

## CHAPTER IV

### PARABLES IN AL-AMTHĀL FĪ AL-QUR'ĀN AL-KARĪM AND AL-AMTHĀL FĪ AL-HADĪTS AL-NABAWĪY

#### A. Al-Mathal Al-Sā'ir

Many sentences have been popular among people as parables (amthāl), and then al-Qur'ān came with the simplicity and better form of amthāl. This can be seen in some verses as the example in the following explanation.<sup>1</sup> Allāh and al-Nabī have made parables for approximating the purpose, understanding and delivering the meaning to the mind<sup>2</sup>, in order to convey their message to the human. There are some elements covered in a parable, among them: the arrangements of words, the aimed object, and the contained message.

#### 1. Brief words arrangement

The sentence in *al-mathal al-sā'ir* mostly in the brief arrangement, either in the Qur'ān or ḥadīth. This point was indicated as the conciseness, one of the miracle of the Qur'ān, and the jawāmi' al-kalim of al-Nabī. This can be seen in the piece of verse *وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ* in Q. S. Al-Baqarah/02:179 that talked about the legislation of *qiṣāṣ* (retaliation). There are some idioms that be

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<sup>1</sup> Ibnu Qayyim al-Jauziyyah, *Amthāl fi al-Qur'ān al-Karīm*, 58.

<sup>2</sup> Ibnu Qayyim al-Jauziyyah, *Amthāl fi al-Qur'ān al-Karīm*, 22.

expresses by the Arabian had contained the same meaning: قَتْلُ انْفَى لِلْقَتْلِ

أَكْثَرُوا الْقَتْلَ لِيَقِلَّ الْقَتْلُ<sup>3</sup>, and الْبَعْضُ إِحْيَاءٌ لِلْجَمِيعِ

are 6 differences between this verse and Arabic expression:

*First*, وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ was evidently more shorter than other idioms

before. وَلَكُمْ is not included in this topic, so the discussed sentence here is فِي

الْقِصَاصِ حَيَاةٌ. Then those idioms need *taqdīr*, for explaining the addition of

meanings. As we can see in “قَتْلُ الْبَعْضِ إِحْيَاءٌ لِلْجَمِيعِ”, this needs *taqdīr* in its

explanation. This verse was also more shorter than الْقَتْلُ أَنْفَى لِلْقَتْلِ, even this idiom

was in a brief form among other Arabian idioms before.

*Second*, الْقَتْلُ أَنْفَى لِلْقَتْلِ seemingly requires the condition of the object as the

reason of its disappearance. In the case of فِي الْقِصَاصِ حَيَاةٌ, it does not necessary,

because *qiṣāṣ* is the kind of killing (*al-qatl*). What made it the reason for the

infinite of life is because *al-hayāh* (life) was mentioned indefinitely, but made it

as the cause of a kind from kinds of life.

<sup>3</sup> Fakhr al-Dīn al-Rāzīy, *Maḥāṭib al-Ghayb*, (Beirut: Dār Ihyā al-Turāth al-'Arabīy, 2000), volume V, 228, al-Maktabah al-Shāmilah.

Third, There is a repetition of the word القتل in the phrase الْقَتْلُ أَنْفَى لِلْقَتْلِ,

but it was not as in وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ.

Forth, الْقَتْلُ أَنْفَى لِلْقَتْلِ does not inform anything except the prevention of murder. But فِي الْقِصَاصِ حَيَاةٌ informs the prevention of murder, wounding and others, so the information is more comprehensive.

Fifth, *Nafyu al-qatl* was the required thing, because it was containing - *ḥusūl al-hayāh*. As for the verse, it actually the indicative of *ḥusūl al-hayāh*.

Sixth, *Al-qatlu* is the unjustly murder, and it does not prevent the murder, but it is the cause of killing increase. The prevention for downcreasing the murder is a particular murder called *al-qīṣāṣ*, and their saying was absurd, as for the verse, it was true apparently.<sup>4</sup> And then, even the idioms was arranged by the brief form, or containing deep meaning, Qur'ān has come in much clearer, more eloquent, and more shorter of words.

The brief sentence also can be tracked in ḥadīth of al-Nabī *ṣallā Allāhu `alayhi wasallam*. As in following ḥadīth<sup>5</sup>:

<sup>4</sup> Fakhr al-Dīn al-Rāzīy, *Maḥāṭib al-Ghayb*, volume 5, 229-230.

<sup>5</sup> Abu al-Shaikh al-Asbahānīy, *Kitāb al-Amthal fī al-Hadīth al-Nabawīy*, 22.

أَخْبَرَنَا أَبُو خَلِيفَةَ، ثنا ابن كثير، ثنا سفيان الثوري، عن أبي إسحاق، عن سعيد بن ذي حدان، عن علي، قال: «سمى رسول الله صلى الله عليه وسلم الحرب خدعة»

*Abū Khalīfah reported to us from Ibnu Kathīr, from Sufyān al-Thawrī, from Abū Ishāq from Sa`īd ibnu Dhar Hidān, from `Alī, he said, "Rasūl Allāh ṣallā Allāhu `alayhi wasallam called the war is deception.*

This ḥadīth can be tracked in *ṣaḥīḥ al-Bukhārī* in *kitāb al-jihād wa al-siyār*, chapter *al-ḥarbu khad`atun*<sup>6</sup>, *ṣaḥīḥ Muslim* in *kitāb al-jihād wa al-siyār*, chapter *jawāz al-khidā` fī al-ḥarb*<sup>7</sup>, *sunan Ibnu Mājah* in *kitāb al-jihād* chapter *al-khadī`ah fī al-ḥarb*<sup>8</sup>, *sunan Abū Dāwud* in *kitāb al-jihād* chapter *bāb al-makr fī al-ḥarb*<sup>9</sup>, and *sunan al-Tirmidhī* in *abwāb al-jihād* chapter *mā jā`a fī al-rukḥṣah fī al-kadhib wa al-khadī`ah fī al-ḥarb*<sup>10</sup>.

