



The Meaning of the Verses of Tasybih At-Tamtsil in Surah An-Nahl: An Analysis of Balaghah and Its Relevance to Islamic Religious Education

Nofrizal^{1*}, Ferki Ahmad Marlion²

¹ Universitas Islam Negeri Raden Intan Lampung, Indonesia

² Institut Agama Islam Negeri Kerinci, Indonesia

*Correspondence: nofrizal@radenintan.ac.id

Abstract

This study aims to analyze the use of language styles tasybih at-tamtsil in the Surah An-Nahl and reveal the relevance of the symbolic meaning of these verses to Islamic Religious Education (PAI). This research is a qualitative-descriptive study with a balaghah (bayān) and stylistic approach, through a literature study of the parable verses in the Surah An-Nahl, especially verses 74–75, 76, 91–92, and 112. The study results show that tasybih at-tamtsil, the parables in this Surah, not only serve as rhetorical decoration, but also contain strong values of faith, morality, social, and spirituality. These parables illustrate the dangers of polytheism, the importance of keeping promises, social responsibility, and the threat to a society that denies blessings. This study concludes that integrating balaghah analysis into Islamic Religious Education (PAI) learning can strengthen students' understanding of the messages of the Qur'an aesthetically and educationally. Therefore, the balaghah approach can be a strategic alternative in developing an Islamic Religious Education (PAI) curriculum based on character and the values of monotheism.

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INTRODUCTION

The Qur'an is the greatest miracle given to the Prophet Muhammad SAW in terms of content and language style. One of the interesting linguistic aspects to be studied is tasybih at-tamtsil, a parable used to clarify the meaning and instill Islamic values. In the context of Islamic religious education (PAI), an understanding of the language style of the Qur'an becomes important because it also determines the success of the internalization of noble values and morals to students (Noh & Huda, 2020).

Allah SWT gave grace to His Messengers with extraordinary miracles. The miracles received by the apostles are by the condition of his people, which aims to strengthen their position and weaken all the tricks made to harm him (Marlion & Wijayanti, 2019, p. 126). With this miracle, Prophet Muhammad proved himself to be a human being appointed by

God as a messenger for humanity. His miracle is not in a physical form where his greatness can be shown in front of many people's eyes, but in a spiritual form. Its miracle is not only found in the aspect of its content, but also in the aspect of its wonderful language that cannot be matched by anyone (Bustami, 2013, p. 285).

As a holy book, the Quran possesses distinct characteristics compared to other divine books. When examined stylistically, one characteristic of the Quran is its unique style, beautiful literature, and poetic expression. Therefore, the Quran's style is unmatched by anyone, including linguists and literary experts, and even the Arabs themselves who speak Arabic (Wahyu Hanafi, 2017, p. 2). With its high and noble value, the Quran continues to soar far beyond human capabilities. Even though only one verse was written, the human mind and knowledge cannot achieve the height of the Quran. The noble values of meaning and purpose expressed in the language of the Quran have taken on a beautiful form. These meanings and purposes are conveyed within easily understood sentences and can produce clear and convincing knowledge (Suryani, 2021, p. 165).

In this case, the Qur'an uses a beautiful, simple, and very clear method. Among this beauty is the discovery of verses that contain *tamtsil*, or comparing/equating one thing with another. The contents of the Qur'an, which are full of meaning, become more interesting when conveyed through sentences *amtsal* or *tamtsil*. It's presented in clear and straightforward language. It uses analogies to help readers understand the meaning (Shihab, 2023, p. 1). At first glance, it seems like there are many forms of *tamtsil* in the Qur'an which contains such great benefits for those who understand it (Bustami, 2013, p. 285).

