

CHAPTER I

INTRODUCTION

A. Background

The teachings and commandments in Islam contained in either Qur'an or Ḥadīth conveyed using Arabic in various methods. In the process of delivering His Messages, the Qur'an uses some media or methods. **First**, telling a *qishash* (stories, events). This method aims to make humans can take a lesson from an event or story that has been told by the Holy Quran.¹ **Second**, using *qasam* (oath). This method is used to strengthen the divine message and assured to be delivered.² The **third** method is *jadāl*, which means arguing by giving arguments that cannot be disputed by those who doubt the truth of Qur'an.³ The **fourth** method by using *amthāl* (parables), so the messages that was delivered can be easily understood.

The four methods of delivery of the message above are used to anticipate the readiness of the soul of each individual in accepting the truth of the teachings of the Qur'an, because there are different tendencies in the Qur'an message

¹ Mannā' al-Qaṭṭān, *Mabāḥith fī 'Ulūm al-Qur'ān*, (Qahirah: Maktabah Wahbah, 2000),

² Mannā' al-Qaṭṭān, *Mabāḥith fī 'Ulūm al-Qur'ān*, 285.

³ Mannā' al-Qaṭṭān, *Mabāḥith fī Ulūm al-Qur'ān*, 293.

received. There are people who are receptive to the message conveyed and others who are difficult to accept the truth of the teachings of the Qur'an.

If the Qur'an has its own method in conveyance of divine revelation towards human, so with the ḥadīth. One of the most important fields of ḥadīth study is the study of the *matn al-ḥadīth* (the text of the ḥadīth). The validity of *matn al-ḥadīth* can be assessed through some confirmation, such as confirmation of the ḥadīth with the Qur'an, confirmation of the ḥadīth with the more authentic ḥadīth, confirmation of the ḥadīth with the events and history facts, confirmation of ḥadīth with logic or ratio, and with the other. In addition, by accumulating the ḥadīths which will be examined and then doing confirmations carefully, will be determined the level of accuracy or validity of *matn* of a Ḥadīth.⁴ The research of *matn al-ḥadīth* with the approach of the language also very necessary, because al-Nabiy (the Prophet) delivered his ḥadīth in Arabic with a good and correct structure. By using the language approach, the research activity that related to the contents of instructions from *matn al-ḥadīth* will be more helpful.⁵

In the study of *matn al-ḥadīth*, Syuhudi Ismail classified the method of delivering ḥadīth into five types. First, *jawāmi' al-kalim*, the brief words contains extensive meanings, that be conveyed eloquently. Second, parable (*tamthīl* or

⁴ M. Shuhudi Isma'il, *Metodologi Penelitian Hadis Nabi* (Jakarta: Bulan Bintang, 2007), 113-127.

⁵ M. Shuhudi Isma'il, *Metodologi Penelitian Hadis Nabi*, 27.

amthāl). Third, symbolic expression. Fourth, parlance (dialogue). Fifth, analogy expression (*qiyāsī*).⁶

Matn al-ḥadīth was basically the word of the Prophet or report of the Messenger's companions, which are intangible as language form, either oral or writing. The ḥadīths of the Prophet as a part of the language, on further development have been well-documented in the form of writing called with *matn al-ḥadīth*. When the ḥadīth was formed as a text, it will be the moment of losing its context, and anyone who read it will not be able to understand the meaning objectively, unless the context of the initial form of the word can be referred back.

In an effort to understand the ḥadīth of the Prophet objectively, the attempt to represent the context of when a ḥadīth was delivered is considered to be very important in the study of *matn al-ḥadīth*. It is particularly because there are so many variables behind the text as well as the hidden idea that should be considered, in order to be closer to the truth of the idea presented in the text. This, as with other text written by its author, without understanding the motive behind the delivering of the text, such as psychological and political atmosphere of the target readers who imagined by the author, then it is very likely a misunderstanding will occur when we read a paper.

⁶ M. Shuhudi Ismail, *Hadis Nabi yang Tekstual dan Kontekstual: Telaah Ma'ani al-Ḥadīth Tentang Ajaran Islam yang Universal, Temporal, dan Lokal* (Jakarta: PT. Bulan Bintang, 2009), 9.

One form of the conveyance of the Ḥadīth was by way of *amthāl*. The study of the text of the Ḥadīth which are shaped like this is considered very important to be examined in depth in order to present the context of why a Ḥadīth of the Prophet uttered in the parables form.