*Khad`ah* means deception, the act of deliberately making somebody believe that something was not true. It also means tactic, a plan for attaining a particular goal, or tactics, the art of moving soldier and military equipment around during a battle or war in order to use them in the most effective way. Also means trickery, the use of dishonest methods to trick people in order to achieve what you want.

<sup>6</sup> Abū `Abd Allāh al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, (Beirut: Dār Ṭawq al-Najāh, 2001), volume 4, 64, al-Maktabah al-Shāmilah.

<sup>7</sup> Muslim ibnu al-ḥajjāj, *Ṣaḥīḥ Muslim*, (Beirut: Dār Iḥyā' al-Turāth al-`Arabī, n. y.), volume 3, 1361, al-Maktabah al-Shāmilah.

<sup>8</sup> Ibnu Mājah, *Sunan Ibnu Mājah*, (n. p.: Dār Iḥyā' al-Kutub al-`Arabīyah, n. y.), volume 2, 945.

<sup>9</sup> Imām Abū Dāwud, *Sunan Abī Dāwud*, (Beirut: al-Maktabah al-`Ashrīyah, n. y.), volume 3, 43.

<sup>10</sup> Imām al-Tirmidhī, *Sunan al-Tirmidhī*, (Egypt: Shirkah Maktabah wa <aṭba`ah Muṣṭafā al-Bābī al-Ḥalībī, 1975), volume 4, 193.

This ḥadīth is one of *jawāmi` al-kalim*, the brief words contains extensive meanings, that be conveyed eloquently. The more eloquent of a sentence, the more easier in understanding and remembering. *خدعة* was read in three version: *khad`ah*, *khud`ah*, and *khuda`ah*. Al-Nawawī said, the scholars agreed that first version (*khad`ah*) was more eloquent, until Tha`lab said, "It was conveyed to us in al-Nabī speech". This also be stated by Abū Dhar al-Harawī and al-Qazzāz.<sup>11</sup>

The second version (*khud`ah*) can be seen in *riwāyah* of al-Aṣīlī. Abū Bakr ibnu Ṭalḥah said, "What Tha`lab means is that al-Nabī *ṣallā Allāhu `alayhi wasallam* used this form because its easy pronouncing". According to this statement, this word means an order to use the trickery if possible even once, but if not, the war is the only choice. Then Tha`lab stated again, "although it is a brief words, but its meaning is so extensive".

Another example of this type of mathal that was briefly arranged is in the piece of verse of *وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي* in Q. S. Al-Baqarah/02:260, in the story of Ibrāhīm when he asked Allāh for resurrecting the dead. Al-Ṣābūnīy said in his tafsīr, that this is the concrete *dalīl* (evidence) of returning after the extinction.<sup>12</sup> When Ibrāhīm asked Allāh "*rabbī arinī kayfa tuhyī al-mawtā*", He replied

<sup>11</sup> Ibnu Ḥajar al-Asqalanī, *Fath al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī*, (Beirut: Dār al-Ma`rifah, 1960), volume VI, 158, al-Maktabah al-Shāmilah.

<sup>12</sup> Muḥammad `Aliy al-Ṣābūnīy, *Ṣafwat Al-Tafāsīr*, volume I, 150.

“*awalam tu'min bi ihyā' al-mawtā'?*”, the Ibrāhīm stated “I did, i knew, and i believed, but *laysa al-khabar ka al-mu'āyanah* (the information is not like the reality).<sup>13</sup>

This verse was categorized as one of *amthāl kāminah*, which according to al-Qaṭṭān, is *amthāl* that is not being explained by *lafzu al-tamthīl*, but it indicates the wonderful meaning and conciseness of words, and has the influence if it is related to its similar words.<sup>14</sup> This statement was reasonable, because the verse is similar with an idiom in the ḥadīth of al-Nabī, quoted by Abū al-Shaykh al-Asbahānīy in his *al-Amthāl*<sup>15</sup>,

حَدَّثَنَا حَامِدُ بْنُ شُعَيْبِ بْنِ الْبَلْخِيِّ، ثنا سُرَيْجُ بْنُ يُونُسَ، ثنا هُشَيْمٌ، عَنْ أَبِي بَشْرٍ، عَنْ سَعِيدِ بْنِ جَبْرِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (لَيْسَ الْخَبْرُ كَالْمَعَانِيَةِ، إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ لِمُوسَى عَلَيْهِ السَّلَامُ: إِنَّ قَوْمَكَ فَعَلُوا كَذَا وَكَذَا فَلَمْ يُبَالِ، فَلَمَّا عَايَنَ أَلْقَى الْأَلْوَاَحَ عَلَيْهِ<sup>١٦</sup>)

