

## **Qura'nic Portions: Qura'nic Parable in the Context of some Affection Words**

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### **Abstract**

The research aims to manifest the occurrence of some Qura'nic verses in the context of the expressions of affection, in the form of Arabic parables. Some Qura'nic verses take the form of similes. These verses may exemplify a specific case, just as the parables exemplify cases that are related to them. Many Qura'nic verses took the form of parables, and the present research was limited to what came in the context of some words of affection, which has a large space in the Holy Qur'an.

#### **Introduction:**

The parable and likeness carry the same meaning. They denote that something is like something else. Ibn Fares said: a parable indicates the opposition of a thing to another, and this is like this, i.e. its counterpart. It is also said: this resembles something and this is like something. The parable is based on this. Moreover, the parallel of something is its trait, while the likeness is its lesson <sup>(1)</sup>.

In terminology, the parable is a section of the judgment that is mentioned in an incident, on an occasion that necessitated its presence, and then it is used by people in more than one of the similar incidents without the slightest change, because of its brevity, strangeness and accuracy of the depiction <sup>(2)</sup>.

Animatingly, the parable is a saying about something that is similar to a saying about something else, between them is a similarity, in order to portray and illustrate each other <sup>(3)</sup>. It can be viewed as an expression of resemblance to others in one of the meanings, and bringing nearer the fanciful and the evidence <sup>(4)</sup>.

Ibn al-Sakeet (244 AH) said: the parable is a word that contradicts the utterance of the object it exemplifies and agrees with its meaning. It is likened it to the thing that carries the meaning of other things. Abu Hilal Al-Askari said: the origin of the parable is the similarity between two things in speech. And it is from the saying: this is the resemblance of a thing and the like of it, and the saying that he made every moving wisdom an example. And the speaker may come up with what he likes to compare, but it does not suit to be a similitude, so it is ignored <sup>(5)</sup>.

Ibn al-Muqaffa' (died 143 AH) explained the benefits of the circulating parables by saying: If speech was made a parable, it would be clearer for logic, more refined for hearing, and broader for the parts of expression. Moreover, Ibrahim Al-Nazam (died 231 A.H.) said that parables have four characteristics which are not found anywhere in normal speech: The conciseness of the pronunciation, the correctness of the meaning, the good analogy, the quality of the metonymy. It is the end of rhetoric <sup>(6)</sup>.

Abd al-Qaher al-Jarjani (died 471 AH) commented on the areas of representation and its impact: "Know that what the wise have agreed upon is that if representation come in the aftermath of the meanings, or the meanings appear in its exhibition, and they were transferred from their original forms to its image, it clothed them with pomp, grant them a characteristic, raised their status, arose their fire, and multiplied their powers in moving souls, captivated the hearts, arose the hearts' passion and fondness, forced the character to love the meanings. If it were a praise, it would be more pompous and grander, nobler and greater in souls, eliciting kindness, closer to the companion, more bringing to joy, more touching to the one who is praised, requiring intercession from the one who is praised, fulfilling for him the best of talents, making sacrifices for him, more continuous on tongues, and more attached to the hearts. And if it were a slander, its touch was more painful, and its stigma was more intense, and its impact was more severe. Besides, if it were an argument, its proof was more enlightening, and its authority was more powerful. Moreover, if it were a proudness, its greed and honor would be better, and its tongue would be sweeter. And if it were an apology, its acceptance would be closer, its presence would be more relaxing to hearts, sharper on resentments, less provoking to anger, and more invoking to good return. Besides, if it were an exhortation, it would heal the chest, more provoking for thought, more expressive of warning and rebuke, and would be more worthy of clarifying the end, clarifying the goal, quenching the ailment, and curing the bitterness (7).

The parable means an analogy of mental facts to tangible, sensual matters. On the one hand, in many mental aspects, that most people do not understand, and on the other hand, people have become accustomed to the tangible, i.e. the sensual part This is why the proverb (people's minds are in their eyes), which means that people perceive tangible and visible things easier for them, is commonly used.

Hence, the Holy Qur'an presented some lofty rational concepts in the form of proverbs to make them easier for people to perceive. Accordingly, the philosophy of the Holy Qur'an's parables is to reduce and simplify deep and lofty issues to a level that is commensurate with the horizon of people's thinking. Here we should pay attention to the point that some proverbs are practical and are clarified in the language of action, while some proverbs are verbal and clarified by the tongue and words. Moreover, the parables of the Qur'an are of the second type (8).

