

Delivering Method And Functioning Of Al-Khabar In Two-Way Arabic Dialogue: Case Study Verses Of Quran

Mohd Abdul Nasir Abd Latif*¹, Zawawi Ismail²

¹Islamic Studies Department, Faculty of Social Science and Humanities, Sultan Idris Education University, Malaysia, ²Faculty of Education, University of Malaya, Malaysia
muhd.nasir@fsk.upsi.edu.my*¹, zawawiismail@um.edu.my²

Abstract

This study is about the al-Khabar language register found in the verses of the two-way dialogue in the Qur'an. The dialogue applies question-answer between two parties. Al-Khabar is a speech that has the probability of authenticity or falsity. This study explores the delivery method of al-khabar by the Qur'an dialogue process and analyzes its functionality. The analysis is carried out using a qualitative approach using the theory of al-Jurjani (1994), al-Hashimi (1994), and al-Samarra'i (2000) as the basic framework of analysis. The findings show that not all bilateral dialogues in the Qur'an begin with the first level and end with the third level. There is a dialogue that only uses ibtida level, level of talibi and inkari, and level of ibtida', talibi dan inkari. The findings also show that the nominal sentence or jumlah ismiyyah is used in verses in the form of Divine recognition. In contrast, the jumlah ismiyyah and jumlah fi'liyyah are used in attitude, behavior, and actions. For underscoring eternity, the al-Khabar register also uses the al-Shart wa al-Jawab language style.

Keywords: Al-Khabar; Dialogue; Qur'an; Jumlah Fi'liyyah; Jumlah Ismiyyah.

INTRODUCTION

Al-Kalam implies a phrase that has complete meaning. This word has a dimension of meaning that differs based on the knowledge discipline. If considered in the context of grammar, al-Kalam is categorized into three, namely noun (al-Ism), verb (al-Fi'l), and letter (harf). Nevertheless, in the context of eloquence (balaghah), al-Kalam is divided into two, namely al-Khabar and al-Insya' (al-Hashimi, 1994: 45). Hence the scope of discussion in this research is one of the main aspects in the categorization of sentences in the science of eloquence.

Al-Khabar is a word that has the meaning of true or false. The truth or falsity of a word can only be measured after a word having a perfect/complete meaning has been uttered. If the meaning is still nebulous or incomplete, then it still cannot be evaluated whether it falls under al-Insya' or al-Khabar. When the construction is identified, only then can the validity of the meaning be evaluated. If it is true, then the kalam is classified as a true message (Khabar Sadiq). If otherwise, it will be classified as a false message (Khabar Kazib) (al-Hashimi, 1994: 45).

The register in al-Khabar can occur in two constructions namely jumlah ismiyyah and jumlah fi'liyyah. This register is used for a certain purpose, whether related to the context of the meaning content (fa'idah al-Khabar) or in the context of the status of the meaning in the content (lazim al-Khabar). Based on these two contexts, the meaning constructed from the utterance can be classified as the utterance of the form compassion

(istirham), showing/displaying weakness (izhar al-Dha'f), disappointment (izhar al-Tahassur) and arrogance (al-Fakhr) as well as praise (al-Madh) (Ali Abu Talib, 1990:104).

The aim of delivering al-Khabar as explained before is closely related to the way al-Khabar is delivered as a medium in giving knowledge and messages as well as clarification. The strategy of al-Khabar is delivered based on the needs and reactions of the hearer/listener. In this matter, al-Hashimi has forwarded three levels of messaging based on the hearer's needs. The first level is the introductory level (ibtida') where the listener truly has no existing related experience. The second level is the need for reinforcement (talibi). This is the level where the listener doubts the message being delivered. The third level is the reinforcement of opposition/denial (inkari) where the listener rejects in total the message being delivered (al-Hashimi, 1994:48-49).

