Interpretation of Verses on the 'Parable of the Deeds of Disbelievers': Embodied Islamic Knowledge in Ibn 'Ashur's Maqasid-Based Exegesis

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Abstract

This article examines the reinterpretation of verses depicting the "Parable of the Deeds of Disbelievers," focusing on the maqasid-based exegesis approach adopted by Ibn 'Ashur. The study emphasizes the importance of understanding the verses of *al-tamthil* in the Qur'an, which can be analyzed through various approaches, including linguistic methods such as rhetoric (*balaghah*), syntax (*nahwu*), and morphology (*sharaf*), as well as philosophical approaches like semantics and semiotics. However, this research specifically utilizes the maqasid approach to uncover the deeper objectives and meanings of these verses. This approach has been a subject of academic debate and criticism, highlighting the need for more in-depth studies. This research is a literature review that focuses on a textual analysis, drawing primarily on Ibn 'Ashur's Tafsir *al-Tahrir wa al-Tanwir* as its main source. The findings reveal that the *maqasid* approach to the verses of *al-tamthil* depicting the deeds of disbelievers successfully identifies two primary objectives: "*li at-tadabbur*" (for contemplation) and "*li at-tadzakkur*" (for reflection). These objectives suggest that the parables in these verses serve as a means to encourage readers to engage in profound reflection and internalize the wisdom contained within them, thereby fostering embodied Islamic knowledge among the readers of Ibn 'Ashur's *maqasid*-based exegesis. These findings not only enrich the understanding of Qur'anic texts but also offer a significant contribution to the study of embodied Islamic knowledge within maqasid-based exegesis by demonstrating how this approach can relate the text to broader universal objectives within the framework of *maqasid al-shariah*.

Contribution: This study enriches maqasid-based exegesis by uncovering the meaning of al-tamthil verses and their connection to the objectives of sharia and embodied Islamic knowledge.

Keywords: Interpretation Of Maqasidi, Ibn 'Ashur, Ayat Al-Tamthil, Practices Of The Disbelievers**.**

Abstrak

Artikel ini membahas reinterpretasi ayat-ayat yang menggambarkan "Perumpamaan Amalan Orang Kafir" dengan fokus pada pendekatan tafsir maqashidi yang diusung oleh Ibnu 'Ashur. Penelitian ini menyoroti pentingnya memahami ayat-ayat *al-tamthil* dalam Al-Qur'an, yang dapat dianalisis melalui berbagai pendekatan, termasuk linguistik seperti balaghah, nahwu, dan shorof, serta pendekatan filsafat seperti semantik dan semiotik. Namun, penelitian ini secara khusus menggunakan pendekatan maqashidi untuk memahami tujuan dan makna mendalam dari ayat-ayat tersebut. Pendekatan ini telah menjadi subjek perdebatan akademis dan kritik, menandakan adanya kebutuhan akan kajian yang lebih mendalam. Penelitian ini adalah studi literatur yang memfokuskan pada analisis kepustakaan, dengan sumber data primer dari Tafsir *al-Tahrir wa al-Tanwir* karya Ibnu 'Ashur. Hasil penelitian menunjukkan bahwa pendekatan maqashidi terhadap ayat-ayat al-tamthil yang menggambarkan amalan orang kafir berhasil mengungkap dua tujuan utama, yaitu "*li at-tadabbur*" dan "*li at-tadzakkur*." Tujuan ini menunjukkan bahwa perumpamaan dalam ayat-ayat tersebut berfungsi sebagai sarana untuk mendorong pembaca melakukan perenungan mendalam dan menginternalisasi hikmah yang terkandung di dalamnya sebagai upaya *embodied Islamic knowledge* para pembaca tafsir maqasdi

Ibnu Ashur. Temuan ini tidak hanya memperkaya pemahaman terhadap teks Al-Qur'an, tetapi juga menawarkan kontribusi signifikan bagi studi *embodied Islamic knowledge* tafsir maqashidi dengan menunjukkan bagaimana pendekatan ini dapat mengaitkan teks dengan tujuan universal yang lebih luas dalam kerangka *maqashid al-shariah*.

Kontribusi: Penelitian ini memperkaya tafsir maqasid dengan mengungkap makna ayat al-tamthil serta kaitannya dengan tujuan syariat dan *embodied Islamic knowledge*.

Kata Kunci: *Tafsir Maqashidi, Ibnu 'Ashur, Ayat al-Tamthil, Amalan Orang Kafir*.

Introduction

The academic debate on the interpretation of parables in the Qur'an often raises questions about the most appropriate methods for understanding and applying these teachings in a modern context, as seen in the studies conducted by Alhagi Manta Drammeh,[1] Chafid Wahyudi, et.al.,[2] and Rijal Ali, et.al.[3] A central aspect of this debate revolves around the distinction between literal and maqasid approaches to exegesis, as explored in the research by Aksin Wijaya, et. al.,[4] Ahmad Muttaqin,[5] and M. Nurdin Zuhdi, et. al.[6] The literal approach tends to focus on the literal and linguistic meanings of Qur'anic verses, whereas the maqasid approach, introduced by Ibn 'Ashur, aims to uncover the universal objectives underlying these texts.[7] This discourse reflects the tension between traditional interpretations and the efforts to apply Islamic knowledge within contemporary contexts.

Current research in Qur'anic exegesis often shows a dominance of linguistic and structural approaches that frequently overlook the maqasid context. The maqasid approach, which emphasizes the universal objectives and principles of justice in the Qur'an, offers a

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[1] Alhagi Manta Drammeh, "Methodological Approaches and Implications in Dealing with the Qurʾān," *Al-Bayan: Journal of Qur'an and Hadith Studies* 12, no. 1 (8 Juli 2014): 28–41, https://doi.org/10.1163/22321969-12340002.

[2] Chafid Wahyudi dan Ika Khusnia Anggraini, "Tarjumān Al-Mustafīd: Answering the Need for Accessible Qur'anic Interpretation for The Masses," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 24, no. 1 (14 Maret 2023): 39–58, https://doi.org/10.14421/qh.v24i1.3892.

