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THE STYLE OF KAMINAH PROVERBS IN THE QURAN: AN ANALYSIS OF ARABIC LITERATURE STUDIES

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Abstract:

This study aims to identify the stylistic forms or sighat amstal kaminah in the language of the Qur'an from an Arabic literary perspective. The focus of this study is on metaphors that are not explicitly mentioned in the wording that refers to the words tamstil, tasybih, or other words that have metaphorical meanings but still retain their metaphorical meanings. The research model used is qualitative, employing a descriptive approach. The research stages include data reduction, data display, and conclusion drawing/verification. The data collection techniques used include documentation in the form of books, Qur'anic commentaries, and journal articles. This study found that amtsal is a very distinctive literary style in conveying information and metaphors that have their own appeal and transform abstract concepts into something tangible. The results of the above study indicate that the proverb kaminah describes the expression: "The best of affairs is the middle ground" found in QS. Al-Baqarah: 68 and QS. Al-Isrā': 110, a verse similar to the expression: "News is not the same as reality witnessed firsthand" found in QS. Al-Baqarah (2): 260, a verse similar to the expression: "Whatever you borrow, you will be repaid in equal measure," found in Surah An-Nisa (4): 123, and a verse with the expression: "A believer should not fall into the same pit twice," found in Surah Yusuf (12:64).

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A. Introduction

The parables of the Qur'an consist of explicit parables, implicit parables, and indirect parables. These three topics, in the science of rhetoric, are known as uslub at-tasybih, uslub al-majâz, and uslub al-kinâyah, which are summarized in the main topic of the science of bayân. Amtsal (parables) as one of the stylistic devices in the Qur'an to convey its messages[1]. Amṡāl al-kāminah are parables that do not explicitly mention words referring to tamṡīl, tasybīh, or other words that have the meaning of parable, but nevertheless still have the meaning of parable and beautiful meanings[2]. Many scholars have focused their attention on studying the style and wording of the Qur'an in the form of amtsal and searching for the secrets behind its expressions[3]. Through this discussion of the parables of the Qur'an, it is hoped that readers will understand the uniqueness and depth of the Arabic language and literature in the Qur'an, as well as feel the wonder and wisdom contained in each of its words and expressions

Several previous studies have discussed amtsal in general. Rahmat Linur and Ria Rafita Supriyani (2021) revealed that isti'arah is part of balaghah studies that are closely related to Arabic literature, with the conclusion that there are several types of isti'arah found in nadzam ad dhiya al lami', including: Eighteen verses of tashrihiyyah ashliyyah isti'arah, ten verses of tashrihiyyah tabi'iyyah isti'arah, three verses of makniyyah ashliyyah isti'arah, and two verses of tamtsiyyah isti'arah.[4] Aulia Fitri and Zulfina (2021) revealed the phenomenon of taraduf in al-Kasyaf, which is related to language comprehension. They revealed that some taraduf words have the same meaning but different uses, including *farra* and *haraba*.[5] Samad Hasibuan (2022) examines the use of rhetorical style in Surah Al-Jin from a stylistic perspective, which is certainly also related to Arabic literary studies. He reveals that there are five types of rhetorical repetition (tikrar) found in Surah Al-Jin: anaphora, epistropha, mesodiplosis, epizeuksis, and tautotes, whose discussion is related to Arabic literature and stylistics.[6] Aulia Fitri (2023) discusses majaz mursal in Surah An-Nisa. She concludes that majaz mursal is a study of balaghah. This study of majaz mursal is also included in the study of amstal language in the Qur'an, which mentions

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[1] Dudung Abdul Karim et al., "Rahasia Amtsal Dalam Al-Qur'an," *Al Muhafidz: Jurnal Ilmu Al-Qur'an Dan Tafsir* 4, no. 1 (2024): 117–36, https://doi.org/10.57163/almuhafidz.v4i1.94.

[2] Mannā' Al-Qaṭṭān, *Mabāḥīṡ Fī 'Ulūm Al-Qur'An (., n.D.).* (Beyrūt: Muassasah al-Risālah, 1993).

[3] Nurul Makrifah, "Macam Dan Urgensi Amtsal Dalam Al-Quran," *," At-Turots: Journal of Islamic Studies 7* 2 (2020): 217.

[4] Ria Rafita Supriani Rahmat Linur, "جدل لُ الإستعارة في كتاب الض أء اللامع," *El-Jaudah: Jurnal Pendidikan Bahasa Dan Sastra Arab* 2 no 1 (2021): 91=106.