Scholars of grammar have differing opinions regarding the types of sentences in the Arabic language. In general, there are two types namely al-Jumlah al-Ismiyyah and al-Jumlah al-Fi'liyyah. However, some scholars suggest three categories by adding al-Jumlah al-Zarfīyyah (beginning with *zarf* or *jar wa majrur*), while some add a fourth, *al-Jumlah al-Shartiyyah* (Ibn. Hisyam, (1992): 2/376 ; Diqr, (1993): 213-214). *al-Jumlah al-Ismiyyah* is a verse or sentence beginning with a noun in essence (Maghalasah,1991:20; Ibn Hisham, 1992: 376). The sentence is constructed from a subject and a predicate (Fadl Hasan, 1997: 88). While *al-Jumlah al-Fi'liyyah* is a sentence beginning with a verb in essence (Maghalasah, 1991:19). This sentence consists of a verb, doer, and implied doer/pronoun (Fadl Hasan, 1997: 88). From the viewpoint of grammar scholars, both types of sentences are constructed from two parts namely the subject and predicate, while scholars of balaghah named the first part as the subject (al-Musnad ilayh) and the second part as the predicate (al-Musnad). al-Musnad ilayh is a subject that has a predicate or doer or implied doer. al-Musnad is the predicate that needs a subject; it needs the noun in in jumlah ismiyyah and it needs a verb in jumlah fi'liyyah (Amil Badi', 1994 : 88).

The basic building block for a verbal sentence (or sentence where the subject is a verb), the verb appears before the predicate, or the doer does not precede the verb. If this happens (the doer preceding the verb), this exchange of place is because of a certain purpose in line with the situation related to the sentence. For the basic building block of a nominal sentence the subject must precede the predicate, or in other words the subject (a noun) must precede the predicate. If the opposite occurs, the change is because of a certain purpose appropriate to the situation surrounding the sentence or because of the nature of the sentence/verse itself (Samarra'i, 2000: 15).

The balaghah scholars have categorized sentence construction in such a way not only by emphasising construction from the external or outward aspect (lafziyyah), that concludes only with a classification of sentences into al-Jumlah al-Ismiyyah and al-Jumlah al-Fi'liyyah. They have emphasized the hidden meaning from the aspect of al-Bayan and the beauty in delivery through its usage. Hence they differentiate between the two forms of sentences based on the principle that if the sentence used is in the form of jumlah ismiyyah, the intended meaning of this usage is permanence (al-Thubut). On the other hand, if the sentence used is in the form of jumlah fi'liyyah the meaning being constructed suggests renewal and change (al-Samarra'i, 2008: 9, Fadl Hasan, 1997: 91-92). al-Jurjani stated that the use of nouns is aimed at ensuring the permanence of meaning for something without the need for any renewal or change happening. Meanwhile, the use of the verb is aimed at giving the meaning that changes upon change

will happen to a permanent meaning (al-Jurjani, 1994: 123). Hence the use of sentence form whether in the form of jumlah ismiyyah or fi'liyyah is not a usage by accident. In essence, it is very much related to the meaning to be conveyed.

The Qur'an uses these two forms of verses in the form of dialogue. Dialogue is to think cooperatively (Daniel Martin, 2005: 15) through the exchange of views (Ismail Ali, 2008: 9). Process of exchanging views through dialogue shows the need for several parties to make the dialogue perfect. 'Abbas Mahjub (2006: 135) stated that dialogue is a process of face-to-face interaction and exchange of thought between individuals and themselves or other individuals. It is a characteristic of humanity based on words uttered directed at another party who gives a response and hears even though the word is inappropriate.

A two-way dialogue is a dialogue that happens through question and answer or response between two parties (individuals or groups) represented by two dialogue participants or more. For example, a two-way dialogue is the verse from Allah:

(After reading the letter), said the Queen of Saba: "O leaders of the tribes! verily has arrived to me a letter most noble. "Verily this missive is from Nabi Sulaiman, and the contents are: 'In the Name of Allah Most Gracious Most Merciful. Be not arrogant against me and come to me with submission (believe and abide by the teachings of Allah)". The Queen said further: "O leaders of the tribes, clarify for me the matter before me now; I have never decided on a matter before your presence and (considering) your views and agreement". They replied: "We are a mighty people brave in war and conquest, And in this matter (however) we leave to you; So ponder over what you wish to command". The Queen stated: "Verily the kings, when they enter a nation, they devastate it, and make the noblest people the worst; And so do they behave. And I want to send gifts to them, and then I will await, what in return will be brought back by our emissaries." (Surah al-Naml (27) : 29-35)

This verse contains two-way dialogue. It occurs in the form of discussion through the request of Queen Balqis to her courtiers to give their opinions about the letter sent by Nabi Sulaiman A.S. (King Solomon). The request was then followed by a response given by the court officials. The civil request and response to the request made the verses representative of two-way dialogue (al-Nihlawi, 2007: 26).

