

The Study of *Amtsal* Al-Qur'an: Explanation of Hypocritical Verses in QS. Surah Al-Baqarah 17-18

Raihani Salma Amatullah^{1*}, Mowafg Masuwd², Nabila Aulia Nursalma³, Ela Sartika⁴, Wahyudi⁵

^{1,3,4,5} Sekolah Tinggi Ilmu Al-Qur'an As-Syifa Subang, Indonesia

² University of Zawia, Libya

Article Info

Article History:

Received: 10 June 2024

Revised: 22 June 2024

Accepted: 07 July 2024

Published: 15 July 2024

*Corresponding Author:

Name: Raihani Salma Amatullah

Email: raihanisalma@gmail.com

Keywords

Abstract

Amtsal Al-Qur'an is a branch of *Ulumul Qur'an* that is important to know. With *Qur'anic Proverbs*, knowledge of things that are vague will be clearly known. Therefore, this research aims to explain the concept of *Qur'anic Proverbs* with the study of *Surah Al-Baqarah* verses 17-18. The approach and method used in this research is descriptive-qualitative with literature study. Various data were collected from various relevant sources such as the *Qur'an*, books, and scientific articles. The validation process was carried out by discussing with lecturers. This research produces a concept of *Qur'anic Proverbs* which consists of the message contained in the *Qur'an* can be understood through the science of *Qur'anic Proverbs*, the existence of proverbs in the *Qur'an* can make a message can be conveyed well because of the parable that is easy to understand. The study of *QS. Al-Baqarah* verses 17-18 can be understood that the analogies in it function as a warning not to become hypocrites. The findings of this study explain that the concept of *Amtsal Al-Qur'an* in *QS. Al-Baqarah* verses 17-18 are indeed relevant to the concept of *Qur'anic Proverbs* that should be. So that indeed in understanding the message in the content of the *Qur'an* cannot be separated from the *Qur'anic Proverbs* as part of *Ulumul Qur'an* to reveal the real message so that it can enter the human heart to obey what is commanded and stay away from its prohibitions. The salvation of the world and the hereafter can be achieved. Further research can be done by examining the verses of *Amtsal Al-Qur'an* based on regional interpretations in order to enrich the treasures of science.

Amtsal Al-Qur'an, *QS. Al-Baqarah* verses 17-18, Hypocrite Verses

Abstrak

Amtsal Al-Qur'an adalah sebagai suatu cabang *Ulumul Qur'an* yang penting untuk diketahui. Dengan *Amtsal Al-Qur'an*, pengetahuan mengenai hal-hal yang samar akan dapat diketahui secara jelas. Oleh karena itu, penelitian ini bertujuan untuk menjelaskan konsep *Amtsal Al-Qur'an* dengan kajian Surat *Al-Baqarah* ayat 17-18. Pendekatan dan metode yang digunakan dalam penelitian ini adalah deskriptif-kualitatif dengan studi pustaka. Berbagai data dihimpun dari berbagai sumber yang relevan seperti *Al-Qur'an*, buku, dan artikel ilmiah. Proses validasi pun dilakukan dengan berdiskusi bersama dosen. Penelitian ini menghasilkan suatu konsep mengenai *Amtsal Al-Qur'an* yang terdiri dari pesan yang terkandung dalam *Al-Qur'an* dapat dipahami melalui ilmu *Amtsal Al-Qur'an*, adanya *amtsal* dalam *Al-Qur'an* dapat menjadikan suatu pesan dapat tersampaikan dengan baik karena adanya perumpamaan yang mudah dipahami. Adapun kajian terhadap *QS. Al-Baqarah* ayat 17-18 dapat dipahami bahwa *amtsal* yang didalamnya berfungsi sebagai peringatan agar tidak menjadi orang munafik. Temuan penelitian ini menjelaskan bahwa konsep *Amtsal Al-Qur'an* yang ada dalam *QS. Al-Baqarah* ayat 17-18 memang relevan dengan konsep *Amtsal Al-Qur'an* yang seharusnya. Sehingga memang dalam memahami pesan yang ada dalam kandungan *Al-Qur'an* tidak terlepas dari *Amtsal Al-Qur'an* sebagai bagian dari *Ulumul Qur'an* guna menyingkap pesan sebenarnya hingga dapat masuk ke dalam hati manusia agar menaati apa-apa yang diperintahkan dan menjauhi larangannya. Keselamatan dunia dan akhirat pun dapat tercapai. Penelitian lanjutan dapat dilakukan dengan mengkaji ayat-ayat *Amtsal Al-Qur'an* berdasarkan tafsir daerah agar dapat memperkaya khazanah ilmu pengetahuan.