*Hāmid ibnu Shu`Ayb Al-Balkhīy narrated to us from Surayj ibn Yūnus, from Hushaym, from Abū Bishr, from Sa`īd ibnu Jubayr from Ibn `Abbās, he said, "al-Nabī ṣallā Allāhu `alayhi wasallam said: Hearing about something is not the same as seeing it with one's own eyes. Allāh, May He be glorified and exalted,*

<sup>13</sup> Abū Ja`far al-Ṭabarīy, *Jāmi` al-Bayān fī Ta`wīl al-Qur`ān*, (Beirut: Mu`asasat al-Risālah, 2000), volume V, 486, al-Maktabah al-Shāmilah. See also, Fakhr al-Dīn al-Rāzīy, *Maḥāṭib al-Ghayb*, volume III, 458.

<sup>14</sup> Mannā` al-Qaṭṭān, *Mabāḥith fī `Ulūm al-Qur`ān*, 279.

<sup>15</sup> Abu al-Shaikh al-Asbahānīy, *Kitāb al-Amthāl fī al-Hadīth al-Nabawīy*, 25.

<sup>16</sup> This ḥadīth can be tracked in *musnad Aḥmad* in *musnad banī Hashīm* chapter *musnad `Abd Allāh ibnu al-`Abbās ibnu `Abd al-Muṭallib `an al-Nabī ṣallā Allāhu `alayhi wasallam*. See, Imām Aḥmad, *Musnad Aḥmad*, (Beirut: Mu`assasah al-Risālah, 2000), volume 4, 260, al-Maktabah al-Shāmilah.

told Mūsā `alayhi al-salām, "Truly, your people have done so and so but he did not care yet, when he saw (what they had done), he threw down the tablets on it).

Even the verse and hadīth has different topic, but the phrase contained in these two subject has a suitable meaning. Ibrāhīm and Mūsā have needed to watch the reality, not solely listen the information that was conveyed to them. Allāh as the Almighty had truly told them the reality of what they had to see, even if Mūsā was not asking the information as what Ibrāhīm did.

The brief of *al-mathal al-sā'ir* was also contained in the following hadīth<sup>17</sup>:

حَدَّثَنَا ابْنُ الطَّهْرَانِيِّ، ثنا الْقَاسِمُ بْنُ مُحَمَّدِ بْنِ عَبَّادٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ جَدِّي، عَنْ شُعْبَةَ، عَنْ سَمَّاكٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ [ص: ٤١]:  
«إِنَّ مِنَ الشَّعْرِ حِكْمَةً»<sup>١٨</sup>

*Al-Ṭahrānī narrated to us, from al-Qāsim ibnu Muḥammad ibnu `Abbād, he said: My father narrated to me, from my grandfather, from Shu`bah, from Simāk, from `Ikrimah, from Ibnu `Abbās, that al-Nabī ṣallā Allāh `alayhi wasallam said, "There is some wisdom in poetry".*

In this short hadīth, it contains the meaning of the good and right word. It was said that the origin of *al-ḥikmah* is "preventing". Therefore, the meaning is "in some poetry, there are useful words prevent the imbecility". Also means "in some poetry there are advices and parables that can be took as lessons for the human".

<sup>17</sup> Abu al-Shaikh al-Asbahānīy, *Kitāb al-Amthal fī al-Hadīth al-Nabawīy*, 25.

<sup>18</sup> This hadith was narrated in *ṣaḥīḥ al-Bukhārī* in *kitāb al-adab* chapter *mā yajūzu min al-shi'r wa al-rajaz wa al-hudā' wa mā yukrahu minhu*, *sunan Ibnu Mājah* in *kitāb al-adab* chapter *al-shi'r*, *sunan Abī Dāwud* in *kitāb al-adab* chapter *mā jā'a fī al-shi'r*, *sunan al-Tirmidhī* in *abwāb al-adab* chapter *mā jā'a inna min al-shi'r ḥikmatun*.

Ibnu al-Tīn said, "Logically some poems are not as be stated, because the word "*min*" means "partial". In the ḥadīth of Ibnu `Abbās quoted by al-Bkhārī in *al-Adab al-Mufrad*, Abū Dāwud, al-Tirmidhī –he regard the ḥadīth as *ḥasan*- and Ibnu Mājah, with the saying "إن من الشعر حكما". It also be revealed by Ibnu Abū Shaybah from the ḥadīth of Ibnu Ma`ūd an Buraydah. He narrated from `Abd Allāh ibnu `Ubayd ibnu `Umayr, he said: Abū Bakr said, "Sometimes the poet expresses the wise word".

## 2. Aimed object and Lesson contained

Both of parables above was directed to people who must be guaranteed of their life. *Qisāṣ* and deception in the war, is the way of maintaining the viability. People will be guaranteed when there is a penal provision regulated among crimes. *Qisāṣ*, as the capital punishment for the murderer, carries great benefit for people. This way, the sanctify of life will be preserved because the killer will refrain from killing, as he will be certain that if he kills, he would be killed. The viability will be preserved.<sup>19</sup>

Abū al-`Āliyah said, "Allāh made the law of *qisāṣ* as a viability. How many a man who thought about killing, but this law prevented him from killing for fear that he will be killed in turn." Similar reported from Mujāhid, Sā`id ibn Jubayr, Abū Mālik, al-Ḥasan, Qatādah, al-Rabī` ibn Anas, and Muqātil ibn

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<sup>19</sup> Ibnu Kathīr, *Tafsīr al-Qur`ān al-`Aẓīm*, (Riyādh: Dār Ibnu al-Jauzīy, 2010), volume 2, 47.