The language register of al-Khabar is an utterance used by dialogue interlocutors when interacting with another interlocutor through the verses of Quranic dialogue. It has the probability of interpretation from the aspect of truth or falsity based on the interlocutor (Fadl Hasan, 1997: 101). This means each statement produced has the probability of being true or not unless the speaker of the statement has been identified. If the speaker is Allah s.w.t or the speakers are the angels who bring down the revelation and the messengers sent to deliver the message, the statement is with certainty a true statement. In contrast, the statements by humans and other creatures still have the possibility of being either true or false.

In the dialogues in al-Qur'an, al-Khabar that contains validity/trustworthiness can be seen through the dialogues between Allah s.w.t, the angels, and the Messengers sent to their people. One example is the dialogue between the angels who met Nabi Ibrahim a.s (Abraham) as in the revelation from Allah:

They (the angels) answered: "We know about the people living there. Verily we will save him and his family (and his followers) – except his wife, who is among those to be destroyed". (Surah al-'Ankabut (29) : 32)

Meanwhile, the dialogue of false type can be seen through the dialogue between the brothers of Nabi Yusuf a.s. (Prophet Joseph). As revealed by Allah: *They said: "O our father! Verily we have gone to compete in hunting, and we left Yusuf to guard our things, and he was devoured by a wolf; And surely you will not believe our words, even though we are truthful".* (Surah Yusuf (12) : 17)

Qur'an as a revelation sent down by Allah is not a form of propaganda or doctrine for provoking / agitating or to force humans with ideas far removed from their natural inclination (human nature), human manners, and the honour of man. It is not theory, nor the product of reflection by the wise or the philosophers, nor the product of human thought, nor the output of humans the way culture is the product of creativity and workmanship in adapting to the environment (al-Attas, 2001: 78). The main theme in the Qur'an overall is to shape belief and submission of the slave to his Lord. The verses involving dialogue found in al-Quran are part of the recitations aimed at creating certainty. The existence of such verses makes al-Qur'an not only depend on verses of narrative type but encompass every kind of language style known in the language and literature disciplines of man.

Mustansir stated that the context of Quranic dialogue does not differ from the context of the Quran as a whole. The main themes and subjects in the instruction by the prophets include beliefs based on monotheism and rewards for good deeds, the attitudes and arguments of the prophets to their followers, the followers' attitudes of belief and rejection, examples of good conduct, and subsequently the power of God's justice and wisdom (Mustansir, 1992: 1-22). The preceding discussion shows the need for a study on verse construction in Quranic dialogue. Physical characteristics of the verses of dialogue complemented by the register of al-Khabar as a response to the questions forwarded by the dialogue interlocutor are worth examining. This is important so that one dimension of the Quranic language can be explained. Indeed, Allah s.w.t commands that studies be done for each of His creations (al-Mulk (67): 34) and this illustrates that the creations of Allah contain all types of hidden meanings for exploration. This command means studies related to His words are worthy of exploration.

In this study, the discussion will emphasize the use of the al-Khabar register by the dialogue interlocutors using two-way dialogue only. This can be seen through the words uttered in the form of conversation, discussion, or negotiation between two parties with conflicting interests in the face-to-face process of exchanging thoughts and views. It's will explore the method of delivering al-khabar by the speaker of Quranic dialogue and the function of verses of al-khabar in Quranic dialogue.

METHOD

This study takes a qualitative approach. It is descriptive in that it gives a picture of an already existing situation (Syed Arabi Aidid: 2002: 38). Through this study, analysis of the al-khabar register in two-way (bilateral) dialogue in al-Qur'an was carried out based on al-Hashimi's theory expounded in his work *Jawahir al-Balaghah*. al-Hashimi had proposed three levels of message delivery based on the needs of the hearer namely introductory (ibtida'), need for reinforcement (talibi), and emphasis on rejection (inkari) (al-Hashimi: 1994: 48-49).

To identify the function of the al-Khabar register, the analysis was carried out based on the approach of al-Tafsir al-Tahlili that can be seen through two aspects namely al-Tahlil al-Lughawi and al-Tahlil al-Balaghi as suggested by al-Mitwalli through his work al-Tafsir al-Tahlili li al-Qur'an al-Karim (al-Mitwalli: 2003: 14). Through al-Tahlil al-Lughawi, two forms of analysis are emphasized namely use of jumlah ismiyyah and jumlah fi'liyyah based on the theory proposed by al-Samarra'i in his work Ma'ani al-Abniyah fi al-'Arabiyyah (Samarra'i: 2008: 9; 'Abbas: 1997: 91-92) and al-Jurjani in Dala'il al-I'jaz fi 'Ilm al-Ma'ani (al-Jurjani: 1994: 123) related to permanence (al-Thubut) and renewal and change in meaning through use of sentence/verse construction and words.