In language, *sighat al-mitsl* means a depiction, explanation, appearance, presence, and influence. *Al mitsl* is deliberately created and used as an analogy so that the speaker's intention will be clear and the reader will be influenced by the analogy (Hendrawanto, 2017). *Al mitsl* or a parable is a series of arrangements that present clear and well-known examples of existing objects, or natural events, or history with an explanation that attracts the view to equate, or compare with human behavior, or pure thought, or provide value, or convince the listener, or any meaning to explain and prove, and giving examples (يعكوب, 2018). Kamaluddin also said that the parables of the Qur'an reveal a truth that is still hidden, revealing the veil of truth. These expressions can change people who were initially doubtful to become confident, and those who read and listen to these events are as if they were witnesses to the events being told. We can learn from them about the wisdom they contain (Marlion et al., 2021).

The meanings of these truths are transferred from their original meaning into the conception of *tamtsil*. Thus, the metaphorical language clarifies the meaning, penetrates the heart, and reveals its weight. If the metaphorical expression is a compliment, the language conveys a more precise meaning and can indicate its level. If the expression is a prohibition, the prohibition is more acceptable to the community. If the metaphorical language is advice, it can heal a sick heart and even be accepted by common sense (Suryani, 2021, p. 167). However, the verses of parables in the Qur'an are often viewed as usual and even tend to

be underestimated. Although the verses have a high value and conditions for meaning, they are understood well. Therefore, interpreting the verses of parables in the Qur'an is very important to be used as a study, one of which is the verses of parables in the Surah *an-Nahl*, which is loaded with meaning.

Surah *an-Nahl* is the 16th Surah in the Qur'an. Surah *an-Nahl* is part of the Makkiyah Surah. Surah *an-Nahl* consists of 128 verses. This Surah is given the name *An-Nahl*, which means bees; this is because there is wisdom about bees contained in it. This Surah also has another name, the Surah *an-Ni'am*, which means many blessings. Surah *An-Nahl* also discusses the values of Islamic education. The verses in this Surah emphasize the importance of monotheism, respect for knowledge, the development of reason, and the instilling of noble morals. For example, Surah *An-Nahl*: 78 emphasizes that humans are born without knowledge and are given the potential of hearing, sight, and a heart to learn. Meanwhile, Surah *An-Nahl*: 125 teaches educational and preaching methods based on wisdom, good advice, and polite dialogue. These values demonstrate that Islamic education is not merely the transfer of knowledge, but also the formation of character, spirituality, and social ethics.

The deeds carried out by polytheists, the threats and warnings that Allah SWT gives them, as well as the countless blessings that Allah SWT has given to humans, sometimes Allah SWT reveals them using methods *tasybīh*, namely the method of parable which aims to describe conditions so that people who listen to or read about warnings, threats and blessings can understand quickly and satisfactorily.

Various studies have highlighted *tasybīh tamtsil* in other surahs, such as Al-Baqarah (Sarrah, 2019) and Surah al-Kahf via balaghah studies, as well as *tasybīh* related to the theme of doomsday (Juz 27, 29-30) (Marlion et al., 2021). Meanwhile, the analysis of Islamic education in QS *An-Nahl*: 125- 126 has been studied through Al-Misbah's interpretation regarding the methods of wisdom, *mau'idzah*, and *jidal* (Khairi et al., 2023). Studies on the specific *tasybīh tamtsil* in *An-Nahl* and its relationship to modern Islamic education learning methods are minimal. There is a significant gap in both linguistic rhetoric and its application. Therefore, this is an attraction for the author to research and analyze the meaning of *tasybīh* in the science chapter of the Surah *an-Nahl*.

METHODS

The research method used in this study is a literature review, which includes theories relevant to the research problems. This study's problem is determining the meaning of the verse *tasybīh at-tamtsil* in the Qur'an (Analysis of Balaghah in the Surah *An-Nahl*). The object of this research is Surah *An-Nahl* in the Quran. Based on the type of data used, this research is included in library research with a descriptive-qualitative method, namely by describing data analysis using sentences, where the focus of the study is directed towards descriptive data, in the form of words, not numbers (Taufiqurrohman & Nashoih, 2021, p. 12).