[5] Zulpina Aulia Fitri, "ضاهرة التراصف في جفيْحر الشاف," *El-Jaudah: Jurnal Pendidikan Bahasa Dan Sastra Arab* Vol. II No (2021): 72–94.

[6] Sammad Hasibuan, "Penggunaan Gaya Bahasa Refetisi Dalam Surah Al-Jin (Sebuah Tinjauan Stilistika)," *El-Jaudah: Jurnal Pendidikan Bahasa Dan Sastra Arab* Vol. III N (2022): 15–30.

figurative words in Surah An-Nisa.[7] Muhammad Farihul Qulub, Ismatul Khasanah (2024) discusses semiotic analysis, which is a linguistic phenomenon in the public space of Malang City. This study is also included in the field of Arabic literature. This research summarizes semiotic patterns, finding that there is a societal mindset toward the use of Arabic names, which are perceived as more unique, fashionable, and appealing. The more unique the name or symbol, the more attractive it is to the public, even though people may not fully understand the meaning of the names across various sectors.[8]

Nurcahyati et al. (2024) revealed the secrets of amtsal in the Qur'an based on Surah Ibrahim verses 24-25[9].Aswar Rifa'in and Abdul Latif (2024) reveal that (proverbs) are beautiful expressions given by Allah SWT through the Qur'an, containing concise, clear, and compact expressions to be used as good examples to strengthen our faith in Allah SWT[10]. Masrul Efendi Umar Harahap (2020) revealed that the empowerment method based on preaching used was amtsal (parables)[11]. Siti Maulidyatul Rohmah, et al. (2025) revealed moral lessons from parables in the Qur'an, such as honesty, responsibility, and empathy, which are applied in education[12].Izaah Faizzah Siti Rusdayati Khaerani (2022) revealed that the parables of the Qur'an are viewed from a value perspective[13].

Overall, these studies confirm that the Qur'anic amtsal examines parables and Arabic literature to illustrate proverbs, while there have not been many studies discussing this topic. This study reveals meanings in the form of interesting and concise expressions that have a profound influence on the human mind. The research focuses on analyzing verses specifically related to amsal al-Qur'an in the study of Arabic literature. This study contributes to revealing the form of amsal al-Qur'an in the Qur'an so that it can be understood from the perspective of Arabic literature

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[7] Aulia Fitri, "سورة النساء وما فيها من المجاز المرسل," *El-Jaudah: Jurnal Pendidikan Bahasa Dan Sastra Arab* Vol. IV No (2023).

[8] Ismatul Khasanah Muhammad Farihul Qulub, "Semiotic Analysis of Linguistic Landspacea: Arabic Language Phenomena in Malang City Publik Space," *El-Jaudah: Jurnal Pendidikan Bahasa Dan Sastra Arab* Vol.V No.1 (2024).

[9] Karim et al., "Rahasia Amtsal Dalam Al-Qur'an."

[10] Aswar Rifa'in and Abdul Latif, "Amsal in the Qur'an," *TAFASIR: Journal of Quranic Studies* 2, no. 1 (2024): 85–97, https://doi.org/10.62376/tafasir.v2i1.33.

[11] Harahap Masrul, Efendi, Umar, "Metode Pemberdayaan Berbasis Dakwah," *JURNAL AT-TAGHYIR ; Jurnal Dakwah Dan Pemberdayaan Masyarakat Desa* 3, no. 1 (2020): 149–70.

[12] Siti Maulidyatul Rohmah et al., "Pembelajaran Moral Dari Amsal Al- Qur ' an : Sebuah Analisa Kritis PENDAHULUAN Pendidikan Moral Sebagai Aspek Penting Dalam Pembentukan Karakter Individu , Terutama Dalam Konteks Pendidikan Agama . 1 Dalam Konteks Ini , Amsal Al-Qur ' an Menawarkan Berbag" 1, no. 1 (2025): 47–62.

[13] Izzah Faizah Siti Rusydati Khaerani, "Amtsal Al-Qur'an Dalam Perspektif Pendidikan Nilai," *Al-Bayan: Jurnal Studi Ilmu Al- Qur'an Dan Tafsir* 7, no. 2 (2022), https://doi.org/10.15575/al-bayan.v7i2.25062.

