

AMSAL IN THE QUR'AN

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Abstract

Jalaluddin al-Suyuti also divides the Amsal al-Qur'an into two parts: First, Amsal Musarahah Bih. Second, Amsal Kaminah. Meanwhile, Mannaa' Khalil al-Qattan adds another type called Amsal Mursal. According to al-Qurtubi, Amsal al-Qur'an is divided into four forms: First: Amsal al-Qasas. Second: Amsal lil Hal. Third: Amsal al-Wasfi. Fourth: Amsal al-I'tibar.

Keywords: (Amsal, al-Qur'an)

Abstrak

Jalaluddin al-Suyuti also divides the Amsal al-Qur'an into two parts: First, Amsal Musarahah Bih. Second, Amsal Kaminah. Meanwhile, Mannaa' Khalil al-Qattan adds another type called Amsal Mursal. According to al-Qurtubi, Amsal al-Qur'an is divided into four forms: First: Amsal al-Qasas. Second: Amsal lil Hal. Third: Amsal al-Wasfi. Fourth: Amsal al-I'tibar.

Kata kunci: (Amsal, al-Qur'an)

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A. Introduction

One of the unique aspects of the Qur'an is its method of teaching and delivering its messages to the human soul. The Qur'an conveys these messages through a method that is concise, easy, and clear. One of the methods of teaching in the Qur'an is through the use of masal (parable; plural: amsal) in fundamental and abstract matters. This method can be found, for example, when the Qur'an explains the unity of God and those who associate others with God, about polytheism and polytheists, about attitudes and realities that monotheists and polytheists will face and experience, and regarding noble deeds in general. These are expressed through concrete

parables, aiming to explain and emphasize the meanings of the messages contained within.¹

By using concrete parables, listeners and readers of the Qur'an can feel as if the messages conveyed by the Qur'an are seen directly. The meanings of amsal in the Qur'an can prompt the soul to accept the intended meanings and satisfy the intellect with them.

The parables in the Qur'an are categorized into groups of purely literary narratives, as parables are one of the effective ways to express a thought in the form of Arabic literature. Therefore, in expressing a thought, whether in the form of news, commands and prohibitions, or advice, the Qur'an employs various methods to guide humanity towards perfection. This includes presenting actual or symbolic narratives, or parables.²

Al-Hakim Al-Turmuzi stated in his introduction that parables are examples of wisdom for those beyond the reach of hearing and sight, aiming to guide souls with what they know.

Part of Allah's arrangement for His servants is to create parables for them from themselves, and to fulfill their needs towards Him, so that they reflect upon them and understand what is beyond the perception of their senses. Thus, whoever ponders upon the parables mentioned by Allah in His book will truly³ become knowledgeable, aiding them to properly delve into the contents of the Qur'an. Allah says in Surah Al-'Ankabut (29:43).

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالَمُونَ

Translation:

¹ Rahman Dahlan, *Kaidah-kaidah Penafsiran Al-Qur'an Disusun Berdasarkan Al-Qawaid Al-Hisan li Tafsir al-Qur'an Li Al-Sa'di* (Cet.II; Bandung: Penerbit Mizan, 1998), h. 156.

² Quraish Shihab, *Wawasan al-Qur'an: Pesan, Kesan, dan Cahayanya*, Cet.I; (Bandung: Penerbit Mizan, 1996), h. 9.

³ Abi 'Abdillah Muhammad bin 'Ali Al-Hakim Al-Turmuzi, *Al-Amsāl min Al-Kitab wa al-Sunnah*, Cet. I (Bairut/Libanon: Muassasah Al-Kutub As-Saqafiyah, 1409 H) Alih bahasa dalam edisi Indonesia dengan judul, *Perumpamaan-perumpamaan dalam al-Qur'an dan Al-Sunnah* Cet.I; oleh Ibnu Ibrahim di tahiq oleh Mustafa 'Abdul Qadir 'Ata' (Jakarta: Pustaka Azzam, 2000), h. 28.

"And these similitudes We present to mankind; but none will understand them except those who have knowledge."⁴

B. Results and Discussion

1. Definition of Amsal

Results The term "Amsal" derives from the word "Masal," consisting of the letters mim, sin, and lam, which convey the meaning of "comparison between one thing and another, or this is like that." Here, the author attempts to elucidate the understanding of Amsal in the Qur'an both etymologically and terminologically, as well as viewpoints from scholars and the author himself.

