20, 2017. <https://doi.org/10.15575/al-bayan.v2i1.1805>.
- [13] M, A. Anshori, and S. Suryono, "Metode Pembelajaran Tahfiz Al-Quran di Madrasah Aliyah Tahfiz Nurul Iman Karanganyar dan Madrasah Aliyah Al-Kahfi Surakarta," *Profetika, J. Stud. Islam*, vol. 17, no. 2, pp. 29–35, 2016. <https://doi.org/10.23917/profetika.v17i02.5295>.
- [14] A. Suhaimi, "Sociological Orientation of Islamic Education Perspective of the Quran Ahmad," *J. QUR'AN HADITH Stud.*, vol. 6, no. 2, pp. 91–116, 2017, <https://doi.org/10.15408/quhas.v6i2.13413>.

-
- [15] I. Sukardi, "Character Education Based on Religious Values: an Islamic Perspective," *Ta'dib*, vol. 21, no. 1, p. 41, 2016, <https://doi.org/10.19109/td.v21i1.744>.
- [16] M. Busyairi, "Education Unit Transformation for Maintain Its Existence in Islamic Boarding School (Multi-case Study on Tebuieng Islamic Boarding School, Gading Islamic Boarding School Malang, and Sidogiri Islamic Boarding School Pasuruan)," *J. Educ. Pract.*, vol. 8, no. 5, pp. 56–64, 2017.
- [17] H. Alidou, A. Boly, B. Brock-Utne, and Y. Diallo, "Optimizing Learning and Education in Africa – the Language Factor," in *Association for the Development of Education in Africa (ADEA) UNESCO Institute for Education Deutsche Gesellschaft für Technische Zusammenarbeit, Libreville, Gabon: Association for the Development of Education in Africa (ADEA)*, 2006, pp. 1–186. [Online]. Available: http://www.adeanet.org/adeaPortal/adea/downloadcenter/Ouga/B3_1_MTBLE_en.pdf
- [18] M. Amri, S. Z. Bin-Tahir, U. Saidah, and N. Mufidah, "Arabic teaching model in multireligious classroom: A case study of buru regency," *Int. J. Sci. Technol. Res.*, vol. 8, no. 10, pp. 2199–2203, 2019.
- [19] T. Hamami and Z. Nuryana, "A holistic–integrative approach of the Muhammadiyah education system in Indonesia," *HTS Teol. Stud. / Theol. Stud.*, vol. 78, no. 4, pp. 1–10, 2022, <https://doi.org/10.4102/hts.v78i4.7607>.
- [20] L. S. B. Mujib and K. Hamim, "Religious freedom and riddah through the maqāṣidī interpretation of ibn 'Āshūr," *HTS Teol. Stud. / Theol. Stud.*, vol. 77, no. 4, pp. 1–10, 2021, <https://doi.org/10.4102/hts.v77i4.6928>.
- [21] E. N. Fitriyani, "Peran Masjid Raya Al Falah Sragen dalam pengembangan pendidikan islam di masyarakat tahun 2021," 2021.
- [22] M, F. Fahrurrozi, "Nilai-Nilai Pendidikan Tauhid Dalam Kisah Ashabul Ukhdud Surat Al-Buruj Perspektif Ibn Katsir Dan Hamka," *Profetika J. Stud. Islam*, vol. 19, no. 2, pp. 163–174, 2018, <https://doi.org/10.23917/profetika.v19i2.8123>.
- [23] Muthoifin, "Urgensitas dan Kontekstualisasi Kisah-Kisah Al- Qur ' an Untuk Pendidikan dan Pembelajaran," in *Urgensitas dan Kontekstualisasi Kisah-Kisah Al- Qur ' an Untuk Pendidikan dan Pembelajaran*, 2013, pp. 106–110.
- [24] A. A. Moh. Abdul Kholiq Hasan, M, "Metode Pembelajaran Tahfīzul Qur'Ān Di Madrasah Ibtida'iyah Tahfīzul Qur'Ān Al-Ma'shum Surakarta Dan Isy Karima Karangayar Jawa Tengan," *Profetika J. Stud. I Slam*, vol. 20, no. 2, pp. 168–178, 2019.
- [25] A. Kurniawati, M, "Practical Method of Tahfidz al-Qur ' an for Early Childhood Metode Praktis Tahfidz al-Qur ' an untuk Anak Usia Dini," in *The 14th University Research Colloquium 2021, Cilacap: STIKES Cilacap*, 2021, pp. 256–265.