The study data is based on 179 two-way dialogues compiled. Data obtained were analyzed in stages by Sabitha Marican (2005; 173). The first was to ensure the data compiled fitted the form of dialogue required for the study, namely two-way dialogue. The second was to ensure the parsing of the selected sentences was done properly to meet the three main characteristics namely the opening sentence or beginning of dialogue, the middle sentences, and the closing sentence or ending of dialogue found in the related surah. This is important so that the dialogue is understood holistically. The third was to isolate the verses of dialogue by identifying dialogues having the register of al-Khabar only. This was done so that only verses constructed using al-Khabar were analyzed.

The treated data were then input into the QSR Nvivo 8 software. It was then analyzed based on the given categories of the theory put forward. The filtered data were then analyzed by doing library research. Content analysis was done guided by reference to authoritative sources.

RESULTS AND DISCUSSION

Method Of Al-Khabar Delivery By Dialogue Interlocutors In Al-Qur'an

The purpose of al-Khabar in verses of dialogue is to give knowledge and deliver the message besides clarifying. The method of delivery is given based on the needs of the listener. The analysis was based on the theory of three levels of al-Khabar by al-Hashimi (1994: 48-49) (ibtida' - talibi - inkari) shows that not all two-way dialogues in the Qur'an begin with the first level and end with the third. Dialogues are found that use one level only, two levels only involving the first and second level or the second and third level and there are also dialogues using all three levels.

1. Use of *Ibtida'*

The use of level *ibtida'* is also found in surah al-Baqarah (2): 30, 67-73, 124,133, 142, 170, 189, 215, 217, 219-220, 222, 247-248, 249, 258, 259, surah al-Ma'idah (5): 4-5, 104, 114, surah al-An'am (6): 128-131, surah al-A'raf (7): 44-45, 50-51, 80-84, 142-145, 154-157, 172-174, 187-188, surah al-Anfal (7): 1, surah Yunus (10) : 83-86, 87-89, surah Hud (11):41-43, 44-49, 69-76, surah Yusuf (12): 3-6, 7-10, 15-18, 23-29, 36-42, 43-45, 46-49, 50-57, 58-62, surah Ibrahim (14):44-46, surah al-Hijr (15): 51-60, surah al-Isra' (17): 85, 101-103, surah al-Kahf (18): 19-20, 21, 22-26, 83-98, surah Maryam (19): 16-21, 22-26, 27-34, surah Taha (20): 9-37, 83-85, 105-112, 124-127, surah al-Anbiya' (21) : 58-61, surah al-Mu'minun (23): 36-41, 80-91, surah al-Furqan (25): 17-19, 58-60, surah al-Shu'ara' (26): 61-63, surah al-Naml (27): 29-35, 36-41, 42-44, 54-58, surah al-Qasas (28) : 23-28, 29-35, 36-42, 48-50, surah al-'Ankabut (29) : 29-30, 31-32, 49-52, surah Luqman (31): 20-21, 22-26, surah al-Sajdah (32): 28-30, surah al-Ahzab (33): 63, surah Saba' (34): 23, 40-41, surah Yasin (36) : 51-53, surah

al-Zumar (39) : 71-72, 73-74, surah Fussilat (41) : 19-24, 47-48, surah al-Zukhruf (43): 74-80, surah al-Ahqaf (46) : 21-25, surah al-Hujurat (49) : 14, surah Qaf (50) : 30, surah al-Hadid (57): 13-15, surah al-Tahrim (66): 3-5, surah al-Mulk (67): 6-11 and surah al-Qalam (68) : 17-33. For example, use of one level only is in the introductory level (*ibtida'*). This occurs through dialogue of the type commandment to Rasulullah s.a.w to give the answer related to how death occurs and destination of man when facing death. The answer is not followed by any element of language that acts as emphasis on meaning being delivered. As revealed by Allah: *Say (O Muhammad); "Your life will be taken by the Angel of Death who has been entrusted with you; then to your Lord you will be returned (for judgment)"* (Surah al-Sajdah (32): 11)

