



AMŠĀL ON WORLDLY LIFE IN THE QUR'AN ACCORDING TO AT-TAFSĪR AL-MUNĪR

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Abstract

This article discusses the Qur'anic parables (amthāl) about worldly life as interpreted in al-Tafsīr al-Munīr by Wahbah az-Zuhailī. This study employs a qualitative method with a thematic (mawdū'i) tafsir approach through library research, focusing on the meaning, role, and wisdom of amthāl related to worldly life in the Qur'an. The results show that Wahbah az-Zuhailī interprets worldly life as play and amusement, something trivial and distracting from the truth, and also as rain that makes plants grow, symbolizing the transient and perishable nature of worldly pleasures. The parables function as a reminder that worldly life is temporary and deceptive unless directed toward seeking Allah's pleasure and preparing for the eternal Hereafter. The findings imply that understanding Qur'anic amthāl helps believers realize the true purpose of life, prioritize the Hereafter over worldly gains, and strengthen spiritual awareness in living a meaningful and balanced life.

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INTRODUCTION

One of the unique characteristics of the Qur'an is the way it conveys its messages through amthāl (parables or analogies) (Muttaqin, 2017).. The Qur'an not only discusses matters of the physical, worldly life that can be perceived by the senses, but it also reveals realities of the Hereafter and other metaphysical truths that possess deep and ideal meanings beyond human perception and comprehension (Ridho, 2020); (Meliani et

al., 22021). Amthāl are considered part of the miraculous rhetorical style (uslūb) of the Qur'an (Tsauri et al., 2023); (Mutmainnah, 2022).

The term amthāl is the plural form of mathal, which carries several meanings such as resemblance, equivalence, proportion, wonder, or amazement. It is often used to describe similarity or analogy (M. Quraish Shihab, 2019). A parable serves as a cognitive framework that generates meaning in vivid mental imagery by likening the unseen to the seen, the abstract to the concrete, and the intangible to something tangible (Suud, 20117); (Aziz et al., 2020); (Nursaadah, 2022); (Aufa et al., 2023). Thus, a parable may be understood as a form of wisdom that illustrates something distant from human hearing and sight, enabling one to grasp its guidance as clearly as seeing with one's own eyes (Asmungi, 2015).

Amthāl al-Qur'an also serve as a medium to describe the moral and spiritual states of past nations. They transform abstract meanings into tangible forms, making them vivid, attractive, and impressive (Sadita, 2020; Putri, 2021). Every mathal contains clarification that turns vague or abstract concepts into concrete and memorable expressions, while maintaining proportional correspondence between the situation being described and its analogue (Putri, 2021).

There are four essential components (*arkān*) of *amthāl*: the object being compared (musyabbah), the object of comparison (musyabbah bih), the linguistic device of comparison (adāt al-tashbīh), and the common aspect of resemblance (*wajh al-shabah*) (Tsauri et al., 2023). The use of *tamthil* (figurative representation) in the Qur'an is a stylistic method that deeply moves the human heart and emotions (Qosyim, 2021); (Syukkur, 2018). Muhammad Mahmud Hijazi asserts that complex forms of *amthāl* represent the core of powerful statements that strongly affect both the intellect and the soul (Satiawan & Sidik, 2021; Qosyim, 2021b). For this reason, Allah SWT provides parables in the Qur'an so that humans may reflect upon and understand the feelings and signs contained within them (Qosyim, 2021.-b); (Juwono, 2020).

Allah SWT says::

وَلَقَدْ ضَرَبَنَا لِلنَّاسِ فِي هَذَا الْقُرْءَانِ مِن كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ

'Indeed, We have set forth for mankind in this Qur'an every kind of parable, so that they may take heed' (Q.S. Al-Zumar [39]: 27)

Similarly, He says:

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

'...These are the parables which We set forth for mankind, that they may reflect' (Q.S. al-Hashr [59]: 21)

These two verses demonstrate that amthāl represent an important branch of Qur'anic knowledge that helps readers understand divine meanings through vivid imagery. Shaykh Mutawalli al-Sha'rawi reminds us that the essence lies not in the parable itself, but in the divine truth it symbolizes (Amin, 2017) For instance, when Allah SWT wishes to give human beings a glimpse of what Paradise is like, He declares:

مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَقْبِلُونَ فِيهَا أَكْثَرُ مِنْ مَآءٍ عَيْرٍ عَاسِنٍ وَأَكْثَرُ مِنْ لَبَنٍ لَّمْ يَتَغَيَّرُ طَعْمُهُ وَأَكْثَرُ مِنْ حَمْرٍ لَّدُوْنٍ لِّلشَّرِيكِينَ وَأَكْثَرُ مِنْ عَسَلٍ مُّصَفَّىٌ ...