Either the Quran or the Ḥadīth has its own characteristics in terms of language. The Holy Quran that up its miracle in terms of language has invited much speculation stating that Qur'an is the book of literature. Indeed it cannot be denied that the study of the language in the Qur'an has been very many and seems no more spaces in researchs and discusses of this issue. From classical times, there is the mu'tazilite exegete, like al-Zamakhshariy who in his *Al-Kashshāf* has detailed explanation about the viewpoints of the Quran. But in the contemporary era, comes Amin Al-Khuli, who stated that the status of the Holy Quran based on the consideration that: historically, the Qur'an was revealed in the Arabic. In this case the Arabic language as the code that was used by God to convey His messages. Al-Khuli stressed that the Arabic of the Qur'an should be paid in advance than other things that has religious elements or not. Departing from this, Al-Khuli also defines the interpretation as a critical literature review using a valid and acceptable method. Al-Khuli positioned the Quran as sacred text or as "document" of sacred literature. In addition, the Holy Quran categorized as Arabic book that have many historical and cultural values.

In the literature, there are elements of development which concurrently formed a totality of literary works. In addition to the elements of the language,

there are many other items that need to be observed from a literature. Broadly speaking, the elements of literature are grouped into two types: intrinsic and extrinsic. The intrinsic are the elements that build up the literary work itself, this item was the cause of the idea or the idea of an imaginary being present as a work of literature, which factually will be found if people read literary works. Whereas extrinsic is an elements that is located outside of literary works, but indirectly affect the work itself. That includes these aspects: psychology, sociology, politics and history.

In this case al-Khuli's thought included in literary studies that had extrinsic fraternity in terms of epistemological. This is evidenced by the several aspects that became the main point of his thought. The psychological element of a text must be thoroughly understood naturally. This means that any text must be able to interpret itself by using the privileges of the text itself. Departing from this the factor of psychological text and the interpreter must really exist. The psychological elements of the text and the interpreter should be understood.⁷

Al-Khuli's thought stating that Qur'an which uses Arabic must still be examined both in terms of intrinsic and extrinsic makes the author want to investigate further on *amthāl* al-Qur'ān.

⁷ Amin al-Khuli & Nashr Hamid Abu Zayd, *Metode Tafsir Sastra*. Terj. Khairon Nahdiyyin (Yogyakarta: Adab Press, 2004), 63-80.

Amthāl are the part of the Arabic language that cannot be separated from the study of the interpretation. The Prophet has said, "the Qur'an was revealed to the five forms of discussion, *ḥalāl*, *ḥarām*, *muhkam*, *mutashābih*, and *amthāl*. Get it done the *halal*, leave the *haram*, follow the *muhkam*, believe the *mutashābih* and take lessons from the *amthāl*."⁸

Related to the discussion of *amthāl* in the Qur'an and Ḥadīth, in fact there are many books that contain about this. There are two books are quite famous as a reference of *amthāl*, either *amthāl al-Qur'ān* or *amthāl al-ḥadīth*, that is *Al-Amthāl fī Al-Qur'ān Al-Karīm* works of Ibnu Qayyim Al-Jauziyyah Qoyyim and *Al-Amthāl fī Al-Ḥadīth Al-Karīm* works of Al-Sheikh Al-Asbahanī. The former discusses on parable in the Qur'an and the later discusses on parable in the ḥadīth.. In fact, *amthāl* is already many of concepts contained in some books of *ulūm al-Quran*, and specifically discussed about *amthāl* only. But, the study of *amthāl al-Qur'ān* being one of the many issues discussed although it has long triggered polemics and controversy among scholars of *ulūm al-Qur'ān*. This problem may be continued to be a wasting time of the tense controversy among Islamic scholars. As evidence that the author found is the criticism that has been leveled by Quraish Shihab against the concept of the parables of the Qur'ān that has been compiled by classical scholars. This must be a polemic because

⁸ Abd al-Rahman Ibn Abū Bakar al-Suyūṭī, *al-Itqān fī ulūm al-Qur'ān* (Beirut: Dār al-Fikr, 2010), 483.

according to Quraish Shihab, Muslim scholars explain the concept of *amthāl al-Qur'ān* affected by existing *mathal* in concept of literary criticism.

