

Amtsâl and Aqsâm in the Qur'an (Ulumul Qur'an)

Baldi Anggara¹

¹Universitas PTIQ Jakarta; baldi.anggara@mhs.ptiq.ac.id

ARTICLE INFO

Keywords:

Amtsâl; Aqsâm; Ulumul Quran

Article history:

Received 2024-10-14

Revised 2024-11-12

Accepted 2024-12-24

ABSTRACT

The Qur'an is a revelation sent down by Allah SWT. speak Arabic. It is the greatest miracle for the Prophet Muhammad SAW. The Qur'an applies throughout the ages until the Day of Judgment. As the laws contained therein apply, both textually and contextually. Al-Qur'an, a phenomenal holy book. Protected until the end of time, both written and read. It is a guide to life for Muslims and at the same time a guide for humans. Imam Baihaqî narrated the hadith from Abu Hurairah Ra. Hadith History of al-Baihaqî No. 2212. Based on this hadith, the Qur'an really needs to be studied. With in-depth study, good understanding will emerge, with the hope that a sense of awe and majesty will arise towards the Al-Qur'an, especially towards Allah SWT. who took it down. And it is hoped that they will be able to practice the messages contained in it. Something that is rarely studied is about amtsâl and aqsâm in the Koran. As Imam Al-Mâwardî said, among the greatest knowledge in the Qur'an is the knowledge of amtsâl, and most people are negligent and forget to study it. So in this paper we will present a study of amtsâl and aqsâm contained in the Al-Qur'an. With the problem formulation; What is the meaning of amtsâl and aqsâm? What type? And what are the benefits? The method used by the author is a qualitative method, which produces findings that cannot be achieved using statistical procedures or other methods of quantification. Even simpler is research that does not carry out calculations. Based on the area, this study can be classified as library research, which involves identifying and finding sources that provide factual information.

This is an open access article under the [CC BY-NC-SA](https://creativecommons.org/licenses/by-nc-sa/4.0/) license.



Corresponding Author:

Baldi Anggara

Universitas PTIQ Jakarta; baldi.anggara@mhs.ptiq.ac.id

INTRODUCTION

Definition of Amtsal

Amtsâl is the plural form of the word *matsal*. Linguistically it means *syabah* (resembling), and *sawâ'* (equalizing) (Musthafâ, etc all.), *nazhr* (equal) (Al-Baghdâdî, 1985). Or it means 'ibrah (example), *qaul sâir baina nâs* (proverb), *qishshah majâziyyah* (parable story), *shifah* (characteristic), and proof or reason (*hujjah*) (Munawwir, 1997). *Matsal* can also mean *sunan* (custom) atau *adzab* (punishment) (Ad-Dâmaghânî, 1983).

While in terminology according to Mannâ' al-Qaththân *matsal* is the likening of a situation with another situation, for the same purpose, namely the narrator likens something to the original. It is also used to reveal amazing circumstances and stories (Al-Qaththân, 2010). Nâshir Shabrah al-Kiswânî defines *matsal* with words expressed with the aim of being a parable of a situation (Al-Kiswânî, 2012). Ibn al-Qayyim interpreted *matsal* with the likening of something to something else

in its law, as well as the logical approach of something concrete or two concrete things, and an example for others (I. al-Q. Al-Jauziyyah, n.d.).

Fahd Abd ar-Rahmân bin Sulaimân al-Rûmî interprets *matsal* as a word of a narrative that has developed, meaning from it the likeness of the state of the person who is narrated to him with what is said for that purpose (Ar-Rûmî, 2014). According to M. Quraish Shihab *matsal* in the Qur'an is not a proverb, but it is a strange parable in the sense of amazing and astonishing (Shihab, 2000). Meanwhile, according to Teungku Muhammad Hasbi Ash Shiddieqy *matsal* is interpreted as a situation, story and trait that attracts attention, and is amazing (Shiddieqy, 2002).

From the various meanings above, it can be concluded that *matsal* is a parable that is amazing and attracts attention, both in the form of characteristics, conditions, and stories.

Types of *Amtsâl*

According to as-Suyûthî *amtsâl* in the Qur'an is divided into two, namely: *amtsâl zhâhir mashrah bih* dan *kâmin lâ dzukira li al-matsal* (As-Suyûthî, n.d.). Meanwhile, Fahd Abd ar-Rahmân bin Sulaimân al-Rûmî, Mannâ' al-Qaththân, and Nâshir Shabrah al-Kiswânî mention the *amtsâl* in the Qur'an consists of three types, namely: *amtsâl musharrahah*, *amtsâl kâminah*, dan *amtsâl mursalah* (Al-Kiswânî, 2012).

1. *Amtsâl Musharrahah*

Amtsâl Musharrahah is something that is explained by lafaz *matsâl* or something that showstasybih (Al-Qaththân, 2010). According Fahd Abd ar-Rahmân bin Sulaimân al-Rûmî *amtsâl* this kind of *amtsâl* is very much in the Qur'an (Ar-Rûmî, 2014). Muhammad Chirzin mentions no less than 90 verses that mention this *amtsâl* (Chirzin, 2014). For example *amtsâl* that uses lafaz *matsâl*:

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

Their example is like those who light a fire, and when it has illuminated their surroundings, Allah takes away their light and leaves them in darkness, unable to see. (al-Baqarah/2: 17)

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةُ حَبَّةٍ ۗ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ.