[3] Rijal Ali dan Subi Nur Isnaini, "Digitising Interpretation: Transforming Tafsir Al-Mishbah in the Context of the Living Quran," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 25, no. 1 (14 Mei 2024): 1–23, https://doi.org/10.14421/qh.v25i1.5186.

[4] Aksin Wijaya dan Shofiyullah Muzammil, "Maqāṣidi Tafsir: Uncovering and Presenting Maqāṣid Ilāhī-Qur'anī into Contemporary Context," *Al-Jami'ah: Journal of Islamic Studies* 59, no. 2 (31 Desember 2021): 449–78, https://doi.org/10.14421/ajis.2021.592.449-478.

[5] Ahmad Muttaqin, "From Contextual to Actual Approach: Towards a Paradigm Shift in Interpreting the Qur'an," *Mutawatir : Jurnal Keilmuan Tafsir Hadith* 11, no. 2 (15 Desember 2021): 203–30, https://doi.org/10.15642/mutawatir.2021.11.2.203-230.

[6] M. Nurdin Zuhdi dan Sahiron Syamsuddin, "The Contemporary Qur'anic Exegesis: Tracking Trends in The Interpretation of The Qur'an in Indonesia 2000-2010," *JAWI* 1, no. 1 (11 Maret 2019), https://doi.org/10.24042/jw.v1i1.2840.

[7] Muhamad, "The Ontology of the City in the Quran: A Study Based on Ibn ʿĀšūr's Commentaries in the Book of al-Taḥrīr Wa al-Tanwīr," *Al-Bayan: Journal of Qur'an and Hadith Studies* 20, no. 2 (5 Desember 2022): 381–98, https://doi.org/10.1163/22321969-12340120.

perspective that is underexplored in the interpretation of parables.[8] Previous studies have addressed general aspects of maqasid exegesis, but its application to specific parables, such as those concerning the deeds of disbelievers, has not received adequate attention.[9] The tension between literal and maqasid approaches reflects a significant challenge in effectively applying Islamic knowledge in an ever-changing modern world. While the literal approach provides certainty through a stable understanding of the text, the maqasid approach offers flexibility and relevance by aligning Islamic teachings with the current needs and realities of society.[10] This discussion also highlights an urgent need for an approach that can integrate historical understanding with practical application, ensuring that Islamic teachings remain relevant and applicable.

Existing research reveals a lack of in-depth studies integrating maqasid exegesis in the analysis of parables, particularly in the context of the deeds of disbelievers.[11] Although the maqasid approach has the potential to enrich textual understanding, its application in the context of parables has not been extensively explored. This study aims to fill this gap by offering an innovative analysis that connects maqasid theory with embodied Islamic knowledge, thereby providing a significant contribution to the development of Qur'anic exegesis studies.[12] A notable shortcoming in current scholarship is the insufficient exploration of how maqasid exegesis can be applied to specific parables in the Qur'an, especially those depicting the deeds of disbelievers. While previous research has examined various aspects of maqasid exegesis in general, there has been inadequate attention to its specific application to these parables.[13] Therefore, it is crucial to conduct research that specifically examines how maqasid exegesis can offer new insights into these parables and

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[8] Rasyad Afif Ibrahim, Muhd Najib Abdul Kadir, dan Haziyah Hussin, "Kulliyyāt Al-Tafsīr Dan Peranannya Dalam Pentafsiran Al-Quran," *Al-Bayan: Journal of Qur'an and Hadith Studies* 20, no. 1 (17 Maret 2022): 100–122, https://doi.org/10.1163/22321969-12340110.

[9] Asy'ari Asy'ari dan Triansyah Fisa, "Interfaith Marriage in Perspectives of Classical and Modern Scholars," *Al-Manahij: Jurnal Kajian Hukum Islam*, 25 November 2022, 287–300, https://doi.org/10.24090/mnh.v16i2.6772.

[10] Tazul Islam, "Maqāṣid Āl-Qur'an: A Search For A Scholarly Definition," *Al-Bayan: Journal of Qur'an and Hadith Studies* 9, no. 1 (26 April 2011): 189–207, https://doi.org/10.1163/22321969-90000026.

[11] Zuhdi dan Syamsuddin, "The Contemporary Qur'anic Exegesis."

[12] Tazul Islam dan Amina Khatun, "Objective-Based Exegesis of The Quran: A Conceptual Framework," *QURANICA - International Journal of Quranic Research* 7, no. 1 (1 Juni 2015): 37–54, https://doi.org/10.22452/quranica.vol7no1.3.

[13] Haziyah Hussin dan Sohirin M. Solihin, "The Dynamic Methodology In The Qur'ānic Exegesis Between Originality And Renewal," *Al-Bayan: Journal of Qur'an and Hadith Studies* 10, no. 2 (26 April 2012): 69–95, https://doi.org/10.11136/jqh.1210.02.05.

relate them to relevant practical contexts in the modern era. This study seeks to address this gap and offer a significant contribution to Qur'anic exegesis by integrating theory and practical application in an innovative manner.

Therefore, the objective of this research is to explore how Ibn 'Ashur's maqasid-based exegesis can reinterpret the verses of the "Parable of the Deeds of Disbelievers" and to identify the implications of this approach for understanding embodied Islamic knowledge in practice. This study seeks to demonstrate how the maqasid approach can offer new and relevant perspectives on these parables while also bridging the gap between theoretical frameworks and practical applications in a contemporary context.

