

Contextualization of *Amthal* Verses in Quranic Malay Translation

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Abstract

The Quran's language is of great height and beauty, which is one of its many benefits. The manner of the Quranic language enthralled anyone who heard it among the Arabs. The employment of metaphors or *amthal* is one of the ways the Quran is conveyed. The Quran's translation into other languages has become necessary in order to communicate the meaning of the Quran to individuals who do not speak Arabic. The Quran translation presents its own set of hurdles and difficulties (Al-Nadawi, 1417H). *Amthal musarrahah* must be read in light of the verse's context, and this must be considered when translating the Quran. As a result, the goal of this research is to examine Malay scholars' translations of the *amthal* verses and then offer translation recommendations based on the *mufassirin's* interpretation. The study is a qualitative research that employs content analysis. In the translation of the Quran into Malay, the research made Tafsir Pimpinan al-Rahman, Terjemahan al-Quran Yayasan Restu, and Mahmud Yunus' Tafsir al-Quran as references. Only a few Quranic metaphors were chosen as part of the research sample. The study discovered that all three Quranic translations chose to render metaphorical verses in literal form without providing a more in-depth explanation of the metaphorical verses' context. As a result of, it is determined that there is a need to improve the translation of these metaphorical verses in order to transmit a more comprehensive understanding to the target audience.

Keywords: Quran, Amthal, Malay, Translation

Introduction

According to al-Zurqani, the translation of the Quran can be expressed as an effort in explaining the understanding of its' words and the main objective in language other than Arabic language based on human's capabilities (Al-Zurqani, 1367). Abdullah (2009), explains that in the context of Malaya, the effort of translating the Quran and its interpretation has started since the 17th century. There were unpublished writings and in fact most of them has been lost and cannot be traced. Syeikh Abdul Malik (Tok Pulau Manis) are among the earliest from Malaya who involved in exegesis writing through his effort in copying the Tarjuman al-Mustafid by Abdul Rauf al-Sengkeli but unfortunately, the manuscript has disappeared. In the 20th century, the effort of exegeting and translating the Quran to Malay has gained increasing attention among Malay exegetes. This tafsir writing effort has been continued by Tok Kenali

with a team of exegetes by translating Tafsir Ibn Kathir but the translation was not able to be completed and the manuscript also has been missing (Abdullah, 2009).

The translation of the Quran to other languages is one of the great concerns of Islamic scholars. They have outlined several requirements for the translators and one of them is the translators must have great knowledge of the Quran and the targeted language (Al-Dhahabi, n.d.).

The Quran consist of various kind of verses. There are verses explaining Islamic laws, verses on the stories of the prophets and their tribes as well as the metaphorical verses which known as *ayat amthal* (*amthal* verses). These *amthal* verses portray beautiful Quranic language style and contain deep meanings. Any literal translation of these verses can lead to misleading understandings. Looking into this matter, Islamic scholars have published a few works in explaining those *ayat amthal*.

Literature Review

From the linguistics aspect, *amthal* means 'like'. It is the plural form of the word *al-mithl* (المثل). Al-Qattan said in giving the meaning of *amthal*: "Mathal in the Quran is a phrase of a meaning in a form that is beautiful, concised and affect the heart; be it in a form of *tashbih* (parable) or free phrase" (Al-Qaṭṭān, 2000).

Types of *Amthal* Verses

Some of the earliest Islamic scholars divided Quranic *amthal* into two parts; direct *amthal* (*musarrahah*) or undirect *amthal* (*kaminah*). There are also Islamic scholars who divided it into four parts (Al-Zarkashi, 1957). While some other of them divided *amthal* verses into three types (Al-Suyūthi, 1974; Al-Qattan, 2000).

Amthal Musarrahah

Amthal musarrahah is a kind of verse that compare between two things directly (clearly). The word *mathal* (parable/comparison) or its synonym word is used in this verse to show comparison. This part will be discussed further in this research.