2. Use of *Talibi* and *Inkari*

The use of two levels is also found in surah al-Baqarah (2): 258, 260, surah Ali 'Imran (3): 37, 36-41, 42-47, surah al-Ma'idah (5): 27-31, 109, al-A'raf (7): 11-18, 138-141, surah Hud (11): 77-83, surah Yusuf (12) : 11-14, 30-35, 80-87, 88-93, surah Ibrahim (14) : 21-22, surah al-Isra' (17): 61-65, surah Maryam (19): 41-48, surah al-Mu'minun (23): 112-116, surah al-Shu'ara' (26): 10-17, surah al-Naml (27): 20-28, 45-53, surah al-Qasas (28): 76-78, surah Saba' (34): 28-33, 34-37, surah Yasin (36): 77-83, surah Ghafir (40): 47-52, surah Qaf (50): 20-29 dan surah al-Dhariyyat (51): 24-37. Use of the second level can be seen in the dialogue between the messengers sent down to the people of a city Antakya (Antioch) (Ibn. Kathir: 1999: 5/568). Through this dialogue the level of reinforcement (*talibi*) and level of emphasis on rejection (*inkari*) is used. As revealed by Allah: *And put forward to them a similitude regarding the residents of a city when they were approached by (Our) messengers. When We sent to them two messengers and they rejected them; then we strengthened (the two) with a third, and the messengers said: "Verily we have been sent unto you". The people of the city said: "You are none other than humans like us, and the Lord Most Gracious did not send down anything (regarding the religion); You are none other than liars". The messengers said: "Our Lord knows that verily we are messengers sent unto you. And our task is only a clear deliverance (of His message)".* (Surah Yasin (36): 13-17)

The dialogue excerpted shows how the particle of emphasis (*al-Ta'kid*) is used in every dialogue put forward by the interlocutor or the messengers sent down. The first usage is the emphasis on jumlah ismiyyah with the particle (إنا إليكم مرسلون). Nevertheless, these words were inadequate to convince the hearers namely the residents of the city. Words of the messengers were followed by the dialogue (ربنا يعلم (ربنا يعلم إلا يبلغ المبين). Through this dialogue, three types of emphasis were used. Use of *al-Qasam* through (ربنا يعلم). The second usage was through the particle lam *al-Muzahlaqah* or the particle lam *al-Ibtida'* (إنا إليكم مرسلون) (*al-Maydani*: 1996: 2/112-113) While the third usage is the usage of *al-Hasr* style in the verse (وما علينا إلا يبلغ المبين).

3. Use of *Ibtida'*, *Talibi* and *Inkari*

Use of the three levels is also found in dialogues in surah al-Ma'idah (5): 20-26, 116-119, surah al-A'raf (7): 59-64, 65-72, 73-79, 85-93, 104-129, surah Hud (11): 25-35, 50-60, 61-68, 84-95, surah Yusuf (12) : 63-68, 69-79, 94-98, surah Ibrahim (14): 9-14, 32-44, surah al-Hijr (15): 61-77, surah al-Isra': 49-52, surah al-Kahf (18): 32-43, 60-82, surah Maryam (19): 3-10, surah Taha (20): 49-59, 86-98, surah al-Anbiya' (21): 51-57, 62-73, surah al-Shu'ara' (26): 18-37, 38-51, 69-89, 105-122, 123-140, 141-159, 160-175, 176-191, surah Yasin (36): 13-19, surah Sad (38): 71-85, surah Ghafir (40):

23-46 and surah Fussilat (41): 1-18. The use of three levels can be seen through the answer given by the Hawariun group while they gave the response to the dialogue of Nabi Isa a.s stating that idolatry existed among them. As revealed by Allah: *And when Prophet Isa felt (and knew with certainty) of their disbelief (the Jews), he said: "Who are my helpers (in my journey) to Allah (to strengthen His religion)?" The Hawariun (disciples of Nabi Isa) said: "We are the helpers of Allah. We have believed in Allah, so bear witness that verily we are Muslims (who surrender completely to Allah). O our Lord! We have believed in what You have sent down, and we follow Your Messenger. So place us together with those who do witness (who accept your Oneness and the truth of your Messenger)".* (Surah Ali 'Imran (3): 52-53).

Through this verse, three levels of message delivery (al-Khabar) were used. The first level is through the verse (نحن أنصار الله ءامنا بالله) , the second level through the verse (واشهد بأنا مسلمون) with strengthening of the verse through usage of the imperative verb and the particle أن, while the third level is through the verse (ربنا ءامنا بما أنزلت واتبعنا) (الرسول فاكتبنا مع الشهدين) with reinforcement of the verse through use of words designating complete submission to Allah accompanied by request for His witnessing.