This research employs a literature review approach, focusing on a maqasid-based exegesis analysis of the verses depicting the "Parable of the Deeds of Disbelievers" in the Qur'an. In the initial phase, the researcher will collect data from primary sources, specifically Ibn 'Ashur's *Tafsir al-Tahrir wa al-Tanwir*, which is recognized for its contributions to the development of maqasid exegesis.[14] This tafsir is chosen for its relevance in elucidating the maqasid approach and its application to parables in the Qur'an. In addition, the researcher will gather secondary literature, including works by other scholars and related academic studies, such as books of exegesis and journal articles discussing maqasid exegesis and parable interpretation.[15] This data will provide additional context and support a more comprehensive understanding.[16]

Subsequently, a textual analysis will be conducted by identifying verses that depict the "Parable of the Deeds of Disbelievers." This process involves examining the overall context of the surah and the themes presented by these verses. The research will focus on the application of Ibn 'Ashur's maqasid approach, which aims to uncover the universal objectives (maqasid) underlying the text.[17] The researcher will evaluate how these objectives align with

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[14] Miza Nina Adlini dkk., "Metode Penelitian Kualitatif Studi Pustaka," *Edumaspul: Jurnal Pendidikan* 6, no. 1 (1 Maret 2022): 974–80, https://doi.org/10.33487/edumaspul.v6i1.3394.

[15] Mestika Zed, *Metode Penelitian Kepustakaan* (Yayasan Pustaka Obor Indonesia, 2008).

[16] Mochammad Ronaldy Aji Saputra, Fitria Idham Chalid, dan Heri Budianto, *Metode Ilmiah dan Penelitian: Kuantitatif, Kualitatif, dan Kepustakaan (Bahan Ajar Madrasah Riset)* (Nizamia Learning Center, 2023).

[17] Douglas Ezzy, *Qualitative Analysis* (London: Routledge, 2013), https://doi.org/10.4324/9781315015484.

general Islamic principles and their relevance to contemporary contexts. Contextualization will be a crucial component of this analysis. The study will explore the historical and social contexts in which these verses were revealed, as well as how their meanings and applications can be understood in both their original and modern settings. This includes analyzing how a maqasid-based exegesis of these parables can offer insights or practical applications in contemporary social and cultural situations.[18]

To ensure the accuracy and reliability of the findings, this research will compare maqasid-based interpretations with other approaches such as literal and structural methods. This comparison aims to assess the strengths and limitations of each approach in understanding parables. An academic discussion will be conducted by referring to relevant literature and previous studies to formulate well-informed arguments. Validation of the findings will be achieved through data triangulation, which involves comparing the results of the analysis from various sources and approaches. This method aims to provide a comprehensive understanding of the application of maqasid exegesis to parables in the Qur'an, as well as to identify the contributions and practical applications of these interpretations.

Al-Tamthil (Parables) in the Qur'an

The term *tamthil* is quite popular in Indonesia and refers to the concept of parable in Arabic, originating from the root تمثيل. Lexically, *tamthil* is a verbal noun (*mashdar*) derived from the root مثل, which undergoes morphological transformation to مثل – يمثل – تمثيلا through the triliteral verb pattern with an additional letter, specifically the *taf'il* pattern. In this context, Ibn al-Manzhur explains that *tamthil* is derived from the word المثل, with its plural form الأمـثـال, and is used to refer to a state or narrative that illustrates something in a remarkable manner.[19]

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[18] Annisa Nur Fauziah dan Deswanti Nabilah Putri, "Cara Menganalisis Ragam Sumber Tafsir Al-Qur'an," *Jurnal Iman Dan Spiritualitas* 2, no. 4 (23 November 2022): 531–38, https://doi.org/10.15575/jis.v2i4.18741.

[19] Ibnu Al-Manzhur, "Lisan al-'Arobi," *Dar Shodir*, 1995.

According to Manna' al-Qattan, *tamthil* in the Qur'an is a crucial interpretative process that involves likening one thing to another in terms of legal principles, as well as bridging abstract concepts with concrete realities or connecting the meanings of two concrete things to provide a clearer understanding[20] This concept reflects a hermeneutic approach that seeks to relate abstract ideas to concrete examples within the Qur'anic texts, thereby facilitating a deeper and more practical understanding. In the context of *tamthil* in the Qur'an, this process enables readers to grasp the legal and moral principles contained in the Qur'an in a more accessible manner through analogies and parables.[21] For instance, when the Qur'an employs parables to describe the attributes of Allah or ethical principles, these parables serve as a bridge that connects abstract spiritual concepts with everyday human experiences. This provides a means to explain complex ideas by referring to something more concrete and familiar to the reader.[22]

This approach also enables readers to view matters from different perspectives. By employing analogies or parables, the Qur'an not only imparts moral and legal principles directly but also encourages readers to reflect on deeper meanings through interpretative processes involving comparison and association. This adds an additional dimension to the understanding of the text, allowing readers to explore and interpret Qur'anic teachings in a more creative and dynamic manner.[23] Furthermore, this *tamthil* approach reflects an effort to bridge the gap between the sacred text and the social and cultural contexts of humanity. By adapting religious teachings into easily comprehensible parables, the Qur'an provides a means for readers to apply religious principles to various life situations.[24] This creates

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[20] Putri Balqis, "Konsep Amthāl Dalam Al-Qur'an," *PAPPASANG* 3, no. 2 (1 Desember 2021): 47–62, https://doi.org/10.46870/jiat.v3i2.52.

[21] Khotimah Suryani, "MEMAHAMI BAHASA TAMSIL DALAM AL-QUR'AN," *Dar El-Ilmi : Jurnal Studi Keagamaan, Pendidikan Dan Humaniora* 8, no. 1 (23 April 2021): 164–91, https://doi.org/10.52166/darelilmi.v8i1.2560.

[22] Tabrani Tabrani dan Tabrani Muluk, "Metode Amtsal dalam Pembelajaran menurut Perspektif Al-Quran," *Al-Fikra : Jurnal Ilmiah Keislaman* 18, no. 1 (10 Februari 2020): 52–63, https://doi.org/10.24014/af.v18i1.7712.

[23] Tazul Islam, "Ibn Ashur's Views on Maqasid al-Quran: An Analysis," *Maʿālim Al-Qurʾān Wa al-Sunnah* 14, no. 2 (1 Desember 2018): 147–61, https://doi.org/10.33102/jmqs.v14i2.135.