B. Research Methode

The method used in this study is descriptive qualitative method. Bogdan and Taylor in Muhammad define qualitative research as research that produces descriptive data in the form of written or spoken words from people and observed behavior. Muhammad added that descriptive is a characteristic of qualitative research. The data and results discussed in it will be in the form of descriptions, not numbers or graphs. In qualitative research, researchers do not draw generalizations, but rather analyze their research objects in depth.[14]

In addition, to find various styles of amtsal language found in the Qur'an, researchers used the amtsal theory. The data sources for this study were taken from the Qur'an, specifically QS. Al-Baqarah: 68 and QS. Al-Isrā': 110, QS. Al-Baqarah (2): 260, and An-Nisa (4): 123.

Data collection by observing books, literature, notes, and various other reports related to the problem to be solved. The author will use this data to add or include in his writing. So that what is written and researched is not just an essay but valid data or data that[15]. Next, the data that has been successfully collected will be classified based on the theory of amtsal al Qur'an. The final stage is the presentation of the data analysis results. In this case, the findings and discussion will be described in a descriptive manner.

C. Result of Research and Discussion

Amtsal In Arabic literature

Etymologically, the term Amtsal comes from the plural form of the word matsal. The terms masal, masil, and misl have the same meaning as the terms syabh, syibh, and syabih, both in pronunciation and meaning. According to Mahmud Yunus, amsal is the plural form of the words masal and misal, which mean missal, parable, or something that resembles and compares. Quraish Shihab, in his book “Kaidah Tafsir,” distinguishes between “masal” and “misl.” According to him, “misl” refers to similarity, while “masal” refers to resemblance[16]. According to Imam Zamakhsyari, amṡal is a parable, story, and characteristic, then scholars of bayan added that the meaning of the word amṡal is majaz

[14] Hasibuan, “Penggunaan Gaya Bahasa Refetisi Dalam Surah Al-Jin (Sebuah Tinjauan Stilistika).”
[15] Karim et al., “Rahasia Amtsal Dalam Al-Qur’an.”
[16] Putri Alfia Halida, “Amsal Al-Qur’an,” *Pamekasan: Duta Media Publishing* 4 NO 1 Feb, no. 117–136 (2024): 117–36.

murakkab[17]. Salahuddin and Ibn Qayyim stated that amtsal is an expression that uses analogies to bring abstract meanings closer to their true meanings. Amtsal uses polite expressions that can be identified by the senses in an effort to provide understanding by showing the similarities between the two[18].

Proverbs, from a literary perspective, are short, beautiful, contain deep meanings, and are popular among the people because they are often repeated. Meanwhile, the proverbs of the Qur'an are not entirely like that. This is because the proverbs of the Qur'an are often long expressions and are not always popular among the people, at least before the Qur'an was revealed[19]. Maṡal in Arabic literature means: A parable is a popular saying that is used to compare the situation described in the saying with the situation for which the saying was coined. In other words, it compares something with what is contained in the saying[20]. Abdul Jalal added the conditions for the validity of amṡāl in the Qur'an, namely: the sentence structure must be concise, the meaning must be accurate, the analogy must be good, and the kinayah must be beautiful.[21]

Abdul Djalal states that, broadly speaking, the etymological meaning of the word amsal has three meanings: Meaning first, It can mean a parable, illustration, or analogy. The Arabic phrase for this is **بمعنى المثل والشبه والنظير**. Meaning second It can mean a story or tale, if the situation is very unfamiliar or strange. Meaning third It can also mean a surprising trait, situation, or behavior[22]

The word amtsal appears nineteen times in the Qur'an in various verses and chapters in different places. Meanwhile, other forms appear 146 times in various verses and chapters[23]. For example, Al Baqarah verse 17:

مَثَلُهُمْ كَمَثَلِ ٱلَّذِى ٱسْتَوْقَدَ نَارًا فَلَمَّآ أَضَآءَتْ مَا حَوْلَهُۥ ذَهَبَ ٱللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِى ظُلُمَٰتٍ لَّا يُبْصِرُونَ

The word matsal in this verse can be interpreted as a parable, illustration, or analogy. In this verse, the word matsal is used to describe the hypocrites who cannot accept guidance from Allah.[24]

[17] Ari Hardianto, "Perumpamaan Kafir Dan Mukmin Dalam Amtsal Al Qur'an," *Tesis*, 2025.
[18] Khaerani, "Amtsal Al-Qur'an Dalam Perspektif Pendidikan Nilai."
[19] M. Quraish Shihab, *Kaidah Tafsir* ((Tangerang: Lentera Hati, 2013), 263., n.d.).
[20] Mannā' Al-Qaṭṭān, *Mabāḥīṡ Fī 'Ulūm Al-Qur'An* (Beyrūt: Muassasah al-Risālah, 1993), 291., n.d.).
[21] Abdul Jalal, *Ulum Al-Qur'an* (Surabaya: Dunia Ilmu, 309, 2000).
[22] Putri Alfia Halida, "Amsal Al-Qur'an."
[23] Karim et al., "Rahasia Amtsal Dalam Al-Qur'an."
[24] Karim et al.