The example of those who spend their wealth in the way of Allah is like a seed that grows seven stalks, on each stalk a hundred seeds. Allah multiplies for whom He wills, and Allah is All-Wise, All-Knowing. (al-Baqarah/2: 261)

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا ۚ بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ.

The example of those who were given the task of carrying the Torah, then they did not carry it (did not practice it) is like a donkey carrying thick books. Very bad is the example of those who deny the verses of Allah. And Allah does not guide the wrongdoers. (al-Jumu'ah/62: 5)

The examples of *amtsâl musharrahah* in other verses can be seen in the following table (Al-Bâqî, 1984).

No	Surah	Verse
1	Al-Baqarah/2	17, 171, 214, 261, 264, 265
2	Ali Imrân/3	59, 117
3	Al-A'râf/7	176
4	Yunûs/10	24
5	Hûd/11	24
6	Ar-Ra'd/13	35
7	Ibrâhîm/14	18, 24, 26
8	An-Nahl/16	60, 75, 76
9	Al-Isrâ'/17	89
10	Al-Kahf/18	32, 45, 54
11	Al-Hajj/22	73
12	An-Nûr/24	35

13	Al-Furqân/25	33
14	Al-'Ankabût/29	41
15	Ar-Rûm/30	27, 58
16	Az-Zumar/39	29
17	Muhammad/47	15
18	Al-Fath/48	29
19	Al-Hadîd/57	20
20	Al-Hasyr/59	15
21	Al-Jumu'ah/62	5
22	At-Tahrîm/66	10

2. *Amtsâl Kâminah*

The definition of *amtsâl kâminah* according to Mannâ' al-Qaththân is a sentence in which the lafaz *tamtsîl* is not clearly mentioned, but it shows beautiful, interesting meanings, in short, concise redactions, and has its own influence when transferred to something similar to it (Al-Qaththân, 2010). The verses containing *amstâl kâminah* are very close in meaning to *amstâl*, which is already known and developed in the community, it is usually called *amstâl* in meaning, but not in lafaz (Ar-Rûmî, 2014). *Tamtsîl* in this lafaz is hidden (*kâmin*), not visible (*ghairu zhâhir*) (Al-Kiswânî, 2012). The examples of this *amstâl kâminah* are as follows:

- a. Verses that mean *khair al-umûr awsatuhâ* (the best thing is the middle).

... قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ عَوَانٌ بَيْنَ ذَلِكَ

... He (Moses) replied, "He (Allah) says that the heifer is neither old nor young, (but) midway between them.".... (al-Baqarah/2: 68)

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلًّا

And do not let your hands be tied around your necks, nor do you overextend them (be very generous)... (al-Isrâ'/17: 29)

... وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا.

... and do not raise your voice in prayer and do not lower it, and try to walk a middle path between the two." (al-Isrâ'/17: 110)

وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا.

And (among the servants of the Most Merciful) are those who, when they spend, are neither extravagant nor miserly, between the two in moderation. (al-Furqân/25: 67)

- b. Verses that mean *laisa al-khabar ka al-mu'âyanah* (the one who hears is not the same as the one who witnesses)

... قَالَ أَوْلَمْ تُؤْمِنُوا ۚ قَالُوا بَلَىٰ وَلَكِنْ لِّيَطْمَئِنَّ قُلُوبُنَا ۚ

... Allah said, "Have you not believed?" He (Ibrahim) replied, "I believe, but so that my heart may be at ease (steady)...." (al-Baqarah/2: 260)

- c. A verse that means *man jahala syaian 'âdâhu* (whoever is ignorant in a matter is bound to repeat it).

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ

In fact, they deny that which they do not know perfectly.... (Yûnus/10: 39)

... وَإِذْ لَمْ يَهْتَدُوا بِهِ فَيَقُولُونَ هَذَا إِفْكٌ قَدِيمٌ.

... And when they are not guided by it then they will say, "This is an old lie." (al-Ahqâf/46: 11)

- d. The verse that means *ihzar syarru man ahsanta ilaih* (beware of the evil of those to whom you do good).

... وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ ۖ

... And they would not have reproached (Allah and His Messenger), had Allah and His Messenger bestowed His bounty upon them.... (at-Taubah/9: 74)

- e. Verse meaning *fi al-harakah al-barakah* (in every activity there is blessing)

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاحًا كَثِيرًا وَسَعَةً ۖ

And whoever emigrates in the way of Allah, they will find on earth a wide place of emigration and plenty of (sustenance).... (an-Nisâ'/4: 100)

- f. Verse meaning *kamâ tadînu tudân* (as you give a debt, so you are paid).

... مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ ۖ

... Whoever does evil will be rewarded according to that evil (an-Nisâ'/4: 123)

- g. Verse meaning *lâ yuldaghu al-mu'min min hujrin marratain* (believer is not stung twice from the same hole).

قَالَ هَلْ آمَنْتُمْ عَلَيَّ إِلَّا كَمَا آمَنْتُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ ۖ

He (Jacob) said, "How shall I entrust him (Bunyamin) to you, as I entrusted his brother (Yusuf) to you?.... (Yusûf/12: 64)

- h. Verses that mean *hîna taqlî tadrî* (you only know when you see it)

... وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا.