Etymologically, the word "Amsal" is the plural form of "Masal" and "Misal," which means "parable," something resembling or a comparison. Terminologically, Amsal refers to an expression conveyed in narrative form that has become popular, aiming to liken a situation described in the expression to a particular circumstance for which the expression is uttered.

Sayyid Qutb stated that Amsal in the Qur'an serves to depict the conditions of nations in the past and illustrate their lost morals. Poets like Zuhair and Nabighah al-Zubayrani, as cited by Ahmad Hasimi, mentioned that Amsal is typically used to depict extraordinary events. Masal emphasizes abstract meanings transformed into sensory forms to enhance beauty and appeal.

Zamakhshari stipulated these three meanings in his work "Al-Kashaf," stating: "Amsal" originally means "al-Misl" (something similar). Every word that is effective and popular, likening someone, a situation, etc., to what is contained in that word, is called Masal. Only those expressions which contain some uniqueness from various perspectives are considered suitable for being accepted and popularized as Masal.

⁴ Kementerian Agama, *al-Qur'an dan Terjemahnya* (Jakarta; Lajnah Pentashihan Mushaf Al-Qur'an, 2019), h. 401.

Amsal constitutes a specific concept with its own specificity, serving as a form of metaphor contributing to poetic art in general. Amsal represents another form of comparison influenced by its usage in the Qur'an.⁵

Literary critics from the time of Abu 'Ubaidah (d. 207/822) and Al-Jahiz (d. 255/868) established Masal or Tamsil as poetic illustration concepts, much like Tashbih, both of which not only enhance the beauty and clarity of expression in classical Arabic literature and poetry but also speak of simile and comparison. However, they differ in scope: Tamsil, according to Al-Jurjani (d. 471/1078), specifically deals with non-material attributes, while Tashbih deals with material attributes.⁶

Therefore, some opinions argue that Amsal in the Qur'an cannot be interpreted merely by its etymological meaning. Al-Shabih argues it cannot be defined solely by the terms used by those who alter Amsal because Amsal in the Qur'an is not about words used to liken something to the content of those words. Nor can it be defined solely by the terminology of scholars of eloquence, as not all Amsal in the Qur'an are technical terms and their usage is not universally popular.

Thus, the final definition aligns more closely with the understanding of Amsal in the Qur'an as it highlights meanings in a concise, clear, and impactful form, whether through simile or non-simile expressions.

Ibn Qayyim defined Amsal in the Qur'an as likening one state to another in terms of law, bridging abstract concepts (intellectual) with concrete (sensory), or equating one meaning with another and considering one as the other.⁷

In conclusion, Amsal in the Qur'an represents parables or expressions delivered beautifully by Allah SWT through the Qur'an, succinct, clear, and impactful, serving as exemplary models to elevate our faith in Allah SWT.

⁵ Nur Kholis Setiawan, *Al-Qur'an Kitab Sastra Tebesar*, Cet. I (Yogyakarta: El Saq Press, 2005), h.234.

⁶ Nur Kholis Setiawan, *Al-Qur'an Kitab Sastra Tebesar*, h. 236-237.

⁷ Manna' Khalil Al-Qaṭṭan, *Mabāhīs Fī 'Ulūm al-Qur'ān* (Al-Nāsyir; Maktabah Wahbah, 1997), h. 276.

2. Forms of Amsal in the Qur'an

The first person to compile the knowledge of Amsal was Sheikh Abdurrahman Muhammad bin Husain Al-Naisaburi, followed by Imam Abu Hasan bin 'Ali bin Muhammad Al-Mawardi, Ibn Qayyim Al-Jawziyya, and Imam Jalaluddin Al-Suyuti.⁸

According to Imam Al-Suyuti in his book "Al-Itqan fi Ulum al-Qur'an," Amsal in the Qur'an is divided into two types: Amsal musarrahaḥ and Amsal kaminah.⁹

a. Amsal Musarrahaḥ

Amsal musarrahaḥ includes expressions like "Masal" or something that indicates tashbih (similitude). These Amsal are frequently found in the Qur'an, and among them is the example concerning the hypocrites; see Surah Al-Baqarah (2:17-20).

