

An Introduction to “*Al-Amthāl fī al-Qur’ān al-Karīm*” by *Ibn al-Qayyim*

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Abstract

Allah the Almighty has revealed the Qur’ān for guidance of the mankind. The Qur’ān is last Divine message for the whole humanity till the Day of Judgment. He has conveyed His message through certain means. There are a number of verses in the Qur’ān through which Allah the Almighty brings better lucidity and comprehension while explaining things to mankind. In the Qur’ān, different unique methods have been adopted for the purpose of guidance e.g. literary method, psychological, interrogative, method of telling a story of past times, etc. One of these methods is the usage of amthāl (parables). The parables are categorical for the human intellect to comprehend and ponder over in order to contemplate the message completely. Many Islamic scholars have written books on the parables. In this article an introduction of Ibn al-Qayyim’s book on the parables will be presented.

Key Words: *Ibn al-Qayyim*, “*Al-Amthāl fī al-Qur’ān al-Karīm*”,
 Introduction

Introduction

Allah the Almighty has revealed the Qur’ān on our esteemed beloved Prophet Muhammad (peace be upon him) the Final Messenger. Allah the Almighty has mentioned 4 times that He has made the Qur’ān easy so the mankind can seek advice and admonition. It has been underlined:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ



“And indeed, We have made the Qur’ān easy for direction and guidance, but is there anyone who will take advice?”¹

The Qur’ān has a unique style of communication. The parables have been extensively used in the Qur’ān and Ḥadīth. The knowledge of parables is considered a significant knowledge among the sciences of the Qur’ān (‘Ulūm al-Qur’ān). According to Imam Shāfi‘ī it is mandatory for a mujtahid (law maker) to gain command in this knowledge.² Different scholars have interpreted the concept of the parables differently. In parables, a situation is compared with another situation to explicate a divine message. A situation that is observable and knowledgeable by the human beings in daily matters. The definition of ‘Allāmah Ibn Taymiyyah and Imam Ibn al-Qayyim will be mentioned here to grasp the concept of the parables evidently.

‘Allāmah Ibn Taymiyyah (d. 728/1328) summarizes the definitions of the parables (*amthāl*) in the following words:

هو تشبيه شيء بشيء يتفقان في معنى من المعاني، بغرض الإيضاح والتبيين والإبراز، وهو قياس التمثيل بين شيئين لمعنى مشترك بين المقاس والمقاس عليه، وهو التعريف الذي أخذ به السلف الصالح.

“Parables mean to equate something with something that is consistent in meaning, for the purpose of illustration, articulation and highlighting, the two things which are compared and associated with each other should have a common meaning and that meaning should be in accordance with the definition taken by the righteous.”³

Muhammad b. Abī Bakr Ayyūb Ibn Qayyim al-Jawzīya (d. 751/1350) has defined the parables as:

هو تشبيه شيء بشيء في حكمه وتقريب المعقول من المحسوس أو أحد المحسوسين من الآخر واعتبار أحدهما بالآخر

“It is a metaphor of something in its wisdom and reasonable approximation of the perceived or one of the others which are compared with each other.”⁴

Muslim scholars have always written on different sciences of the Qur’ān. They have elucidated the concepts and untangle the difficult aspects in an easy manner. So, the Muslims can understand the Qur’ānic message without any trouble. The eminent predecessors and scholars of all times have written a vast literature on the parables. Abū ‘Ubayd al-Qāsim bin Sallām (d. 224 A.H) has written a book ‘al-Amthāl’. Imam ‘Alī bin Muhammad al-Māwardī

(d. 450 A.H) has penned a book with the title ‘al-Amthāl wa al-Ḥikam’. Similarly, Imam Ibn Rafā’, Aḥmad bin Muḥammad al-Nīshāpur and many other scholars have written on this subject. Imam Ibn al-Qayyim has also written a book on the Qur’ānic parables. A detailed introduction of Imam and his book will be discussed in this article.