'The description of the Paradise promised to the righteous is that therein are rivers of water unaltered, rivers of milk whose taste never changes, rivers of wine delightful to those who drink, and rivers of

purified honey...." (Q.S. Muhammad [47]: 15)

This verse, as al-Sha'rawi explains, does not describe Paradise itself but offers a symbolic illustration to make it more comprehensible to human understanding (Mutawalli asy-Sya`rawi, 1994).

Given the great importance of amthāl as one of Allah's ways to communicate the meanings of His verses to humanity, this study focuses on the Qur'anic parables (amthāl al-Qur'an) related to worldly life. The Qur'an contains numerous amthāl with diverse themes, such as those describing disbelievers, charity in the path of Allah, charity given for show, the transient nature of worldly life, and others. (Halida, 2021).

Regarding the theme of worldly life, the Prophet Muhammad ﷺ said:

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: أَخْدَ رَسُولُ اللَّهِ ﷺ مِنْكِيَّ، فَقَالَ: كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرٌ سَيِّلٌ

Narrated from Ibn 'Umar (may Allah be pleased with them both), he said: The Messenger of Allah (peace and blessings be upon him) took hold of my shoulders and said, 'Be in this world as though you were a stranger or a traveler (H.R. al-Bukhari) (Muhammad bin Isma'il Abu 'Abdullah al-Bukhari al-Ju`fi, 2001).

This hadith reminds us that worldly life is merely a passage leading to the Hereafter, not the ultimate purpose of existence. However, many people forget this truth and become preoccupied with temporary worldly pleasures, neglecting to prepare provisions for the eternal life to come. To help humankind grasp the transient nature of this world, Allah SWT provides parables in the Qur'an (Fuadi & Susanti, 2017). Among them is the following verse:

إِنَّمَا مَثَلُ الْحَيَاةِ الْدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَأَخْتَلَطَ بِهِ نَبَاتٌ أَلْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعُمُ حَتَّىٰ إِذَا أَخْدَتْ أَلْأَرْضُ رُحْرُفَهَا وَأَزْيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قُدْرُونَ عَلَيْهَا أَتَهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَنَّ لَمْ تَعْنِ بِالْأَمْسِ كُلُّ ذِكْرٍ نُفَصِّلُ الْأَيَّتِ لِقَوْمٍ يَتَفَكَّرُونَ

"The example of [this] worldly life is but like rain which We have sent down from the sky that the plants of the earth absorb—[those] from which men and livestock eat—until, when the earth has taken on its adornment and is beautified, and its people think that they have capability over it, Our command comes to it by night or by day, and We make it as a harvested field, as if it had not flourished yesterday. Thus do We explain the signs for a people who reflect." (Q.S. Yūnus [10]: 24)

According to Wahbah az-Zuhaili in al-Tafsīr al-Munīr, this verse illustrates the fleeting and perishable nature of worldly life and its pleasures. The beauty and abundance of worldly life are likened to lush vegetation nourished by rain, which captivates people and makes them believe they can control it. Yet, Allah SWT can destroy it suddenly and completely, leaving no trace before they can enjoy it (Wahbah az-Zuhaili, 2011).

(فَأَخْتَلَطَ بِهِ نَبَاتٌ أَلْأَرْضِ) meaning that the vegetation on the earth grows luxuriantly by means of that rainwater. When these plants grow perfectly and flourish, (أَخْدَتْ أَلْأَرْضُ رُحْرُفَهَا) refers to the earth's transient beauty and adornment, and (وَأَزْيَّنَتْ) means it becomes decorated with luxurious and magnificent ornaments; the earth embellishes and beautifies itself with what springs forth from it—beautiful flowers of various forms, shapes, and colors, as well as grains and fruits. (وَظَنَّ) means that the owners who cultivated these plants believe they have full control over them, confident in their ability to harvest and benefit from them. Yet, while they are in such a state, suddenly a violent storm or a chilling wind strikes, drying up the leaves and causing the fruits to fall. Hence, it becomes evident that Allah, the Exalted, speaks about the earth, but what is truly meant is its vegetation, for the two are inseparable, as vegetation grows

from the earth itself (Wahbah az-Zuhaili, 2011).