Kata Kunci: *Amtsal Al-Qur'an*, Ayat-ayat Munafik, *QS. Al-Baqarah* ayat 17-18

INTRODUCTION

The Qur'an is the word of Allah that applies throughout time, its validity is universal so that it can be an answer to various life problems from time to time. The message in the Qur'an contains various meanings either explicitly or implicitly. One type of message in the Qur'an lies in the parable called *Amtsāl Al-Qur'an*. As in QS. Al-Ankabut verse 43 below:

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعُلَمَاءُ

“And these examples We present to the people, but none will understand them except those of knowledge”.

From the verse it can be seen that to understand the analogies in the Qur'an requires knowledge with which one can truly embody His messages in order to achieve salvation in this world and the hereafter. The existence of analogies in the Qur'an is intended so that the function of the Qur'an as *hudalinnas* can be easily accepted because of the parables that help in understanding it.

Among the Qur'an's specialties in explaining the messages of life is the use of parables. *Amtsāl* is one of the Qur'anic language styles that can inspire people to use their ratios appropriately. The illustration of the proverb lies in analogizing something with something similar. Understanding it must be done carefully. The miraculousness of the Qur'an also lies in its analogies because they contain unparalleled linguistic skill (Makrifah, 2020). Basically, the expression that aims to advise was often used by the Arabs in the pre-Qur'anic period (before the Qur'an was revealed) (Nuryadien, 2018). There is a hadith from Abu Hurairah which explains about the Qur'anic Proverbs, as follows:

“The Messenger of Allah said: “The Qur'an was revealed in five forms: the lawful, the unlawful, the mukkam, the mutasyabih and the proverbs. So know the lawful, avoid the unlawful, follow the mukkam, believe in the mutasyabih and learn from the verses of proverbs.”

There are various studies on the analogies in the Qur'an, including a discussion of the kinds and urgency of the analogies in the Qur'an by Nurul Makrifah, she emphasized that studying the analogies in the Qur'an is an important thing to learn so that His messages can be captured properly and correctly (Makrifah, 2020). There are also findings from Muhammad Ali about the function of parables in the Qur'an which explains that with the existence of analogies, the meaning of the message that must be understood can be received more beautifully and interestingly (Al-Shabuni, 1981). In line with this research, Mahbub Nuryadien discusses analogies in the Qur'an as an educational medium in optimizing the understanding process because it is easy to accept with analogies that relate to everyday life (Nuryadien, 2018). Furthermore, there is also research conducted by Nursyamsu regarding analogies in the Qur'an and their rules which focus on the study of QS. Al-Baqarah verse 261 where the result is that the verse contains a message to be sincere in spending their wealth in the way of Allah (Nursyamsu, 2019). These studies have only partially examined the Qur'anic proverbs so that comprehensive research on the Qur'anic proverbs has not been carried out.

The position of *Amtsāl Al-Qur'an* is as a branch of Qur'anic literature that is important to know. The command to pay attention to the similes in the Qur'an should be a concern because it is through them that the truth of Allah's all-powerful power can be revealed (Nabila, 2023). Therefore, this research will explain the concept of Qur'anic Proverbs more fully than previous research by raising a verse in the Qur'an that contains proverbs in it. So that the understanding of Qur'anic Proverbs will be more complete and comprehensive (Desrani & Juami, 2022). The discussion in this study includes understanding, elements, types, as well as the benefits and objectives of Qur'anic Proverbs by discussing the interpretation of QS. Al-Baqarah: 17-18 in order to explore the miracle of the Qur'an through the interpretation of His words.