Ḥayyān. *Al-bayān* scholars agreed that this verse was wonderfully high level of *balāghah*.<sup>20</sup>

Besides this, the meaning of *khad`ah* is to deceive people that was involved. Al-Khaṭṭābī said that its meaning indicates “once”. If people was deceived once, the consequence is really fatal. Some people said that the philosophy of adding “ت” in the last part of word is referred to “once”. Because if the trickery comes from *muslimūn*, it is like they are recommended to do it once. But, if this *khad`ah* come from *kāfirūn*, it is like they are commanded to keep wary againts their tricks even it happens once, and not underestimate them, because of their minor damage. And the third version (*khuda`ah*) is a *mubālaghah* form.<sup>21</sup>

Another lesson that we can take is the advice of keeping wariness in the war, and a guidance of tricking *kuffār* (unbelievers). People who does not pay attention to this problem are worried to be trapped by enemy tactics. Al-Nawawī said that scholars permitted to make the tactics againts unbelievers in the war, if there is a possibility to do, with the exception of avoiding the tactics that will abrogate the treaty and the safety guarantee. Ibnu `Arabī mentioned the tactics in a war is applied as the camouflage or the secret information. The ḥadīth also talked

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<sup>20</sup> Muḥammad `Aliy al-Ṣābūnīy, *Ṣafwat Al-Tafāsīr*, (Beirut: Dār al-Fikr, 2001), volume I, 106.

<sup>21</sup> Ibnu Ḥajar al-Asqalanī, *Fath al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī*, volume VI, 158.

about the guidance of applying the tactics, even the braveness was not required in this case, but the indication to its necessary was mentioned, as same as in the ḥadīth, ”الحج عرفة”<sup>22</sup>.

Ibnu al-Manayyar said, ”The meaning of *الْحَرْبُ خَدَعَةٌ* is, the best war which perfectly done in reaching goal is, using the tactics for not dealing confrontation, because confronting enemies in the war was more dangerous. Al-Wāqidī said that the first time of al-Nabī conveyed this ḥadīth is in the war of Khandaq.<sup>23</sup>

In the verse Q. S. Al-Baqarah/02:260, this piece of verse means a peaceful heart in seeing and watching to the what we want to see. Ibrāhīm wanted his *ilm al-yaqīn* turn into *ayn al-yaqīn*. As a man that knows something and be convinced, but he like to see without any hesitation. Like *al-mu'minūn* that like seeing *al-Nabiy ṣallā Allāhu `alaihi wasallam*, seeing the heaven and seeing Allāh with their belief, disappearing their doubt.<sup>24</sup>

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<sup>22</sup> Be narrated in *Sunan Ibnu Mājah* in the book of *al-manāsik*, chapter *man atā `arafah qabla al-fajr laylata jam`*, in *Snan al-Tirmidhī* in the book of *al-ḥajj* chapter *mā jā'a fi man adraka al-imām bi jam`in faqad adraka al-ḥajj*, in *Sunan al-Nasā'ī*, in the book of *manāsik al-ḥajj*, chapter *farḍu al-wuqūf bi `arafah*.

<sup>23</sup> Ibnu Ḥajar al-Asqalanī, *Fath al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī*, volume VI, 158.

<sup>24</sup> Abū Ishāq al-Tha`labīy, *AL-Kasyf wa al-Bayān `an Tafsīr al-Qur`ān*, (Beirut: Dār Iḥyā al-Turāth al-`Arabīy, 2002), volume 2, 251, al-Maktabah al-Shāmilah.

About the ḥadīth of *shi`r* that was discussed above, Ibnu Baṭṭāl said that the poetry and *rajaz* contained *dhikru Allāh*, *ta`zīm*, *waḥdānīyah*, *īthār al-ṭā`ah*, and *istislām*, so this was good and recommended. This was what he meant in ḥadīth as *ḥikmah* (wisdom). While the poetry contained the lying and filth is despicable. Al-Ṭabarī stated, "in this ḥadīth, there is a protest for people who hate *shi`r* (poetry) by using Ibnu Mas`ūd narration as the argument "الشعر مزامير الشيطان" (the poetry is the clarinet of devil)". Also the *riwāyah* (narration) of Masrūq that he used the beginning part of *shi`r* as example, then he hushed and said, "I am afraid getting the poetry in my note". And the narration of Abū Umāmah elevated (*marfū`*) to al-Nabīy *ṣallā Allāhu `alayhi wasallam*, "أَنَّ إبليسَ لما أُهبطَ إلى الأرضِ قالَ " رَبِّ اجْعَلْ لِي قُرْآنًا قالَ قُرْآنُكَ الشَّعْرُ (When Devil was descended to the earth, he said: O God, make for me Qur`ān! Then God replied: your Qur`ān was poetry)". Then al-Ṭabarī said that these narrations are weak. In the ḥadīth of Abū Umāmah, there is `Alīy ibnu Yazīd al-Hānī as weak transmitter (*rāwī*). Even if the narration is valid, it was understood in excessive meaning and increasing of chanting the poetry.