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ (17) صَمٌّ بَكْمٌ عُمِيٌّ فَهُمْ لَا يُرْجِعُونَ (18) أَوْ كَصَيْبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ (19) يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (20)

Translation:

"Their example is like that of one who kindled a fire, but when it illuminated what was around him, Allah took away their light and left them in darkness, unable to see. They are deaf, dumb, and blind, so they will not return [to the right path]. Or [their example is] like a rainstorm from the sky within which is darkness, thunder, and lightning. They put their fingers in their ears against the thunderclaps in dread of death. But Allah is encompassing of the disbelievers. The lightning almost snatches away their sight. Every time it lights [the way] for them, they walk therein; but when darkness comes over them, they stand [still]. And if Allah had willed, He could have taken away

⁸ Ahmad Syadali dan Ahmad Rafi'I, *Ulumul Qur'an II*, Cct. II (Bandung: Pustaka Setia, 2000), h. 35.

⁹ Jalaluddin Abdurrahman bin Abi Bakar Al-Suyuti, *Al-Itqān Fī 'Ulūm al-Qur'ān* (Beitūt: Libanon, Dār al-Kutub al-'Ilmiyyah, 2015), h.503.

their hearing and their sight. Indeed, Allah is over all things competent."¹⁰

In these verses, Allah sets forth two similitudes (Masal) for the hypocrites. The example concerning fire, because in fire there is an element of light. The example concerning rain (ma'i), or [their example is] like a rainstorm from the sky... because in water there is the substance of life and revelation that descends from the heavens intending to illuminate and revive hearts. Allah also mentions the state and condition of the hypocrites in these two situations. On one hand, they resemble those who kindle a fire for illumination and benefit, as they initially benefit materially by embracing Islam. However, within Islam, their "Nur" (light) does not influence their hearts, as Allah removes the light (Nur) from within that fire, leaving them with only the burning elements. This is their similitude concerning fire.

Regarding their similitude concerning water (ma'i), Allah likens them to those caught in a heavy rainstorm accompanied by darkness, thunder, and lightning, causing their strength to falter and prompting them to put their fingers in their ears against the thunderclaps. The Quran, with all its warnings, commands, prohibitions, and teachings, is to them like lightning striking, flashing and frightening.

b. Amsal kaminah/hidden similitudes

Amsal kaminah refers to similitudes that are not explicitly mentioned with the word "tamsil," but they convey beautiful, captivating meanings with concise and impactful reactions, having their own influence when applied to similar situations¹¹. For example:

- Verses similar to the expression "the one who hears is not like the one who sees."

Example: Surah Al-Baqarah (2:260).

... قَالَ أَوْلَمْ تُؤْمِنُوا قَال بَلَىٰ وَلَكِنْ لِيَطْمَئِنَّ قُلُوبِي ...

Translation:

¹⁰ Kementerian Agama, al-Qur'an dan Terjemahnya, h. 4.

¹¹ Manna' Khalil Al-Qaṭṭan, Mabāhiṣ Fī 'Ulūm al-Qur'ān, h.358.

Allah said, "Have you not believed?" Ibrahim replied, "Indeed, I have believed, but [I ask] for my heart to be reassured."¹²

- Verse similar to the expression "as you have done, so it will be done to you" is found in Surah Al-Nisa (4:123).

لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا

Translation:

"Whoever commits an evil deed, will be recompensed with that evil."¹³

- A verse similar to the expression "A believer does not fall into the same hole twice" can be found in Surah Yusuf, verse 64.

قَالَ هَلْ آمَنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمَنْتُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ

Translation:

"How can I entrust him (Benjamin) to you except as I entrusted his brother (Joseph) to you before?"¹⁴

According to Manna' Khalil al-Qattan in his book *Mabahis Fi 'Ulum al-Qur'an*, "there are three types of parables in the Qur'an: explicit parables (Amsal Musarrihah), hidden parables (Amsal Kaminah), and sent parables (Amsal Mursalah)."¹⁵

Amsal Mursalah are free expressions without mentioning their simile. An example is QS Al-Ma'idah/5: 100.

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ ...

Between evil (الْخَبِيثُ) and good (الطَّيِّبُ), there is no equality.