Furthermore QS. Al-Baqarah verses 17-18 were appointed to be used as research in studying the concept of hypocrisy in the Qur'an because these verses explicitly describe the behavior and

state of hypocrites through a profound and powerful parable, which is about a person who lights a fire but is then left in the dark. This parable illustrates the instability of faith and spiritual confusion experienced by hypocrites, provides a clear understanding of the negative impact hypocrisy has on individuals and communities, and shows how hypocrisy undermines faith and integrity. Research into this verses not only helps Muslims understand the dangers of hypocrisy but also contributes to moral and spiritual education, increases vigilance against destructive individuals or groups, and supports efforts to prevent corruption and fraud in various aspects of life. The relevance of this concept to the modern world is seen in the various forms of hypocrisy in society, where an understanding of the hypocritical traits of this verse can help us be more vigilant against harmful individuals or groups, as well as contribute to efforts to prevent cheating and fraud in everyday life.

METHOD

In conducting this research, researchers used a qualitative approach by applying the library research method. Where this method focuses on analyzing various literature studies/reading materials as a source of research. The selection of this method was carried out in order to obtain as much information as possible which could then produce comprehensive findings (Siregar, 2018). The data collection process begins with collecting various reading materials related to the research topic which are then read, analyzed, and adjusted to the relationship between the sources obtained and the things that must exist in the research. Furthermore, the validation process was carried out on the relevance of the content of this research. The validation process was carried out by receiving input and suggestions from lecturers regarding things that were appropriate or not appropriate with the aim of producing a better research. The existing revisions were then corrected so that the validity of the research became more qualified (Utami, 2018).

RESULTS AND DISCUSSION

A. Definition of *Amtsal Al-Qur'an*

The definition of *amtsal* in terms of language and terms has several opinions from scholars of interpretation and scholars of language or literature. In language, the word *amtsal* is the plural form of the word *matsal* and the word *mitsal* in Arabic vocabulary which means example, parable, something that resembles, and comparison. The words *matsal*, *mitsl*, and *matsil* are the same as the words *shaba*, *shibh*, *shabih*, both lafadzh and meaning which means likening, parable, *tamsil*. Meanwhile, in terms of proverbs, it is a word conveyed by another word to clarify something else (Chirzin, 2004). Meanwhile, the meaning of *amtsal* according to the scholars can be summarized into several terms:

1. M. Quraish Shihab gives the definition of the word *amtsal* as the plural form of the word *misal* which has many meanings including, balance, likeness, the level of something, which is amazing or surprising, and lessons that can be learned, in addition to meaning proverbs;
2. Ibn al-Qayyim defines *Amtsal Al-Qur'an* as likening something to something else in terms of its ruling, and bringing something abstract (ma'qul) closer to the sensory (concrete, mahsus);
3. Dr. Ahmad Jamal al-Umairy gives the definition of Qur'anic imitation by likening something to something else, in terms of its law describing something abstract in a concrete form by exaggerating one of them. Allah makes the pattern as beautiful as possible so that readers and listeners can explore that the Qur'an is very beautiful and fits the situation and conditions (Baidan, 2005);

4. According to the scholars of adab, proverbs mean “utterances in which the state of a thing is compared to the thing to which it is addressed”;
5. According to literary scholars, a proverb is “A saying that is narrated and has become popular with the intention of likening the situation contained in the saying to the situation of the thing for which it was said”. That is, “to liken something to what is contained in the saying”.

The word *masal* is also used to indicate the meaning of “situation” and “amazing story”. It is with this understanding that the words *masal* are interpreted in some verses, for example in QS. Muhammad verse 15 below:

مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ

“Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered, rivers of milk the taste of which never changes...”