Introduction to Ibn al-Qayyim

Ibn al Qayyim is one of the famous scholars of Islam. His full name is Abū ‘Abd Allāh Shams al-Dīn Muḥammad b. Abū Bakr b. Ayyūb b. Sa’d b. Harīz ibn Makkī Zayn al-Dīn al-Zur’ī al-Damashqī al-Ḥanbalī.

The great Imam is famously known by his title ‘Ibn al-Qayyim al-Jawziyyah’. The literal meaning of Qayyim is in charge of directing and managing something.⁵ The biographical scholars are agreed on this point that his father became famous with the title of ‘Qayyim al-Jawziyyah’. His Father name was Shaykh Abū Bakr ibn Ayyūb al-Zur’ī. He was the ‘Qayyim’, or director, of Madrasah al-Jawziyyah (the Jawzī School) in Damascus for a long period. That is why; he was called ‘Qayyim al-Jawziyyah.’⁶

Ibn al-Qayyim was born on 7th of Ṣafar 691/29 A.H. January 1292 C.E. in Damascus, he died in the same city.⁷ He belongs to Ḥanbalī school of thought in the start and later he was not follower of any school of thought.⁸

Education and Scholarly Status

Ibn al-Qayyim was a prolific and eminent scholar of 7th century. He was considered among such exceptional scholars who, at the same time have complete command on all the subjects of Islam. He was a pre-eminent *mufasir* (master of exegesis), *muḥadith* (master of Ḥadīth sciences), Jurist, Biographer of the Holy Prophet (peace be upon him), and had complete command on Arabic language. Several scholars had enlightened his scholarly status as follows: Ibn Rajab Ḥanbalī (d. 795/1393) while commenting on the efficiency of his knowledge said that:

“I have never seen anyone with an extensive knowledge than him.”⁹

Ḥāfiẓ Ibn Kathīr (d. 774/1373) said:

“He acquired from such books which others cannot acquire, and he established a deep cognition of the books of earlier and later scholars.”¹⁰

Shaykhs and Teachers

He had learnt from several renowned scholars of the Islamic world. His father was also a prolific scholar and teacher in a religious seminary. He sought his early education from his father. Particularly he learnt ‘Laws of Inheritance’ from his father. The famous names of his other teachers are Qādī Badr al-Dīn ibn Jamā’a, Qādī al Dīn ibn Sulayman, Ṣafī al-Dīn al-Hindī, Shihāb al-Dīn al-Nablūsī.¹¹ Among his most noteworthy teachers was Shaykh al-Islām ‘Allāmah Ibn Taymiyyah. Ibn al-Qayyim accompanied with the Shaykh until his death. He spent his time in the company of Ibn Taymiyyah and studied from him for 16 years. Ḥāfiẓ Ibn Kathīr observes:

“He attained great proficiency in many sciences of Islam; predominantly in the knowledge of *tafsīr*, Ḥadīth and jurisprudence. Because of discipleship, he became inimitable scholar of Islamic knowledge sciences.”¹²

Worship and Manners

He was an intense lover of Allah the Almighty. He spent all of his life to please his Lord. He spent most of his time in research but he was profound in ritual prayers and other acts of worship. Some of the scholars have commented his manner of worship as follows:

Ibn Kathīr writes:

“I am not aware of anyone in this world in our era, which is profounder to acts of worship and ritual prayers more than Ibn al-Qayyim.”¹³

Ibn Rajab mentions:

He often performed the pilgrimage and resided in the holy locality in Mecca. The people of Mecca, however, recall him because of his concentrated piety and multiple circumambulations of the blessed Ka’ba, which was regarded as astounding.¹⁴

Eminent Students

Number of great scholars benefitted from Imam Ibn al-Qayyim as students. Some of his eminent students are:

Ḥāfiẓ Ibn Kathīr, Imam Dhahabī, Imam Ibn Rajab Ḥanbalī, Imam Ibn ‘Abd al-Hādī. His two sons were also his famous students, who became great Imam afterwards. Imam Sharf al-Dīn ‘Abd Allāh and Imam Ibrāhīm.¹⁵