The data source for this research is written data sources, namely verses in the Surah *An-Nahl*. The technique used in data collection is the listening and note-taking technique, namely the writer listens to the use of language in the Surah *An-Nahl*. The author did this to look for deviations and preferences for words or sentences in the Surah *An-Nahl*. Then the author recorded the results of the data collection on a data sheet and classified them into each aspect of stylistic elements, namely phonology, morphology, syntax, semantics, and imagery.

Regarding data analysis techniques, the author analyzed it using a stylistic approach, namely from the aspects of phonology, morphology, syntax, semantics, and imagery (Hizkil & Qalyubi, 2021, p. 5). This study uses the theory of *balaghah* and stylistics to show the aesthetic effect achieved in the Surah *An-Nahl* and the interpretation of the Islamic educational values contained therein. Furthermore, the concepts and theories are reviewed based on available literature, especially from articles published in various scientific journals. The literature review develops concepts or theories that form the basis of the study.

RESULTS AND DISCUSSION

Surah *An-Nahl* consists of 128 verses, including the group of Makkiyyah Surahs. This Surah is named *An-Nahl*, which means "the bee" because it contains the word of Allah SWT. Verse 68, which means: And your Lord revealed to bees. Bees are God's creatures that provide many benefits and enjoyment to humans. There is a similarity between the honey produced by bees and Al-Qur'an Al-Karim. Honey comes from various flower essences, and it is a medicine for various human diseases. At the same time, the Al-Qur'an contains the essence of the books that have been revealed to the past Prophets, plus the teachings that are needed by all nations throughout time to achieve happiness in this world and the hereafter. This Surah is also named *An-Ni'am*, which means favors, because God mentions various favors for His servants.

Surah *An-Nahl* also contains information about the characteristics of polytheists, their behavior, and their challenge to the truth of the Day of Resurrection and the apostleship of Muhammad SAW, then Allah SWT. Mentioning his warnings to them and the punishment they experienced due to the nature of their behavior. In this Surah, God points to His Oneness while displaying the favors He gives to His servants. Moreover, this Surah also contains laws and teachings about morals.

The Surah *An-Nahl* also contains high linguistic value, which is a *balaghi* language style can prove as *tasybih at-tamtsil* inside it. *Tasybih At-Tamtsil*, which is found in Al-Qur'an Surah *An-Nahl*, is: QS *An-Nahl* 74-75

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٧٤﴾ ضَرَبَ اللَّهُ مَثَلًا عَبْدًا نَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ ۚ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧٥﴾

It means: So do not assert similarities to Allah. Indeed, Allah knows and you do not know. Allah presents an example: a slave [who is] owned and unable to do a thing and he to whom We have provided from Us good provision, so he spends from it secretly and publicly. Can they be equal? Praise to Allah! But most of them do not know. (An-Nahl: 74-75).

An Nahl 76

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٦﴾

It means: And Allah presents an example of two men, one of them dumb and unable to do a thing, while he is a burden to his guardian. Wherever he directs him, he brings no good. Is he equal to one who commands justice, while he is on a straight path. (An-Nahl: 76)

An-Nahl: 91-92

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾ وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ وَلِيُبَيِّنَ لَكُمْ يَوْمَ الْقِيَمَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٩٢﴾

It means: And fulfill the covenant of Allah when you have taken it, [O believers], and do not break oaths after their confirmation while you have made Allah, over you, a witness. Indeed, Allah knows what you do. And do not be like she who untwisted her spun thread after it was strong [by] taking your oaths as [means of] deceit between you because one community is more plentiful [in number or wealth] than another community. Allah only tries you thereby. And He will surely make clear to you on the Day of Resurrection that over which you used to differ. (An-Nahl: 91-92).

An-Nahl: 112

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعَمِ اللَّهِ فَادَّاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴿١١٢﴾

It means: And Allah presents an example: a city which was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of Allah. So Allah made it taste the envelopment of hunger and fear for what they had been doing. (An-Nahl: 112).