Function Of Ayat Al-Khabar In Quranic Dialogue

Through the two-way dialogue in al-Qur'an, the findings of the analysis show that verses related to revelation from Allah concerning the statement of divinity used sentences in the form of *jumlah ismiyyah*. This usage makes the meaning stated through the dialogue contain the idea of permanence/eternity/enduring (al-Thubut) or high certainty and validity besides containing the meaning of permanence as discussed before. For example the revelation from Allah in His dialogue with Nabi Musa a.s (Moses): *"Verily I am your Lord! So remove your sandals, because you are now in the sacred Valley of Tuwa. "And I have chosen you as Rasul so hear what will be revealed unto you. "Verily I am Allah; there is no God but Me; so worship Me, and rise to prayer to remember Me."* (Surah Taha (20) : 12-14). Other examples are found in surah al-Qasas (28): 30 and surah Sad (38): 84.

The same usage is found among other interlocutors in submitting to Allah s.w.t. The following is an example of dialogue supporting the statement. The following dialogue is one between Moses and Firaun. As revealed by Allah: *Firaun said (with arrogance): "And who is the Lord of the whole universe?" Prophet Moses replied: "He owns and rules the heavens and the earth and all between them, - if you wish to attain certainty with clear proof then this is the way". Firaun said to those around him: "Do you not listen (to what He says)?" Moses said: "He is the Lord who owns and protects you and the Lord of your forefathers."* (Surah al-Shu'ara' (26) : 18-26). Other examples can also be seen in surah al-Baqarah (2) :32, surah al-Ma'idah (5): 28, surah Taha (20): 49-59 and surah al-Kahf (18): 22-26.

Usage of verses meaning eternity/permanence in the given examples are free from any form of *ta'wil* that can give the same meaning as a different verse. The use of *jumlah ismiyyah* that is still open to interpretation can be seen in the following examples. The dialogue also gives the meaning of permanence/eternity, but it is still open to interpretation because the matter stated has not happened using *jumlah ismiyyah* aimed at giving the meaning that the matter mentioned is certain to occur, as if it has happened exactly. As revealed by Allah s.w.t through His dialogue with the angels: *And (remember) when your Lord said to the angels; "Verily I am the Creator (who wants to create) a*

vicegerent on earth". (Surah al-Baqarah (2): 30). For another example, see surah al-Ma'idah (5): 115.

When this dialogue was revealed, Allah s.w.t had yet to create Adam a.s. This verse is open to interpretation since 'I will create' was appropriate to the situation then. But when constructed with the use of pronoun it shows that the creation happens and is certain to happen as if it were completed successfully and endures (Samarra'i: 2006: 22). The same meaning also operates in the following dialogue between the angels and Abraham using the pronoun – *muhliku* – it also gives the implication of certain to happen as if the people of Lut a.s had been destroyed already. It is open to the interpretation of "We will destroy". As revealed by Allah: *And when came (angels) sent by Us to Nabi Ibrahim (Abraham) with glad tidings, they said: "In truth, we will destroy the dwellers of this city, verily the population are a tyrannical (zalim) people"*. (Surah al-'Ankabut (29): 31).

In the context of the discussion of attitude, behavior, and action, verses of Quranic dialogue use the context of permanence and renewal through the usage of *jumlah ismiyyah* and *jumlah fi'liyyah* in giving deep meaning. One example is seen in the dialogue between believers and hypocrites in the following revelation from Allah. *Among mankind are some who say: "We believe in Allah and the hereafter"; But in truth they do not believe. They wanted to deceive Allah and the believers, but they only deceive themselves, while they are unaware. In their hearts is a disease (doubt and envy), so Allah increases the disease in them; And they will receive a severe punishment, because of their falsehood (and denial of truth). And when it is said to them: "Do not create destruction on earth", they replied: "Verily we are of those who only do good"*. (Surah al-Baqarah (2): 8-11).

Through the previous dialogue, the hypocrites gave two responses using two types of verses. The first response 'We (do) believe' used the *jumlah fi'liyyah* while the second response "Verily we are of those who only do good" used the *jumlah ismiyyah*. The use of *jumlah fi'liyyah* shows the happening of renewal in deception is continuous. This is reinforced using the verse "But in truth, they do not believe". This is because the first verse focused on action – lying -- while the second usage focused on the hypocrites themselves in a verse that rejects their statement of belief (al-Zamakhshari: 1995: 1/63).