[24] Muhammad Amin, "Menyingkap Sisi Kemukjizatan Al-Qur'an," *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir* 2, no. 2 (2017): 178–88, https://doi.org/10.32505/at-tibyan.v2i2.387.

relevance and connection between the sacred text and the realities of everyday life, allowing religious teachings to remain pertinent and functional in diverse and evolving contexts.

From these explanations, the author concludes that the parabolic verses in the Qur'an are intended to offer lessons to humanity. However, throughout the history of exegesis, there has been tension regarding the interpretation of these parabolic verses. For example, the companions of the Prophet Muhammad exhibited reluctance to interpret these verses, arguing that such interpretations could be considered *bid'ah* (innovation) or undesirable. A notable instance is Umar ibn al-Khattab, who even struck Shabigh ibn 'Asal, causing him to bleed, when Shabigh inquired about the meaning of a parabolic verse, and subsequently expelled him to Basrah. A similar stance is observed in Sa'id ibn Musayyib, who refrained from discussing the Qur'anic verses, stating, "I will not speak even a little about the Qur'an."[25] On the other hand, some Tabi'in, such as Mujahid, adopted a different approach by interpreting certain parabolic verses, such as those in Surah az-Zumar (39:56) and Surah al-Baqarah (2:115). In Surah az-Zumar, *janbillah* is interpreted as "in the sight of Allah," while *wajhullah* is understood as "the face of Allah." This indicates that the Tabi'in understood the parabolic verses with a focus on their apparent meanings, without equating divine attributes with those of creation.[26]

Subsequently, Muslim philosophers such as Abu Nasr al-Farabi and Ibn Sina offered alternative perspectives by interpreting the Qur'an through a purely philosophical approach.[27] They argued that the Qur'an functions as a symbol and sign that cannot be fully comprehended by the general populace. According to their view, the Prophet Muhammad conveyed teachings in a manner suited to the intellectual capacities of his contemporaries, even if this did not fully align with the ultimate truth. This approach indicates that the

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[25] Ani Jailani dan Hasbiyallah Hasbiyallah, "Kajian Amtsal dan Qasam dalam Al Qur'an," *Islamika: Jurnal Ilmu-Ilmu Keislaman* 19, no. 02 (2019): 16–26.

[26] Muhammad Sauqi, *ULUMUL QURAN: Membahas Mengenai Konsep Ulumul Quran, Sejarah Turun Dan Penulisan Al-Qur'an, Asbab An-Nuzul, Munasabah Al-Qur'an, Ilmu Makkiyah Dan Ilmu Madaniyyah, Qashash Al Qur'an, I'jaz Al Qur'an, Al-Muhkam Wa Al-Mutasyabih, Nasikh Mansukh, Qira'at Al-Qur'an, Amtsal Al-Qur'an, Al-Qasam Al-Qur'an, Tafsir, Ta'wil Dan Tarjamah* (CV Pena Persada, 2022).

[27] Pebriani Srifatonah, Siti Aminah, dan Eni Zulaiha, "Ittijah Tafsir Falsafi: Analisis Tafsir Penciptaan Alam Menurut Imam Al-Ghazali dan Al-Farabi," *Definisi: Jurnal Agama dan Sosial Humaniora* 2, no. 1 (19 Desember 2023): 37–48, https://doi.org/10.1557/djash.v2i1.29406.

interpretations provided by these philosophers were not considered falsehoods, but rather adjustments made to facilitate understanding for the people of their time.[28]

This scholarly debate reflects the tension between literal and maqasid interpretations, as well as the differing approaches to understanding the concept of *tamthil* in the Qur'an. While the companions and Tabi'in expressed reservations about interpreting parabolic verses, Muslim philosophers emphasized the need for a more philosophical approach to bridge the understanding between the sacred text and practical realities. This discussion highlights that understanding *tamthil* requires a sensitivity to historical, linguistic, and philosophical contexts, and opens the possibility for more comprehensive and relevant interpretations.

The Maqasid of Parables: Ibn 'Ashur's Perspective in al-Tahrir wa al-Tanwir Book

Ibn 'Ashur is a prominent figure in contemporary maqasid al-shariah studies, and his work remains a subject of scholarly examination to this day. One of his key innovations in the concept of maqasid al-shariah is his view that all laws, whether transactional (muamalah) or ritual (ibadah), have underlying reasons or causes (*illat*) that can be identified through maqasid theory. He developed his theory based on three fundamental principles: *maqam khitab al-shar'iy* (the context of legal discourse), *al-tamyiz baina al-wasilah wa al-maqshud* (the distinction between means and objectives), and *istiqra'* (induction).[29]

His intellectual development and contributions to the concept of maqasid, as well as his role in the field of exegesis, were significantly influenced by his family background, which consistently supported and encouraged him to pursue knowledge from a young age. From early childhood, Ibn 'Ashur was educated in religious sciences by his family and local scholars. At the age of six, he began learning to read and memorize the Qur'an under the guidance of Sheikh Muhammad al-Khiyari at the Sayyidy Hadid Mosque. Additionally, he

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[28] Ishmatul Karimah Syam dkk., "Kajian Historis Tafsir Falsafi," *Hanifiya: Jurnal Studi Agama-Agama* 6, no. 1 (13 April 2023): 85–92, https://doi.org/10.15575/hanifiya.v6i1.18321.