Manna Al-Qathan reveals that there has been a shift in the form of amtsal from pre-Islamic times to the revelation of the Qur'an. In pre-Islamic times, literary tradition placed amtsal as part of prose (nasr), proverbs, and popular expressions. For example, when an Arab Bedouin ('Arabi) bought dates, he noticed that the quality of the dates he bought was poor and that the merchant had cheated him. The Bedouin ('Arabi) expressed this with the saying: **كيلة سيء و أحشفا** (already bad, but even worse in terms of quantity) This expression is used by Arabs to describe people who cheat and provide poor quality. Expression **إنك لا تجني من الشم العنب** (you will not pick grapes from a thorny tree). This expression is a proverb, meaning 'do not expect good things from bad things'. Another proverb with a similar meaning is 'prepare an umbrella before it rains' **يراش الشهم قبل** b(efore shooting, prepare your arrow). Looking at the examples above, it is clear that proverbs in the Jahiliyyah period were expressions or concise sentences in the form of proverbs or other forms. These expressions were intended for comparison/mutual advice, to introduce and instill principles of life and even rules of behavior[25].

In Arabic literature, amtsal are often used by poets, including:

قَطَعَتْ جَهِّيْزَةُ قَوْلَ كُل خَطِّيْبٍ

Jahīzah had decided on the opinion of each speaker in the parable mentioned above, taken from a story about a meeting between two tribes, where a member of one tribe had killed a member of the other tribe. During the meeting, many sermons were delivered to persuade the family of the deceased to accept compensation. At that time, a slave named Jahīzah came forward and informed them that the family of the deceased had avenged the murder. Then the people who were present there said that Jahizah had decided on the opinion of each speaker. So that expression gives the meaning that Jahizah is the decider and stopper of the speakers[26]

In addition to being beautiful and concise expressions, proverbs during the Jahiliyyah period took the form of poetry:

تمتع من شميم عرار نجد فما بعد العشية من عرار

Smell the Arar flower before it wilts, because the Arar flower will lose its scent at night. This is a parable to enjoy something before it disappears.

[25] Khaerani, "Amtsal Al-Qur'an Dalam Perspektif Pendidikan Nilai."
[26] Khaerani.

So, the purpose of using parables is for humans to think in understanding the message of the Qur'an. Through the method of parables, complex concepts can be explained in a way that is easier to understand and more appealing to the hearts of readers or listeners[27]. Imam Mahmud Ali al-Turmuzi said that amṡāl is actually meant for those whose hearts feel closed. Then Allah created parables (amṡāl) that describe their situation, with the aim that they may regain what they feel they have lost.[28]

Amtsal Kaminah In al Qur'an

According to Muhammad Jābir al-Fayyāḍ, there are two types of amṡāl in the Qur'an: amṡāl alẓāhirah (implicit parables) and amṡāl al-kāminah (explicit parables)[29]. Meanwhile, Samīḥ 'Āṭif al-Zayn divides amṡāl into three types, namely: amṡāl al-sayr, amṡāl al-kharāfiy, and amṡāl al-qiyāsiy[30]. Al-Qaṭṭān divides the amṡāl of the Qur'an into three types, namely: amṡāl al-muṣarraḥah, amṡāl al-kāminah, and amṡāl al-mursalah.[31]

Samīḥ 'Āṭif al-Zayn divides the proverbs in the Qur'an into three types, namely:[32]

no	Types of proverbs	Understanding of Amstal
1…	Al-maṡal al-sayr	which are proverbs that arise from the experiences of a community, without being fabricated, to describe a particular situation or thought
2	Al-amṡāl al-qiyāsiy,	which are expressions used to explain a particular idea through metaphor or analogy. Scholars of rhetoric refer to this as al-tamṡīl almurakkabah.
3	Al-amṡāl al-kharāfiy	which attributes human actions to the behavior of animals, birds, or certain deviant circumstances, with the aim of providing lessons, advice, and warnings. These are usually expressed in the form of fictional stories with animal characters replacing humans

The classification of parables in the Qur'an according to Jābir al-Fayyāḍ consists of two types, namely: [33]

[27] Hardianto, "Perumpamaan Kafir Dan Mukmin Dalam Amtsal Al Qur'an."