Works

He had contributed a lot in the history of research. Imam Ibn al-Qayyim has authored approximately 60 books.¹⁶ The list of these books is mentioned in different books of history and biography of the Prophet (peace be upon him). He had written on every subject of Islam. He has written on the Sciences of the Qur'ān, Ḥadīth, Biography of Prophet Muhammad (peace be upon him), Jurisprudence and other subjects. His books and fields of writing are compiled by scholars as follows:

- 1) Inner-Islamic religious polemics
- 2) Intercommunal polemics with Jews and Christians
- 3) Eschatology
- 4) Qur'ānic studies
- 5) Ḥadīth
- 6) Legal methodology
- 7) Practical jurisprudence
- 8) Moral psychology
- 9) Pervasion of everyday life.¹⁷

One can imagine about his proficiency and command in Islamic knowledge from his books. In 7th century, he was also writing on the scientific aspects mentioned in the Islamic literature.

Death

Imam Ibn al-Qayyim passed away, on the 13th night of month of Rajab in 751 A.H. At that time his age was 60 years. May Allah shower His mercy and blessings upon him.¹⁸

Introduction to the book, “al-Amthāl fī al-Qur'ān al-Karīm”

Many Scholars have written books to discuss the unique style and theme and content of the Qur'ān, with in *‘Ulūm al-Qur'ān* (sciences of the Qur'ān). Scholars also have written different books to explain the parables of the Qur'ān. On the topic of the parables this book is very precise and comprehensive book. This book is considered as an authority on the subject of the parables. The scholars have always consulted this book for guidance on this subject. Several scholars have commented on the methodology of the book. Ibn al-Qayyim has followed the mechanism of the predecessors in this book. This book is precise, comprehensive and well elaborated book as well. Ibn al-Qayyim remained limited to the topic. Imam Ibn al-Qayyim has also written a remarkable book on this subject.

Title: Amthāl fī al-Qur’ān al-Karīm

Volume: I.

Pages: 60.

Publishers: Several publishers and editors have published this book with their addition of preface and content. The book that is consulted in this thesis is published from Maktaba al- Ṣaḥāba, Egypt, 1986.

Availability

Now a day this book is easily available in libraries, *Maktaba Shamila* and on internet.

Translations

The significance of the book can be understood from the fact that it has been translated into multiple languages. Ayman Ibn Khalid from Birmingham has translated this book into English with the title ‘Paragons of the Qur’ān’ that has been published by Dar as Sunna Publishers Birmingham August 2012. It is also easily available on Sunniconnect.com. This book is comprised 128 pages.

Division of the Book

He has categorized this book in 2 parts. In 1st part he explains the literal meanings, terminological meanings and significance of the parables. In the 2nd part he elaborated the parables.

Arrangement of the Parables

He has arranged the parables on the basis of themes. The parables of same themes are listed together.

Number of the Parables

He has mentioned the commentary of the 23 parables in a distinctive manner in the book. Several verses and their commentary have been added during the interpretation where needed.

Methodology

The different aspects regarding the methodology of this book are mentioned as follows.

Significance of the Parables

In the start of the book Ibn al-Qayyim has discussed the significance of the parables. He has mentioned the quotation of his eminent Shaykh, ‘Allāmah Ibn Taymiyyah according to whom there are several metaphors and parables mentioned in the Qur’ān. These parables cannot be comprehended by ordinary peoples. They can only be comprehended by people who have

command in knowledge. These parables have been explained by drawing similarities with these things which are tangible for human intellect. A person can forget the words but it is easy to comprehend the message in the form of mental imagery. As our brain is an image processor and we perceive information of outside world with our eyes. The reader of the parables feels that he is the direct observer of the experiences mentioned in them. So that the first thing can be understood with the regards of the second.¹⁹

Explanation of the difficult words

As the language of the Qur'an is Arabic, the original language in which it was revealed. So, he did not explain the literal meanings of the word. He explains the difficult words where needed.