Amthal Kaminah

On the other hand, *amthal kaminah* does not indicate comparison but it carries beautiful meaning in a concise form. This kind of verse expressed prophetic hadith or wisdoms in its own form. As an example, the parable "you will be treated exactly how you behave". This parable is stated in the Quran in Surah al-Nisa' verse 123 in a different form (Al-Suyūthi, 1974).

مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِۦ

Meaning: "Whoever commits evil will be rewarded accordingly." (Surah al-Nisa': 123).

While the wisdom saying "whoever is ignorant about certain matter will be an enemy to it" is expressed in surah Yunus:

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِۦ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُۥ

Meaning: "In fact, they hastily rejected the Book without comprehending it and before the fulfilment of its warnings." (Surah Yunus: 39).

Amthal al-Mursalalah

Amthal al-Mursalalah is the verses without clear *tashbih* word but they function as *amthal* verses (parable verses). Among the verses in this category are as follows:

لَكُلِّ نَبَأٍ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ

Meaning: "Every destined matter has a set time to transpire. And you will soon come to know." (Surah al-An'am: 67).

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِيْنَةٌ

Meaning: "Every soul will be detained for what it has done." (Surah al-Muddaththir: 38).

Functions of Amthal Verses

The existence of *amthal* verses as stated above shows that Arabic language usage in the Quran is at the highest level. Al-Jarbu' (2003: 155) explained that *amthal* verses aimed to achieve these matters:

- i. To give explanation and bring listeners closer to the understanding.
- ii. To uphold arguments and evidences.
- iii. To influence and convince listeners about certain goodness and to avoid them from doing harm.
- iv. To show various wisdoms and scientific information.
- v. To educate by showing good example as well as encouragement to do it and to keep from contradict deeds.
- vi. To act as the method and guidance in dreams interpretations.

Besides that, *amthal* verses also works to bring the Quran understanding closer to its listeners or readers using things that already exist around them. As a result, they are able to describe supernatural things using current realities.

Challenges in Translation of the Quran

The translation of the Quran into other languages is not free from facing difficulties. Islamic scholars have identified the challenges in translating the Quran into languages other than Arabic. Al-Nadawi (1417), in his research on translating the Quran into English explained that among the challenges faced by a translator are:

- i. The difference in language arrangement between the two languages,
- ii. The absence of appropriate words to translate some of Arabic words until the translator needs to construct sentences to explain their meanings.
- iii. The differences in determining time in verb because Arabic has wider timing usage compared to English.
- iv. The differences in verbs usage that are referring to the doer (*ism fa'il*) that is wider in Arabic.
- v. The usage of verse emphasis (*harf taukid*) that is wider in Arabic.
- vi. The Quran contains similar words that have difference in one aspect such as the words 'arafa and 'alima so as the words *bahīrah*, *sāibah*, and *wasīlah*.
- vii. The difference in translation among the translators in translating same word.

To overcome above challenges, Islamic scholars has suggested few steps. Hanif (2002) emphasized about additional reviews that need to be added to verses translation. He said

that translation without additional reviews is unable to convey the real meanings of the Quran. He also explained that the reviews should meet following requirements:

- i. Using interpretation of words that is in accordance with the Quranic understanding of its revelation time and to avoid weird interpretation.
- ii. Considering the *sabab nuzul* of the verse.
- iii. Considering the *tanāsuh* between the verses so that the translation appears to be in sequence.
- iv. Considering the understanding derived from *siyāq* of the verses.
- v. The interpretation reviews should coincide with the verse without additions or reductions.
- vi. The interpretation reviews should coincide with the facts from geography, the history of human civilization and cultural of society in the time of the Quran's revelation.
- vii. Adhering to the sunnah of the Prophet SAW.
- viii. Describing the lessons and *ahkām* contained in the verse.
- ix. Using the suitable *tarjih* method in dealing with verses that have multiple interpretations (Hanif, 2002).