Al-Bukhārī narrated in *al-Adab al-Mufrad* from `Umar ibnu al-Sharīd from his father, he said,

اسْتَشْدِنِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ شِعْرِ أُمِّيَّةِ بْنِ أَبِي الصَّلْتِ فَأَنْشَدْتَهُ حَتَّى  
أَنْشَدْتَهُ مِائَةَ قَافِيَةٍ

*Al-Nabī ṣallā Allāhu `alayhi wasallam asked me chanting the poetry of Ummayyah ibnu Abū al-Ṣalt, then i was chanting until 100 rhymes.*

From Muṭarrif –in al-Bukhārī’s narration- he said, ”I accompanied `Imrān ibnu Ḥuṣāyn from Kūfah to Baṣrah. He rarely stopped at a place but chanting a poetry for me”.

Ahmad, Ibnu Abū Shaybah, and al-Tirmidhī narrated from Jābir ibnu Samurah, he said, ”*ṣahābah* (companion) of al-Nabī ṣallā Allāhu `alayhi wasallam usually remembering each other by the poetry and the story *jāhilīyah* with al-Nabī. But he did not forbid them, even he smiles sometimes”.<sup>25</sup>

Al-mathal al-sā’ir was not arranged in brief and short sentences, but also had full of deep wonderful meaning. Allāh had not made parables in the Qur’ān in brief sentences, except it was conveyed for understanding human being about His messages and lessons. As a knowledge, if we read وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ until the end of verse, we will find that Allāh said,

وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ

*And there is for you in legal retribution (saving of) life, O you (people) of understanding, that you might become righteous.*

<sup>25</sup> Ibnu Ḥajar al-Asqalanī, *Faṭḥ al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī*, volume X, 540.

This verse indicated that Allāh really love His righteous servants whom desired using their mind for thinking the philosophy of God wise decision and benefits contained, because His decisions showed His Perfection, His Perfection of Wisdom, His Justice, and His Mercy. This verse wal also a praise for *ūlū al-albāb* (people of understanding, thinker), because they recognized their God, their religion and its *sharī`ah* which contains deep secret and wonderful wisdom, so they submit themselves below the Command of Allāh, because they will feel so evil if they disobey.

Al-Nabī also conveyed many ḥadīths in brief structure sentences. This statement had come in a narration from Abū Hurayrah, which he said, "I heard Rasūl Allāh *ṣallāh Allāhu `alayhi wasallam* said: *بُعِثْتُ بِجَوَامِعِ الْكَلِمِ* (I was sent with the all-comprehensive words). He lived among Muslim society in early period of divine revelation was delivered. Al-Nabī was demanded teaching people in many ways, especially with the parable. This type was conceyed in order to include multiple meanings in a speech. People was proud of their words contained with *hikmah* and formed as *shi`r*, then al-Nabī was gifted with conciseness of speech among these people, he did not talk unless it contained goodness and benefit for others.

## **B. Al-Mathal al-Qiyāsī**

A narration based on the characteristic, story, or description to explain the specific thought through *al-tashbīh* and *al-tamthīl* was called al-mathal al-qiyāsī, and this type was mostly found in the Qur'ān. Many ways of Qur'ān to convey its revelation, among them is *qaṣaṣ*, *aqṣam*, *jadāl*, and *amthāl*. Amthāl had built the Qur'ān in order to convey verses through parables, brief idioms, or full-meaning stories with lessons. This also applied to the ḥadīth, as some ḥadīth was using mathal in order to describe something or somebody that related to the topic.

For example, *al-munāfiqūn* (hypocrites) was described in the Qur'ān in following verses Q. S. Al-Baqarah/02:17-20,

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ (١٧) صَمٌّ بَكْمٌ عُمِيٌّ فَهُمْ لَا يَرْجِعُونَ (١٨) أَوْ كَصَيْبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ (١٩) يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (٢٠)

*Their parable is like the parable of one who kindled a fire but when it had illumined all around him, Allah took away their light, and left them in utter darkness-- they do not see (17) Deaf, dumb (and) blind, so they will not turn back (18) Or like abundant rain from the cloud in which is utter darkness and thunder and lightning; they put their fingers into their ears because of the thunder peal, for fear of death, and Allah encompasses the unbelievers (19) The lightning almost takes away their sight; whenever it shines on them they walk in it, and when it becomes dark to them they stand still; and if Allah had pleased He would certainly have taken away their hearing and their sight; surely Allah has power over all things (20)*

According to Mannā al-Qaṭṭān, this mathal was also included as one of *amthāl muṣarraḥah*, a type of amthāl that was explained by *lafẓ al-tamthīl*, or what was indicated as *al-tashbīh*. This type was mostly containing descriptions of

people, or a person with a particular characteristic. As example, the description of *munāfiqūn* (hypocrites), *kāfirūn* (unbelievers), or *muslimūn* (believers). The focus of this type of parable is how Allāh clearly conveyed His message through the Qur’ān. In this case, the verses was describing *munāfiqūn* and their condition after getting the light of Islam. It can be seen in the following explanation about this verse.