Discussion

An-Nahl: 74-75

Surah An Nahl verse 74-75 uses the style of tasybīh at tamtsil; the syabah's face is described with a long narrative. Allah gives a parable about the one who makes partners for Allah with an enslaved person and the person whom Allah gives sustenance. If we look at the pillars of the tasybīh, then the person who makes partners for Allah (تَضَرَّبُوا لِلَّهِ الْأَمْثَالَ) as *musyabbah*, (مَثَلًا) as *Adat Tasybih*, (عَبْدًا مَّمْلُوكًا) and (وَمَنْ رَزَقْنَاهُ مِنَّا رِزْقًا) as *Musyabbah bihi*, (لَا يَقْدِرُ عَلَى) and (فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا) as *Wajh Syabh*.

Surah An Nahl verse 74-75 describes that people looking for partners other than Allah are like looking for an enslaved person who cannot do anything, either provide sustenance or benefit them. In contrast, Allah is a god who can do anything like a person who has much sustenance, then spends his sustenance and benefits both secretly and openly. As-Syawadifi quotes the opinion of Al-Biqai saying, with this argument or argument, all the confusion they put forward, and all the parables they made about what they violated in the form of their saying that the Almighty God cannot be penetrated without helpers in the form of guards, representatives, and so on, and that He also cannot be reached without various types of sacrifices, so that later they worship idols, do for them what should be done because they want to resemble God's power.

The difference is that the world's rulers boast about their weakness, because they are indeed in need. Their power is also minimal ([Muhammad bin shalah Asy-Syawadifi, 2020](#)). So their situation is different from the nature of Allah who is not attacked by drowsiness and sleep, who is not busy with any matter so that he forgets to take care of other matters, where everything is in His grasp and under His compulsion and majesty, because that is what caused the revelation of Allah's words, *So do not make partners for Allah, the Lord who has perfect power*. They liken God to something other than Him, even though He has made parables for you ([Muhammad bin shalah Asy-Syawadifi, 2020](#)).

Meaning of the Parable

In Surah An Nahl 74-75, Allah makes a parable for mankind, about the disbelievers from among His servants and the believers in Him from among them. As for the parable of the unbeliever, he does not do good deeds out of obedience to God, does not want to do good, and does not want to spend part of his wealth in the way of God, because God has despised them. He is like a slave who is owned and has no power to act on anything to be spent. Another meaning of this tasybīh is that the infidels seek partners and worshipers other than Allah, even though they cannot do anything. While a person who believes in God does good deeds out of obedience to God and spends his wealth in His way, until he is like a free person whom God gives wealth, and some of that wealth is spent secretly or openly, or with the knowledge of people, or without their knowledge.

The verse also contains the question, Is it the same as a slave who does not own anything and is unable to act on it, with a free person who God gives good sustenance, then spends as described by God? Likewise, the person who disobeys God and violates His commandments is not the same as a believer who does good deeds out of obedience. Quraish Syhab quoted the opinion of Qatadah, saying it is a parable made by God for the disbelievers who were blessed with sustenance by God, but he did not want to use it as a means of good, and he did not use it to do good deeds for the sake of obeying Him. God said, *and one to whom We give good sustenance from Us*. This is a believer who God gives sustenance, and then he uses it to do good deeds to obey Him, be grateful, and know God's rights. So God then rewarded him for what he had done, namely, in the form of an eternal gift in heaven. (Quraish, 2011)

Ibn Sa'di said, Allah SWT made two parables for him, and for those who worship gods other than Allah SWT. One is an enslaved person who is owned. Meaning, he is a slave who does not own himself, and also has no wealth or worldly possessions at all. Moreover, the second is a free person who is rich; he is given good sustenance by Allah SWT and from all kinds of wealth. He is generous and likes to do good to others. He likes to spend part of his wealth secretly or openly. Are this person and that person the same? They are not the same, even though they are both creatures. It is impossible to equate them (As-Sadi, 2019).

