

## THE EDUCATION VALUES OF ADAM'S SONS' STORY IN THE QUR'AN

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## ABSTRACT

This study tries to examine the story of the two sons of Adam, which is in the version of *israiliyat* called as Qabil and Habil. The story is contained in the QS Al-Maidah /5: 27-31. The aim of this study is to observe the story and to learn what kind of educational values reflected from the story. In this thesis, the writer uses tafseer *tahlili* method. After analyzing the whole story, a lot of education values can be quoted in it, such as: (1) Allah will only accept sacrifices of those who are fear to Him, (2) a quiet soul will be able to control behaviors of crime, and (3) behavior of animals can be a lesson for humanity. If the values above are able to transfer in the process of human life, it will certainly bring a positive influence in increasing faith and devotion to Allah, and also can lead to peace in the life of society. Therefore, the values are very relevant to be developed in the age of information and globalization nowadays.

**Keywords:** Story, murder, sacrifice, sons of Adam, lesson.

## ABSTRAK

Studi ini mencoba untuk mengkaji kisah kedua putra Adam, yang dalam versi *israiliyat* disebut sebagai Qabil dan Habil. Cerita ini dimuat dalam QS al-Maidah/5: 27-31. Tujuan dari penelitian ini adalah untuk mengamati kisah dan mempelajari nilai pendidikan yang tercermin dari kisah tersebut. Dalam artikel ini penulis menggunakan metode tafsir *tahlili*. Setelah menganalisa keseluruhan cerita, banyak nilai pendidikan dapat dikutip di dalamnya, seperti: (1) Allah hanya akan menerima pengorbanan dari orang-orang yang takut kepada-Nya, (2) jiwa yang tenang akan dapat mengendalikan perilaku kejahatan, dan (3) perilaku binatang bisa menjadi pelajaran bagi umat manusia. Jika nilai-nilai tersebut dapat ditransfer dalam proses kehidupan manusia, pastinya akan membawa pengaruh positif dalam meningkatkan iman dan pengabdian kepada Allah, dan juga bisa menimbulkan kedamaian dalam kehidupan masyarakat. Karena itu, nilainya sangat relevan untuk dikembangkan di era informasi dan globalisasi saat ini.

*Kata kunci:* Kisah, pembunuhan, pengorbanan, Anak Adam, pelajaran.

## INTRODUCTION

The Qur'an, as Holy Scripture of Muslims, mentions the main functions as *hudan* (hint), *rahmatan* (fee), *syifa'an* (antidote of suffering), *zikra* (warning in range of excitement and menace) and *furqan* (distinguishing between right and wrong). All functions are intended for humans and its totality, especially for people who are convinced of His righteousness. (Quraish Shihab, 1996)

In its function as *hudan*, beside the function of Qur'an to carry instructions in the field of theology, Sharia and morals, it also contains some stories. The stories in question are found in 1508 verses of the Qur'an. Those stories are spread out in 45 Surahs. These stories are one aspect of the miracle of the Qur'an which is very

interesting to be examined and developed, because it contains news about the State of the people, the experience of previous prophets before Prophet Muhammad, and several events that have happened. (al-Qattan, 1983)

Mohammad Khallafullah, divided Qur'an stories into three kinds, namely: a) The story of histories; stories that revolve around the historical figures, such as the story of the prophets, the apostles and other figures; b) The story of parables; the stories that contain certain events, and they are intended to clarify an understanding. For example, the parable is found in the story of Prophet Daud in QS Sad/38 : 21-25; and c) The story of *asatir* (legends); the story of resting upon the belief of earlier, but later straightened out by the Qur'an. For example, the story contained in the QS Yunus/10: 39. (Khallafullah, 1972)

One of Qur'an stories that is interesting to be examined is the story of the two sons of Adam, which is in the version history of *israiliyat* called as Qabil and Habil. (al-Khalidi, 2000) The story is contained in the QS Al-Maidah /5: 27-31.

The plot of the story mentions that two sons of Adam were instructed by Allah swt. to do a sacrifice. One sacrifice of theirs was accepted, while the other was denied. As a result, there was murder that killed one of them. In a state of confusion, because he did not know where his brother's body was supposed to be brought, then Allah sent the raven for showing him how to bury the body.

If the story above is analyzed carefully, a lot of education values can be quoted in it, such as: (1) Allah will only accept sacrifices of those who are fear to Him, (2) a quiet soul will be able to control behaviors of crime, and (3) behavior of animals can be a lesson for humanity.

If the values above are able to transfer in the process of human life, it will certainly bring a positive influence in increasing faith and devotion to Allah, also can lead to peace in the life of society. Therefore, the values are very relevant to be developed in the age of information and globalization nowadays.

## **RESEARCH METHODS**

### **1. Approaches**

As a form of analysis to understand the story of a character in the Holy Qur'an, the writer uses the methodologic philosophical approach (Jujun S Sumantri, 1995); a kind of form to find the wisdom, nature, or the core of the story, in order to understand it in depth. By using this approach, the researcher can contribute the meaning of the plot and can also capture the wisdoms and values contained inside.