According to the condition, *munāfiqūn* was divided into two kind: *mathal nārī* (parable of fire) and *mathal mā’ī* (parable of water). The fire and water are two substances including the light, illumination and life. The fire is the substance of illumination, as the water is the substance of life. Allah had made *al-waḥyu* that was revealed from the sky contained the life and illumination for the heart. That is why Allāh called *al-waḥyu* as *rūh* and *nūr*. He also made its accepter was being people who live in the illumination, and who does not move with *al-waḥyu*, he dies in the dark.

Ibnu Qayyim also told that the situation of hypocrites relating to their fate from *al-waḥyu*, that they status as “*man istawqada nāran*”, they really kindle the fire for shining, and they get benefit from the fire. This is because they came into Islam, they got the light and benefits. They believe with Islam, and they get along with other muslim, but when their relationship are not based on Islamic light in

their heart, they became cruel., and Allah eliminated their fire, nothing left from it.<sup>26</sup>

The fire contains the illumination and burning. Allah bring the illumination with Him, then leave dangerous burning with hypocrites, and they cannot see anything in the dark. This is the condition of somebody who can see, then he suddenly becomes blind, somebody who knew the he refuse, somebody who came into Islam the he leave, does not return back. This is what Allah said  
 “فَهُمْ لَا يَرِجِعُونَ”.

Allah also mentioned them in the parable of water. He compared them with people affected by the rain falls from the sky with its darkness, thunder and gleam. Due to the weakness of their vision and mind (hypocrites), the warning of the Qur’ān are hard for them to be accepted. Threats, orders, prohibitions, and speeches of the Qur’ān are like the thunder. With their weakness and fear of lightning will grab them, they put their finger to their ears and close their eyes.<sup>27</sup>

This verse, is the way of Allah about differentiating believers and hypocrites. Allah has been determining the light of Islam for believers, because they really using it as their guidance. It was not so with hypocrites who did not take benefits from the light they held, so Allah had took its illumination, and left

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<sup>26</sup> Ibnu Qayyim al-Jawzīyah, *al-Amthāl fī al-Qur’ān al-Karīm*, 177.

<sup>27</sup> Ibnu Qayyim al-Jawzīyah, *al-Amthāl fī al-Qur’ān al-Karīm*, 177.



the burning with them. Allah will not let His light useless by people who does not take benefits after they got this light. This is His way of determining the light of divine revelation for His righteous servant.

Al-mathal al-qiyasi in the ḥadīth of al-Nabī was containing lessons that very useful for people's life. We can see this thing in example of following ḥadīth<sup>28</sup>,

أَخْبَرَنَا أَبُو يَعْلَى، ثنا أَبُو خَيْثَمَةَ زُهَيْرُ بْنُ حَرْبٍ، ثنا ابْنُ عَيْنَةَ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ،  
عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَيْسَ لَنَا مِثْلُ السَّوِّءِ، الْعَائِدُ فِي هَيْتِهِ كَالْعَائِدِ فِي  
قَيْئِهِ»<sup>٢٩</sup>

*Abū Ya`lā reported to me from Abū Khaythamah Zuhayr ibnu Ḥarb, from Ibnu `Uyaynah, from Ayyūb, from Ikrimah, from Ibnu `Abbās, from al-Mabī ṣallā Allāhu `alayhi wasallam, "There is no example of the worst person, except the person whos takes back his gift (which he has already given), is lik the person who swallows its vomit".*

Other narration from al-Bukhārī which he narrated from same person:

الْعَائِدُ فِي هَيْتِهِ كَالْكَلْبِ يُعَوِّدُ فِي قَيْئِهِ، لَيْسَ لَنَا مِثْلُ السَّوِّءِ

*The person who takes back his gift, is like the dog swallows its vomit. There is no example of the worst person.*

<sup>28</sup> Abu al-Shaikh al-Asbahānīy, *Kitāb al-Amthal fi al-Hadīth al-Nabawīy*, 148.

<sup>29</sup> This hadith was narrated in *ṣaḥīḥ al-Bukhārī* in *kitāb al-hibah wa faḍlihā wa al-taḥrīd `alayhā* chapter *hibat al-rajul li imra`atih wa al-mar`ah li zawjihā*, *ṣaḥīḥ Muslim* in *kitāb al-hibāt* chapter *taḥrīm al-rujū` fi al-ṣadaqah wa al-hibah ba`da al-qabḍ illā mā wahabahu li waladihi wa in safala*, *sunan Ibnu Mājah* in *kitāb al-hibāt* chapter *al-rujū` fi al-hibāt*, *sunan Abī Dāwud* in *abwāb al-ijārah* chapter *al-rujū` fi al-hibah*, *sunan al-Tirmidhī* in *abwāb al-buyū`* chapter *mā jā`a fi al-rujū` fi al-hibah*, *sunan al-Nasā`ī* in *kitāb al-hibah* chapter *rujū` al-wālid fi mā yu`ī waladahu wa dhikru ikhtilāfi al-nāqilīn li al-khabar fi dhalika*.