(أَتَهَا أَمْرُنَا لَيَلَّا أَوْ هَارِلَا) means that Our decree comes upon it—ordained for its destruction—either by night or by day. Then We make it like land whose crops have been harvested, dry and withered after once being lush and green, as though it had never flourished before, and as though it had never even existed. Thus is the condition of the earth after its ruin—it perishes, disintegrates, and vanishes as if it had never been (Wahbah az-Zuhaili, 2011).

(كَذِلِكَ نُفَصِّلُ الْآيَتِ) in this way, We explain through a vivid parable the nature of the world and the swiftness of its disappearance. We clarify the proofs and evidences that affirm the truth of monotheism and the reality of recompense, in which lies benefit and righteousness for humankind in both worldly life and the Hereafter. This is directed toward those who contemplate the signs of Allah's power—those who use intellect and reflection to derive lessons from this parable—about how fleeting worldly life is for its inhabitants who are deceived by it and strive to dominate it. Indeed, the nature of the world is that it flees from those who pursue it and seeks those who turn away from it (Wahbah az-Zuhaili, 2011).

From this interpretation, the meaning of the parable of worldly life becomes increasingly clear—it is like rain that causes the earth's vegetation to grow, benefitting both humans and animals. When the plants display their beauty and humans assume control over them, Allah, the Exalted, can suddenly cause them to vanish, as though they had never existed before.

Similarly, worldly life that Allah grants His servants is adorned with charms that captivate human beings, making them preoccupied with acquiring it while neglecting to prepare provisions for the eternal life of the Hereafter. Yet, its beauty quickly fades, just as plants suddenly perish at Allah's command, as if they had never grown at all.

From this passage, we can observe that Wahbah al-Zuhayli, as a contemporary mufassir employing a modern writing system, composes his Tafsir in a simple, accessible style (Husnul Hakim, 2019). Moreover, his Tafsir al-Munir demonstrates comprehensive richness and diversity of references—ranging from exegetical, linguistic, hadith, and jurisprudential sources drawing upon both classical and modern scholars, accompanied by his effort to select (tarjih) the opinion he deems most accurate (Husnul Hakim, 2019).

METHODS

The method used by the author to analyze the data in this study is library research, which involves collecting data and information from materials available in library sources such as books, journals, documents, records, and historical narratives (Wijaya, 2024); (Alimuddin & Alvia, 2021). This method applies a qualitative approach, in which the research is conducted using qualitative data—data presented in the form of words, sentences, schemes, or images (Darna & Herlina, 2018). The present study is a thematic (mawdū'i) tafsir analysis, focusing on one of the disciplines of 'Ulūm al-Qur'ān, namely Amṣāl al-Qur'ān (the parables of the Qur'an).

RESULT AND DISCUSSION

This study presents the interpretation of the Qur'anic parables (amṣāl) about worldly life in *at-Tafsir al-Munir* as follows:

1. Q.S. al-An`ām: 32

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهُوَ وَلَدَّارٌ أَلَا خَرَّةٌ حَيْرٌ لِلَّذِينَ يَتَّقَوْنَ أَفَلَا يَعْقُلُونَ

"Indeed, the life of this world is only amusement and diversion, whereas the Hereafter is better for those who are conscious of Allah. Will you not then understand?" (Q.S. al-An'ām [6]: 32)

Wahbah az-Zuhaili interprets this verse by explaining that Allah SWT likens worldly life to a futile game and diversion, which distracts humans from true benefits. The goods and pleasures of this world are limited, trivial, and transient, whereas deeds for the

Hereafter contain great benefits. The afterlife is eternal and superior in the eyes of those who avoid disbelief and sinful acts. Its pleasures are everlasting and far surpass the fleeting pleasures of the world (Wahbah az-Zuhaili, 2011).

2. Q.S. Yūnus: 24

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاحْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَمُ حَتَّىٰ إِذَا أَحَدَتِ الْأَرْضُ رُخْرُفَهَا وَأَرْتَتْ وَظَرَفَهَا أَهْمَمُ قَدِيرُونَ عَلَيْهَا أَتَهَا أَمْرُنَا لَيَلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَنَّمَا كُنَّ مُتَعَنِّينَ بِالْأَمْسِكِ كَذَلِكَ نُفَصِّلُ الْآيَتِ لِقَوْمٍ يَنْفَكِرُونَ