The concepts of parables of Qur'ān which according to the author have been many written by the scholars differ greatly with the concept of parables of the ḥadīth. So far the search, this concept of parables al-ḥadīth is only written by scholars in the contemporary era and even very little discussion and impressed less attractive by Islamic scholar.

The concept of parables (*amthāl*) in the Qur'an or in the Ḥadīth should be examined again simultaneously with detailed investigation and in depth research. If the parables of Qur'an has deeper discussion, why the parables in the Ḥadīth is not that much. From discussions and problems mentioned above, the author wishes to raise these problems in a limited scholarly writings concerning to two books discussed about the *amthāl*, *Al-Amthāl fī Al-Qur'ān Al-Karīm* by Ibnu Qayyim Al-Jauziyyah and *Al-Amthāl fī Al-Ḥadīth Al-Nabawī* by Al-Asbahānī, entitled: **The Concept of Parables in the Qur'an and the Ḥadīth (The Study of Parables in *Al-Amthāl fī Al-Qur'ān Al-Karīm* by Ibnu Qayyim Al-Jauziyyah and *Al-Amthāl fī Al-Ḥadīth Al-Nabawī* by Al-Asbahānī).**

B. Research Question

Based on the background above, this research will be formulated as follows:

1. What are the similarities and differences of the *amthāl* concept of the Qur'an in *Al-Amthāl fī Al-Qur'ān Al-Karīm* by Ibnu Qayyim Al-Jauziyyah and *Al-Amthāl fī Al-Hadīth Al-Nabawī* by Al-Asbahānī?
2. What are the implications of their thoughts on *amthāl* in the Qur'an on Qur'anic interpretation and in the ḥadīth on ḥadīth explanation?

C. The Purpose And Significance

1. The purpose of research
 - a. To express the concept of parables of the Qur'an in *Al-Amthāl fī Al-Qur'ān* and parables of the Hadīth in *Al-Amthāl fī Al-Hadīth Al-Nabawī*. This study also aimed to compare between the concept of parables of Qur'an and Hadīth of both books. This is done to look for similarities and differences between these two concepts.
 - b. To reveal the influence of the concept of parables similarities and differences of both books in interpreting the Qur'an and ḥadīth.
2. The significance of research
 - a. This research is expected to benefit to the study of *ulūm al-Qur'ān* and furthermore to the study of *ulūm al-Hadīth*. Because, parables is an important part as a tool to understand the Islamic texts particularly toward Qur'an and ḥadīth.

- b. This research is hopefully useful to prove the urgency in the study of *amthāl* understanding of Islamic texts.
- c. This research is also expected to provide information on the concept of parables in the book of *Al-Amthāl fī Al-Qur'ān* by Ibnu Qoyyim Al-Jauziyyah and the book of *Al-Amthāl fī Al-Hadīth Al-Nabawī* by Al-Asbahani.
- d. As a donation ideas to the next researchers that will examine similar research related.

D. Definition of Terms

To avoid misunderstanding of the purpose of this research, it will be explained in advance:

1. Concept

The concept is a generalization or abstraction from experience or the result of a transformation of existing ideas.⁹ In this case, the concept intended as a generalization of ideas about *amthāl al-Qur'ān* and *amthāl al-hadīth*.

2. *Amthāl*

⁹ Samia Dogar, *Concept and its types*, www.academia.edu. Retrieved 4 February 2016. See also, *Oxford Advanced Learner's Dictionary*.

Etymologically, *amthāl*, the plural form of *mathl* is the same as *shibh* means the parable¹⁰, also means likening something with something other¹¹. Further, it also means to explain an example or parable.¹² *Amthal* was not only being contained in al-Qur'ān, but also in most of *al-nabawīy*. This is because al-Qur'ān as the revelation of Allah to Rasulullah has builded his personality, so that all the words of the Prophet also reflect al-Qur'ān, in this case is Rasulullah who conveyed *hadīth* in the form of *amthāl*.

E. Literature Review

Literature review related to the theme is necessary as a previous review study of previous studies that have been conducted. This is an addition to contribute to the preparation of research approaches theoretical framework, also an attempt to give an affirmation and strengthening the theme of research for the thesis.

¹⁰ Mannā' al-Qaṭṭān, *Mabāhith fī 'Ulūm al-Qur'ān*, (Cairo: Maktabah Wahbah, 2000), 275.