Ibn Al-Qayyim said, This is a parable Allah SWT made for Himself and the idols. Allah is the Owner of all things. He is free and has the power to manage them for His servants secretly or openly, night or day. His right hand is full of bounty and is Most Generous day and night. Meanwhile, the idols are owned and weak, so they have no power over anything. How can they make these idols as partners with Allah? They worship them besides Allah SWT, even though the two are very different. This is the opinion of Mujahid and others (Qayyim, 1999).

According to Ibn Abbas, this is a parable created by Allah SWT for believers and unbelievers. It is the parable of a believer in terms of his virtues, and Allah SWT gives him sound sustenance, which he spends for himself and others, secretly and openly. Meanwhile, an unbeliever is like a slave who is owned, weak, and unable to act on anything because he has no virtue at all. According to a normal person, do they think the two are the same? (Thalhah, 2019).

The first opinion is more similar to the intended one. Because this opinion very clearly states the fallacy of polytheism, it is very clear to those who are preached, it is very clear in presenting the argument, and it is very close to being linked to the word of God. They worship other than God, something that cannot provide them with sustenance even from the heavens and the earth, and has no power (in the slightest).

This verse rejects the likening of God to creatures, especially idols or other objects of worship. God made a parable between a servant who has nothing and a person who is given abundant sustenance. About PAI, it is important to teach this verse in the Tawheed chapter

as the basis of Islamic faith and to provide an understanding of the importance of avoiding polytheism.

An Nahl 76

Surah An Nahl verse 76 uses language style *Tasybīh at-Tamtsil*, which can be proven by *wajah syabah*, which is long and clear, until *wajah syabah* is also explained in the same sentence. As for *the pillar of tasybīh*, which is found in surat an-Nahl verse 76, (مَثَلًا رَجُلَيْنِ) as *musyabbah*, (مَثَلًا) as *adaat tasyabih*, (لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كُلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّهُهُ لَا يَأْتِ بِخَيْرٍ) as *Wajh syabh*. Surah An Nahl verse 76 also gives a parable for the blind. Unlike other *tasybīh*, *tasybīh tamtsil* exposes *wajh syabah* with a clear and long form. People who read and hear understand that a blind person cannot do anything and is a burden on his guardian; wherever his guardian orders him, he cannot bring any goodness. This is like a person who cannot benefit anyone because he cannot do good and order others to do good due to limited knowledge and understanding of goodness. In contrast to people who can provide benefits, do good, and order others to do good, they are like people who can see and guide others because of their sight.

This Surah also explains the parable of idols that die and become a burden to their worshipers in terms of having to take care of them and not being able to take advantage of them. The parable of the Most Holy and Most High God in terms of His justice, His call to Islam, His attention by granting the prayers of His lovers, paying attention to them, and His knowledge of them, listening to their prayers, helping them in their lives, glorifying them, and giving them favors in this world and the hereafter. Moreover, God has a high parable. He is Mighty and Wise.

Meaning of the Parable

Al-Biqal'i said, when the previous parable was sufficient to explain what was meant, and bound them because of their recognition that idols are part of the servants of Allah SWT. as they say, I answer Your call, O Allah, I answer Your call. There is no partner at all for you except your partner, whom you have and who belongs to Him, although sometimes there are arrogant people so that they say, Indeed, the idols do not belong to Him, then Allah SWT. Followed by another parable that is impossible to be arrogant. He said, And Allah, the Owner of perfect power, makes (also) a parable. Moreover, after replacing it with the words of two men, Allah began to explain, which is still global (Hasanar Rubat, 1995).