لَيْسَ لَنَا مِثْلُ السَّوِّءِ means we should not be characterized with dishonored

character, which be resembled as vile animal in vile situation. Allah also used this phrase in Q. S. Al-Nahl/16:60, "لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مِثْلُ السَّوِّءِ" (For those who do not believe in the hereafter is an evil attribute)". It means a really bad character. This is more eloquent in prevention –not more eloquent as Qur’ānic verse-. More strong as *dalīl* (argumentation) of *tahrīm* (forbidden). This is a clear statement of *tahrīm al-rujū` fi al-hibah* (the prohibition of taking back the gift), and *al-ṣadaqah* (charity) after its giving.<sup>30</sup>

This parables is the description of the worst people who takes back the gift according to al-Nabī saying. He taught people for keeping their courtesy of each other by not taking back the gift that was given. How worst the person when he was compared to the “dog”. This is indicating the lack of courtesy of somebody who mentioned in the ḥadīth.

The description in both parables was explaining particular people or person with particular character. Either hypocrites or returning-back person was clearly explained by Allāh and al-Nabī. What we have to pay attention for these parables is that Allāh clearly explained *al-munāfiqūn* even in multiple verses, so readers of the Qur’ān knew that Allāh would not give them His light except they became the righteous servants. It was different in ḥadīth, which al-Nabī only

<sup>30</sup> Ibnu Hajar al-Asqalanī, *Fath al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī*, volume V, 235.

explained particular person with only few words and it was not bad, but solely raised the level of this wonderful brief sentences.

Another example is in Q. S. Al-`Ankabūt/29:41,

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ  
لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ

*The example for those who takes allies other than Allah is like the spider that takes a home. And indeed, the weakest of homes is the home of spider, if they only knew.*

This verse was so different with the verse before, which idolators (*mushrikūn*) are described in only one verse, without followed by other verses with same topic but, nonetheless, Allah had followe this verse with His saying “لَوْ كَانُوا يَعْلَمُونَ”, that indirectly told us for thinking about this parables.

Allāh mentioned that the gods (idols) are weak, and those who made them as savior are weaker then they are. In the case of their weakness, what they did – take allies other than Allah as savior-, is like a spider makes a nest. Spider nest is the weakest home. This parable contains the explanation that the idolaters are in the most vulnerable situation, when they take allies other than their God as their savior. They cannot get any benefit from those gods as helper except a weakness. This is what Allāh said in Q. S. Maryam/19:81-82,

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا (٨١) كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا

(٨٢)

*And they have taken gods besides Allah, that they should be to them a source of strength. (81) By no means! They shall soon deny their worshipping them, and they shall be adversaries to them. (82)*

Also in Q. S. Yāsīn/36:74-75,

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يَنْصُرُونَ (٧٤) لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ

مُحَضَّرُونَ (٧٥)

*And they have taken gods besides Allah that they may be helped. (74) (But) they shall not be able to assist them, and they shall be a host brought up before them. (75)*

Allah also said after mentioning the destruction of idolaters in Q. S.

Hūd/11:101,

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ (١٠١)

*And We did not do them injustice, but they were unjust to themselves, so their gods whom they called upon besides Allah did not avail them aught when the decree of your Lord came to pass; and they added but to their ruin. (101)*

These are four places in the Qur'ān which show that anyone who makes besides Allah as a helper or savior, for strengthening and proud with it, and asks for help from it, the truth is they do not gain anything but the opposite.

This was a very good and appropriate parable, that shows the worthless of *shirk*, the loss of culprit, and acquisition contrary to its intent. If it was said that

they know the weakest place to live is the spider nest. However, why their knowledge was omitted with Allah word “لَوْ كَانُوا يَعْلَمُونَ” The answer is, Allah did not negate their knowledge about the weakness of spider nest. What was omitted from idolaters is their knowledge of worshipping other than Allah is like a spider making its nest. If so, surely they would not do that. But then, they thought that their action of making gods other than Allah as their guardian would benefit them. And the reality that was happened is the opposite of their thought.

Ibnu Kathīr has same thought as Ibnu Qayyim. According to him, This is how Allah described the idolaters in their reverence of gods besides Him, hoping that they would help them and provide for them, and turning to them in times of difficulties. In this regard, they were like the house of a spider, which is so weak and frail, because by clinging to these gods they were like a person who holds on to a spider’s web, who does not gain any benefit from that. If they knew this, they would not take any protectors besides Allah. This is unlike the Muslim believer, whose heart is devoted to Allah, yet he still does righteous deeds and follows the Laws of Allah, for he has grasped the most trustworthy handle that will never break because it is so strong and firm. Then Allah warns those who worship others besides Him and associate others with Him that He knows what they do and the rivals they associate with Him. He will punish them for their attribution, for He is All-Wise and All-Knowing. Then He says in the next verse Q. S. Al-`Ankabūt/29:43:

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ

And (as for) those example, We set them forth for men, and none understand them but the learned.<sup>31</sup>

Other example of *mathal qiyāsī* in the ḥadīth is<sup>32</sup>,

حَدَّثَنَا إِبْرَاهِيمُ بْنُ جَعْفَرِ الْأَشْعَرِيِّ، ثنا حميدُ بنُ مسعدةَ، ثنا عبيدُ، ثنا معمرُ، ثنا الزهريُّ، عن سالمٍ، عن أبيه، قال: قال رسولُ الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «النَّاسُ كَالْبِلِّ مِائَةِ لَا تُوجَدُ فِيهَا رَاحِلَةٌ»<sup>33</sup>