Explanation with Relevant Ḥadīth

He has explained the parables comprehensively and inclusively. While interpreting the verses of the parable, first of all he elaborates the main theme of the parable. Afterwards, he also mentions other verses of the Qur'ān which are relevant to the subject. When the meaning of the verse needs more explanation there, he also elucidates the meaning of the verse by adding *aḥādīth* (narrations) of the Prophet Muhammad (may peace and blessing be upon him).

Commentary of the Companions & Predecessors

He also quotes the comments of pious predecessors to support the argument. He gives priority to the comments of the Companions, as they were the first learner and observer of the revelation. Subsequently, he also adds the comments of the Tābi'īn (Successors) and Taba' Tābi'īn (Followers).

Explanation of the Attribute of the Words

While explaining the parables, he also explains that because of which feature the word has been used in the parable. Which feature is allegorized, that is comprehended by the human intellect? The example of this will be mentioned below.

Negation of Polytheists and False Creeds

Ibn al-Qayyim throughout his life strives to negate polytheist creeds with knowledge of the truth. In this book he also mentions the false creeds of polytheists and hypocrites and refutes them. He also mentions the false creeds of misguided sects of the Muslims in the history of Islam and also repudiates their misleading beliefs. The example of this will also be mentioned below.

Implementation of the Parable

The author also explicates how the parable is implemented on us. He clarifies its message and meaning for the reader. It will be cleared with the help of examples given below.

Spiritual Aspect of the Parables

While commenting on the verses, he also elucidates the spiritual aspects of the parables. He explains again and again that a believer should strive and struggle to purify his heart. He has to fight against his lower-self. Allah should be his top priority and he has to obey the commandments of Allah in true letter and spirit. The purification of the heart is the fundamental prerequisite for the completion of the *īmān* (faith). Allah the Almighty has mentioned the significance of the pure and sound heart in several verses. Ibn al-Qayyim has discussed its significance at many occasions.

Some of the examples regarding aforementioned points from the book will be mentioned here. So that all the points become clearer and reader can understand the methodology of the book easily.

The Parable of Hypocrites described in the Qur’ān

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

“Their example [parable] is like a person who lit a fire (in surrounding darkness), and when it brightened the environment, Allah took away their light and left them in total darkness. Now they cannot see anything. They are deaf, dumb and blind. So they will not return (to the right path).

Or their example [parable] is like a rain pouring from the sky wherein there are layers of darkness and thunder and lightning (as well). They thrust their fingers into their ears, fearing death due to the thunder. And Allah has encompassed the disbelievers. It seems as if the lightning would snatch away their sight. When their (surroundings) are lit with a flash, they start walking, and when darkness covers them, they stand still. And if Allah had willed, He would have completely deprived them

of hearing and sight. Surely, Allah is All-Powerful to do everything."²⁰

Condition of the Hypocrites in the Qur'ān

In this parable, Allah the Almighty brings 2 examples to explain the condition of the hypocrites. It is described that why hypocrites were not able to seek guidance through the Qur'ān. Their condition is explained with the example of fire and water.

Feature of the Fire

Ibn al-Qayyim explains the feature of the fire because of which it is used in the parable. "Fire is used in terms of abilities of beaming, lighting, illumination and life giving. As fire is an element of providing the light."²¹ "The reason of using word 'their light' instead of 'their fire' in this parable is because the fire provides burning and enlightenment. Allah the Almighty has withdrawn the ability of enlightenment from it. He has left them with the attribute of burning and darkness."²²

It can be seen that the word 'fire' is used because of its aptitude of illuminating and burning. At first place it is used in the sense of illumination and later it is used for the characteristic of burning.