Amthal Verses Translation to Languages other than Arabic

Metaphoric verses translation needs its own method in order to achieve the translation purpose that is to provide true and sufficient understandings to readers. Regarding to this matter, research by Ereksoussi (2014), in Quranic translation to English; Arberry dan Yusuf Ali translation found that the two translations did not achieve satisfactory standard and is in need of revision. She added that in translating Quranic metaphor, a translator must use the same metaphor in targeted language with a condition that it can give same understanding as in source language. However, when in a situation where this method is unapplicable, the translator can change the metaphor verse to simile verse or replace it with the basic understanding of the verse. Despite that, these two methods will reduce the metaphoric effect in the Quran. She also stated that the errors in translating metaphoric verses in the Quran can be caused by these matters:

- i. Wrong selection of words and sentence structure.
- ii. Absence of Quranic metaphoric usage in the targeted language.
- iii. Determination of accurate understanding of the Quranic metaphor.

The Quran Translation to Malay Language

Research by Faizan and Hussin (2014), on the translation method of the Quran to Malay in *Tafsir Nur al-Ihsan* shows that Malay exegetes have certain methods in translation of the Quran. Faizan and Hussin (2014) elaborated that in *Tafsir Nur al-Ihsan*, Syeikh Muhammad Said used 6 methods of translation which are interlingual translation bound or katawi translation, full translation, partial translation, communicative translation, and direct translation. (Bahrun & Haziyah, 2014)

Research by Abdullah et al (2020) about kinayah verses in the Quran shows that certain verses that contain kinayah language style cannot be translated literally because its real meanings cannot be understood clearly, in fact it can cause confusion. This is because of linguistic and cultural differences between source language and target language. As a result, communicative approach is seen as a suitable alternative to produce a translation that is easier for the target readers to comprehend (Abdullah et al., 2020).

Research Outcome

This research concludes that there are some *amthal* verses in the Quran where their understandings are not conveyed perfectly in the three Quran Malay translations. The contributing factor of this matter is *amthal* verses need deeper analysis on its interpretation because it carries indirect meanings. Therefore, a literal translation without highlighting indirect meanings will restrain the understanding of the verses according to desired contexts. In the end, the actual objectives of Quranic metaphor cannot be achieved through Malay translation of the Quran.

Analysis

This research focuses on three books of Malay translation of the Quran namely *Tafsir Pimpinan al-Rahman* by Abdullah Basmeih, *Terjemahan al-Quran* by Mahmud Yunus and *Terjemahan al-Quran* that is published by Yayasan Restu. Few *amthal* verses will be analysed to evaluate translation styles in these three translations.

Al-Baqarah 2: 19-20

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ۗ صُمُّ بُكْمٌ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ ۗ ۱۸ أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَنُبُقٌ يَجْعَلُونَ أَصْبَعَهُمْ فِيٓءِ آذَانِهِمْ مِّنَ الْصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ۗ ۱۹ يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَّشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ إِنَّا اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۗ ۲۰

Fakhr al-Razi (1420H) explained that there are seven types of interpretation expressed by the scholars in explaining the meanings of above metaphor.

First: This metaphor portrayed a group of people that have embraced Islam in the time of the Prophet's arrival but later on they became hypocrites. Their condition seems like some people who has attained the lights when embracing Islam but later on they put the lights off by becoming munafik. Finally, they constantly be in confused state. This interpretation is narrated from Al-Suddi.

Second: This metaphor described a group of hypocrites that embraced Islam by pretending. They live in harmony throughout their lives with Muslims because of the Islamity they showed. Throughout their lives, their blood and properties were protected, and they had certain privileges as Muslims such as receiving the spoils of war. Al-Sa'di (2002) explained that when they die, they will witness a drastic change where all the privileges they enjoyed will vanish. They will go through all kind of restlessness, sadness and sufferings. Their hereafter lives are filled with darkness starting from in the grave until the time of afterlife (Al-Sa'di, 2002).