"The example of worldly life is like water that We send down from the sky, and with it grows vegetation of the earth, from which humans and livestock eat. When the earth has attained its beauty and adorned itself, and its inhabitants think they have control over it, Our command comes upon it by night or day, and We make it as if it had not grown yesterday. Thus, We explain Our signs for people who reflect." (Q.S. Yūnus [10]: 24)

Wahbah az-Zuhaili explains that this verse serves as a parable provided by Allah SWT regarding the fleeting nature of worldly life and the rapid disappearance of its pleasures. Indeed, worldly life is likened to vegetation that Allah SWT brings forth from the earth with rain sent down from the sky. When the rain falls, plants of various forms and appearances grow, intermingling with one another. Some of these plants are consumed by humans, others by livestock, and some by other means (Wahbah az-Zuhaili, 2011).

The phrase (فَاحْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ) signifies that the plants on the earth grow luxuriantly with the water of the rain. As these plants mature and attain full beauty, adorned with ephemeral adornments such as flowers, seeds, and fruits, their owners may presume that they have full control to reap and benefit from them. However, in such circumstances, a sudden storm or a severe cold wind may strike, causing the leaves to wither and the fruits to fall. From this, it is understood that Allah SWT intends to indicate that what is sought from the earth is its vegetation, which is transient and ultimately under divine authority (Wahbah az-Zuhaili, 2011). Az-Zuhaili further interprets the phrase (أَتَهَا أَمْرُنَا لَيَلًا أَوْ نَهَارًا) to mean that Allah's decree to destroy it may come by night or by day, reducing it to a state as if it had never grown: green and flourishing vegetation becomes dry and lifeless, as though it had never existed. Thus, worldly life perishes and vanishes as if it had never been. The phrase (كَذَلِكَ نُفَصِّلُ الْآيَتِ) signifies that through this clear and vivid parable, Allah SWT elucidates the condition of worldly life and the misery of its transience. It serves as proof and evidence demonstrating the principles of monotheism (tawḥīd) and divine recompense, which encompass benefits and guidance for human life both in this world and in the Hereafter. For those who reflect on Allah's signs and employ reason in deriving lessons from this metaphor, it highlights how swiftly the world disappears from the grasp of those deluded by it, despite their efforts to dominate it. In reality, the nature of the world is to flee from those who pursue it and pursue those who seek to avoid it (Wahbah az-Zuhaili, 2011).

3. Q.S. al-Kahfi: 45

وَأَضْرَبْ لَهُمْ مَثَلَ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاحْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذَرُّهُ الْرِّيحُ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا

"And present to them the example of the life of this world: it is like water that We send down from the sky, which nourishes the plants of the earth; then they dry and are scattered by the wind. And Allah

has power over all things." (Q.S. al-Kahfi [18]: 45)

Wahbah az-Zuhaili interprets this verse as beginning with Allah SWT's command to Prophet Muhammad SAW: "O Muhammad, provide another parable to the polytheists of Mecca and others who are arrogant over wealth and their loyal followers before the poor Muslims. Present a parable illustrating the lowliness and transience of the world." The worldly life, which may appear fresh, beautiful, and dazzling by Allah's will, will eventually turn dark, devoid of beauty and grandeur. This is likened to green plants with beautiful flowers, growing fresh and thriving from rain, only to suddenly wither or dry and be easily scattered by the wind (Wahbah az-Zuhaili, 2011).

4. Q.S. al-‘Ankabūt: 64

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا هُوَ وَعِبٌ وَإِنَّ الْدَّارَ الْآخِرَةَ هُنَّ الْحَيَاةُ لَوْ كَانُوا يَعْلَمُونَ

"And this worldly life is nothing but play and amusement, and indeed, the Hereafter is the real life, if only they knew." (QS. al-'Ankabūt [29]: 64)

According to Wahbah az-Zuhaili, Allah SWT here contrasts the world and the Hereafter. The worldly life is lowly, temporary, and filled with fleeting amusements, whereas the Hereafter is everlasting, enduring for eternity. If humans understood this reality, they would prioritize the eternal over the ephemeral (Wahbah az-Zuhaili, 2011).