There are several opinions about this verse. *First*: Indeed, it is a parable made by Allah for Himself and for idols. A dumb person who can't do anything is an idol, and the one who orders justice is Allah SWT. This is the meaning of Qatadah's opinion. *Second*: Indeed, that is a parable made by Allah SWT for believers and unbelievers. The one who commands to do justice is a believer. This is the opinion of Ibnu Abbas (Thalhah, 2019). *Third*: The dumb

person is a slave belonging to Uthman bin Affan *Radiyallahu anhu*, whom he invited to convert to Islam, but he refused. Moreover, the one who ordered to do justice was Uthman.

This is a parable that God made for Himself and for the gods that are worshiped besides Him. God said, *And God made a parable; two men who are mute, unable to do anything*, What is meant by this is an idol that cannot hear and cannot speak at all, perhaps because it is carved stone or shaped copper that cannot provide the slightest benefit to those who serve it, and causes harm to them. Instead, it burdens its parents, its allies, and the people who make up its community (Haromaini, 2019).

Ibnu Qayyim said, This is a parable made by God for idols who cannot hear, speak, and think. It becomes a burden on those who worship it. These idols must be borne, placed, managed, and served by people who worship them. How can they equate it with God, who commands to do justice and enforces it? God is Almighty, Omniscient, and Omnipresent. He is always on the straight path in His words and in His actions. God's word is true, straight, and contains advice and guidance. God's actions contain the wisdom of wisdom, justice, mercy, and kindness. This is the most authentic opinion about the previous verse, and this is the opinion that many other scholars of tafsir do not mention. What was mentioned by other scholars preceded these opinions, and then he narrated them. An example is what Al Baghawi did. Indeed, he was firm with this opinion, and he made it an interpretation of the verse. He said, as Al-Kalbi said, this shows that he is on a straight path (Qayyim, 1999).

Ath-Tabari said, "This is a parable from Allah. The person He makes the parable of is a mute person who can do nothing. It is clear that, indeed, among the disbelievers are people who have much wealth and sometimes cause great harm with their corrupt deeds. For the parable of one who can do nothing, as Allah mentioned, is for someone who controls something much. If so, then the most important meaning is to liken something that can do nothing to something that can do nothing. It is an idol that can do nothing, who is likened to a mute person who is a burden to his master, because he can do nothing, as explained by Allah (Thabari, 2007).

From an Islamic education perspective, this verse teaches that humans should be helpful to others and not burden society. It encourages students to be active, just, productive, and think straight (*shirat al-mustaqim*). This parable reinforces the importance of noble morals and social contribution.

An Nahl 91-92

Surah *An-Nahl* verse 91-92 is one of the verses of the Qur'an that uses the language style *tasybih at tamtsil*. *Musyabbah* in the verse is a person who promises and swears and then cancels his promise and oath, *adaat tasybih* it is a Surah ل (seperti), *musyabbah bih* inya it is in the sentence غَزَلَهَا (perempuan yang memintal benangnya) while *wajh syabah* it is غَزَلَهَا . مِنْ بَعْدِ قُوَّةٍ أَنْكَا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ (threads that have been twisted strongly,

become divorced again. You make your oath (agreement) a tool of deception among you, due to the fact that there is one group that is more numerous than the other group).

Adat tasybih in a sentence is very important in determining the meaning of the sentence (Dardiri, 2019), because the shorter and more concise *adat tasybih*, the greater the similarity between *musyabbah* and *musyabbah bihi* (Marlion et al., 2021). The Surah *An-Nahl* uses *adat tasybih*, which is short, so that it indicates to the reader that a person who does not fulfill his promise and breaks his oath is like a woman spinning thread; the tangled thread is spun tightly, and then the spun thread is unraveled again.

This is a parable made by Allah SWT for the person who breaks the agreement he has made. Allah SWT. Make this parable like the parable of a woman who spins a thread and then unravels the twist. God made a promise to him, but he withdrew the promise. God's Word: *تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْزَىٰ مِنْ أُمَّةٍ* (you make your oath (agreement) a tool of deceit among you, due to the existence of one group that is more numerous than the other group). In other words, you make the oath that you will keep your promise to the person you entered into a contract with as a tool of deception between you, that is, a deception so that they can calm you down. While they secretly kept the deception, they did not keep their promises and moved from them to others, because the others were more numerous.