*Ibrāhīm ibnu Ja`far al-Ash`arī narrated to us, from Ḥumayd ibnu Mas`adah, from `Ubayd, from Ma`mar, from al-Zuhrī, from Sālim, from his father, he said: Rasūl Allāh ṣallā Allāhu `alayhi wasallam said, "People are like a hundred camels, you cannot find one that is fit for riding."*

Al-Bukhārī narrated this ḥadīth from ibnu `Umar,

إِنَّمَا النَّاسُ كَالْبِلِّ الْمِائَةِ، لَا تَكَادُ تَجِدُ فِيهَا رَاحِلَةً

*People are like a hundred camels, among which you can hardly find one that is fit for riding.*

<sup>31</sup> Ibnu Kathīr, *Tafsīr al-Qur`ān al-`Azīm*, (Riyādh: Dār Ibnu al-Jauzīy, 2010), volume VI, 62.

<sup>32</sup> Abu al-Shaikh al-Asbahānīy, *Kitāb al-Amthal fī al-Hadīth al-Nabawīy*, 101.

<sup>33</sup> Hadīth can be tracked in *ṣaḥīḥ Muslim* book of *faḍā`il al-ṣaḥābah raḍīya Allāhu ta`ālā `anhum* chapter *qawlihi ṣallā Allāhu `alayhi wasallam: al-nāsu ka ibilin mi`atin, sunan Ibnu Mājah* book of *al-fitan* chapter *man turjā lahu al-salāmah min al-fitan, sunan al-Tirmidhī* book of *al-amthāl* chapter *mā jā`a fī mathali ibni Ādam wa ajalīh wa amalīh, ṣaḥīḥ al-Bukhārī* book of *al-riqāq* chapter of *rafu al-amānah* and *musnad Aḥmad* book of *musnad al-mukaththirīn min al-saḥābah* chapter of *musnad `Abd Allāh ibnu `Umar raḍīya Allāhu `anhumā*.

Muslim also narrated,

تَجِدُونَ النَّاسَ كِأَبْلِ مِائَةِ، لَا يَجِدُ الرَّجُلُ فِيهَا رَاحِلَةً

*You will find that people are like a hundred camels, among which you cannot find one that is fit for riding.*

Ibnu Ḥajar said that the *riwāyah* (report) without the definite article (*alif* and *lām*) and without the word تَكَادُ means: among one hundred camels, you will not find one that is fit for riding, because the one that is fit for riding should be amenable and easy-going. Similarly, among one hundred people you will not find one who is fit to be a friend, who could be helpful and compassionated to his companion.

The *riwāyah* which says لَا تَكَادُ is more appropriate, because it emphasises meaning increase and reality conformity, even though the meaning of the first *riwāyah* boils down to the same thing, and the absolute negation may be interpreted as emphasis and as meaning that what is rare is an exception and is not the rule.

Al-Khaṭṭābī said that Arabian mentioned one hundred camels as “*ibl*”, such لِفُلَانٍ إِبِلٌ, means one hundred camels, and لِفُلَانٍ إِبِلَانٍ, means two hundred camels.

Ibnu Ḥajar said that according to this, the *riwayah* that does not use the definite article mentions one hundred by way of explaining the word *ibl*, because the phrase كِإِبِلٍ means like one hundred camels. Because the word *ibl* by itself was not commonly used to refer to one hundred, al-Nabī ṣallā Allāhu `alayhi wasallam mentioned one hundred so as to highlight that meaning and avoid any confusion. With regard to the report of al-Bukhārī, the definite article is used in a generic sense.

Al-Khattaabi said: The scholars interpreted this hadith in two ways:

*First*, that with regard to the rulings of religion, all people are equal, and there is no discrimination between one of high status and one of low status, like one hundred camels among which there is not one that is fit for riding, which refers to one that may be saddled and ridden. They are all fit only for carrying loads, but they are not fit to be saddled and ridden upon,

*Second*, that most people have shortcomings; as for people of virtue, their number is very few, so they are like the camel that is fit for riding among camels that are fit only for carrying loads. We see this also in the verse in which Allah said in al-A`rāf 187, وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ, (but most of people do not know)".

Ibnu Ḥajar said: al-Bayhaqi narrated this hadith in *Kitāb al-Qada'*, regarding the judge treating both disputants equally, basing it on the first



interpretation (that people are equal with regard to the rulings of religion). And he narrated from Ibn Qutaybah that the “camel that is fit for riding” is the high-quality she-camel that is selected from among camels that are used for riding, and if she is among other camels she can be recognised. What the hadith means is that in terms of lineage, people are like one hundred camels among which there is no camel that is fit for riding, so they are equal.

An-Nawawi said: This is a better interpretation of the hadith, and even better than this is the view of others, that those people whose character is pleasing and of perfect quality are few.

This is the second interpretation, but it emphasises the attributes of those who have little interest in this world, whereas it is more appropriate to understand it in broader terms, as the Shaykh said.

Al-Qurtubi said: it is more appropriate to understand this metaphor as meaning that the generous man, who carries people’s burdens and loads and relieves them of their distress, is very rare and dear, like the camel that is fit for riding among many other camels.<sup>34</sup>

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<sup>34</sup> Ibnu Hajar al-Asqalanī, *Fath al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī*, volume XI, 335.