Explanation of the word 'Ṣayyib' and Feature of Rain Water

In this parable, Allah the Almighty has explained the condition of the hypocrites with water too. Water is an element of the life. Ibn al-Qayyim explains the word of *Ṣayyib* and the feature of water because of which it is used in the parable. "The hypocrites are like the companions of the *Ṣayyib*, which is the rain that inclines or pours down from the sky in darkness. It is accompanied with the lightning and thunder. Due to the weakness of their minds and vision, the cautions, admonitions, instructions, prohibitions, he wishes consequences of sinful and threats expressed in it. The mode of address that resembles lightning bolts becomes too intense for them.

The condition of these hypocrites is similar to the condition of the one who is struck by falling rain in the dark with lightning and thunder. Due to his weakness and worriedness, he puts his fingers in the ears. He is afraid that lightning could strike him."²³

The picture of falling is allegorized with the condition of hypocrites. They intentionally close their minds, so that guidance may not enter in their hearts

and mind. They are afraid because they are servants of their carnal desires and lower-self.

Spiritual Aspect of the Parable

While commenting on these verses, he also explains the spiritual aspect of the parable which is the main theme and teaching of it. He said that Allah the Almighty has revealed the Qur’ān from Heaven, which is the life and illumination for hearts. Therefore, Allah the Almighty has also used the word of *rūḥ* and *nūr* for the Qur’ān.²⁴ Allah the Almighty has explained state of the hypocrites regarding their attitude towards learning the revelation. They have received the light and illumination in the form of revelation and they believed in it. As they are not sincere with the Holy Prophet (peace be upon him) they are not able to seek guidance. That is why Allah the Almighty has taken away the light of Islam, from their hearts.²⁵ It can be seen that, according to Ibn al-Qayyim the safeguard of *īmān*, depends on the state of the heart. When the heart dwells in doubt and ambiguity, Allah the Almighty took away guidance from the hearts. All the people receive same guidance from Heaven, but the influence of this divine guidance has different results on different hearts. The faith and believe is directly linked with the state of the heart.

Implementation of the Parable

After, explaining the meaning of fire and water in this parable’ he also mentions the implication of the parable in the history of the Islam. The immature and semiliterate students of the misguided sects of *Jahmiyya* and Innovators propagate their creeds. When they found any verse or Ḥadīth against their belief, they turned away from these references as frightened asses run away from the lion. They say, we will not listen this or read something other than our belief. Their hearts did not accept the truth because they follow their own will. They give preference to their personal desire over the authentic references.²⁶ All the Muslims should save themselves from this sinful deed. There is no room of following the personal desire or opinion when the commandment of Allah is clear.

State of the Polytheists

He also discusses the state of polytheists mentioned in these verses who were the opponents of the Holy Prophet (peace be upon him). The creed of *tawḥīd* (monotheism) was emphasized in the Qur’ān abundantly. This was very problematic, heavy and bothersome for them.²⁷

The Parable regarding the significance of Divine Knowledge

وَأَتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ وَلَوْ
شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلَ عَلَيْهِ
يَلْهَثُ أَوْ تَتْرَكْهُ يَلْهَثُ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ
يَتَفَكَّرُونَ

*"And (also) relate to them his account to whom We gave Our signs, but then he made an exit from their (knowledge and admonition) and Satan chased him. So he turned into one of those who lost the right path. And had We so willed, We would have exalted him by means of (knowledge and implementation of) these (Revelations), but he (himself) inclined to (the lowest levels of the) earthly life and became a follower of his lust. (Now) his example is that of a dog: if you treat him harshly, he will loll out his tongue, or if you leave him alone, he will (still) loll out his tongue. This example [parable] is of those who deny Our Revelations. So relate these occurrences (to the people) so that they may contemplate."*²⁸

This is the continuity of the same message that was mentioned in the last parable. In the last parable the state of the Jews were mentioned who were blessed with knowledge but they don't ponder over it.²⁹ In this parable, Muslims are mentioned. Allah the Almighty has mentioned the state of a person whom He blessed with divine knowledge. The person had not regarded this blessing but followed his carnal desires. He preferred worldly life over the life of Hereafter. Allah the Almighty has compared this person with the dog.³⁰