[28] Muhammad Chirzin, *Khasha 'Is Al-Amtsal Di Al-Qur'Ān Wa Aghrāḍuhā Wa Mauḍu'at Allati Alajaṡa, Al-Jami'ah* (Edisi al-Jami'ah Journal of Islamic Stude 42/2/2004, 202., n.d.).

[29] Muṣṭafā Amīn dan 'Alī Al-Jarīm, *Al-Balāghah Al-Wāḍiḥah* ((t.tp: Dār alMa'rifah, t.ṡ), 19-20, n.d.).

[30] Jalal, *Ulum Al-Qur'an*.

[31] Al-Qaṭṭān, *Mabāḥiṡ Fī 'Ulūm Al-Qur'An*.

[32] Sāmiḥ 'Āṭif Al-Zayn, *Mu'Jam Al-Amṡāl Fī Al-Qur'Ān Al-Karīm* (Kairo: Dār alKitāb al-Miṣriy, 2000), 27-29., n.d.).

no	Types of proverbs	Understanding of Amstal
1	Al-amṡāl al-ẓāhirah	which are parables that explicitly use the word maṡal, whether in the form of tasybīh or muqāranah, whether in the form of concise and short expressions or long narrative descriptions
2	Al-amṡāl al-kāminah	which are parables that are essentially the same as al-amṡāl al-ẓāhirah, except that they do not exlicitly include the word maṡal. With this definition, all the stories in the Qur'an can be regarded as al-amṡāl al-kāminah

Amṡāl al-kāminah are parables that do not explicitly mention words referring to tamṡīl, tasybīh, or other words that have the meaning of parable, but still have the meaning of parable and beautiful meanings 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 situations[35]. The following are examples .[34]

The proverb “the best course of action is the middle ground” is described in QS. Al-Baqarah: 68 and QS. Al-Isrā': 110

قَالُواْ ٱدۡعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِيَۚ قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٞ لَّا فَارِضٞ وَلَا بِكۡرٌ عَوَانُۢ بَيۡنَ ذَٰلِكَۖ فَٱفۡعَلُواْ مَا تُؤۡمَرُونَ

They said, "Call upon your Lord to make clear to us what it is." [Moses] said, "[Allah] says, 'It is a cow which is neither old nor virgin, but median between that,' so do what you are commanded."

In Surah al-Baqarah verse 68, the type of amśâl contained is amśâl kâminah, which is a type of hidden metaphor that is not apparent in the wording or text, but has a similar meaning to Arabic expressions or proverbs.

قُلِ ٱدۡعُواْ ٱللَّهَ أَوِ ٱدۡعُواْ ٱلرَّحۡمَٰنَۖ أَيّٗا مَّا تَدۡعُواْ فَلَهُ ٱلۡأَسۡمَآءُ ٱلۡحُسۡنَىٰۚ وَلَا تَجۡهَرۡ بِصَلَاتِكَ وَلَا تُخَافِتۡ بِهَا وَٱبۡتَغِ بَيۡنَ ذَٰلِكَ سَبِيلٗا

[33] Muḥammad Jābir Al-Fayyāḍ, *Al-Amṡāl Fī Al-Qur’an Al-Karīm* (Riyāḍ: al-Dār al- ‘Alamiyyah li al-Kitāb al-Islāmiy, 1995), 438., n.d.).

[34] Al-Fayyāḍ.

[35] Rifa’in and Latif, “Amsal in the Qur’an.”

Say, "Call upon Allah or call upon the Most Merciful. Whichever [name] you call - to Him belong the best names." And do not recite [too] loudly in your prayer or [too] quietly but seek between that an [intermediate] way.

The sentence that says, "Do not pray too loudly or too softly, but find a middle ground between the two," is an example of kaminah found in verse 110 of Surah Isra'

Verses that echo the saying: "news is not the same as reality witnessed firsthand" found in QS. Al-Baqarah (2): 260

وَإِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّ أَرِنِى كَيْفَ تُحْىِ ٱلْمَوْتَىٰ ۖ قَالَ أَوَ لَمْ تُؤْمِنْ ۖ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِى ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ ٱلطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ ٱجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ٱدْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَٱعْلَمْ أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ

And [mention] when Abraham said, "My Lord, show me how You give life to the dead." [Allah] said, "Have you not believed?" He said, "Yes, but [I ask] only that my heart may be satisfied." [Allah] said, "Take four birds and commit them to yourself. Then [after slaughtering them] put on each hill a portion of them; then call them - they will come [flying] to you in haste. And know that Allah is Exalted in Might and Wise."