According to Al-Qurtubi, the parables in the Qur'an are divided into four types:

- Amsal al-Qasas Parables related to unseen matters that are difficult for human intellect to grasp. Allah presents them in the form of stories for easier understanding. For example, QS Al-Ra'ad/13: 35.

مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ أُكْلُهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ

¹² Kementerian Agama, *al-Qur'an dan Terjemahnya*, h. 44.

¹³ Kementerian Agama, *al-Qur'an dan Terjemahnya*, h. 98.

¹⁴ Kementerian Agama, *al-Qur'an dan Terjemahnya*, h. 243.

¹⁵ Manna' Khalil Al-Qattan, *Mabahis Fi 'Ulum al-Qur'an*, h. 277.

Translation:

"The example of the Paradise which the righteous are promised: beneath it rivers flow, its provision is eternal and so is its shade. That is the final destination for the righteous, while the final destination for the disbelievers is the Fire."¹⁶

- Amsal lil Hal: Parables describing the state of something (or people) in comparison to something else. For example, QS Al-Baqarah/2: 17.

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ

Translation:

"Their example is like that of a person who kindled a fire, but when it illuminated what was around him, Allah took away their light and left them in darkness so they could not see."¹⁷

- Amsal al-Wasfi: Parables that depict the attributes of what is being compared. For example, QS Al-Nahl/16: 60.

لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ وَهُوَ الْعَزِيزُ الْحَكِيمُ

Translation:

"For those who do not believe in the Hereafter, there is an evil description; and for Allah is the highest description. And He is the Exalted in Might, the Wise."¹⁸

- Amsal al-I'tibar: Parables that show the marvel of something. For instance, describing Allah's power and greatness in creating from the smallest to the largest beings. QS Al-Zukhruf/43: 59.

إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَائِيلَ

Translation:

"He was not but a servant upon whom We bestowed favor, and We made him an example for the Children of Israel."¹⁹

According to Al-Qurtubi, the verse above illustrates Allah's power in creating 'Isa (Jesus) a.s. (without a father, then granting him miracles such as reviving the dead, healing the lepers, and the blind), which no creature can match or replicate.

¹⁶ Kementerian Agama, *al-Qur'an dan Terjemahnya*, h. 254.

¹⁷ Kementerian Agama, *al-Qur'an dan Terjemahnya*, h. 4.

¹⁸ Kementerian Agama, *al-Qur'an dan Terjemahnya*, h. 273.

¹⁹ Kementerian Agama, *al-Qur'an dan Terjemahnya*, h. 493.

3. Benefits and Wisdom of Parables in the Qur'an

In the Qur'an, there are several verses that can serve as guidance on the benefits and uses of parables, such as in Al-Hasyr (59): 21, to make people think, Al-Ankabut/29: 43, for the knowledgeable to use their intellect to analyze, and Al-Zumar (39): 27, to remind people to remember. There is a common theme in these verses that parables are meant for humans.

It also reveals three functions of the human soul related to parables: thinking (yatafakkar), reasoning (ya'qil), and remembering (yatazakkur), indicating specific moments. People think about the parables in the Qur'an, which can become the focus of their reflection, analysis, and remembrance. Here are some narrations and opinions of scholars explaining the importance of Qur'anic parables:

First, a narration reported by Imam Al-Baihaqi from Abu Hurairah, who said, "The Messenger of Allah (peace be upon him) said, 'Indeed, the Qur'an was revealed with five main themes: the lawful, the unlawful, the clear, the ambiguous, and parables. Therefore, do what is lawful, avoid what is unlawful, follow what is clear, believe in what is ambiguous, and take lessons from the parables.'"²⁰

Second, the opinion of Al-Mawardi, who said, "Among the greatest knowledge of the Qur'an is the knowledge of its parables. Unfortunately, many people are distracted from the Qur'an because they are preoccupied with its parables and forget the objects of the parables. Indeed, a parable without a subject is like a horse without a bridle, or a camel without a rein." Moreover, other scholars have expressed that Imam Al-Shafi'i considered parables as one of the necessary knowledge of the Qur'an that a mujtahid

²⁰ Muhammad Ibnu Alawi Al-Maliki, *Samudra Ilmu-ilmu Al-Qur'an*, Cct. I; (Bandung: PT Mizan Pustaka, 2003), h.246.

must know. He said that a mujtahid must understand the parables in the Qur'an as it would reinforce the obligation to obey and avoid sinning.