Ibn al-Qayyim mentioned the Characteristic of Dogs

He enlists the traits of the dog and then explains why Allah compares that person with dog. He said that the dog is included amongst the worst of the animals. He is considered lowest in the value because of its carnal desires and he is the keenest in protection his own selfish interests. He always walks on the ground with its nose or snout on the ground, sniffing and sensing. He keeps on smelling the rear end from all the parts of the body. When you throw a stone towards him, he runs after it to bite the stone, because of its extreme greediness and voracity. He is ranked among the most wicked and despicable of animals. He is most tolerant in bearing humiliation and the most inclined towards low value things. He always prefers foul-smelling

rotten meat over fresh meat and smut on amusing food. If he found a lot of food which is enough for more than hundred dogs, he will not allow any dog to eat with him because of its extreme greediness and voracity.³¹

Another strange feature of the dog is when, he sees a person in poor condition with messy appearance and poor clothes. He will bark at him and try to lower him with his power. On the other hand, if he sees a person with strong and beautiful appearance who seems to be in authoritative presence. He will sit down obediently on the ground and will not even raise his head.³²

Comparison between the Features of the Dog and Selfish Man

After mentioning the features of the dog, he correlates them with the characteristics of the person who, has been addressed in the parable. One who chooses and prefers the life of this world and its hastened desires over the life of Hereafter. In spite of the fact, that he was blessed with divine knowledge. Allah the Almighty compares the person of such characteristics with a dog because of his intensity of craving towards the things of low value. Allah the Almighty wants to mention that a man who follow his craving vain desires and prefers worldly life, his heart becomes dead. He forgets the blessings of the Allah the Almighty and the life of Hereafter. That person resembles in this aspect the dog in its selfishness constant panting, whether he is aggravated or left alone. The words ‘lahf’ (craving) and ‘lahth’ (panting) are very close in their structure and meaning. Ibn al-Qayyim said that self-centred, greedy, lustful and impatient behaviour of the person leads him towards a dead heart. This is the punishment of Allah. He resembles the dog in yearning for his lusts. It will not affect him wheatear you admonish him or not.³³

Commentary of Earlier Scholars

Ibn al-Qayyim mentioned the understandings of the earlier scholars regarding the parable.

Commentary of Ibn Abāss

إن تحمل عليه الكلمة لم يحملها وإن تركته لم يهتد إلى الخير كالكلب إن كان رابضاً لهث وإن طرد لهث،³⁴

If you want to train him with wisdom, he will not accept it and if you leave him. He is not directed towards goodness. Just like a dog that always pants whether it is driven away or sitting on its paws.”

Commentary of Ibn Jurayj

الكلب منقطع الفؤاد لا فؤاد له أن تحمل عليه يلهث أو تتركه يلهث فهو مثل الذي يترك الهدى لا فؤاد له إنما فؤاده ينقطع³⁵

The dog is inanimate (cut off from feeling and emotion) whether you attack him or leave him alone he simply pants. This is the condition of the one who leaves guidance because he is deprived of a sound heart.

Commentary of Mujāhid

وذلك مثال الذي أوتي الكتاب ولم يعمل به³⁶

This is the example of the person, who, has been blessed with the divine guidance but he does not perform according to it.

The theme and message of the parable can be easily comprehended.

All the minute details of the verses have been explained in the commentary of the parable.

Conclusion

The Qur'ān leads the mankind towards guidance and illumination. The Qur'ānic parables untangle the divine message in the language of a layman. The book of Ibn al-Qayyim is easy to understand. The lessons mentioned in the book can help us to contemplate the message of the Qur'ān. Ibn al-Qayyim has explicated the parables in a comprehensive manner. We should also adopt parabolic method for the education and enlightenment of young generation. This is the natural and easiest way of learning.

References

¹ Al-Qamar, 54:17.