... And they will know when they see the punishment, who has gone astray the most. (al-Furqân/25: 42).

- i. Verse meaning *man a'âna zhâliman salatha 'alaih* (whoever helps the wrongdoer, he will be controlled)

كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ

(About Satan), it is established that whoever makes friends with him, he will mislead him, and lead him to the torment of Hell. (al-Hajj/22: 4)

- j. The verse meaning *lâ talidu al-hayyah illâ hayyiyah* (A snake must give birth to another snake).

... وَلَا يُلِدُوا إِلَّا فَاجِرًا كَفَّارًا.

... and they will bring forth only evil and ungrateful children. (Nûh/71: 27)

- k. Verse meaning *li al-haithân âdzân* (the wall that has ears)

... وَفِيكُمْ سَمْعُونَ لَهُمْ ۖ

... and among you are those who are very fond of listening to their words.... (at-Taubah/9: 47)

- l. Verse meaning *al-jâhil marzûq wa al-'âlim mahrûm* (the ignorant are given breadth of fortune, while the pious are given hardship of fortune).

... مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا

"Whoever is in error, then let the Merciful Lord prolong (time) for him;" (Maryâm/19: 75)

- m. The verse that means *al-halâl lâ ya'tika illâ qutan wa al-harâm lâ ya'tika illâ jazâfan* (permissibility brings strength, and forbiddenness brings weakness).

... إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ

... when the fish (which were around) came to them floating on the surface of the water, whereas on non-Sabbath days they did not come to them.... (al-A'râf/7: 163)

3. *Amtsâl Mursalah*

According to Mannâ' al-Qaththân *amtsâl mursalah* are free sentences that do not use lafaz *tasybîh* clearly. However, these sentences apply as *matsal* (Al-Qaththân, 2010). In line with that Fahd Abd ar-Rahmân bin Sulaimân ar-Rûmî defines *amtsâl mursalah* with Qur'anic verses that function as *matsal* (Ar-Rûmî, 2014). Examples of *amtsâl mursalah* are as follows: (Al-Qaththân, 2010)

... الْآنَ حَصْحَصَ الْحَقُّ

... "Now the truth is clear," (Yusûf/12: 51)

لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ .

No one will be able to reveal (the occurrence of that day) except Allah. (an-Najm/53: 58)

... فَضِي الْأَمْرِ الَّذِي فِيهِ تَسْتَقْتِلُونَ .

... The matter about which you asked me has been answered." (Yûsuf/12: 41)

... أَلَيْسَ الصُّبْحُ بِقَرِيبٍ .

... Isn't the dawn near?" (Hûd/11: 81)

لِكُلِّ نَبَأٍ مُسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ .

For every message (brought by a messenger) there is a time for it to happen, and then you will know. (al-An'âm/6: 67)

... وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ .

... Evil plans will only befall those who plan them themselves.... (Fâthir/35: 43)

قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ فَرُبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا

Say (Muhammad), "Every man does according to his own nature" (al-Isrâ'/17: 84)

... وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ ○

... And it may be that you dislike something, even though it is good for you.... (al-Baqarah/2: 216)

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِيْنَةٌ .

Everyone is responsible for what he has done. (al-Muddatstsir/74: 38)

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ .

There is no reward for good but good. (ar-Rahmân/55: 60)

... كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ .

... Each group (takes) pride in what they (each) have. (al-Mu'minûn/23: 53)

... ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ .

... Equally weak is the worshiper and the worshiped. (al-Hajj/22: 73)

لِيَمِثِلَ هَذَا فَلَْيَعْمَلِ الْعَمَلُونَ.

For this kind of (victory), let those who are capable of doing good do good. (ash-Shâffât/37: 61)

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ

Say (Muhammad), "Bad is not equal to good.... (al-Mâidah/5: 100)

... كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ

... How many small groups have defeated large groups with the permission of Allah.... (al-Baqarah/2: 249)

... نَحْسِبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى

... You think they are united when their hearts are divided.... (al-Hasyr/59: 14)

Faidah Amtsâl

Every uslub used by Allah Swt. in conveying the message of the Qur'an, must have wisdom and function (Syarnubi, 2024). Fahd Abd ar-Rahmân bin Sulaimân ar-Rûmî mentions there are seven faidah *amtsâl* namely; displaying logical meaning (al-Baqarah/2: 264), satisfaction and strong proof (az-Zumar/39: 29), motivation (al-Baqarah/2: 261), warning (an-Nahl/16: 112), praise (Ibrâhîm/14: 24-25), and keep away (al-Hujurât/49: 12) (Ar-Rûmî, 2014). Mannâ' al-Qaththân mentions there are eight faidah *amtsâl* in the Qur'an, namely:

1. Showing something rational (*ma'qûl*) in a concrete form, which can be perceived by the human senses, so that the mind easily accepts it. For example in Surah al-Baqarah/2: 264.
2. Revealing the essence of something that is not visible, as if it were something visible. For example, Surah al-Baqarah/2: 275.
3. Collecting interesting and beautiful meanings, in a compact expression. For example, in *amtsâl kâminah* and *amtsâl mursalah*.
4. Encouraging the person who is given the *matsal* to act in accordance with the content of the *matsal*, if it is something that is pleasing to the soul. For example, in Surah al-Baqarah/2: 261.
5. Abstaining and avoiding, if the content of the *matsal* is something that the soul hates. For example, in surah al-Hujurât/49: 12.
6. Praising the person to whom the *matsal* is given. For example, in Surah al-Fath/48: 29.
7. Describing something that has a trait, which is considered bad by many people. For example, in Surah al-A'râf/7: 175-176.
8. *Amtsâl* is more imprinted on the soul, more effective in giving advice, more powerful in giving warnings, and more able to satisfy the heart, as a warning and lesson (az-Zumar/39: 27, al-'Ankabût/29: 43).