Third: This verse described a confusion of a hypocrite as someone who has been in light and then shocked with darkness (Fakhr al-Razi, 1420H).

Fourth: According to Ibn Asyur (1984), this metaphor described the situation of the hypocrites as going back and forth between faith and disbelief. When being around Rasulullah SAW and his companions, they exposed their Islamity by praying, doing charity, speak goodness as if they are enlighten with the light of faith but in reality, it is a temporary light lent to them because they do not have the real light in themselves. Later when they go back to their group, they show their disbelief and deceit. At this moment, Allah SWT vanishes their light when being with the believers (Ibn Asyur, 1984).

Fifth: This metaphor described how in the beginning the hypocrites were considered as the believers but then after Allah's disclosure, they were known as the hypocrites.

Sixth: This metaphor described how the hypocrites trade misguidance for guidance as mentioned in Al-Baqarah 2:16.

Seventh: This metaphor portrayed how the hypocrites tried to put on the flame of the slander among the believers but Allah put it off.

Eighth: This verse tells about the Jews that were waiting faithfully for The Prophet SAW arrival in Madinah. However after the Prophet's arrival, they disobeyed him (Fakhr al-Razi, 1420H). Al-Baqarah verse 19-20 mentioned another parable about the hypocrites' characteristics. Al-Razi's explanation toward the metaphor in the verse can be concluded as follows (Fakhr al-Razi, 1420H):

Parable	Al-Razi's Explanation
A person who is in extreme darkness being stroked by the lightning flash that adds more ambiguity and confusion in his sight compared to a person who is continuously being in darkness.	The hypocrites' confusion is like a person who is in the said situation.
The rain that falls with darkness and lightning will not be beneficial although it is basically beneficial to human beings.	Basically, faith has big benefits to human. However, when the faith lost its sincerity and is an acting, it become harmful.
The act of covering ears to save themselves from thunder.	It is equal to the hypocrites' expectation which they think they can save themselves with their acting from death and misfortune.
	This act represents the reaction of the hypocrites when they were commanded to go to jihad.
Those who covers their ears are saved.	Although the hypocrites are saved temporarily, the torment still awaits them.
Fear and confusion that they feel.	The hypocrites are always in constant fear because they are worried if they are found to be acting.
Rain	Represents faith and the Quran.
Darkness	Represents all things in the religion that made the hypocrites feel burdened such as prayer, jihad etc.

Al-Sa'di (2002) explained that this metaphor described the reaction of the hypocrites towards the Quran. They really hate the Quran that they cannot listen to it. They hate the word of Allah and are sickened by the promises in the Quran. The Quran described this situation using the parable of a person in the rain that suddenly hears the sound of thunder, he will cover his ears. The same happens to the hypocrites where they cover their ears with their fingers so they cannot hear the Quran (Al-Sa'di, 2002).

The analysis of the three translations found that all of the writings has provided a literal translation of the metaphorical verses. However, those translations did not explain the meaning of the metaphor in verse 18 of surah al-Baqarah that talks about a condition of a person who lights a fire and the fire is then extinguished by Allah.

For the metaphor in verse 19 of surah al-Baqarah, Mahmud Yunus explained in the footnote that the hypocrites listen to the Quran but they refused to follow it. In fact, they covered their ears with their fingers, similar to a person who is covering his ears with his

fingers in a heavy rain with lightning and thunder. This interpretation is similar to the interpretation by a-Sa'di. Nevertheless, Basmeih and Yayasan Restu did not give any comment to the two metaphors. In this matter, Mahmud Yunus's translation seems to be more suitable because the additional comment in the footnote adds comprehensive explanation to readers. This is parallel to Ereksoussi's suggestion (2014) that emphasized on additional comment.