² 'Abd al-Rahmān Jalāl al-Dīn Suyūṭī, *al-Itiqān fī 'Ulūm al-Qur'ān*, (Lebanon: Dār al-Fikr, 1996)4:343

³ Aḥmad b. 'Abd al-Ḥalīm Ibn Taymiyya, *Majmū' al-Fatāwā*, (al-Riyaz, Saudia: Idārāt al-Baḥūth al-'Ilmiyya, 1978)14:54

⁴ Muhammad b. Abī Bakr Ayyūb Ibn Qayyim al-Jawziyya, *al-Amthāl fī al-Qur'ān*, (Beirut: Dār al-Ma'rifa, 2000),9.

⁵ Abū al-Fidā' Ismā'il ibn 'Umar Ibn Kathīr, *al-Bidāya wa al-Nihāya*, (Maktaba al-Marif, Beirut, Lebanon, 1990,)14:246.

⁶ Abd Al-Rahman ibn Ahmad ibn Rajab, *Kitāb al-Dhayl 'alā Ṭabaqāt al-Ḥanābila*, (al-Riyaz, Saudia: Maktaba al-'Abiqan, 2005),2:445.

⁷ Hani Hamza, 'The Turbah of Tankizbugha,' *Mamluk Studies Review* 10, no. 2 (2006),2.

⁸ Ibn Rajab, *Kitāb al-Dhayl 'alā Ṭabaqāt al-Ḥanābila*,2:446.

⁹ Ibn Kathīr, *al-Bidāya wa al-Nihāya*,250.

- ¹⁰Muhammad b. Abī Bakr Ibn al-Qayyim, *Paragons of the Qur’ān*, trans. Ayman Ibn Khalid, (Birmingham: Dar al-Sunna, 2012),10.
- ¹¹Ibn al-Qayyim, *Paragons of the Qur’ān*,11.
- ¹²Ibn Kathīr, *al-Bidāya wa al-Nihāya*,255.
- ¹³Ibn Kathīr, *al-Bidāya wa al-Nihāya*,253.
- ¹⁴Ibn Rajab, *Tabaqāt al-Hanābila*,2:448.
- ¹⁵Ibn al-Qayyim, *Paragons of the Qur’ān*,13.
- ¹⁶Ibn al-Qayyim, *Paragons of the Qur’ān*,14.
- ¹⁷Hani Hamza, The Turbah of Tankizbugha,30-53.
- ¹⁸Ibn al-Qayyim, *Paragons of the Qur’ān*,16.
- ¹⁹Ibn al-Qayyim, *Paragons of the Qur’ān*,19.
- ²⁰Al-Baqara, 2:17-20.
- ²¹Ibn al-Qayyim, *Paragons of the Qur’ān*,20.
- ²²Ibn al-Qayyim, *Paragons of the Qur’ān*,21.
- ²³Ibn al-Qayyim, *Paragons of the Qur’ān*,22.
- ²⁴Al-Mā’ida, 5:15
- ²⁵Ibn al-Qayyim, *Paragons of the Qur’ān*, 21.
- ²⁶Ibn al-Qayyim, *Paragons of the Qur’ān*,22.
- ²⁷Ibn al-Qayyim, *Paragons of the Qur’ān*,23.
- ²⁸al-‘Arāf, 7:175-176
- ²⁹al-Jumu’a 62:5
- ³⁰Ibn al-Qayyim, *Paragons of the Qur’ān*,61.
- ³¹Ibn al-Qayyim, *Paragons of the Qur’ān*,61.
- ³²Ibn al-Qayyim, *Paragons of the Qur’ān*,62.
- ³³Ibn al-Qayyim, *Paragons of the Qur’ān*,62
- ³⁴Ibn al-Qayyim, *Paragons of the Qur’ān*,30.
- ³⁵Ibn al-Qayyim, *Amthāl fī al-Qur’ān*,28.
- ³⁶Ibn al-Qayyim, *Amthāl fī al-Qur’ān* 29.