Making Matsâl with the Qur'an

Mannâ' al-Qaththân argues that the scholars dislike using Qur'anic verses as *matsal* when dealing with worldly affairs, in order to maintain the majesty of the Qur'an (Al-Qaththân, 2010). Similarly, the opinion of ar-Râzî in interpreting Surah al-Kâfirûn/109: 6 by saying, the human habit of making this verse as a *matsal* when leaving something because of slaughtering. this is not justified, because Allah Swt. did not send down the Qur'an to be used as a *matsal* but to be contemplated, then practicing the things it requires (Ar-Râzî, n.d.).

Fahd Fahd argues that it is permissible to use the *matsal* of the Qur'an, in earnest. And will get a big sin, if someone uses the *matsal* al-Qur'an as a game and joke (Ar-Rûmî, 2014). The author agrees with the second opinion, the *matsal* of the Qur'an can be used in everyday life, but it also maintains its glory.

Definition of Aqsâm

Aqsâm is the plural of the word *qasam*, linguistically means *hulf* (confederation) (Ad-Dâmaghânî, 1983), t also means *yamîn* (right hand) (Munawwir, 1997). These three words mean one oath. *Qasam* is called *hulf* meaning a promise that occurs in the midst of a people. While called

yamîn because the Arabs when they swear they shake hands (*mushâfahah*) using their right hands (Ar-Rûmî, 2014).

In terms of *qasam* according to Mannâ' al-Qaththân *qasam* is binding the soul (heart) not to do or do something, with a meaning that is considered great, great, both in essence and *iqtiqâdî* by the person who swears (Al-Qaththân, 2010). Ibnu Qayyim al-Jauziyyah interpreted *qasam* with *tahqîq al-khabar wa taukîduh* (realization and justification of information) (S. ad-D. M. bin A. B. I. Q. Al-Jauziyyah, 1982). According to Abd al-Hayy in Nâshir Shabrah al-Kiswânî *qasam* means *taukîd hukm bi dzikr mu'zham 'alâ wajh makhshûsh* (believing the law by mentioning the Supreme over a special form) (Al-Kiswânî, 2012). Oath in KBBI means a statement that is pronounced officially by testifying to Allah or something that is considered holy, to strengthen the truth and seriousness (Nasional, 2008). Oaths have enormous power and are considered morally and even spiritually binding (Syarnubi, 2019b).

From the above meaning, it can be concluded that *qasam* is a spoken statement, which can strengthen and convince in doing or leaving something.

Arkân Al-Qasam

In general, the form of *qasam* consists of the *muta'adî fi'il* of "*aqsama*" or "*ahlafa*", then followed by the letter *bâ'*, after that *muqsam bih* and *muqsam 'alaih*. For example:

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ.....

And they swear by (the name of) Allah with a solemn oath, "Allah will not raise the dead..... (an-Nahl/16: 38)

According to Fahd Arkân *al-qasam* there are four namely; *fi'l al-qasam*, *adâh al-qasam*, *al-muqsam bih*, and *al-muqsam 'alaih* (Ar-Rûmî, 2014). Similarly, Nâshir also mentions there are four *arkân al-qasam* namely, *al-muqsim*, *al-muqsam bih*, *muqsam 'alaih*, and *adâh al-qasam* (Al-Kiswânî, 2012). The author presents the second opinion because the fourth *rukûn* includes *fi'il aqsam* and its explanation is broader than that mentioned by the first opinion, namely:

1. Al-Muqsim

Al-Muqsim means the one who makes an oath. In the Qur'an, the one who issues the oath is Allah Swt. (Fauzi, M., Lestari, A.R.S., & Ali, 2023), or from creatures such as from the human group of the apostles, or from the jinn group such as the devil.

فَوَرَبُّكَ لَنَحْضَرَنَّهُمْ وَالشَّيَاطِينُ نَمَّ لِنَحْضَرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثًّا.

So by your Lord, indeed, We will surely gather them together with Satan, then We will surely bring them around Jahanam on their knees. (Maryâm/19: 68)

وَنَالَهُ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ.

And by Allah, indeed, I will deceive your idols after you have left them. (al-Anbiyâ'/21: 57)

قَالَ فَبِعِزَّتِكَ لَا غَوِيَّ لَهُمْ أَجْمَعِينَ.