¹¹ Abū Shaikh al-Asbahānī, *Al-Amthāl fī Al-Hadīth al-Nabawīy*, (Bombay: Al-Dār al-Salafiyah, 1982), 13.

¹² Muhammad Jābir Fayyāḍ al-'Ulwāniyy, *Al-Amthāl fī al-Ḥadīth al-Nabawīyy al-Sharīf*, (USA: al-Ma'had al-'Ālimiy li al-Fikr al-Islamiy, 1993), 25.

There are some researches about *amthāl al-Qur'ān* and *amthāl al-hadīth*, among them:

1. Research conducted by Raisa Fitriah in IAIN Antasari Banjarmasin titled thesis "*Fahm al-Aḥādīth al-Amthāl 'inda al-Ibn Ḥajar wa al-'Ainī*" in 2014. The focus of this research is to examine the understanding the ḥadīth formed as *amthāl* according to Ibn Hajar al-'Asqalānī and Badr al-Dīn al-'Ainī.
2. The book that was written by Muhammad Jābir Fayyāḍ al-'Ulwāniyy entitled *Al-Amthāl fī al-Ḥadīth al-Nabawiyy al-Sharīf*. This book explained about the concept of parables in the Ḥadīth. Then compare the parables in pre and post Islam, and describes some Ḥadīth that are included in the category of *amthāl* tracked from its original source.
3. The book that was written by Samīrah 'Adlīy Muhammad Rizq entitled *Wujūh al-Bayān fī Amthāl al-Qur'ān*. This book contained the explanation of the *amthāl* of the Qur'ān in more depth with the study of *amthāl* reviewed in terms of literature.

F. Research Method

1. Kind of research

This research conducted in the form of library research with some stages as follow:

- a) Describing the biography of Ibnu Qayyim Al-Jauziyyah and Al-Asbahanī,
 - b) Researching the similarities and difference of parables in their books,
 - c) Researching the implication of both parables in interpreting the Qur'an and ḥadīth,
 - d) Concluding.
2. Data Source
- a) Primary sources: the amthāl of the Qur'an is taken from *Al-Amthāl fi Al-Qur'ān Al-Karīm* by Ibnu Qayyim Al-Jauziyyah, while the amthāl of the ḥadīth is taken from *Al-Amthāl fi Al-Hadīth Al-Nabawī*.
 - b) Secondary sources: data sources are taken from researches about amthāl of the Qur'ān and ḥadīth, books of the science of the Qur'ān and ḥadīth studies, and other information that will be suitable with this research.
3. Data analysis

Once all the data have been collected, then the data will be presented in a *descriptive-comparison analysis*. That is by elaborating the concept of both the concept of amthāl, then by comparing aspects of the similarities and differences of both books, *Al-Amthāl fi Al-Qur'ān Al-*

Karīm Al-Karīm and *Al-Amthāl fī Al-Hadīth Al-Nabawī*. so it will get this amthāl influence in interpreting the text of the Qur'an and ḥadīth.

This method is felt to be more appropriate for use in this study. Because it is not only limited to the collection and compilation of data, but also includes data classification, data analysis and interpretation of the meaning of the data obtained so as to produce a complete and comprehensive description.

G. Structure of Contents

To arrange all of discussions in this thesis systematically, the writer has arranged the structure into chapters as follows:

The first chapter is introduction, covering the background, research question, the purpose and significance of research, definition of terms, prior literature, research method, and structure of contents.

The second chapter is the biography of Ibnu Qayyim Al-Jauziyyah and Al-Asbahanī, covering their life, works, teachers and students. Also contains general description of their books which will be research.

The third chapter contains about the definition of *amthāl*, types of *amthāl*, and then the importance of *amthāl*.

The fourth chapter contains parables in *Al-Amthāl fī Al-Qur’ān Al-Karīm Al-Karīm* by Ibnu Qayyim al-Jawzīyah and *Al-Amthāl fī Al-Hadīth Al-Nabawī* by al-Aṣbahānī presented with descriptive analysis. The explanation will be divided into two subchapter, began with general explanation of each subchapter, followed by verses or ḥadīths and aspects which contain similarities or differences between parables of the Qur’ān and ḥadīth.

The fifth chapter contains conclusions and suggestions as the result of this research.