[29] Ibnu Asyur, *At-Tahrir Wa at-Tanwir*, (Tunisia: Ad-Dar Tunisiyyah, 1984).

studied Arabic grammar and French with al-Sayyid Ahmad bin Wannas al-Mahmudiy. Ibn 'Ashur continued his formal education at the University of al-Zaytuna at the age of 14, earning his degree in 1317 AH/1899 CE.[30]

In the preface to his tafsir, Ibn 'Ashur titled his work *"Tahrir al-Ma'na al-Sadid wa Tanwir al-Aqli al-Jadid min Tafsir al-Kitab al-Majid"*, which is commonly abbreviated as *"al-Tahrir wa al-Tanwir min al-Tafsir"*. This title reflects his dual objectives: to elucidate the meanings of the Qur'an clearly and to introduce novel ideas for its interpretation. The tafsir encompasses a comprehensive analysis of all 30 juz' of the Qur'an, from Surah al-Fatihah to Surah al-Nas. In compiling *"al-Tahrir wa al-Tanwir"*, Ibn 'Ashur drew on several classical tafsir works, including *"al-Kashaf"* by al-Zamakhshari, *"al-Muharrar al-Wajiz"* by Ibn 'Atiyyah, and *"Mafatih al-Ghaib"* by Fakhr ad-Din al-Razi, among others, as well as various commentaries from different mufassir. In the introduction to his tafsir, Ibn 'Ashur outlines ten foundational principles of Qur'anic studies. These principles encompass the concepts of tafsir and ta'wil, the supporting sciences of interpretation, the legitimacy of personal ijtihad-based interpretation (*bi ar-ra'yi*), the objectives of tafsir, *asbab al-nuzul* (reasons for revelation), qira'at (recitations), the narratives within the Qur'an, aspects related to the names and verses of the Qur'an, the overall meanings of the Qur'an, and the concept of *I'jaz al-Qur'an* (the inimitability of the Qur'an).[31]

Ibn 'Ashur employs an analytical or *tahlili* method in his tafsir, evident from his detailed examination of each word and verse of the Qur'an. His tafsir adopts a *bi ar-ra'yi* approach, characterized by a focus on social and rhetorical aspects of the Qur'anic language and its relevance to societal life. In *"At-Tahrir wa At-Tanwir"*, Ibn 'Ashur applies the full spectrum of Qur'anic objectives, including: *maqashid 'ammah* (general objectives), *maqashid khassah* (specific objectives), *maqashid suwar* (objectives of surahs), *maqashid tafsiliyyah* (detailed objectives), and *maqashid kalimat wa huruf* (objectives of words and letters in the Qur'an). In

the context of discussing *al-tamthil* (parables), the most relevant categories are *maqashid 'ammah* and *maqashid khassah*.[32]

According to Muhammad al-Tahir Ibn Ashur, the *maqashid 'ammah* of the Qur'an encompass the improvement of individuals (*al-Salah al-Fardi*), the betterment of society (*al-Salah al-Ijtima'i*), and the enhancement of civilization (*al-Salah al-Umrani*). The *maqashid khassah*, on the other hand, include the refinement of faith (*ta'lim al-'aqidah*), the education of correct beliefs, the cultivation of good morals, the application of Sharia in worship and transactions (*ibadah* and *muamalah*), the regulation of community affairs and the enforcement of laws, the narrating of past peoples' stories to extract lessons, and teachings relevant to the contemporary context to facilitate the acceptance and dissemination of Islamic law. This also encompasses guidance, warnings, glad tidings, and miracles as evidence of the truthfulness of the Prophet Muhammad.[33]

Ibn Ashur delineates eight fundamental objectives of Islamic law that are considered crucial for the life of a Muslim. Firstly, he emphasizes the importance of the correct teaching of belief (*aqidah*), which serves as the cornerstone of individual and communal life. Secondly, he highlights the cultivation of noble character (*akhlāq al-karīmāh*) as a primary aim of Islamic teachings, which should be manifested in daily conduct. Additionally, Ibn Ashur underscores the significance of regulating Islamic law in both acts of worship (*ibādah*) and transactional matters (*mu'āmalah*), emphasizing the necessity of establishing a just and stable social system.[34]

Ibn Ashur emphasizes the significance of historical narratives about past communities as valuable lessons and educational tools that align with contemporary contexts. He considers guidance, warnings, and glad tidings as essential components of maqashid, providing moral and spiritual direction to the community. Additionally, the miracles of the Qur'an are recognized as evidence of the truthfulness of the Prophet Muhammad, reinforcing

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[32] Bekti Cikita Setiya Ningsih, "Comparison of Al-Syatibi and Thahir Ibn Asyria's Thoughts on Maqashid Shari'ah," *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi Dan Keagamaan* 8, no. 1 (29 Maret 2024): 11–22, https://doi.org/10.29300/mzn.v8i1.2697.

[33] Asyur, *At-Tahrir Wa at-Tanwir, Tunis*.

[34] Islam, "Ibn Ashur's Views on Maqasid al-Quran."

the community's faith in Islamic teachings. Through this perspective, Ibn Ashur offers a profound understanding of how maqashid can serve as a guide for implementing Islamic law in a manner that remains relevant and applicable across various historical and cultural contexts.

The Maqasid of Parables: Interpretive Objectives of the Verses on the Actions of the Disbelievers from Ibn Ashur's Perspective

Linguistically, the term "kafir" is derived from the root كفر يكفر كفرا. According to Hasan Muhammad Musa in "Qamus Qur'ani," it encompasses various closely related meanings, such as concealing, covering, obstructing, barrier, veil, denying, and opposing.[35] In terminological contexts, scholars offer differing interpretations of "*kafir*." Ibn Taymiyyah defines "*kafir*" as someone who does not believe in Allah and His messengers, regardless of whether this disbelief is accompanied by outright denial or not. This definition also includes those who reject the Prophet Muhammad out of envy, arrogance, or due to following their own desires which distract them from adhering to the message.[36] According to Ibn Hazm, in religious matters, "*kafir*" refers to the denial of any one of the fundamental beliefs that Allah has mandated for faith, after the evidence (hujjah) has been established and the truth has been conveyed to the individual. This denial can manifest in the heart, through speech, or through both. Disbelief (*kufr*) can also occur if an individual engages in an action that, according to Islamic law, constitutes an act that expels the person from the faith.[37]

The term "kafir" appears 525 times in the Qur'an. [38] While not all instances carry the technical definition, they all relate to its linguistic meaning. The term manifests in six forms

[35] Nina Widyawati, Ana Windarsih, dan Purnama Alamsyah, "Discourse on 'Islam' and 'Kafir' in 2019 Indonesia Presidential Election : The Challenge of Democracy in the Digital Era," SSRN Scholarly Paper (Rochester, NY, 10 Januari 2021), https://doi.org/10.2139/ssrn.3763308.