About the Word of God *أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْزَىٰ مِنْ أُمَّةٍ* (due to the existence of one group that is more numerous than the other group). Mujahid said, They are allied with several allies. Then, because they found a group that was more numerous than them and more noble, they canceled their fellowship with them and switched to a fellowship with a group of people who were more noble than them. They are prevented from that (رمضوي, 2017).

As-Syawadifi quotes the opinion of Al-Biqal'i saying, When the sentences that are gathered are established, that is, that gathers the commands and prohibitions that make the pages of the book and the chest crowded, as witnessed by the stubborn Arab rhetoricians that it reaches the dictionary of Al-Bahr and even surpasses human strength, by being assigned to the understanding of the context, such as So remember or be faithful to something that you are commanded by it, and discard what you are prevented from it, with sentences that are still global. God begins with something significant: to fulfill the promise as understood by those who understand God based on arguments of reason in the form of definite arguments to confirm God and justify the apostles and the obligation to follow them. It is an excellent agreement, which is known by others as the agreements that take place between them. If they walk through it as commanded by Allah and seek His pleasure with the belief that that is justice, of course, this will be able to guide them to the level of the first people (Muhammad bin shalah Asy-Syawadifi, 2020).

Meaning of the Parable

This verse illustrates that Allah forbids His servants from breaking an oath after confirming it, and commands them to fulfill it. Allah gives the example of the one who breaks it like a woman who unwinds her tightly spun thread and breaks it after it is confirmed. In other words, Allah says, O people, if you break your oaths after confirming them, and after I have commanded you to fulfill them, do not be like a woman who unwinds her tightly spun thread, that is, after it is certain. According to other scholars, this is indeed a parable made by Allah for the one who breaks an agreement. Allah likens him to a woman who does that.

Nur Hasna quotes Imam Qatadah as saying, "If you hear about a woman unraveling her tightly spun thread, you will surely say, 'What a foolish woman she is.' That is Allah's parable for those who break their promises (Murdiono, 2021). Ath-Thabari said, "The Word of Allah becomes separated again, that is, becomes void. Anything that is broken after being tied will become scattered." The verb form of the sentence is *naktsu*, which means to scatter, whether as a rope or a spindle. In this case, what is meant is breaking a promise or contract (Thabari, 2007).

Scholars of interpretation say, "In Mecca, there was a foolish woman. She used to spin yarn and then unravel it." The people said, "How foolish she was! You made your oaths (covenants) a tool of deception among yourselves; that is, you made your oaths a means of deceit and plotting. You used them to deceive people."

Verses 91-92 of Surah An-Nahl are used to strengthen the foundation of education in the context of character building for students, particularly in the areas of keeping promises, maintaining trust, and maintaining integrity. This verse aligns with the values of character education in Islam: honesty (*shidq*), trustworthiness (*amanah*), and consistency (*istiqāmah*). This material is suitable for strengthening ethical interactions, both within the family, school, and society.

An-Nahl 112

This verse provides a concrete picture that represents the social conditions of a society that is experiencing a drastic transition from prosperity to destruction due to an attitude of disbelief in Allah's blessings (*Ministry of Religion's Quran*, n.d.). In terms of rhetoric, this verse uses the structure *تشبيه التمثيل* (*tasybīh at-tamtsil*) intact. *مُشَبَّه* (*musyabbah* – the thing that is being compared) in this verse is the people of a country who initially lived in security and prosperity, but then became ungrateful towards blessings. Meanwhile *مُشَبَّهٌ بِهِ* (*musyabbah bih* – the thing that is being compared) is a picture of a country that is given sustenance from various directions but is punished by Allah with "لِبَاسِ الْجُوعِ وَالْخَوْفِ" as a result of their actions. Keywords "صَرَبَ اللَّهُ مَثَلًا" is a sign that what is being conveyed is a parable (تمثيل), while the phrase "لِبَاسِ الْجُوعِ وَالْخَوْفِ" is *كِنَايَة* (*kināyah*) or a metaphorical expression that shows that hunger

and fear cover them completely. In this aspect, تشبيه التمثيل not only beautifies the language but also conveys a strong moral and social message.