Surah Al-A'rāf: 176

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلَ عَلَيْهِ يَلْهَثُ أَوْ تَتْرَكهُ يَلْهَثُ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ

The metaphor in this verse expressed the situation of a man that has been granted with the understanding of tauhid and its evidences. Yet due to his greedy for the world, he left the truth. So, Allah put his condition into a comparison with a dog that always sticks out its tongue in all situation. Fakhr al-Razi gave some explanation of the comparison.

First: A dog will always stick his tongue out in all situation whether it is resting or it is moving. It is a description of a despicable deed. It is a habit of a dog that doesn't need certain reason. Initially, someone who has been granted with knowledge by Allah does not need illegal wealth. But because of the greedy for the world, he is willing to do the condemned bad deed for no reason other than his greed.

Second: A man whose knowledge of the world is motivated by avarice demonstrates his level of knowledge with his tongue in order to attain his malicious goals. This situation is associated with a dog sticking out its tongue.

Third: Like a dog that is always sticking out its tongue, so is the condition of a person who is greedy for the world that he constantly be in his greediness. This interpretation was also given by al-Sa'di (2002). He explained that this verse describes how powerful the desire of the non-believer towards worldly pleasures. He is always hungry for worldly pleasures but the hunger will not be satisfied (Al-Sa'di, 2002).

According to Ibn 'Ashur, this verse describes the attitude of non-believers of Mecca that refuse to accept the revelation from Allah SWT. Before the revelation, they tried so hard in search of the true religion so they can be equivalent to the people of the Book in terms of knowledge and superiority but they failed. When revelation sent down to The Prophet SAW, they tried so hard to reject it. Their constant adversity is like to a dog with a constricted airway that causes it to protrude its tongue in order to facilitate breathing (Ibn 'Ashūr, 1984).

Looking at the three translations, it can be concluded that each translation delivered literal meaning of the verse well. However, the implicit meaning is not highlighted in the translation text. In this matter, if the translator uses the third interpretation by al-Razi, he can insert the interpretation into the translation text. The suggested translation is: "*Tetapi dia bermati-matian cenderung kepada dunia dan menurut hawa nafsunya; maka keadaannya yang sentiasa berkeinginan kepada dunia itu adalah seperti seekor anjing; jika engkau menghalaunya, dia menghulurkan lidahnya termengah-mengah dan jika engkau membiarkannya, dia tetap juga menghulurkan lidahnya termengah-mengah.*"

The translator also can make some additional comment in the footnote that has a few interpretations for the metaphor.

Surah al-Hajj: 31

حُنْفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ﴿٣١﴾

This verse describes a person in *shirk* as someone who is falling from the sky, snatched by a bird and his body parts were ripped apart or in a situation where he is flied far away and finally destroyed himself. Al-Zarkashi (1957); Ibn al-Qayyim (1986) explained that this verse can be understood with two interpretations; *murakkab* or *mufarraq*.

First: *Murakkab* interpretation

This verse affirms that a person who are being in *shirk* has put himself in various kind of destructions. It is described in a situation of falling from the sky, snatched by a bird and then flown far away and cannot be rescued.

Second: *Mufarraq* interpretation

This method compares each element in the metaphor with certain matter according to the context of the verse. Based on this method, Ibn al-Qayyim elaborated the interpretation that the sky refers to the height of the *tawhid*, its nobleness and breadth. The bird that snatches all part of the body is equivalent to the devil that is ripping the religion and the heart of a person and dissipate them one after another. The wind that pushes the non-believer to a distant place represents his lust that carries him to a distant place that destroys (Zarkashi, 1957, Ibn al-Qayyim al-Jauziyyah, 1986). This second interpretation is also the interpretation from Al-Sa'di. He explained that this comparison tells that someone who is being in *shirk* is exposed to all kind of disasters. The devils will seize him from every direction until all the goodness of the world and the hereafter disappear (Al-Sa'di, 2002).