In other words, the stories and characteristics of Paradise are amazing. Therefore, *Amtsāl Al-Qur'an* can be defined as meaning in the form of words that are interesting and concise and have a profound effect on the soul, whether in the form of *tashbih* or free speech.

B. Elements of *Amtsāl Al-Qur'an*

According to Ahmad Shadali and Ahmad Rofi'i, a *tamsil* must contain concise sentences, the content of the meaning must be right on target, the form of the parable must be beautiful. The elements of the analogy are *al-musyabbah* (something that is the subject of the analogy) which means that there must be something that is told, *al-musyabbah bih* (something that is the object of the analogy) as the origin of what is told, *wajhu al-syibh* (a relationship that has similarities), and *adatu at-tasybih* (a word that shows a sign of likeness, such as *kaf*, *mitsl*, *ka'anna*, etc) (Fadhulloh, 2021). The implementation of these elements is illustrated in the following explanation:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ ۗ وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَسِيعٌ عَلِيمٌ

“The example of those who spend their wealth in the way of Allāh is like a seed (of grain) which grows seven spikes; in each spike is a hundred grains. And Allāh multiplies [His reward] for whom He wills. And Allāh is all-Encompassing and Knowing.” (QS. Al-Baqarah: 261)

Wajhu al-syibh (the relationship that has an analogy) in the verse above is “multiplied growth”, while the *adatu tasybih* (the word that shows the sign of the analogy) is the word *matsal*. The *musyabbah* (subject of the simile) is the word *infaq* or charity in the way of Allah. While the *musyabbah bih* (object of the simile) is the seed.

C. Various Types of *Amtsāl Al-Qur'an*

The types of *Amtsāl Al-Qur'an* according to Manna Al-Qatthan are divided into three types, namely: *amtsal musarrabah*, *amtsal kaminah*, dan *amtsal mursalah*. (Haromaini, 2019)

1. *Amtsāl Musarrabah*

The *amtsal musarrabah* is a *masal* expressed in the Qur'an that has similarities with the reality experienced by human life. This *matsal* is explained with the *lafadh* “*masal or almitslu*” or something that shows *tasybih* or a clear simile. This proverb is found in many places in the Qur'an, one of which is the word of Allah regarding the hypocrite found in QS. Al-Baqarah verses 17-18, which means:

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

“Their example is that of one who kindled a fire, but when it illuminated what was around him, Allāh took away their light and left them in darkness [so] they could not see” (QS. Al-Baqarah: 17)

صَمُّكُمْ غَمِّي فَهُمْ لَا يَرْجِعُونَ

“Deaf, dumb and blind - so they will not return [to the right path]” (QS. Al-Baqarah verse 18)

2. *Amsal Kaminah*

Amsal Kaminah are proverbs that do not clearly mention the tamsil (example), but the expression contains a deep, beautiful, interesting meaning, even though the expression is short. Examples of verses that are similar to the words; كما تدين تदान (As you have borrowed, so you will be paid). As in QS. An-Nisa verse 123 which says:

مَنْ يَعْمَلْ سُوْءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا

“...Whoever does a wrong will be recompensed for it, and he will not find besides Allah a protector or a helper”

3. *Amsal Mursalab*

Amsal Mursalab are free sentences that do not use the word tasybih clearly, but apply as a mass. An example is found in QS. Hud verse 81 below:

أَلَيْسَ الصُّبْحُ بِقَرِيبٍ

“Is not the morning near?”