The usage of the verse "Verily we are of those who only do good" shows how the hypocrites use all their efforts to deceive the believers. The illustration of this effort is given through *jumlah ismiyyah* to show how much their character was truly desiring good. But in reality, they were not like that because this was denied by the verse following it that explained the dialogue of the hypocrites. As revealed by Allah: *Know that verily they are the ones who truly create destruction, but they are unaware*. (Surah al-Baqarah (2): 12).

This denial is brought about by using the strength in language usage, that is, by using the phrase all made up of the particle *hamzah* of questioning and particle of denial, to give the meaning of reinforcement regarding the ultimate reality. The use of the particle of questioning when combined with the particle of denial (*nafi*) gives the meaning of realization (*tahqiq*). This makes the rejection given through the verse stronger than the verse used by the *munafiqin* (al-Zamakhshari: 1995: 1/70-71). It is also accompanied by the usage of the particle 'إن' and the pronoun 'هم' that refers to the meaning of truly destructive people. This answer makes the denial given more transparent (*baligh*) and very appropriate (al-Sabuni: 1997: 30).

Permanence in Quranic dialogue is also presented in the form of ayat al-Khabar through al-Shart wa al-Jawab. The language scholars defined al-Shart as the result of the happening of a matter on another matter through a specific particle. The said particles are words used to show the happening of order in events. Hence al-Shart means something happens as a result of something happening outside of itself (Al-Mubarrid: n.d: 2/46). *Al-Shart* requires two sentences. The first carries the meaning of cause of happening in the content of the second sentence. Particle of *al-Shart* is placed to indicate an association or relationship of meaning between two sentences. This makes the first sentence function as the cause while the second sentence follows as a result (caused by) of the first (al-Bayyati : 2003 : 353). Hence, ayat *al-Shart* that is complete and represents the style built from the particle *al-Shart*, *ayat al-Shart* and *ayat jawab al-Shart*.

For example Surah al-Baqarah (2): 126, surah al-Ma'idah (5): 22, 23, 115, al-A'raf (7): 23 and 27. The use of *al-Shart* style and *jawab al-Shart* is the dialogue between Prophet Muhammad s.a.w and the believers when answering the question raised by the believers related to spending of wealth and possessions. Allah has revealed: *Say: "And whatever possessions that you spend then give to both your parents, and kin, and the orphans, and the poor, and those wayfarers needing succour. And (remember), whatever you do of good deeds, verily Allah always is aware of it (and will repay it with the best)"*. (Surah al-Baqarah (2): 215).

Through the above verse, *al-Shart wa al-Jawab* happens to (ما أنفقتم) as a verse of *al-Shart* while (فلولدين) is the sentence *jawab al-Shart*. Similarly for the verse (وما تفعلوا) as a verse of *al-Shart* while (فان) is the verse of *jawab al-Shart*. The association between the two verses (*al-Shart* and *jawab al-Shart*) is a bond of habituality (*talazum*) namely spending and taking benefit from spending. Besides that, the characteristic of spending in the cause of good and knowledge of Allah regarding the spending made is something characterised by habituality.

CONCLUSION

Dialogues using *al-Khabar* language register have the possibility of validity and falsity. It depends on the speaker of the dialogue. If the speaker is Allah, the angels and the messengers, the register of *al-Khabar* used represents truth in certainty. But if the speakers of the dialogue are from the creatures or other humans, the register of *al-Khabar* being used is still open to validation or falsification. Through the discussion presented before, this register is used in various forms and levels. This variation is one of the unique features of Quranic language in categorising the demography of the specific interlocutor. At the same time, each *al-Khabar* used has specific functions for strengthening the content and exactness in explaining a situation by al-Qur'an.

REFERENCES

Al-Qur'an al-Karim

'Abbas Mahjub (2006), *al-Hikmah wa al-Hiwar*, Irbid: 'Alam al-Kutub al-Hadith.

'Abbas, Fadl Hassan (1997), *al-Balaghah Fununuha wa Afnanuha*, Irbid: Dar al-Furqan.

'Ali, Sayyid Isma'il (2008), *al-Hiwar Manhaj wa Thaqafah*. Cairo: Dar al-Salam.