While Al-Qurtubi (1964) interpreted that this verse refers to a situation on the resurrection day; a non-believer that has nothing beneficial or harmful for himself is akin to someone who falls from the sky. This verse is also believed to talk about a situation of a non-believer when his soul leaves his body, lifted by the angels to the sky and then thrown down as what has been narrated in a hadith by al-Barra' about the journey of the soul of a believer and a non-believer after death (al-Qurtubi, 1964). In the hadith by al-Barra', Rasulullah SAW recited the verse number 31 from surah al-Hajj when he mentioned about how the soul of the non-believers will be thrown from heaven to earth (Ahmad, 2001).

The translation given by the three distinguished references are seen as able to convey the literal meaning well. Nonetheless, the context of the metaphor made cannot be expressed through the given translation texts. Therefore, the understanding of the verses that is based on the translation texts is deemed insufficient. In this situation, the translator can use the additional comments to explain the context of the metaphor like what was described by Quranic exegesis scholars. At the same time, the translator can add to the interpretation in the translation text if he chooses to use al-Qurthubi's opinion that put the verse in the context of resurrection day. The translation suggestion according to al-Qurtubi's opinion: *Dan sesiapa yang mempersekutukan sesuatu yang lain dengan Allah, pada hari kiamat kelak dia lemah untuk melindungi dirinya sendiri seolah-olah seseorang yang jatuh dari langit lalu disambar burung, atau dihumban oleh angin ke tempat yang jauh (yang membinasakan).*

Conclusion and Suggestion

Based on the discussion above, *amthal* verses are concluded to be used to bring the readers' understanding closer to the matter using the elements that are known to the readers. The *amthal* verses has a deep meaning so it is feared that a literal understanding will not be able to realize the objective of its use. Thus, adequate explanation is really needed in order to ensure objective of its use achieved.

Amthal verses show the height and depth of al-Quran's expression. They need thorough appreciation and observation so the real understanding of the verse can be highlighted. Allah SWT said:

وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ

Meaning: "These are the parables We set forth for humanity, but none will understand them except the people of knowledge." (Surah al-'Ankabut 29: 43).

An *amthal* verse can be comprehended with many comprehensions depending on the *ijtihad* of the *mufasssir*. Therefore, scholars have given many explanation in the interpretation of *amthal* verses.

The study on the translation of *amthal* verses in those three translations of the Quran finds that the three translations have translated the *amthal* verses well. However, deeper comprehension is not comprehensively conveyed. This is because *amthal* verses require careful interpretation because they contain indirect meanings. Hence, literal translation without emphasizing the indirect meaning will restrict the understanding from the desired context. As a result, the real objective of the metaphor is not achieved.

This research suggests that translators or interpreters of the Quran to apply the additional comments method in the footnote as what has been suggested by Ereksoussi. This method can be applied if translator choose an interpretation that is hard to be highlighted in the main translated texts. Nonetheless, if the translator is able to insert the interpretation into the translated text, it will be easier for the readers.

In conclusion, *amthal* verses serve a crucial role in developing a reader's understanding of a certain concept or idea. These verses may also inspire the reader to behave in accordance with the issues described in them. However, if the accurate translation or interpretation of the *amthal* verses is not provided, the reader will be unable to appreciate them, hence decreasing the intended purposes of these passages. The suggestions provided in this study is intended to improve the current practice of translating the *amthal* verses.

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Translation of The Quranic Verses