Also in QS. Al-Baqarah verse 216:

وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ ۗ

“...But perhaps you hate a thing and it is good for you”

D. The Benefits and Purpose of *Amsal Al-Qur'an*

Arabs interpret matsal as an expression that cannot occur except because of the causes or conditions that cause matsal to arise. The function of these parables is to reinforce the belief in the consequences. Al-Zarkasyi in *AI-Burhan fi Ulumul Qur'an* explains that the benefits of matsal are as a warning, advice, appeal, admonition, provision and suitability that can be accepted by the mind, as well as a depiction of something that can be understood by the mind with a concrete example (Makrifah, 2020). Jamal al-Umariy, suggests that there are several benefits and objectives of the Qur'anic Proverbs, including (Nursyamsu, 2019):

- a) Describing something abstract in a concrete form that can be implemented or felt by the five senses capturing the information, as in the meaning of QS. in Surah al-Baqarah verse 264 below:

فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا ۖ لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِمَّا كَسَبُوا

“...His example is like that of a [large] smooth stone upon which is dust and is hit by a downpour that leaves it bare. They are unable [to keep] anything of what they have earned...”

- b) Motivating to do something useful by doing good deeds as in QS. Al-Baqarah verse 261 below:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ ۗ وَاللَّهُ يُضَاعِفُ

لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

“The example of those who spend their wealth in the way of Allah is like a seed (of grain) which grows seven spikes; in each spike is a hundred grains. And Allah multiplies (His reward) for whom He wills. And Allah is all-Encompassing and Knowing.”

- c) Describing something invisible into the visible by revealing reality, as in QS. Al-Baqarah verse 275 below:

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يُؤْمُونَ إِلَّا كَمَا يُؤْمُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ

“Those who consume interest, cannot stand (on the Day of Resurrection) except as one stands who is being beaten by Satan into insanity”.

- d) For humans to avoid bad deeds with the existence of parables for people who do bad things. This is found in QS. Al-Hujurat verse 12 which means:

وَلَا يَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُّبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ

“...and do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it...”

- e) To praise the person to whom the mass is given, for example, the Companions;
f) *Amsal* are more influential on the soul, more effective in giving advice and stronger in giving warnings. Allah mentions many analogies in the Qur'an for warnings and lessons.

The Prophet also made *masal* in his hadith, the da'i also made *masal* to help the truth and establish the proof, and of course the educators also made it a medium for explaining and encouraging, as well as a medium for persuading and forbidding, praising and criticizing.

E. *Amsal* of Hypocritical Verses in QS. Al-Baqarah: 17-18

In QS. Al-Baqarah verses 17-18, Allah uses a very powerful and profound simile to clearly and unequivocally describe the nature and effects of hypocrisy. These verses symbolically depict the hypocrites as someone who lights a fire to illuminate his surroundings, but after the fire is extinguished, they are left in total darkness. This parable is very effective in describing the instability of their faith which appears to be luminous and positive on the outside, but actually has no real spiritual depth or commitment. By analyzing these two verses, that can further elaborate on the parable that not only explains the nature of hypocrisy, such as the behavior of pretending to believe for personal gain, but also provides a profound warning about the dangers of hypocrisy for both individuals and society as a whole.

In addition, in this verse the hypocrites are described as experiencing darkness after the light of their fire has been extinguished, reflecting their inability to maintain consistent and sincere faith, as well as the negative impact that hypocrisy has in creating confusion and uncertainty in the community. These verses also call upon Muslims to be more vigilant against the dangers of hypocrisy, as part of efforts to maintain the integrity of the faith and ensure that the teachings of Islam are applied with sincerity (Ritonga, 2021). By analyzing this parable, it is possible to understand Allah's warning about the dangers of hypocrisy and its relevance in today's social and spiritual context, showing how hypocritical attitudes can undermine community harmony and hinder efforts to prevent corruption and fraud in various aspects of life.

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

(١٧) صُمُّ بُكْمٌ عُمِّي فَهُمْ لَا يَرْجِعُونَ (١٨)

“Their example is 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 [so] they could not see. Deaf, dumb and blind - so they will not return (to the right path)”. (QS. Al-Baqarah: 17-18)

According to Ibn Katsir in his interpretation, this verse contains a parable of hypocrites who choose the path of misguidance after being guided like someone who lights a fire on a pitch-black night so as to make the vision completely clear on what is around him. Suddenly the fire is completely extinguished so that they are unable to see at all the conditions around them. At the same time they become blind, deaf and dumb. Even if the fire was reignited then they still could not see their surroundings because Allah had revoked His guidance because of their own actions (FM et al., 2023). It can be understood that in this verse Allah has compared the actions of

hypocrites who buy misguidance with faith. Furthermore, Ar-Razi explains that in the beginning they had light because of their faith then in the end Allah took away the light because of their hypocrisy and they fell into real misguidance (Jasmi, 2018).