[36] Mohd Noh Abdul Jalil, "The Discourse of Islam and Other Religions by Early 'Ulamā' in the Malay World," *Afkar: Jurnal Akidah & Pemikiran Islam* 23, no. 2 (30 Desember 2021): 311–38, https://doi.org/10.22452/afkar.vol23no2.9.

[37] Michael Eisenberg dan Rabei Khamisy, *The Art of Siege Warfare and Military Architecture from the Classical World to the Middle Ages* (Oxbow Books, 2021).

[38] http://corpus.quran.com/qurandictionary.jsp?q=kfr

in the Qur'an: as *fi'il madhi* (past tense verbs*)*, *fi'il mudhari'* (present or future tense verbs), *fi'il amr* (imperative verbs), *masdar* (infinitives), *ism fa'il* (nouns denoting the doer), and forms of al-mubalaghat (intensified noun forms emphasizing the quality or characteristic of the object). This study focuses specifically on the "parable of the deeds of disbelievers." The Qur'an addresses various parables concerning disbelievers, which will be explored in detail in this research.[39]

In the Qur'anic verses discussing the parable of the deeds of disbelievers, such as Surah al-Furqan (25:23), Surah Ibrahim (14:18), and Surah al-Nur (24:39), the deeds of disbelievers are metaphorically compared to various things. For example, in Surah al-Furqan (25:23), the deeds of disbelievers are likened to scattered dust. This metaphor is an instance of *tamthil mursalah*, an unrestricted parable.[40] Ibn Ashur interprets this metaphor as referring specifically to disbelievers, suggesting that the verse indicates that any good deeds performed by disbelievers in this world are ultimately in vain and will not be rewarded. These deeds are compared to dust in the wind, signifying their lack of lasting value. This interpretation challenges the misconception held by some disbelievers that their worldly good deeds will benefit them in the afterlife.[41]

They also harbor the belief that their wealth, children, and relatives can aid them and protect them from the wrath of Allah. However, these hopes are ultimately futile. This is because all the good deeds they perform in this world are devoid of the foundation of faith in Allah. Without this connection, their acts of goodness lack intrinsic value. It is only faith that establishes a meaningful link between individuals and their Lord, thereby imbuing their deeds with worth and significance.[42]

In Surah Ibrahim, verse 18 uses the analogy of the deeds of disbelievers being like dust blown away by a strong wind. This analogy is classified as a *tamthil sharīḥ* (explicit parable).

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39 Zainal Pikri, Ahmad Syadzali, dan Najla Amaly, "Warga Negara, Bukan Kafir: Wacana Status Non-Muslim Di Indonesia Dalam Situs-Situs NU," *Alhadharah: Jurnal Ilmu Dakwah* 20, no. 1 (5 Juli 2021): 95–115, https://doi.org/10.18592/alhadharah.v20i1.12497.

40 Asyur, *At-Tahrir Wa at-Tanwir, Tunis*.

41 Asyur.

42 Ahnaf Gilang Ramadhan, "Makar Kenabian Dalam Al-Qur'an: Telaah Surat Al-Anbiya' Ayat 57 Menurut Ibnu 'Ashur," *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin* 12, no. 1 (1 Agustus 2024): 61–84, https://doi.org/10.21274/kontem.2024.12.1.61-84.

According to this verse, the deeds of disbelievers are compared to dust carried away by the wind, illustrating that their good deeds are rendered ineffective and useless. This is due to the fundamental requirement for good deeds to be accompanied by faith in Allah. Deeds that lack this foundational belief and are not connected to Allah through a strong and enduring bond are dispersed like dust, lacking form and order.[43] The verse emphasizes that the merit of an action is not judged solely by the action itself but by the underlying motivation and faith that drive it. Its primary aim is to guide humanity away from misguidance and bring them closer to Allah's guidance.

The purpose of Surah al-Furqan, verse 23, and Surah Ibrahim, verse 18, is to emphasize *asl al-fardī* (individual self-improvement) and *lī al-tadabbur* (self-reflection). These verses underscore that if one desires their good deeds to be accepted by Allah and to benefit them in the Hereafter, it is essential for individuals to maintain and strengthen their faith in Allah.[44] In Surah al-Nur, verse 39, the deeds of disbelievers are likened to a mirage in a barren desert. This analogy, classified as a *tamthil sharīḥ* (explicit parable), depicts the state of disbelievers and their deeds as being deceptive and illusory. The imagery of a mirage highlights the futility and illusion of their efforts, which, despite appearing substantial and dynamic, ultimately hold no true substance or benefit.

In the first analogy, the deeds of disbelievers are likened to a mirage on flat land, suggesting that disbelievers mistakenly believe their actions will quench their thirst in the Hereafter. However, this belief is merely an illusion. The second analogy describes darkness, such as the profound darkness of the ocean's depths or a vast sea, where individuals cannot even see their own hands. This darkness symbolizes disbelief, which obstructs the divine light provided by Allah. The purpose of these verses is *al-itti'āz* (to provide a moral lesson) about the consequences faced by those who reject the truth from Allah. This is directly relevant to the context of Surah al-Nur, verse 39, which addresses those who refuse to accept

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[43] Asyur, *At-Tahrir Wa at-Tanwir, Tunis*.