Surah & Verse No.	Tafsir Pimpinan Al-Rahman	Terjemahan Mahmud Yunus	Terjemahan Yayasan Restu
Al-Baqarah: 17	<p>Perbandingan hal mereka (golongan yang munafik itu) samalah seperti orang yang menyalakan api; apabila api itu menerangi sekelilingnya, (tiba-tiba) Allah hilangkan cahaya (yang menerangi) mereka, dan dibiarkannya mereka dalam gelap-gelita, tidak dapat melihat (sesuatu pun).</p>	<p>Umpama mereka itu seperti orang yang menyalakan api, tatkala bercahaya dikelilingnya, dihilangkan Allah cahaya itu dan ditinggalkanNya mereka dalam gelap gulita, tiada melihat suatu apapun.</p>	<p>Perbandingan hal mereka (golongan yang munafik itu) samalah seperti orang yang menyalakan api (dalam kegelapan). Apabila api itu menerangi apa yang di sekelilingnya, (tiba-tiba) Allah memadamkan cahayanya (yang menerangi) mereka itu, dan membiarkan mereka dalam kegelapan, tidak dapat melihat (sesuatu pun).</p>
Al-Baqarah: 19-20	<p>Atau (bandingannya) seperti (orang-orang yang ditimpa) hujan lebat dari langit, bersama dengan gelap gelita, dan guruh serta kilat; mereka menyumbat jarinya ke dalam telinga masing-masing dari mendengar suara petir, kerana mereka takut mati. (Masakan mereka boleh terlepas), sedang (pengetahuan dan kekuasaan) Allah meliputi orang-orang yang kafir itu. Kilat itu pula hampir-hampir menyambar (menghilangkan) penglihatan mereka;</p>	<p>Atau (bandingannya) seperti (orang-orang yang ditimpa) hujan lebat dari langit, bersama dengan gelap-gelita dan guruh serta kilat; mereka menyumbat jarinya ke dalam telinga masing-masing dari mendengar suara petir, kerana mereka takut mati. (Masakan mereka boleh terlepas), sedang (pengetahuan dan kekuasaan) Allah meliputi orang-orang yang kafir itu. Kilat itu pula hampir-hampir menyambar (menghilangkan) penglihatan mereka; tiap-tiap kali kilat itu menerangi mereka (dengan pancarannya), mereka</p>	<p>Atau (bandingannya) seperti (orang yang ditimpa) hujan lebat dari langit (awan), yang padanya (awan tersebut), terdapat gelap gelita dan guruh serta kilat; mereka menyumbat jari mereka ke dalam telinga masing-masing disebabkan bunyi petir itu (supaya tidak mendengarnya), kerana takut mati. (Tidak mungkin mereka boleh terlepas) sedangkan (pengetahuan dan kekuasaan) Allah meliputi orang yang kafir itu Kilat itu pula</p>