(Iblis) replied, "By Your glory, I will surely mislead them all, (Shâd/38: 82)

Qasam spoken by Allah Swt. in the Qur'an based on the opinion of Ibn Qayyim al-Jauziyyah in the book *Aqsâm Al-Qur'ân*, is in the following table: (I. Q. Al-Jauziyyah, 2000)

No	Surah	Verse
1	Al-Qiyâmah/75	1-2
2	Asy-Syams/91	1-8
3	Al-Fajr/89	1-5
4	Al-Balad/90	1
5	At-Tîn/95	1-3
6	Al-Lail/92	1-3
7	Adh-Dhuhâ/93	1-2

8	Al-'Âdiyât/100	1-3
9	Al-'Ashr/103	1
10	Al-Burûj/85	1-3
11	Ath-Thâriq/86	1, 11-14
12	Al-Insyiqâq/84	16-18
13	At-Takwîr/81	15-18
14	An-Nâzi'ât/79	1-5
15	Al-Mursalât/77	1-7
16	Al-Muddatstsir/74	32-37
17	Al-Hâqqah/69	38-40
18	Al-Ma'ârij/70	40
19	Al-Qalam	1-2
20	Al-Wâqi'ah/56	75-80
21	An-Najm/53	1-3
22	Ath-Thûr/52	1-8
23	Adz-Dzâriyât/51	1-4
24	Qâf/50	1-2
25	Yâsîn/36	1-2
26	Ash-Shâffât/37	1
27	An-Nisâ'/4	65

2. *Al-Muqṣam bih*

Al-Muqṣam bih is something that is made into an oath. Allah swears by His Essence and also by His creatures (Syarnubi et al., 2021). According to Fahd Allah swears by His Essence in five verses, namely in the letters; an-Nisâ'/4: 65, al-Hijr/15: 92-93, Maryâm/19: 68, adz-Dzâriyât/31: 23, and al-Ma'ârij/70: 40-41 (Ar-Rûmî, 2014). Mannâ' al-Qaththân mentions seven verses, in addition to the above verse, three other verses Allah told the Prophet to swear by His Essence, namely in the letters: at-Taghâbun/64: 7, Saba'/34: 3, and Yûnus/10: 53 (Al-Qaththân, 2010).

Apart from that, Allah has the power to swear by anything and anyone (Syarnubi et al., 2022). Allah swears by using His creatures. This shows the majesty of His creatures (I. Q. Al-Jauziyyah, 2000), that it is one of His great verses (Al-Qaththân, 2010), has virtues and benefits (Ar-Rûmî, 2014), and has glory (Al-Kiswânî, 2012).

However, humans are not allowed to swear using His creatures (Syarnubi, S., Syarifuddin, A., & Sukirman, 2023), this is based on the Prophet's words:

عَنْ عَبْدِ اللَّهِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ ذَكَرَ عُمَرَ بْنَ الْخَطَّابِ فِي رَكْبٍ وَعُمَرُ يَخْلِفُ بِأَبِيهِ فَقَادَاهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَنْتَهَكُوا أَبَائَكُمْ مَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللَّهِ وَلَا يَصْنُتْ.

'Abdullāh reported that the Messenger of Allah (peace and blessings of Allah be upon him) saw 'Umar ibn al-Khattab riding and he swore by mentioning his father's name, so the Messenger of Allah (peace and blessings of Allah be upon him) called out to them and said: "Know that Allah, the Almighty, has forbidden you to swear by the name of your fathers, so whoever swears, let him swear by the name of Allah or be silent." (HR. al-Bukhârî No. 5643, Muslim No. 3105)

The wisdom of the prohibition of swearing by other than Allah, is that it will cause a sense of majesty to the one who swears. In fact, the majesty belongs to Allah alone (An-Nawâwî, 1924). In the text of this hadith, swearing is specific to Allah alone (Syarnubi & Fahiroh, 2024). However, scholars agree that it is permissible to swear by the name of Allah, His Essence, and His high attributes (Syarnubi, 2019a). As for the ruling on swearing by anything other than the name of Allah, the scholars differ. Masyhur from the Maliki madhhab calls it makruh, Hambali forbids it, while Shafi'i calls it a sin (Al-Atsqâlanî, n.d.). Meanwhile, Mannâ' al-Qaththân said that swearing by His creatures is one form of polytheism (Al-Qaththân, 2010).

3. *Al-Muqṣam 'alaih*

Al-muqṣam 'alaiḥ is also known as *jawâb al-qasam*, namely things for which *qasam* should be held (Shiddieqy, 2002). Ibn Qayyim Ibn Qayyim mentioned the purpose of *qasam* is to strengthen and realize *muqṣam 'alaiḥ*. The *muqṣam 'alaiḥ* should be things that are worthy of an oath, such as unseen and hidden matters (Syarnubi et al., 2024). The oath here is to establish its existence (S. ad-D. M. bin A. B. I. Q. Al-Jauziyyah, 1982). Most *qasams* in the Qur'an mention *muqṣam 'alaiḥ* (Al-Kiswânî, 2012). But sometimes it is not mentioned, this is the best *uslub*, because it shows greatness and majesty (at-Takâtsur/102: 5, al-Fajr/89: 1-6, al-Qiyâmah/75: 1-2) (Al-Qaththân, 2010).

Some forms of *muqṣam 'alaiḥ* are about *tawhîd* (ash-Shâffât/37: 4), the truth of the Qur'an (al-Wâqî'ah/56: 77), the truth of the Prophet (Yâsîn/36: 3, an-Najm/53: 2-4), the truth of the Day of Judgment (adz-Dzâriyât/51: 5-6, al-Mursalât/77: 7), and some human states and traits (at-Tîn/95: 4-6, al-Lail/92: 4, al-'âdiyât/100: 6, al-Balad/90: 4) (I. Q. Al-Jauziyyah, 2000).