The parable in the verse, according to Sayyid Quthb is a form of the hypocrites' instability. Where they initially did not turn away from guidance, did not plug their ears to hear, did not close their eyes to see, and did not close their hearts to the truth as the disbelievers did. However, the hypocrites have no inclination towards goodness. So when they have lit a fire and do not use it, then Allah removes the light and they are in darkness as a reward for their turning away from the light of Allah. They could not function their ears, tongues, and eyes in receiving Allah's guidance. In the end, they became deaf, dumb, and blind. This condition makes them unable to feel the guidance and light of Allah again (Quthb, 2003).

Muhammad Hasbi Ash-Shiddieqy further explained that the parable of the hypocrite is like lighting a fire to get useful light to eliminate darkness. But when the fire was lit and illuminated its surroundings at once Allah extinguished the source of light. They are left by Allah to continue in darkness. It can be understood that Allah allows hypocrites to remain in darkness (misguidance) (Farid, 2024). The truth cannot be heard because the eyes of their hearts have been closed because they do not want to pay attention to the signs of Allah's greatness with the eyes of their hearts, so it can be said that they are nothing but deaf, dumb and blind people. Even though they are physically perfect, Allah characterizes them with these things (Fadhulloh, 2021).

According to Quraysh Shihab, the meaning of the parable of the two verses is that the hypocrite is compared to someone who lights a fire so that it can be a light to illuminate his path but Allah closes the light that used to be a light for them (Shihab, 2002). They did not put the light to good use, in other words, they wasted the light, so as a result Allah actually extinguished the light even though the fire was not extinguished. The light in question is the instructions in the Qur'an. What happened to them was that the presence of the Qur'an was still there but the reflection of the light was covered up. The existence of the Qur'an to them is only physical but the content of the light of its guidance cannot be felt. They also became deaf which means they cannot hear guidance, dumb which means they cannot say the sentence that should be said, and blind which is unable to see the signs of His greatness. In fact, the sensory organs that Allah gave them became dysfunctional and eventually they continued to be in misguidance (Dotari, 2022).

CONCLUSION

The application of the concept of Qur'anic Proverbs is demonstrated in QS. Al-Baqarah verses 17-18, which reveals that the elements of the simile are as follows: *al-musyabbah*, or the subject of the simile, represents the hypocrites, while *al-musyabbah bih*, or the object of the simile, represents a deaf, dumb, and blind person. The *wajhu al-syibh*, or the side of the likeness, is found in the misguidance of people who once knew the right way but lost it. The *adatu at-tasybih*, or the phrase indicating similarity, is present in the word *matsal*. These verses are categorized as *musarrahah* proverbs due to their direct comparison with human life experiences and the clear expression of a simile as exemplified by the term *masal* or *almitslu*.

In terms of urgency, these verses serve to illustrate the consequences of hypocrisy, warning against the path of those who initially embraced faith but ultimately strayed. The parable emphasizes that hypocrites are deprived of the divine guidance they once had, which serves as a warning to avoid hypocrisy to achieve salvation in both this world and the Hereafter. Through the Qur'anic proverbs, Allah presents a profound example of *balaghah*, inviting humans to use their intellect to grasp the deeper messages and find true happiness and salvation. This study, focusing on the concept of *Amsal Al-Qur'an* in QS. Al-Baqarah verses 17-18, lays the foundation for future

research into other Qur'anic analogies, exploring different interpretations and regional perspectives to further enrich the knowledge of Ulumul Qur'an, particularly in the study of Qur'anic proverbs.

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