	<p>tiap-tiap kali kilat itu menerangi mereka (dengan pancarannya), mereka berjalan dalam cahayanya. Dan apabila gelap menyelubungi mereka, berhentilah mereka (menunggu dengan bingungnya). Dan sekiranya Allah mengkehendaki, nescaya dihilangkanNya pendengaran dan penglihatan mereka; sesungguhnya Allah maha kuasa atas tiap-tiap sesuatu.</p>	<p>berjalan dalam cahayanya. Dan apabila gelap menyelubungi mereka, berhentilah mereka (menunggu dengan bingungnya). Dan sekiranya Allah mengkehendaki, nescaya dihilangkanNya pendengaran dan penglihatan mereka; sesungguhnya Allah Maha Kuasa atas tiap-tiap sesuatu.</p> <p>* Pada nota kaki ayat 19-20, Mahmud Yunus berkata: “orang-orang pada lahirnya beriman kepada Allah dan hari yang kemudian tetapi sebenarnya mereka masih tetap dalam kekafiran. Mereka ini hendak menipu Allah dan orang-orang yang beriman. Kalau mereka diberi nasihat dan peringatan, mereka tiada mahu menerimanya, Orang-orang munafik itu dalam keraguan. Sebenarnya mereka itu mendengar petunjuk Qur’an sebagai suluh yang menerangi hatinya. Tapi karena mereka dipengaruhi oleh kebiasaan mereka maka petunjuk itu tiadalah diturutnya. Seolah-olah mereka, waktu ada dalam cahaya petunjuk Qur’an itu, mereka kembali ke dalam gelap gulita juga. Mereka itu enggan mendengarkan Qur’an, sehingga mereka menutup</p>	<p>hampir-hampir menyambar penglihatan mereka. Setiap kali kilat itu menerangi mereka (dengan pancarannya)\, mereka berjalan dalam cahayanya. Apabila gelap menyelubungi mereka, mereka pun berhenti (menunggu dalam kebingungan). Sekiranya Allah mengkehendaki, nescaya dihilangkanNya pendengaran dan penglihatan mereka. Sesungguhnya Allah Maha Berkuasa atas segala sesuatu.</p>
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		<p>telinga dengan anak jari mereka sendiri, supaya jangan kedengaran. Seolah-olah hal mereka, sama dengan orang yang menutup telinga dengan anak jarinya, waktu hari hujan lebat, yang disertai oleh petir dan kilat. Mereka itulah orang-orang yang sesat sebagaimana tersebut diakhir al-Fatihah.”</p>		
Al-A'raf: 176	<p>وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَئِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلُ عَلَيْهِ يَلْهَثُ أَوْ تَرَكَهُ يَلْهَثُ ذَلِكُ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصْ الْقِصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ۝١٧٦</p>	<p><i>Dan kalau Kami kehendaki nescaya Kami tinggikan pangkatnya dengan (sebab mengamalkan) ayat-ayat itu. Tetapi ia bermati-mati cenderung kepada dunia dan menurut hawa nafsunya; maka bandingannya adalah seperti anjing, jika engkau menghalaunya: ia menghulurkan lidahnya termengah-mengah, dan jika engkau membiarkannya: ia juga menghulurkan lidahnya termengah-mengah. Demikianlah bandingan orang-orang yang mendustakan ayat-ayat Kami. Maka ceritakanlah kisah-kisah itu supaya mereka berfikir.</i></p>	<p><i>Kalau Kami kehendaki. Nescaya Kami tinggikan darjatnya dengan (sebab mengamalkan) ayat-ayat itu. Tetapi dia bermati-matian cenderung kepada dunia dan menurut hawa nafsunya; maka bandingannya adalah seperti anjing, jika engkau menghalaunya: dia menghulurkan lidahnya termengah-mengah, dan jika engkau membiarkannya; dia juga menghulurkan lidahnya termengah-mengah. Demikianlah bandingan orang yang mendustakan ayat-ayat Kami. Maka ceritakanlah kisah-kisah itu agar mereka berfikir.</i></p>	<p><i>Jikalau Kami kehendaki, niscaya Kami tinggikan dia dengan ayat-ayat Kami itu, tetapi ia hendak tetap di bumi dan mengikut hawa nafsunya. Maka umpamanya sebagai anjing, jika engkau halau, diulurkannya juga lidahnya. Demikianlah umpamanya kaum, yang mendustakan ayat-ayat Kami. Sebab itu kissahkanlah kisah itu, mudah-mudahan mereka memikirkannya.</i></p>
Al-Hajj: 31	<p><i>(Amalkanlah perkara-perkara itu) dengan tulus ikhlas kepada Allah, serta tidak</i></p>	<p><i>Serta cenderung kepada Allah, tanpa mempersekutukanNya. Barang siapa</i></p>	<p><i>(Amalkanlah perkara-perkara itu) dengan tulus ikhlas kepada Allah, serta tidak</i></p>	

	<p><i>mempereikutukan sesuatu pun denganNya; dan sesiapa yang mempereikutukan sesuatu yang lain dengan Allah maka seolah-olah dia jatuh dari langit lalu disambar oleh burung, atau dihambankan oleh angin ke tempat yang jauh (yang membinasakan).</i></p>	<p><i>mempereikutukan Allah, maka se-olah2 ia telah jatuh (tersungkut) dari langit, lalu disambar burung atau diterbangkan angin ketempat yang jauh.</i></p>	<p><i>mempereikutukan sesuatu pun denganNya. Sesiapa yang mempereikutukan sesuatu yang lain dengan Allah maka seolah-olah dia jatuh dari langit lalu disambar oleh burung, atau dihambankan oleh angin ke tempat yang jauh (yang membinasakan).</i></p>
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