- [26] M. Utin. R. M, "Studi Ayat-Ayat Khafi (Tidak Jelas) Perspektif Al-Adillah Asy-Syar'iyah," in *Proseding APPPTMA Malang 2019*, 2019, pp. 222–225.
- [27] U. Husen, "Integrasi Bahasa Arab Ke Dalam Ilmu-Ilmu Keislaman Pada Prodi Pendidikan Agama Islam (Pai) Ftk Uin Ar-Raniry Oleh:," vol. 05, no. 01, pp. 87–104, 2016.
- [28] M. Carbonelli and M. P. García Bossio, "Religion and Democracy in Argentina Religious Opposition to the Legalization of Abortion," *Religions*, vol. 14, no. 5, pp. 1–14, 2023, <https://doi.org/10.3390/rel14050563>.
- [29] Atiq Farohidi, "تطور دراسة علم البلاغة في عصر صدر الإسلام," *IAIN Surakarta*, 2019. <https://doi.org/10.18326/lisania.v2i2.160-178>.
- [30] N. Yanti, "Memahami Makna Mukhamat Dan Mutasyabihat Dalam Al-Quran," *Al-Ishlah J. Pendidik.*, vol. 8, no. 2, pp. 246–256, 2016.
- [31] A. M. M. H. Muh. Tajab., "Psychology of patience in al- misbāh exegesis 1," *Humanit. Soc. Sci. Rev.*, vol. 7, no. 5, pp. 1221–1230, 2019. <https://doi.org/10.18510/hssr.2019.75161>.
- [32] A. J. Nadia and R. F. Lidia, "Konsep Pendidikan Islami Menurut Ahmad Tafsir," *Fikrah*, pp. 15–24, 2010.
- [33] M. A. Abdullah, "Islamic studies in higher education in Indonesia: Challenges, impact and prospects for the world community," *Al-Jami'ah*, vol. 55, no. 2, pp. 391–426, 2017, <https://doi.org/10.14421/ajis.2017.552.391-426>.
- [34] A. Sahin, "Critical issues in Islamic education studies: Rethinking Islamic and Western liberal secular values of education," *Religions*, vol. 9, no. 11, 2018, <https://doi.org/10.3390/rel9110335>.
- [35] M. Mustari, "The Roles of the Institution of Pesantren in the Development of Rural Society: A Study in Kabupaten Tasikmalaya, West Java, Indonesia," *Int. J. Nusant. Islam*, vol. 1, no. 2, pp. 13–35, 2014, <https://doi.org/10.15575/ijni.v1i1.34>.
-

- [36] E. Saktiani, M., and M. Jamuin, “Ahmad Muflih Saefuddin’s Educational Thought: Islamization of Science and Campus,” Proc. Int. Conf. Islam. Muhammadiyah Stud. (ICIMS 2022), vol. 676, no. Icims, pp. 281–288, 2022, <https://doi.org/10.2991/assehr.k.220708.035>.
- [37] A. S. Sudarno Shobron, Mutohharun Jinan, MA Fattah Santoso, M, “Contribution Boarding Schools for Social Changes in Central Java Indonesia,” Int. J. Psychosoc. Rehabil., vol. 24, no. 06, pp. 7851–7859, 2020, [Online]. Available: <https://www.psychosocial.com/article/PR260794/19358/>
- [38] H. Warnk, “Alternative Education or Teaching Radicalism? New Literature on Islamic Education in Southeast Asia,” J. Curr. Southeast Asian Aff., vol. 28, no. 4, pp. 111–132, 2009, <https://doi.org/10.1177/186810340902800406>.
- [39] A. Kasdi, A. Karim, U. Farida, and M. Huda, “Development of Waqf in the Middle East and its Role in Pioneering Contemporary Islamic Civilization: A Historical Approach,” J. Islam. Thought Civiliz., vol. 12, no. 1, pp. 186–198, 2022, <https://doi.org/10.32350/jitc.121.10>.
- [40] D. Philpott, “Religious freedom and peacebuilding: May I introduce you two?,” Rev. Faith Int. Aff., vol. 11, no. 1, pp. 31–37, 2013, <https://doi.org/10.1080/15570274.2012.760977>.
- [41] S. M. Hoover, Religion in the media age, vol. 113, no. 9. 2002. <https://doi.org/10.1177/001452460211300904>.