Al-Baqarah verse 260 strengthens the faith of those who already believe. This verse speaks of Allah's power to bring creatures back to life after death. It emphasizes that faith is not enough to simply believe, but must be manifested in the form of concrete deeds. This verse is also classified as amtsal kaminah because sometimes good news is not the same as the reality that is seen firsthand.

A verse similar to the saying: "Whatever you borrow, you will be repaid in equal measure," found in Surah An-Nisa (4): 123

لَّيْسَ بِأَمَانِيِّكُمْ وَلَآ أَمَانِىِّ أَهْلِ ٱلْكِتَٰبِ ۗ مَن يَعْمَلْ سُوٓءًا يُجْزَ بِهِۦ وَلَا يَجِدْ لَهُۥ مِن دُونِ ٱللَّهِ وَلِيًّا وَلَا نَصِيرًا

Paradise is not [obtained] by your wishful thinking nor by that of the People of the Scripture. Whoever does a wrong will be recompensed for it, and he will not find besides Allah a protector or a helper.

Surat An-Nisa verse 123 is a verse that belongs to the category of amtsal kaminah, which explains the reward of good deeds according to the good deeds done, and it is not

possible to ask for rewards from others. As the verse states, “Paradise is not attained by mere empty hopes or the hopes of the believers.” Whoever commits injustice will surely receive retribution for their actions, and they will find no protector or helper except Allah.” In Arabic literature, this is akin to the expression, ”Whatever you borrow, you will be repaid in kind.

The verse with the saying: “A believer should not fall into the same pit twice,” found in Surah Yusuf (12:64)

قَالَ هَلۡ ءَامَنُكُمۡ عَلَيۡهِ إِلَّا كَمَآ أَمِنتُكُمۡ عَلَىٰٓ أَخِيهِ مِن قَبۡلُ فَٱللَّهُ خَيۡرٌ حَٰفِظٗاۖ وَهُوَ أَرۡحَمُ ٱلرَّٰحِمِينَ

He said, "Should I entrust you with him except [under coercion] as I entrusted you with his brother before? But Allah is the best guardian, and He is the most merciful of the merciful."

Surah Yusuf verse 64 is one of the parables that explains that believers should not fall into the same trap twice, as stated in the sentence, “Should I entrust him to you except [under duress] as I entrusted his brother to you before?” This statement is a form of parable that does not mention specific letters like other parables. Therefore, Allah forbids believers from falling into the same mistake twice. Therefore, parables have many benefits in encouraging people to think more deeply about what Allah has revealed, especially from the perspective of Arabic literature.

M. Hasbi Ash Shiddieqy explains the benefits of studying the amṡāl Al-Qur'an, which are:

First, It produces something that can be understood by the mind in a form that can be perceived by the five senses, making it easier for the mind to accept, because meanings that can be understood by the mind do not remain in the heart's memory unless they are expressed in a form that can be perceived and is close to understanding.

Second, Revealing the truth and expressing something far from the mind as well as something close to the mind. Third. Gathering beautiful meanings in a short metaphor.[36]

D.Conclution

Amṡāl describes abstract meanings with concrete images to make a stronger impression on the heart, such as likening the vague to the visible, the invisible to the present. Al-Amsal al-Kaminah (Parables with a hidden meaning), which are parables

[36] M. Hasbi Ash-Shiddieqy, *Ilmu-Ilmu Al-Qur’an :Media-Media Pokok Dalam Menafsirkan Al-Qur’an* ((Jakarta: Bulan Bintang, n.d.).

that do not explicitly use the word "masal" but contain beautiful, concise, and profound meanings. In this context, the Qur'an does not explicitly state that a particular expression is a metaphor, but its content points to a metaphorical meaning, not a literal one. An example of a metaphor in Arabic is: Khairul umuri ausathoha, "That the best of deeds is in the middle (moderate)." The meaning of the proverb is that the best course of action is the middle ground; rumors are not the same as reality as witnessed firsthand; however much you borrow, that is how much you will be charged; a believer should not fall into the same hole twice.

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