Many things can be learned from the parables of the Qur'an, such as reminding, exhortation, provoking, rebuke, consideration, reporting, bringing the meaning closer to the mind, and portraying it as a representation of the sensible (9).

Parables in the Holy Qur'an are of two types: apparent and latent. The apparent represents an analogy of one thing to another or the representation of an absent image with a tangible, visible image, to

make it easier to visualize and understand The latent, on the other hand, is a collection of famous sayings and parables whose meanings agree with some Qur'anic verses <sup>(10)</sup>.

Among the types of parables in the Holy Qur'an are the sent parables, which are sentences that were sent without any direct statement of simile. They are verses following the course of parables, and they have what human sayings agree with <sup>(11)</sup>. Almighty said: "Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not." (*Holy Quran* "The Cow" 216). The parable is evident in Almighty's saying (But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you). These two parables are mentioned in the above Almighty's saying to denote that Muslims are not expected to hate fighting. Perhaps, in such a hateful thing there is goodness for them. Likewise, they should not be inclined to lag behind fighting and to rely on ease and comfort, for perhaps what they love is inevitable evil and real loss <sup>(12)</sup>. And the occasion of this parable is evident at the beginning of the verse that fighting is imposed on Muslims though it is hateful, as it involves the destruction of the soul, money, and other things. Therefore, supplementing the verse with these two parables was appropriate for the context, so that God Almighty would raise the morale of the believers through it, and sweetens their thoughts by revealing some unknown matters to them. He followed that up with a noble parable that comforts the afflicted and relieves the distressed of his distress, and all of this is with the knowledge of God Almighty. And it was said that the first (may) came to derive, although it came to derivate a little, and it is complete here and does not need a predicate <sup>(13)</sup>. Based on this, the meaning becomes, "Perhaps you hate the hardship in jihad, though it is better for you in that you will be victorious, rewarded, and whoever dies dies as a martyr" <sup>(14)</sup>. The second (may), on the other hand, reflects begging and this function is common in the language of the Arabs <sup>(15)</sup>. It is also said to investigate when the meaning becomes "That you love comfort and abandon fighting, and it is bad for you in that you will be defeated and humiliated, and your cause will go away" <sup>(16)</sup>.

Muhammad Rashid Rida believes that the right opinion about (may) is that what you entered into would happen, not what you hoped would happen, and that hatred is due to something other than what the commentators have attributed to it. This is because the Companions did not hate fighting, and they were trained and familiar with it, but the aspect of hatred here is that they were a small group in front of the enemy, as well as their love for peace and patience in the face of the enemy. And in this way another meaning of (and it may be that you love something and it is bad for you) emerges, which has not been noticed earlier <sup>(17)</sup>.

What is noted in this parable is that the context came to expect good in the hateful, then anticipate evil in the beloved thing. There is wisdom in that, as the Holy Qur'an does not come up with meanings without taking into account the proportionality of the words in their proximity. His saying (bad for you) in terms of meaning is appropriate to the context, since the *kaf* letter /k/ came with the short vowel /u/, known as damma in Arabic grammar, instead of the short vowel fatha /a/. The difference in meaning helps rhetoric to fit the context. This is because *Alkurh*, the Arabic word for hatred, with the short vowel damma /u/ refers to what a person hates for self-motivation, which is different from *Alkarh*, with the short vowel fatha /a/, in which another factor on behalf of the same person is involved <sup>(18)</sup>. And by virtue of the neighborhood it is closer to saying (you hate). This is why what is good for people is mentioned before what is bad for them <sup>(19)</sup>.

What corresponds to this Qur'anic parable of human speech is the poet's saying (20):

Each time surrounded by hardships

God chose you and you hated.

It is also noteworthy in this parable that it came to benefit all situations, not specifically fighting. Perhaps this is understood from the indefinitization of the word (something). It is an indication of the general meaning of this word, and that this saying does not mean fighting or anything else, but anything that a person hates or loves.

Among the Qur'anic parables is the saying of the Almighty: "Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend - indeed, Allah is Knowing of it" (Holy Qur'an "Al Imran" 92). This Quranic verse takes the form of a parable.

This unique creative type is known as the transported parable <sup>(21)</sup>. Its meaning: O believers, you will not achieve your goal of your good deeds and your closeness to Him, glory be to Him, and you will not achieve your goal of Paradise and its bliss unless you spend most of your money, which you love the most, for the sake of God Almighty <sup>(22)</sup>. What seems to be the meaning of this Qur'anic parable is to tame the soul in urging it to spend the best and most beloved of what it has for the sake of God Almighty. This is because what is with God remains, and what is with others will inevitably vanish.