Commentators such as Ibn Katsir explained that this verse was revealed in relation to the people of Mecca, who previously lived in prosperity and peace but later rejected the preaching of the Prophet Muhammad. As a result, God inflicted famine and fear on them for many years ([Tafsir Al-Qur'anul Azhim \(Tafsir Ibnu Katsir\) n.d.](#)). Tafsir Al-Baghawi also strengthens this by asserting that this parable applies to every nation that is blessed but disbelieves. Quraish Shihab in Tafsir Al-Misbah added that this form of parable is intended to touch moral and social awareness, not just to describe history, but to provide universal lessons for every society throughout the ages ([Quraish, 2011](#)).

Meaning of the Parable

This parable illustrates the socio-spiritual consequences when a community abuses Allah's blessings. A land that was initially secure (آمنة مطمئنة) and receiving sustenance from all directions, turns into a land gripped by hunger and fear, as a result of their disbelief: "فَكَفَّرَتْ بِأَنْعَمِ اللَّهِ". This change is not a natural phenomenon, but caused by their own actions (بِمَا كَانُوا يَصْنَعُونَ). According to Ibn Katsir, Mecca experienced a seven-year famine to the point that its people almost ate camel hair to survive ([Tafsir Surat An-Nahl ayat 112 | Learn Quran Tafsir, n.d.](#)). Quraish Shihab added that a moral crisis – when wealth makes people forget God's law – can also invite social angels such as injustice, inequality, and conflict (Shihab, 2002).

The relevance of this verse to Islamic Religious Education (PAI) is very significant. In the context of learning values, QS. An-Nahl: 112 instills the understanding that blessings from Allah should not be responded to with arrogance or denial, but rather with gratitude and social responsibility. Islamic religious education plays a role in shaping students' character so that they realize the importance of being grateful for Allah's blessings in the form of real deeds. It also warns that moral and social deviations will have negative collective impacts. Furthermore, the use of *tasybih at-tamtsil* in this verse can be an effective pedagogical tool in PAI, because it explains the values of monotheism, gratitude, and social trust in an imaginative way that touches the emotions and reason of students. Thus, PAI not only conveys doctrine normatively, but also fosters critical awareness and social responsibility through an aesthetic and meaningful approach in the Qur'an.

CONCLUSION

This research reveals that the An-Nahl Surah contains four groups of verses that use a literary style *tasybih at-tamtsil*, namely verses 74–75, 76, 91–92, and 112. Analysis of the *balaghah* shows that the structure of the parables in these verses is not merely rhetorical ornamentation, but is full of educational, spiritual, and moral messages. Each verse contains

complex and symbolic parables closely related to the values of monotheism, social ethics, and warnings against deviations from the creed.

This study also confirms that the use of *tasybīh at-tamtsīl* in the Qur'an not only enhances the delivery of messages but also serves as an effective educational instrument. The parables in Surah An-Nahl: 74–75 and 76 illustrate the importance of monotheism and firmness in distinguishing between truth and falsehood; verses 91–92 emphasize the values of honesty, trustworthiness, and integrity; while verse 112 provides a lesson on gratitude and the social impact of ungratefulness. Thus, these verses are highly relevant to curriculum development. Islamic Religious Education (PAI), especially in strengthening students' character. Integrating *balaghah* studies into Islamic Religious Education (PAI) learning can enhance appreciative and reflective skills regarding the meaning of the Qur'an and enrich language- and values-based pedagogical methods.

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