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ

Indeed, We have created mankind in hardship. (al-Balad/90: 4)

4. *Adâḥ al-Qasam*

Nâshir Shabrah al-Kiswânî divides *adâḥ al-qasam* into three parts namely; *letter qasam*, *af'âl qasam*, and *murakkab number ismiyyah* (Al-Kiswânî, 2012). While Fahd only mentions letters in *adâḥ al-qasam*, and separates it from *fi'il qasam* (Ar-Rûmî, 2014).

First, there are five letters of *qasam*, namely: *bâ'*, *waw*, *tâ'*, *lâm* and *min*. Nâshir mentions the letter *qasam* address *jar* and no position in *i'râb* (Al-Kiswânî, 2012). In the Qur'an, the letters used are the first three letters, and the letter *waw* is the most used letter (Ar-Rûmî, 2014). The use of the letter *tâ'* specifically for the phrase Allah SWT, in the Qur'an only exists in four places (Yûsuf/12: 73, al-Anbiyâ'/21: 57). While the use of the letter *bâ'* is always in conjunction with *fi'il qasam*, this is the opposite of the use of the letter *waw* (Al-Kiswânî, 2012).

The difference in the use of these three *qasam* letters is in the Qur'an according to Nâshir Shabrah al-Kiswânî that the letter *bâ'* is always accompanied by *fi'il qasam*. As the word of Allah SWT.

لَا أَفْسِمُ بِهَذَا الْبَلَدِ

I swear by this land (Mecca), (al-Balad/90: 1)

Whereas the use of the letter *waw* is the opposite of the use of the letter *bâ'*, which is deleted or omitted *fi'il qasam*. As the following example:

وَالْعَصْرِ

For the sake of time, (al-'Ashr/103)

As for the use of the letter *tâ'*, it is specific to the phrase Allah Almighty, and not to other phrases (Syarnubi, 2023). *muqṣam 'alaiḥ* is an important, admirable and special matter (Syarnubi, 2022). This shows the difference with the use of the letter *waw*, which is used for all *lafazh*. While the similarity with the use of *lafazh waw* is in the elimination of *fi'il qasam*. In the Qur'an, the use of *qasam* with the letter *tâ'* is only found in seven verses, namely Surah Yûsuf/12: 73, 85, 91, 95, Surah al-Anbiyâ'/21: 57, Surah an-Nahl/16: 56, 63, Surah ash-Syu'arâ'/26: 97, Surah ash-Shâffât/37: 56.

قَالَ تَاللَّهِ إِنِّي كُنْتُ لَتَرْدِيْن ۝

He said, "By Allah, you have almost harmed me. (ash-Shâffât/37: 56)

Secondly, there are six *af'âl al-Qasam*, namely: *uhlifu*, *halafa*, *uqsimu*, *aqsama*, *i'talâ*, and *âlâ*. However, only the *fi'il aqsama* or *uqsimu* is used in the Qur'anic *qasam*, while the other *fi'ls* are used in *qasam* stories (Al-Kiswânî, 2012). For example:

يَخْلِفُونَ بِاللَّهِ مَا قَالُوا ۝

They (the hypocrites) swear by (the name of) Allah, that they do not say (anything hurtful to Muhammad). (at-Taubah/9: 74)

وَلَا يَأْتِلْ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَى وَالْمُسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۖ

And let not those who have excess and plenty among you swear that they will not support their relatives, the poor, and those who migrate in the way of Allah.... (an-Nûr/24: 22)

Thirdly, *murakkab* is basically an *ismiyyah* number whose *khavar* is deleted. For example in Surah al-Hijr/15: 72.

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ.

(Allah said), "By your life (Muhammad), indeed, they are tossed about in drunkenness (misguidance)."

Allah swears by the life of the Prophet Muhammad as a form of honor for him (Syarnubi, 2016). That the Quraysh were in a state of drifting in error and in their confusion. Allah did not swear by the life of a person except by the life of the Prophet because he is the most noble being in the sight of Allah. (Al-Qurthubi, n.d.).

Types of *Qasam*

Nâshir Shabrah al-Kiswânî says *qasam* is divided into two types namely; *qasam zhâhir* and *qasam mudhmar* (Al-Kiswânî, 2012).

1. *Qasam Zhâhir*

Qasam zhâhir is *qasam* in which the *fi'il qasam* and *muqsam bih* are mentioned. Some of them omit the *fi'il qasam*, as is common and suffice with the *qasam* letter *bâ*, *waw*, or *tâ*' (Al-Qaththân, 2010). Sometimes the *muqsam 'alaih* is also omitted, if the *muqsam bih* also shows the *muqsam 'alaih*. This shows more baligh and more majestic (Ar-Rûmî, 2014).

ص ۝ وَالْقُرْآنَ ذِي الذِّكْرِ ۚ

Shâd, for the sake of the *Qur'ân* which contains a warning. (Shâd/38: 1)

In this verse is implied what is sworn, because in the sentence of this oath is implied the exaltation of the *Qur'an* and its description (Syarnubi et al., 2023). This contains content to remind servants of what they need (Syarnubi, 2020). That the glory and elevation of the degree directly implies what is sworn, also because the *Qur'an* is really haq from the side of Allah, not something made up as alleged by the disbelievers (I. Q. Al-Jauziyyah, 2000).