This exhortation is limited by possibility, and it was said by way of exaggeration in encouragement. The appropriateness of this verse to what came before it is that Almighty told about someone who died as an infidel that he would not accept what he spent in this world. Besides, He urged the believer to give alms and made it clear that a person would not attain righteousness until he spent from what he loves. The mentioning of love here is due to the attachment of the heart of the one who spends completely to what is spent, so that it would be more difficult for the soul to pay it <sup>(23)</sup>. In this context, the word (even) has benefited the end of the goal concerning getting righteousness since Almighty associates spending the loved money with the goal of getting righteousness. And the goal requires that the attainment of righteousness does not occur without it. It is notable that before spending there are many degrees on the road leading to righteousness, and that righteousness does not happen except at the end" <sup>(24)</sup>. Thus, "a place of rhetoric has emerged for the word (even), in which no one else will succeed. Because if He said: Unless you spend from what you love, the hearer would have imagined that spending from the loved things alone necessitates the attainment of righteousness, and the other degrees announced by the word (even) were missed <sup>(25)</sup>. This parable, moreover, included "the affinity or phonetic congruence between the words to the extent that it corresponded to almost a line of poetry whose meter could be identical to the omitted al-Raml meter" <sup>(26)</sup>. Similar to it in prose is their saying (Whoever proposes to the beautiful woman will have to pay her dowry), and Ibn al-Farid <sup>(27)</sup>:

He who proposes to the fair woman,

much dowry he pays

A honey lover does never fear bees!

Among the Qur'anic verses that followed the form of parables is Almighty's saying: "Truly Allah loves those who fight in His Cause in battle array, as if they were a solid cemented structure" (*Holy Quran* "Surah As-Saf" 4). And its meaning is that God Almighty loves those who are steadfast in jihad, and never surrenders or leave their place, just like a solid building. And it may be that they are equal in fighting their enemy so that they hold the same opinion and are allied with one another like a solid building. This parable indicates firmness and never giving up. It means that they are aligned and firm like a solid, stable structure <sup>(28)</sup>. Perhaps the meaning of this Qur'anic parable is to praise the true fighters; those who stand firm in front of the enemies while they fight them steadfastly, with no disturbance and no giving up, like the steadfastness of a solid building.

Another Qur'anic verse is Almighty's saying: "Would one of you like to have a garden of palm trees and grapevines underneath which rivers flow in which he has from every fruit? But he is afflicted with old age and has weak offspring, and it is hit by a whirlwind containing fire and is burned. Thus does Allah make clear to you [His] verses that you might give thought" (*Holy Quran* "The Cow" 266). This Qura'nic verse represents a moving and deterrent image that the verse conveys to us, which is the image of a paradise in which the trees are wrapped in shades, fed by rivers and adorned with fruits. Its owner did much in order to please his eyes with it when he needed it after becoming old and his children remain weak. Then the time came, but it was too late. What he had offered was gone from him, and his paradise was struck by a severe wind. Meanwhile, there was even a fire that devoured the trees and fruits of the paradise.

Ibn Abbas said: "This verse was given as a parable of a rich man, working in obedience to God, then God sent Satan to him, and he committed disobedience until his deeds were drowned" <sup>(29)</sup>. That is, would one of you want to work his life with goodness and happiness, until he is in dire need of ending it with goodness when his life is over, and his death is approaching, end that with an action from the work of the people of misery and spoil it all <sup>(30)</sup>. It is said that this parable that God set forth in this verse is "for the hypocrite, and it is also said that it is for the man invalidating his charity with reminding, and it was said that it is for the one who is excessive in obedience, for he who was given youth and money, but he did not act in obedience until he was robbed" <sup>(31)</sup>. Based on this, this parable was used to use the thought and insight into what a person possesses in his worldly life, and perhaps he should take a lesson from it.