5. Q.S. Muhammad: 36

إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعْبٌ وَهُوَ إِنْ تُؤْمِنُوا وَتَنْقُضُوا يُؤْتِكُمْ أَجُورُكُمْ وَلَا يَسْتَعْلِمُكُمْ أَمْوَالُكُمْ

"Indeed, the life of this world is but play and amusement. If you believe and are conscious of Allah, He will grant you your reward without asking for your wealth." (Q.S. Muhammad [47]: 36)

Wahbah az-Zuhaili interprets (إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَهُوَ) as a call for believers to remain steadfast in jihad against enemies, undervaluing worldly life and striving for the Hereafter. The world's rewards are mere play and amusement—vain, deceptive, and impermanent—unless dedicated to Allah SWT through worship and obedience (لَعِبٌ). (هُوَ) refers to acts without long-term benefit, while (هُوَ) refers to distractions that lead to negligence (Wahbah az-Zuhaili, 2011). The latter part of the verse, (وَإِنْ تُؤْمِنُوا وَتَنْفُوا يُؤْتُكُمْ أَجْوَرُكُمْ وَلَا يَسْتَلِكُمْ أَمْوَالُكُمْ) emphasizes that Allah will reward sincere faith and piety without demanding excessive wealth, as He is self-sufficient, but prescribes modest charity to help the needy, ensuring mutual benefit and divine reward (Wahbah az-Zuhaili, 2011).

6. Q.S. al-Hadīd: 20

أَعْلَمُوا أَمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَهُوَ وَزِنَةٌ وَفَاحِرٌ بَيْنُكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمِثْلٌ غَيْرِ أَعْجَبٍ
الْكُفَّارُ نَبَأْنُهُمْ بِمَا يَهْيِئُ فَتَرَهُمْ مُصْفَرًا ثُمَّ يَكُونُ حُطَمًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنْ اللَّهِ وَرِضْوَانٌ وَمَا
الْحَيَاةُ الدُّنْيَا إِلَّا مَتْعٌ الْغَرُورِ

"Know that the life of this world is but play and amusement, adornment, boasting among you, and competition in wealth and children; it is like rain whose vegetation delights the farmers, then it dries up, turns yellow, and crumbles. And in the Hereafter there is severe punishment, forgiveness from Allah, and His pleasure. And the life of this world is nothing but a deceiving enjoyment." (Q.S. al-Hadid [57]: 20)

According to Wahbah az-Zuhaili, the initial segment emphasizes the transience of worldly pleasures, adornments, and pride in wealth or children. This is paralleled to rain causing plants to grow beautifully, only to wither and be destroyed, as reflected in (أَعْمَلُوا

Here, al-kuffār refers to the farmers observing the plants, which quickly wither after initial beauty. Ibn Jarir al-Tabari also affirms this analogy: worldly pleasures are like green plants that suddenly dry and lose all vitality, leaving the observer stunned (al-Tabari, 2009). The latter part of the verse points to the Hereafter, highlighting both severe punishment for the enemies of Allah and forgiveness plus pleasure for the righteous. Life in this world is ultimately a deceptive enjoyment that misleads those preoccupied with it, convincing them that it is the only reality, whereas in truth, the Hereafter holds eternal value (Wahbah az-Zuhaili, 2011).

This is in accordance with the words of Allah SWT:

رُّبِّنَ لِلنَّاسِ حُبُّ الْشَّهَوَتِ مِنَ الْأَنْسَاءِ وَالْأَبْيَانِ وَالْقَنْطَرِيِّ الْمُفَنَّطَرِةِ مِنَ الْدَّهْبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَمِ وَالْحَرَثِ ذَلِكَ مَتْعٌ الْحَيَاةُ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَيَابِ

"*Beautified for people is the love of what they desire: women, children, abundant wealth in gold and silver, horses of quality, livestock, and farmland. That is the enjoyment of worldly life, but with Allah is the best return (Paradise).*" (Q.S. Ali 'Imrān [3]: 14)

This indicates that the worldly life is trivial. Allah SWT likens the world to something transient, quickly perishing, and of minimal true benefit. It is compared to vegetation nurtured by rain, which grows to maturity, only to wither and disappear (Wahbah az-Zuhaili, 2011).

(كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيَّجُ فَتَرَاهُ مُصْفَرًا ثُمَّ يَكُونُ خُطْمًا) The worldly life is likened to rain that causes plants to flourish, delighting the farmers, but then the plants wither, dry, and crumble when blown by the wind. The term (الْكُفَّار) in this verse refers to the farmers who sow the seeds in the soil (Wahbah az-Zuhaili, 2011). Ibn Jarir al-Tabari similarly explains that the pleasures of worldly life are like rain causing plants to grow lush and green; however, the joy experienced by the farmers vanishes instantly as the plants suddenly dry up, all that was green and refreshing turns yellow and barren (al-Tabari, 2009). Allah SWT then warns about worldly affairs and encourages the pursuit of goodness in this life as preparation for the Hereafter. The verse concludes:

(وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنْ اللَّهِ وَرَضُوْنَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتْعٌ أَعْوَرُور) In the Hereafter, there are two possible outcomes: severe punishment for the enemies of Allah SWT, and forgiveness and divine pleasure for His beloved servants. The worldly life is merely enjoyment and a deception for those who are deluded by it, failing to prepare for the Hereafter, ultimately leaving them mesmerized and falsely convinced that nothing exists beyond this world. In reality, the worldly life is insignificant compared to the eternal abode of the Hereafter (Wahbah az-Zuhaili, 2011).

Regarding the term *amṣāl* (parables) about worldly life in the Qur'an, there are two main types. The first is play or amusement, which according to Wahbah az-Zuhaili, (لَعْبٌ) refers to deeds that provide no benefit and do not prevent harm, while (لَهُوٌ) refers to activities that keep humans occupied and negligent of important matters (Wahbah az-Zuhaili, 2011). The second is the parable of rain that nurtures vegetation, which signifies the rapid perishability and fleeting nature of worldly pleasures (Wahbah az-Zuhaili, 2011).

The functions of *amṣāl* about worldly life in the Qur'an are as follows:

- To facilitate understanding of the true nature of worldly life.
- To serve as a warning that worldly affairs are like play and amusement: vain and distracting from beneficial deeds, except when performed to seek Allah's pleasure.

- c. To remind that worldly life is transient and can vanish at any moment, like rain that nurtures vegetation, which causes humans to marvel and feel in control, while in reality Allah is all-powerful and can erase it as if it had never existed.
- d. To make humans aware that worldly life is temporary and serves as a means to strive for Allah's pleasure and prepare provisions for the eternal Hereafter.
- e. To motivate prioritization of the Hereafter over worldly life.

From the explanations of the *amṣāl* of worldly life based on Wahbah az-Zuhaili's tafsir, many wisdoms can be derived as guidance for navigating life:

- 1) Worldly affairs are generally useless and distracting unless undertaken with the intention of seeking Allah's pleasure.
- 2) The adornments and pleasures of this world belong to Allah SWT, are impermanent, and can be destroyed at any time. Humans should not assume that worldly gains are theirs or be arrogant about them. They should not become preoccupied with chasing worldly pleasures, for Allah may remove these blessings before humans can enjoy them, leaving all efforts futile.
- 3) Humans must remember that worldly life is temporary and serves only as a place to gather provisions for the eternal Hereafter. Therefore, one should focus on worship and all actions oriented toward the good of the Hereafter rather than worldly enjoyment.

Life in this world is limited and may end at any moment. Humans must protect themselves from negligent or futile actions to avoid regret when their time in this world ends while their deeds remain insufficient.

CONCLUSION

Based on the research findings presented earlier, it can be concluded that Wahbah az-Zuhaili interprets worldly life as a form of play and amusement, which refers to actions that are useless, distracting, and lead toward falsehood while diverting from the truth. Meanwhile, worldly life is also likened to rain that nourishes vegetation, illustrating the transient nature of worldly existence and the fleeting nature of its pleasures, similar to lush plants nourished by rain that amaze humans and give them a sense of control, whereas Allah SWT can destroy them entirely before humans can claim them.

The Qur'anic *amṣāl* (parables) regarding worldly life are thus categorized into two types: play and amusement, and rain that nourishes vegetation. The functions of these *amṣāl* in the Qur'an include facilitating the understanding of the true nature of worldly life, serving as a warning that worldly affairs are vain and distracting from beneficial deeds except those performed to seek Allah's pleasure, reminding humans that worldly life is temporary and can vanish without a trace at any moment, making humans aware that this world is only a temporary place to strive for Allah's pleasure and as provisions for the Hereafter, and motivating humans to prioritize the Hereafter over worldly life.

The wisdom derived from the Qur'anic *amṣāl* about worldly life is as follows: worldly affairs are generally unbeneficial and distracting unless undertaken with the intention of seeking Allah's pleasure; worldly life and all its adornments belong to Allah SWT, are impermanent, and can be destroyed at any time; humans must remember that worldly life is temporary and only serves as a place to gather provisions for the eternal Hereafter; and life in this world is limited and can end at any time, prompting humans to avoid futile or negligent actions so as not to regret when their time in this world concludes while their deeds remain insufficient.

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