2. *Qasam Mudhmar*

Qasam mudhmar is a *qasam* in which neither the *fi'il qasam* nor the *muqsam bih* is explained. But it is indicated by *lâm taukid* which is included in the *muqsam 'alaih* (Al-Qaththân, 2010).

لَتُبْلَوْنَ فِيْ أَمْوَالِكُمْ وَأَنْفُسِكُمْ ۖ

You will certainly be tested with your wealth and yourself... (Âli Imrân/3: 186)

According to Fahd, this verse is an oath that means *by Allah* you will really be tested (Ar-Rûmî, 2014).

Faidah *Qasam*

All *uslub* used in the *Qur'an* has its wisdom and *faidah*. According to Fahd, there are seven *qasam* rules, namely: (Ar-Rûmî, 2014)

1. Affirmation of *muqsam 'alaih*
2. Drawing attention to the mystery of the beauty of the universe, the great signs, and the beautiful and neat system, as a proof of the greatness of its Creator.
3. Establishing the proof against the polytheists and establishing the truth of the Prophet.
4. Showing the virtue and majesty of the *muqsam bih*
5. Refutation of opponents or naysayers
6. Short and concise rhetoric in *qasam*.
7. A good beginning in a letter that begins with a *qasam*.

CONCLUSION

From the study that has been presented above, it can be concluded that *amtsâl* is a parable that is amazing and attracts attention, whether in the form of characteristics, conditions, or stories. *Amtsâl* has three types; *musharrahah amtsâl*, *kâminah amtsâl*, and *mursalah amtsâl*. *Amtsâl* has eight rules: presenting something rational (*ma'qûl*) in a concrete form, revealing the nature of something

that is not visible, collecting interesting and beautiful meanings, in a compact expression, encouraging people to act in accordance with the content of the *matsal*, keeping away and avoiding, if the content of the *matsal* is something that is hated by the soul, praising the person who is given a *matsal*, describing something that has a nature, and more imprinted on the soul.

While the meaning of *aqṣām* is a spoken statement, which can strengthen and convince in doing or leaving something. *Aqṣām* has four *arkân* namely; *al-muqsim*, *al-muqṣam bih*, *al-muqṣam 'alaih*, and *adâh al-qasam*. *Aqṣām* consists of two types namely; *qasam zhâhir* and *qasam mudhmar*. There are seven *qasam* rules, namely: Affirmation of the *muqṣam 'alaih*, attracting attention, establishing the argument against the polytheists and establishing the truth of the Prophet, showing the virtue and majesty of the *muqṣam bih*, refutation of the opponents, short and concise rhetoric, and a good start in a letter that begins with a *qasam*.

It is not permissible for creatures to use any phrase other than the name of Allah, whereas Allah, the Almighty, has the right to use any phrase in His *qasams*.

REFERENCE

Al-Qur'an dan Terjemahan.

Atsqâlânî, Ahmad bin 'Alî bin Hajar al-, *Fath al-Bârî*, Bairût: Dâr al-Ma'rifah, tt, Jilid 11.

Baghdâdî, Al-Alûsî al-, *Rûh al-Ma'ânî fî Tafsîr al-Qur'ân al-'Azhîm wa as-Sab' al-Matsânî*, Bairût: Dâr Ihyâ' Turâts al-'Arabî, 1985, Juz 1, Cet ke-4.

Bâqî, Muhammad Fuad Abd al-, *al-Mu'jam al-Mufahras li Alfâzh Al-Qur'an Al-Karîm*, Istâmbûl: al-Maktabah al-Islâmiyyah, 1984.

Chirzin, Muhammad, *Permata Al-Qur'an*, Jakarta: Gramedia, 2014, Cet ke-1.

Dâmaghânî, Al-Husain bin Muhammad ad-, *Qâmûs al-Qur'ân*, Bairût: Dâr al-'Ilm al-Malâyîn, 1983, Cet ke-4.

Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*, Jakarta: PT. Gramedia Pustaka Utama, 2008, Edisi IV, Cet ke-1.

Fauzi, M., Lestari, A. R. S., & Ali, M. (2023, December). Pengaruh Berwudhu Terhadap Konsentrasi Belajar Siswa. In *International Education Conference (IEC) FITK (Vol.2, No.1, pp. 108–122)*.

Jauziyyah, Syams ad-Dîn Muhammad bin Abî Bakr Ibn Qayyim al-, *al-Amtsâl fî al-Qur'ân al-Karîm, tahqîq Sa'îd Muhammad Namr al-Khathîb*, Terj. Asep Saefullah FM dan Kamaluddin Sa'adiyatulharamain, Jakarta: Pustaka Azzam, 2000, Cet ke-1.

-----, *at-Tibyân fî Aqṣâm al-Qur'ân*, Bairût: Dâr al-Kutub al-'Ilmiyyah, 1982.

Kiswânî, Nâshir Shabrah al-, *Nazham al-Jumân fî 'Ulûm al-Qur'ân*, Ummân: Dâr al-Fârûq, 2012.