It seems that this parable urges spending for the sake of God Almighty and sincerely intending it for the sake of God Almighty. It should be free from injury and reminder. The wonderful Qur'anic context still diversifies this meaning, as it confirms it by portraying once and declaring again, then by forbidding and deterring or by motivation a third time. Then it returns here to depict the meaning in a new way that awakens feelings and consciences that the Qur'anic context in the above verse, before and after, speaks of encouraging people to give charity and growing it by various means. It shows the type of charity and how to choose it from the best earnings of the believer <sup>(32)</sup>. The verse begins with a denial question that is about to be answered with a refusal "It is more eloquent than denial and prohibition" <sup>(33)</sup>, because it almost starts with the negative answer in eloquence and beauty without declaring it or suggesting it, as the question here is to exclude and negate, while the meaning is what everyone desires <sup>(34)</sup>. This denial is linked to the act of love (desire) in the present tense indicating renewal. That is, God Almighty knows that this affection is renewed in the souls of people, so He wanted to depict the meaning in this way that awakens feelings and stirs consciences. He expressed

the verb “desire” and did not express “love” or “want”, with the possibility of its coming, because this verb carries the meaning of loving something, a complete love, with the wish for it to happen. And it is more eloquent in denial than if it were said (Does he like or want?), because loving this condition and wishing for it is worse and more disgraceful than just loving it or wanting it <sup>(35)</sup>. Moreover, the tenderness and sweetness that it carries leads to touching feelings in a gentle and soft touch that the soul is comfortable with, and the heart is reassured, hence motivating the addressee to respond and acquiesce without hesitation or negligence. Then the speech of denied affection for the singular word (one of you) follows, but not in the plural form, to be more eloquent in denial than to say, (Do you want?) The meaning: Does a good man do this, and perhaps we notice in the address (one of you) a sense of love and affection. In the speech of the singular verb there is a peculiarity, and we mean by this that if the speech is for the singular, it is more solid and touching to the heart, so the person feels that he is the only the addressee. That is, the speech leaves in the soul of every listener a feeling of contemplation, meditation and learning <sup>(36)</sup>.

Hence, we find that the verses of love that followed the form of parables in the Qur’anic usage are few. It is used to consolidate the concepts of love and affection in the minds of the recipients according to the directed discourse and the intended context. Moreover, it becomes deeply rooted in the mind and is always felt by the heart, so as to be present at the situation required by the practical or emotional situation.

**Endnotes:**

- 1- Dictionary of Language Measures 5/296. See Al-Sihah in Language 2/157.
- 2- Parables of the Qur’an by Subhani/10.
- 3- The Words of the Qur’an Utterances / 700.
- 4- Bahrain Complex 5/316.
- 5- Publicizing Parables 1/7.
- 6- Complex of Proverbs 1/6.
- 7- Secrets of Rhetoric / 101.
- 8- Parables of the Qur’an by Makarim Al-Shirazi / 13.
- 9- Al-Burhan 1/487, See the argument of the peers 1/465.
- 10- Al-Burhan 1/486, and see the arguments of the peers 1/466.
- 11- Look at perfection in the sciences of the Qur’an 4/43, and studies in the sciences of the Qur’an/280.
- 12- Complex of Rhetoric 2/345.
- 13- The Encompassing Ocean 2/143.
- 14- Complex of the Rules of the Qur’an 1/847.

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- 15- The Encompassing Ocean 2/144.
- 16- Complex of Wisdom al-Qur'an 1/847, one of the commentators mentioned that (perhaps) is obligatory in all of the Qur'an, except for the Almighty's saying: "It may be, if he divorced you (all), that Allah will give him in exchange consorts better than you...previously married or virgins.
- 17- Interpretation of the Wise Qur'an/313.
- 18- Looking at the tongue of the Arabs (hate).
- 19- See the Aspects of Rhetoric in the Parables of the Qur'an/357.
- 20- The Encompassing Ocean 2/144.
- 21- See Accuracy in the Sciences of the Qur'an 2/347, and The Extreme in Every Art, The Extreme, 66.
- 22- See Rhetoric Complex 3/346.
- 23- See the Ocean, 3/318.
- 24 - Liberation and enlightenment 3 / 157.
- 25- Ibid.
- 26- The Unique Necklace 5/488, and see Music of Poetry/307.
- 27- See the Parables, by al-Midani/243, Jamhrat al-Athal 2/258, Majma' al-Athal 2/300, and the latent parables in the Qur'an/40.
- 28- The Great Commentary 29/313.
- 29- See Accuracy in the Sciences of the Qur'an 4/41, 206.
- 30- Rhetoric Complex3/75, and look at the sciences of the Qur'an by Sayyid Muhammad Baqir al-Hakim/250.
- 31- The Encompassing Ocean 2/303, and see the parables in the Qur'an by Muhammad bin Sharif/35.
- 32- See the faces of the statement in the parables of the Qur'an/1032.
- 33- The Valuable Innterpretation /163.
- 34- The Encompassing Sea 2/313.
- 35- See The Vocabulary / (Waded), Mafatih al-Ghayb 7/58, and Tafsir Ibn al-Qayyim/163.
- 36- See the Ocean, 2/313.

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