[44] Muchabib Yusuf, "Perkawinan Beda Agama Perspektif Maqashid Al-Shariah Muhammad Al-Tahir Ibnu Ashur Studi Putusan Mahkamah Konstitusi Nomor 24/PUU-XX/2022" (undergraduate, IAIN Kediri, 2024), https://etheses.iainkediri.ac.id/13518/.

the divine guidance given by Allah. Their rejection of this light leads them astray, plunging them into ruin and divine punishment.[45]

In Surah Ali Imran, verse 117, the wealth spent by disbelievers is likened to a cold wind that causes destruction. This analogy, classified as *tamthil sharih*, clearly illustrates the ineffectiveness of their spending. The benefit or harm of wealth management depends significantly on the nature of the individual handling it. When the wealth is held by a believer who is socially responsible and committed to upholding Allah's laws, it can benefit the community as a whole. In contrast, if the wealth is possessed by a disbeliever who indulges in sin and rejects the guidance of the Qur'an, the wealth may be used in ways that align with their own desires. Consequently, such spending only exacerbates their immersion in sin. Therefore, the Qur'an's depiction of the wealth spent by disbelievers as a destructive cold wind affecting the crops of a people who harm themselves is highly appropriate. This imagery is reflected in Surah Ali Imran, verse 117.[46]

The disbelievers themselves choose to deviate and forsake the guidance that has been extended to them. As a result, all their deeds become futile, rendering their expenditures, which may appear beneficial, as ultimately ineffective—like a garden that is suddenly destroyed. Furthermore, their wealth and children cannot aid them. This outcome is a direct consequence of their own injustices and misguided choices. The purpose of Allah's use of this analogy in Surah Ali Imran, verse 117, is to provide a lesson for Muslims. The verse serves to illustrate the consequences of the disbelievers' actions and to encourage Muslims to learn from these examples, thereby understanding the futility of actions disconnected from faith and guidance.[47]

In Surah Al-Muddathir, verses 49-51, the disbelievers who turn away from Allah's warnings are likened to wild donkeys fleeing from a lion. This analogy, categorized as

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[45] Muhammad Uzaer Damiri, "Konsep Iman Dalam Tafsir Al-Tahrir Wa al-Tanwīr Dan Tafsir Al-Mizan : Studi Komparatif," *Al-Manar: Jurnal Kajian Alquran Dan Hadis* 7, no. 2 (12 Desember 2021): 91–106, https://doi.org/10.35719/amn.v7i2.17.

[46] Ach Zayyadi dkk., "Konsep Kafir Perspektif Quraish Shihab Dan Implikasinya Dengan Konteks Keindonesiaan," *Risalah, Jurnal Pendidikan Dan Studi Islam* 8, no. 1 (23 Maret 2022): 148–67, https://doi.org/10.31943/jurnal_risalah.v8i1.218.

[47] Alviga Nur Laila dan Danang Ochviardi, "Corak Tafsir Maqasidi Dalam Tafsir Al-Tahrir Wa Al-Tanwir," *JIQTA: Jurnal Ilmu Al-Qur'an Dan Tafsir* 2, no. 2 (2023): 151–63, https://doi.org/10.36769/jiqta.v2i2.440.

tamthil sharih, highlights the stubbornness and arrogance of their rejection. The verses underscore the hardened hearts of the disbelievers and their preference for their desires over belief in Allah. The warning referred to is the impending Day of Judgment and the threat of punishment for those who refuse to believe. Despite the repeated warnings from the Prophets, the disbelievers turn away, much like a wild donkey fleeing from a predator. The purpose of this analogy in Surah Al-Muddathir is to serve as a reminder (*li at-tadhakkur*) that material wealth and social status should not be used as means for arrogance or self-importance. Instead, these verses emphasize that such worldly assets should be approached with humility and awareness of their transient nature.[48]

Embodied Islamic Knowledge: Maqasid al-Tamthil of the Actions of Disbelievers from Ibn Ashur's Perspective

In maqasidi tafsir studies, emphasis is placed on a deeper understanding of the objectives and intents of Islamic law. In this context, the Qur'anic parables concerning the deeds of disbelievers can be interpreted with greater precision, exploring the meanings behind the terms and symbolism used. Hasan Muhammad Musa, in his *Qamus Qur'ani*, explains that the term "*kafir*" derives from a root word that implies hiding, covering, or denying. This understanding is crucial for appreciating how the Qur'an employs parables to illustrate the nature of the deeds of disbelievers.[49]

Ibn Taymiyyah and Ibn Hazm offer a profound analysis of disbelief, emphasizing both the rejection of Allah and His Messenger and the denial of clear evidence. Within the maqashidi framework, the parables in the Qur'an that describe the deeds of disbelievers are interpreted with consideration of the overarching objectives of Shariah, namely the promotion of public welfare and justice. This interpretive approach elucidates why the deeds

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[48] Muhammad Iqbal Oryzafani dkk., "Aṡaru Al-Siyāq Al-Qurānī Fī Tafsīr Al-Qurān Al-Karīm I'nda Ibnu A'syūr Fī Tafsīr Al-Taḥrīr Wa Al-Tanwīr Surah (Qāf) Anmūżajan: أنموذجا) ق سورة والتنوير التحرير تفسير في عاشور ابن عند الكريم القرآن تفسير في القرآني السياق أثر," *Civilization Research: Journal of Islamic Studies* 1, no. 2 (7 Juli 2022): 173–205, https://doi.org/10.61630/crjis.v1i2.15.

[49] Rudolph T. Ware III, *The Walking Qur'an: Islamic Education, Embodied Knowledge, and History in West Africa* (UNC Press Books, 2014).

of disbelievers are deemed worthless before Allah if such deeds are not accompanied by faith.[50]

The parables found in the Qur'an, such as those in Surah Al-Furqan (25:23), Surah Ibrahim (14:18), and Surah An-Nur (24:39), depict the deeds of disbelievers through various analogies with profound meanings. In Surah Al-Furqan (25:23), the good deeds of disbelievers are likened to dust scattered by the wind. This parable illustrates that deeds performed without the foundation of faith hold no substantial value before Allah. The imagery of dust being blown away underscores the futility of such actions, emphasizing that faith is an essential condition for the acceptance of deeds in the Hereafter.[51]