Third, the opinion of Sheikh 'Izuddin ibn 'Abd Al-Salam, who said, "Indeed, Allah made parables in the Qur'an as reminders and advice (tazkīran wa wa'za). Parables that indicate different rewards, destruction of deeds, praise, criticism, or anything similar indicate the establishment of certain laws (ahkam)."

Al-Qattan mentioned several benefits of the Qur'anic parables aimed at facilitating their use;²¹ namely:

1. Presenting abstract concepts in a concrete form so they can be perceived or easily grasped by humans. For example, Allah gives the parable of the state of those who spend their wealth out of ostentation in QS. Al-Baqarah (2): 264.

... فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

Translation:

"His example is like a smooth stone upon which is dust, then a heavy rain falls upon it, leaving it bare. They are unable to keep anything of what they have earned. And Allah does not guide the disbelieving people."²²

2. Revealing the true nature of unseen things as if they were visible or transparent, making the unseen appear directly observable. Such as the parable in QS. Al-Baqarah (2): 275.

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ...

Translation:

"Those who consume interest cannot stand except as one stands who is being beaten by Satan into insanity."²³

²¹ Manna' Khalil Al-Qaṭṭān, *Mabāhiṣ Fī 'Ulūm al-Qur'ān*, h. 281.

²² Kementerian Agama, *al-Qur'an dan Terjemahnya*, h. 44.

²³ Kementerian Agama, *al-Qur'an dan Terjemahnya*, h. 47.

3. Summarizing appealing and beautiful meanings in concise expressions, like the hidden parables (*amsal kaminah*) and sent parables (*amsal mursalah*) in the aforementioned verses.
4. Encouraging those given the parable to act according to its content if it aligns with desirable qualities. For example, QS. Al-Baqarah/2: 261.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سَنبَلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Translation:

"The example of those who spend their wealth in the way of Allah is like a seed of grain that sprouts seven ears; in every ear are a hundred grains. Allah multiplies His reward for whom He wills. And Allah is all-Encompassing and Knowing."²⁴

The wisdom behind the concept of Qur'anic parables by Allah SWT in His holy book is:

1. By using concrete parables, listeners and readers of the Qur'an feel as if the message conveyed by the Qur'an is directly visible. Therefore, the meaning of the parables in the Qur'an can encourage the soul to accept the intended meaning and satisfy the intellect.
2. The Qur'anic parables contain lessons or teachings that lead humans to their ultimate humanity. Whoever reflects on the parables mentioned by Allah SWT in His book will become knowledgeable, as stated in QS. Al-Hasyr/59: 21.

... وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

Translation:

"And these examples We present to the people so that they might reflect."²⁵

²⁴ Kementerian Agama, *al-Qur'an dan Terjemahnya*, h. 44.

²⁵ Kementerian Agama, *al-Qur'an dan Terjemahnya*, h. 548.

3. Life in this world is a choice. Allah SWT provides parables with the concept of amsal to show us the best choice and the loss of following one's desires in denying His commands and prohibitions. The experiences of past communities, whether related to good or bad qualities, serve as a reflection for the life of humanity in general, especially for Muslims, to read, reflect, and contemplate their symbolic content as valuable lessons towards achieving complete human beings with noble character.

Therefore, regarding the specific and detailed characteristics of amsal, they are not yet found in the books of Qur'anic Sciences. However, based on the available explanations, the author can summarize some characteristics of amsal. First, amsal clarify ambiguous or abstract meanings, making them clear, concrete, and impactful. Second, amsal have a parallel between the situation of the parable and its analogy. Third, there is a balance (tawazun) between the parable and the state being analogized.

C. Conclusion

Based on the above explanations, the author concludes as follows:

1. Qur'anic parables (amsal) are expressions with beautiful styles provided by Allah SWT through the Qur'an, containing concise, clear, and dense expressions to serve as good examples for strengthening our faith in Allah SWT.
2. In understanding amsal, there are three types: explicit parables (amsal musarrihah), hidden parables (amsal kaminah), and sent parables (amsal mursalah).
3. Qur'anic parables demonstrate several benefits to facilitate their use, namely: representing abstract concepts in a concrete form, revealing the nature of unseen things as if they were visible, providing motivation for desirable actions.

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