Abu Talib, Ali (1990), *Nahj al-Balaghah*, Beirut; Mu'assasah al-Ma'arif.

al-Jurjani, Abd Qahir (1994) *Dala'il al-I'jaz fi 'Ilm al-Ma'ani*, Beirut: Dar al-Ma'rifah.

al-Nihlawi, (2007), *al-Tarbiyyah bi al-Hiwar*, Damshiq: Dar al-Fikr.

- Attas, Syed Muhammad Naquib al- (2001), *Risalah Untuk Kaum Muslimin*. Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC).
- Bayyati, Sana' Hamid al- (2003), *Qawa'id al-Nahw al-'Arabi fi Du' Nazariyyat al-Nazm*, Amman: Dar al-Wa'il.
- Diqr, 'Abd. al-Ghani (1993), *Mu'jam al-Qawa'id al-'Arabiyyah*, Damascus: Dar al-Qalam.
- Gubrium, Jaber F and James A. Holstein (1992), "Qualitative Methods", in *Encyclopedia of Sociology*, Vol. 3, New York: Macmillan Publishing.
- Hashimi, Sayyid Ahmad al- (1994), *Jawahir al-Balaghah*, Beirut: Dar al-Fikr.
- Ibn. Hisyam, Jamal al-Din bin Yusuf (1992), *Mughni al-Labib 'an Kutub al-A'arib*, Muhammad Muhy al-Din Abd al-Hamid (ed), Beirut: al-Maktabah al-'Asriyyah.
- Ibn. Kathir, Isma'il bin 'Umar (1999), *Tafsir al-Qur'an al-'Azim*, Sami bin Muhammad Salamah (ed), Riyadh: Dar Taybah li al-Nashr wa al-Tawzi'.
- Maghalasah, Mahmud Husni (1991), *al-Nahw al-Shafi*, Amman: Dar al-Bashir.
- Martin, Daniel (2005), "The Role of Dialogue in the Naccho Mapp Tool." *Public Health Management Practice* 11.5.
- Matlabi, Malik bin Yusuf (n.d), Iraq : Dar al-Rasyid, in Zaruqi, Abu Bakr (2010), *Dalalat Irtibat Fi Uslub al-Shart Dirasah Fi Nusus Min Sahih al-Bukhari*, Majallah Kuliyyah al-Adab wa al-'Ulum al-Insaniyyah wa al-Ijtima'iyah, Universiti Muhammad Khidr. http://www.univ-biskra.dz/fac/fll1/images/pdf_revue/pdf_revue_06/aboubaker%20zerouki.pdf
- Maydani, 'Abd. al-Rahman Hasan Habannakah al- (1996), *al-Balaghah al-'Arabiyyah Ususuh wa 'Uluhuha wa Fununuha*, Damascus: Dar al-Qalam.
- Mitwalli, Sabri al- (2003), *al-Tafsir al-Tahlili li al-Qur'an al-Karim*, Cairo: Maktabah Zahra' al-Sharq.
- Mubarrid, Muhammad bin Yazid al- (n.d.), *al-Muqtadib*, Muhammad 'Abd al-Khaliq 'Azimah (ed), Beirut: 'Alam al-Kutub.
- Mustansir, M. (1992), *Dialogue in the Qur'an*, *Jurnal Religion & Literature*, 24(1), 1-22.
- Sabitha Marican (2005), *Kaedah Penyelidikan Sains Sosial*, Petaling Jaya: Pearson Malaysia Sdn. Bhd.
- Sabuni, Muhammad 'Ali al- (1997), *Safwah al-Tafasir*, Cairo: Dar al-Sabuni.
- Samarra'i, Fadil Saleh (2006), *al-Ta'bir al-Qur'ani*, Amman; Dar 'Ammar.
- Samarra'i, Fadil Salih (2000), *Ma'ani al-Nahw*, Amman: Dar al-Fikr.
- Samarra'i, Fadil Salih (2008), *Ma'ani al-Abniyah fi al-'Arabiyyah*, Amman: Dar al-'Ammar.
- Syed Arabi Aidid (2002), *Kaedah Penyelidikan Komunikasi dan Sains Sosial*, Kuala Lumpur: Dewan Bahasa dan Pustaka
- Ya'qub, Amil Badi' (1994), *Mawsu'ah al-Nahw wa al-Sarf wa al-I'rab*, Beirut: Dar al-'Ilm li al-Malayin.
- Zamakhshari, Mahmud bin 'Umar, al- (1995), *al-Kashshaf*, Muhammad Abd.al- Salam Shahin (ed), Beirut: Dar al-Kutub al-'Ilmiyyah.