In Surah Ibrahim (14:18), the deeds of disbelievers are compared to ashes blown by the wind on a stormy day. The maqashidi interpretation of this verse emphasizes that the actions of disbelievers lack substance or benefit, as deeds performed without faith are deemed futile. This parable underscores the necessity of faith to imbue actions with meaning and efficacy. In Surah An-Nur (24:39), the deeds of disbelievers are likened to a mirage in a flat desert, which appears promising but fails to deliver tangible results. This interpretation reveals that the deeds of disbelievers are merely illusions, offering no real benefit in the Hereafter. The analogy highlights the ephemeral and insubstantial nature of actions performed without the foundation of faith.[52]

Through maqashidi exegesis, these parables serve to illustrate that actions performed without faith are neither accepted nor beneficial in the Hereafter. This approach elucidates how faith is a fundamental prerequisite for endowing actions with value and ensuring that they produce positive and beneficial effects before Allah. Ibn 'Ashur's maqashidi interpretation provides a profound perspective on how the deeds of disbelievers are perceived within the framework of Shari'ah and how this understanding is relevant for the practical application of Islamic teachings.

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[50] Reza Arjmand, "Embodiment in Education in the Islamic World," dalam *The Palgrave Handbook of Embodiment and Learning*, ed. oleh Anja Kraus dan Christoph Wulf (Cham: Springer International Publishing, 2022), 519–40, https://doi.org/10.1007/978-3-030-93001-1_31.

[51] Asyur, *At-Tahrir Wa at-Tanwir, Tunis*.

[52] Asyur.

In the theoretical framework of embodied Islamic knowledge, Ibn Ashur's analysis of the Qur'anic parables concerning the actions of disbelievers underscores the importance of translating Islamic knowledge into tangible actions and everyday behavior. Through his maqasid al-tamthil approach, Ibn Ashur does not merely interpret the Qur'anic texts literally but also elucidates the deeper objectives that can shape the ethical and Islamic understanding of the community. His interpretation emphasizes how embodying these principles in daily life aligns with the broader goals of Islamic jurisprudence and moral conduct.[53]

First, the objective of li at-ta'yīd (affirmation) for believers emphasizes that deeds performed without the foundation of faith hold no spiritual value before Allah. The Qur'anic parables likening the actions of disbelievers to dust blowing away or ash carried by the wind reinforce the idea that the essence of deeds lies in the faith underlying them. Within the framework of embodied Islamic knowledge, this implies that faith is not merely a belief but something lived and manifested through every action, reinforcing the connection between inner conviction and outward conduct.

Second, al-ihānah (humiliation) of the arrogant disbelievers illustrates that deeds without faith are worthless. By using analogies such as mirages or destructive cold winds, Ibn Ashur highlights the futility of actions by disbelievers not rooted in faith. This serves as a warning for Muslims to avoid pride and arrogance in deeds performed without sincerity towards Allah. In the context of embodied Islamic knowledge, this humiliation is a reminder that truly meaningful deeds are those guided by sincere faith and manifested in beneficial actions.

Third, al-i'tibār (reflection) on these parables encourages Muslims to introspect and ensure their actions are grounded in strong faith. This reflective approach underscores the importance of integrating knowledge and action, where each deed is evaluated based on the intentions and faith behind it. Within the embodied Islamic knowledge framework, this reflection emphasizes the alignment of actions with sincere intentions and faith. Fourth, al-

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[53] Ingrid Mattson, "'The believer is never impure': Islam and understanding the embodied person," dalam *Treating the Body in Medicine and Religion* (Routledge, 2019).

itti'āz (taking advice) from the consequences of rejecting Allah's truth shows that such rejection results in the futility of deeds in the hereafter. This parable warns Muslims to always align their actions with the truth taught by Allah, using it as a guide in daily life. In the context of embodied Islamic knowledge, this advice underscores the necessity of ensuring that actions are consistent with divine guidance.

Fifth, li at-tadzakkur (reminder) that wealth and status should not be sources of pride affirms that a person's value before Allah is determined by faith and piety, not by material wealth or social status. Within embodied Islamic knowledge, this reminder encourages Muslims to lead a simple life, focus on the essence of faith, and avoid materialistic attitudes that can distance one from spiritual values. Sixth, li at-tafakkur (reflection) on Allah's power in creation and resurrection invites contemplation of His absolute majesty and power. This reflection, within the embodied Islamic knowledge framework, is not just an intellectual exercise but a profound engagement that encourages adherence to Allah's will in all aspects of life.

Overall, Ibn Ashur's maqasid al-tamthil approach within the context of embodied Islamic knowledge provides a robust theoretical foundation for understanding and living out Islamic teachings. It asserts that Islamic knowledge should not only be learned but internalized and manifested in tangible actions, aligning with the objectives of Shariah and Allah's will. This maqashidi approach, as introduced by Ibn Ashur, offers a highly relevant interpretative framework for understanding and applying Islamic teachings in the contemporary era. It emphasizes that Islamic teachings must remain relevant and contextual in addressing modern challenges.

Conclusion

This study concludes that the reinterpretation of the parables concerning the deeds of disbelievers through the maqasidic exegesis proposed by Ibn 'Ashur offers profound insights into the objectives of Sharia within the framework of embodied Islamic knowledge. Ibn 'Ashur not only categorizes maqasid more specifically but also emphasizes the importance of a comprehensive and contextual understanding of Islamic teachings. Through the eight primary maqasidic objectives he

identifies, Ibn 'Ashur provides guidance for Muslims to not only interpret the Qur'anic verses textually but also to internalize and apply the values embedded in them in daily life.

This study demonstrates that Ibn 'Ashur's maqasidic exegesis is relevant in addressing modern challenges, particularly in bridging classical texts with contemporary religious practices. A deep understanding of maqasidic objectives—such as the improvement of creed, the formation of character, the regulation of Sharia, and contextual education—forms a crucial foundation for a more dynamic and living application of Sharia. Therefore, this research strengthens the argument that embodied Islamic knowledge, which emphasizes the internalization and application of Islamic values, can be enriched through Ibn 'Ashur's maqasidic approach, making it pertinent in the context of contemporary Muslim life.

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