Manzhur, Jamaluddin Muhammad Bin Mukarram Bin, *Lisân al-'Arab*, Jilid 11, Beirut: Dar Shadir, tt. Munawwir, Ahmad Warson, *al-Munawwir; Kamus Arab Indonesia*, Surabaya: Pustaka Progresif, 1997, Cet ke-14.

Musthafâ, Ibrâhîm etc all, *al-Mu'jama' al-Washîth*, Bairût: al-Maktabah al-Ilmiyyah, tt, Jilid 2.

Nawâwî, Imam an-, *Shahîh Muslim bi Syahr an-Nawâwî*, Mesir: ath-Thaba'ah al-Mishriyyah wa Maktabatuhâ, 1924, Jilid 11.

Qaththân, Mannâ' al-, *Mabâhits fî Ulûm al-Qur'ân*, Terj. Aunur Rafiq El-Mazni, Jakarta: Pustaka Al-Kautsar, 2010, Cet ke-5.

Qurthubi, Al-, *al-Jâmi' li al-Ahkâm al-Qur'ân*, Jilid 1.

Râzî, Abû abd Allah Muhammad bin 'Umar bin al-Hasan bin al-Husain al-Taimî ar-, *Mafâtîh al-Ghaib*, Jilid 17.

Rûmî, Fahd Abd ar-Rahmân bin Sulaimân ar-, *Dirâsât fî 'Ulûm al-Qur'ân al-Karîm*, Ar-Riyâdh: Maktabah Mâlik Fahd Wathaniyyah, 2014.

Shiddieqy, Teungku Muhammad Hasbi Ash, *Ilmu-ilmu Al-Qur'an*, Jakarta: Pustaka Rizki Putra, 2002, Cet ke-2.

Shihab, Muhammad Quraish, *Tafsir Al-Misbah; Pesan, Kesan, dan Keserasian Al-Qur'an*, Jakarta: Lentera Hati, 2000, Cet ke-1, Volume 1.

Suyûthî, Jalâl ad-Dîn 'Abd ar-Rahmân as-, *al-Itqân fî Ulûm al-Qur'ân*, Bairût: Dâr al-Ma'rifah, tt, Juz 1.

- Syarnubi, S., Syarifuddin, A., & Sukirman, S. (2023). Curriculum Design for the Islamic Religious Education Study Program in the Era of the Industrial Revolution 4.0. *Al-Ishlah: Jurnal Pendidikan*, 15(4), 6333–6341.
- Syarnubi. (2024). *Filsafat Pendidikan Islam Suatu Pengantar Untuk Memahami Filsafat Pendidikan Islam Lebih Awal* (S. Fahiroh, Y. Oktarima, & N. Soraya, eds.). Palembang: Anugrah Jaya.
- Syarnubi, S. (2016). Manajemen Konflik Dalam Pendidikan Islam dan Problematikanya: Studi Kasus di Fakultas Dakwah UIN-SUKA Yogyakarta. *Tadrib*, 2(1), 151-178.
- Syarnubi, S. (2019a). Guru yang Bermoral dalam Konteks Sosial, Budaya, Ekonomi, Hukum dan Agama (Kajian Terhadap UU No.14 Tahun 2005 Tentang Guru dan Dosen). *Jurnal PAI Raden Fatah*, 1(1), 21–40.
- Syarnubi, S. (2019b). Profesionalisme Guru Pendidikan Agama Islam dalam Membentuk Religiusitas Siswa Kelas IV di SDN 2 Pengarayan. *Tadrib*, 5(1), 87–103.
- Syarnubi, S. (2020). "Pendidikan Karakter pada Madrasah Aliyah Negeri 3 Palembang." *PhD diss., UIN Raden Fatah Palembang*.
- Syarnubi, S. (2022). Penerapan Paradigma Integrasi-Interkoneksi dalam Peningkatan Mutu Lulusan. *Jurnal PAI Raden Fatah*, 4(4), 375–395.
- Syarnubi, S. (2023). Hakikat Evaluasi dalam Pendidikan Islam. *Jurnal PAI Raden Fatah*, 5(2), 468–486.
- Syarnubi, S., Alimron, A., & Muhammad, F. (2022). Model Pendidikan Karakter di Perguruan Tinggi. Palembang: CV. *Insan Cendekia Palembang*.
- Syarnubi, S., Efriani, A., Pranita, S., Zuhijra, Z., Anggara, B., Alimron, A., ... & Rohmadi, R. (2024, April). An analysis of student errors in solving HOTS mathematics problems based on the newman procedure. In *AIP Conference Proceedings (Vol. 3058, No. 1)*. AIP Publishing.
- Syarnubi, S., & Fahiroh, S. (2024). Shame Compensation in Islamic and Psychological Perspectives. *Tadrib: Jurnal Pendidikan Agama Islam*, 10(1), 12–31.
- Syarnubi, S., Fauzi, M., Anggara, B., Fahiroh, S., Mulya, A. N., Ramelia, D., ... & Ulvya, I. (2023, August). Peran Guru Pendidikan Agama Islam dalam Menanamkan Nilai-Nilai Moderasi Beragama. In *International Education Conference (IEC) FITK (Vol. 1, No. 1)*, pp. 112-117.
- Syarnubi, S., Mansir, F., Purnomo, M. E., Harto, K., & Hawi, A. (2021). Implementing Character Education in Madrasah. *Jurnal Pendidikan Islam*, 7(1), 77–94.