

**THE CONCEPT OF PARABLES IN THE QUR'AN
AND HADITH**

**(STUDY ON AL-AMTHAL FI AL-QUR'AN AL-KARIM BY
IBN AL-QAYYIM AL-JAUZIYYAH AND AL-AMTHAL FI AL-
HADITH AL-NABAWI BY AL-ASBAHANI)**

UNDERGRADUATE RESEARCH

By:

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**ANTASARI STATE ISLAMIC UNIVERSITY
USHULUDDIN AND HUMANITIES FACULTY
QURANIC SCIENCE AND TAFSIR DEPARTMENT
BANJARMASIN**

2019

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UNDERGRADUATE THESIS

**Submitted in partial fulfillment of the assignments and requirements
for the S. Ag degree at Antasari State Islamic University**

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2019

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APPROVAL SHEET

THE CONCEPT OF PARABLES IN THE QUR'AN AND HADITH

(STUDY ON AL-AMTHĀL FI AL-QUR'ĀN AL-KARĪM BY
IBN AL-QAYYIM AL-JAUZĪYAH AND AL-AMTHĀL FI AL-
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THE CONCEPT OF PARABLES IN THE QUR'AN AND HADITH


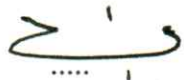



(STUDY ON AL-AMTHĀL FI AL-QUR'ĀN AL-KARĪM BY IBN
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ABSTRACT

Muhammad Ihsan Firdaus. SRN: 1201421824. *The Concept of Parables in the Qur'an and the Ḥadīth (The Study on Al-Amthāl fī Al-Qur'ān Al-Karīm by Ibnu Qayyim Al-Jauziyyah and Al-Amthāl fī Al-Ḥadīth Al-Nabawī by Al-Aṣbahānī)*, Supervisor: (1) Prof. Dr. H. Abdullah Kariem, M.Ag., (2) Dr. Wardani, M.Ag.

Keyword: *parables, al-mathal al-sā'ir, al-mathal al-qiyāsī, comparative*

Teachings, commandments, and lessons in the Qur'ān and ḥadīth was conveyed in various method. One of this method is, to convey messages from Allah and al-Nabī by parables or amthāl. The purpose of using amthāl was to make people easier in understanding messages and lessons from Qur'ān and ḥadīth. Many researches and discussions was talking about parables of the Qur'ān and its concept, even it triggered the polemic among *ulūm Qur'ān* scholars. It was inversely proportional on parables of the ḥadīth, because it still becomes minority discussion, even contemporary scholars begin talking about it, but it was still too few.

Amthal, or mathal in singular is comparison of something with something other, comparison of the abstract into the concrete. It also lessons that contained examples and phylosophies of life. There are three mathal as known: (1) mathal sā'ir, idioms grew among people tongue, (2) mathal qiyāsī, narration contained descriptions of particular things, and (3) mathal al-kuhrāfī, that came from non-human tongue.

There are two Muslim scholars was being the reference of parables discussion, Ibnu Qayyim al-Jawzīyah with his *Al-Amthāl fī Al-Qur'ān Al-Karīm* and Abū Shaikh al-Aṣbahānī with his *Kitāb Al-Amthāl fī Al-Ḥadīth Al-Nabawī*. Inside their book was containing parables, but is was a little different. *Al-Amthāl* by Ibn Qayyim clearly explained about the parables of the Qur'ān, and *Al-Amthāl* by al-Aṣbahānī seems only collecting parables of the ḥadīth.

This research is a library research. Primary data was taken from both of books of *Al-Amthāl fī Al-Qur'ān* by Ibnu Qayyim al-Jawzīyah and *Al-Amthāl fī Al-Ḥadīth* by al-Aṣbahānī, and secondary data was taken from books of tafsīr, sharḥ al-ḥadīth, and others. Data was researched by descriptive-comparison method, in order to find similarities and differences between parables of the Qur'ān and ḥadīth, and in this research parables are divided into two type, *al-mathal al-sā'ir* and *al-mathal al-qiyāsī*.

As the result of research was found that parables of the Qur'ān and ḥadīth has similarities and differences in words arrangement, lessons contained, and aimed object. If it was *al-mathal al-sā'ir*, both of them are using brief sentence, but contains extensive meaning and lesson. If it was *al-mathal al-qiyāsī*, Qur'ān clearly explained about the object of its parables, whereas ḥadīth still keep its brief to convey messages.

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This learning experience is a part of the long process that includes many contributions from a number of people. The writer understands, it would not be able to reach this experience without any kind of help from them in various ways. The writer expresses appreciation and gratitude to those who gave their help and motivation in finishing this thesis, they are:

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Finally the writer hopes that this thesis will be useful for the next researches. The writer believes that this thesis is far from perfection. For the improvement of this research, the writer wishes the readers to give their criticisms and suggestions.

Banjarmasin, ... of ... 2019

Author

TRANSLITERATION TABLE AND ABBREVIATIONS

The method of transliteration of Islamic terminology from the ‘Arabic language has been carried out according to the standard transliteration American Library Association (Library of Congress) 1997 mentioned below.

1.	ا :	A	16.	ط :	Ṭ
2.	ب :	B	17.	ظ :	Ẓ
3.	ت :	T	18.	ع :	‘
4.	ث :	Th	19.	غ :	G
5.	ج :	J	20.	ف :	F
6.	ح :	Ḥ	21.	ق :	Q
7.	خ :	Kh	22.	ك :	K
8.	د :	D	23.	ل :	L
9.	ذ :	Dh	24.	م :	M
10.	ر :	R	25.	ن :	N

11.	ز :	Z	26.	و :	W
12.	س :	S	27.	ه :	H
13.	ش :	Sh	28.	ء :	,
14.	ص :	Ṣ	29.	ي :	Y
15.	ض :	Ḍ			

Mad and Diftong:

- | | | | |
|-----------------|-------|---------|----|
| 1. Long Fathah | : Ā/ā | 4. أو : | Aw |
| 2. Long Kasrah | : Ī/ī | 5. أي : | Ay |
| 3. Long Dhammah | : Ū/ū | | |

- | | |
|---------|--------------------------|
| 1. SRN. | Student Registry Number |
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| 3. n.d | No Data |
| 4. n.y | No Year |
| 5. n.p | No Place |
| 6. n.p | No Publisher |

MOTTO

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا (٥) إِنَّ مَعَ الْعُسْرِ يُسْرًا (٦)

“Surely with difficulty is ease. With difficulty is surely ease.”

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ENCLOSURES