Here lies the difference between the study of character with an examination of the historical figures. Researching the story of figures in the Qur'an does not require proof of data history, because sometimes a character that appears only in the form of the Glorious Qur'an is kind of *I'tibar* (symbolic) or only in *asatir* (legend) form. In contrast to research of the historical figures that aims to retrace the historical facts that affect the existence of that figure (Abuddin Nata, 1999).

Character that will be examined in this discourse is the story of the two sons of Adam, as contained in the QS al-Maidah /5: 27-31 as the center for the study. Therefore, the philosophical approach is used and the meaning is developed on the discipline of interpretation and educational sciences.

## 2. Method of the Thematic Tafseer

Quraish Shihab (2007, p. 70) gives the definition of thematic interpretation into two forms. *First*, the interpretation of surah in the Qur'an that concerned with explaining its aims in General as the central theme. Furthermore the themes associated with the diverse issues in the *surah* between one another, so that one *surah* with a variety problems will become a single entity which is inseparable. *Second*, the interpretation of which started by assembling the verses of Qur'an that discuss one problem from a variety of texts or *surahs* in the Holy Qur'an, which is lined according to the order of the descent, and then explain the sense of thorough of the texts in order to attract the instructions in Qur'an, generally about the whole discussed issues.

From both forms of thematic tafseer expressed by M. Quraish Shihab above, the writer selects the first model for the study of this discourse. As for the explanation, the writer uses a model by Abd. Muin Salim (1995) that is called the analysis technique.

The steps taken by the writer in the study of this discourse are: (a) choosing the theme of the study section, (b) suggesting the whole paragraph that is examined, (c) analyzing the vocabulary (*mufradat*) of pronunciation which is considered important from the point of view of the Arabic language, (d) describing the causes of the decent of the verse (if any) critically, (e) explains analytically the relation (*munasabah*) of the verse with verse before and afterward, (f) exposes the content of verse with a philosophical approach.

To complete the thematic tafseer method on the story of the two sons of Adam, as contained in QS al-Maidah /5: 27-31, the writer uses the complement data such as the Hadis of the Prophet, the opinions of companion, *tabi'in*, and the opinion of Scholars that are scattered in various books of Tafsir. The supplementary data includes a growing opinion of historians about the meeting between the two leaders, in order to provide a theoretical framework to understand the meaning of the verses.

### Analysis of Vocabulary

On the following description will be explained some analysis of *mufradat* which is considered as a keyword in the verse, in order to make a basic point of view in interpreting the QS al-Maidah/5: 27-31. The vocabularies which is considered as the key words are:

#### 1. أتل

The term أتل derived from the term تلا-يتلو which means follow. (Ahmad Warson Munawir, 1997: 138) Readers of a story is a person who submitted the mention of a news story with the next story. A reader reading that quote a letter or a Term with other terms or letters. When the term تلا turned into تلاوة, then it means the readings. The Qur'an uses the Term which shows a reading of sacred objects, right, and true. Differ to term قراءة which has common object, it can means true and sacred reading, could also not. The use of the term أتل in this verse indicates that the read and delivered didn't come from the Prophet Muhammad, but from Allah Swt. (Quraish Shihab, 2011: 91)

2. نبأ

In Al-Munawwir dictionary, the term نبأ has several meanings, such as, voiced quietly, rides, dodge, hate, and exit. When the term is turned into أنبأ then it means preaching or telling. According to al-Maragiy, the term النبأ indicates on the news should be watched carefully, caused of the manifestation and contain a huge benefit. In addition, M. Quraish Shihab said that in hereafter, any event will be نبأ because everything has become important or useful. (Quraish Shihab, 2011: 92)

3. قربانا

The term قربانا derived from the term قرب which means near. While the term قربانا it self means offering or sacrifice. According to al-Maragiy, term القران means slaughtered animal, intended to be closer to Allah. While M. Quraish Shihab said that sacrifice is something which is dedicated to God, either in the form of goods passed to another or a particular service. However, these terms are more understandable in the sense of offering something materially. (Quraish Shihab, 2011: 96)

4. فتقبل

Terms فتقبل comes from the term قبل which means accept, take, justify, or believe. If an item is received, then the goods will be taken. Such is the case with trusted information, then that information will be well received.

5. لأقتلنك

Terms لأقتلنك being drawn from the term قتل which means kill. In the context of this verse, term لأقتلنك indicates a statement or the will to kill someone who spoke directly to the people whom he will kill. If the intended term people responded in a reciprocal, it will pass. القتال (mutually kill). However, if there is no resistance from the aimed person, then there was القاتل (killer) and المقتول (who was killed).

6. بسطت

The term بسطت comes from the term بسط which in al-Munawwir's dictionary (Warson Munawwir, p. 83) has several meanings, such as screws up and whipped out. For a murderer, when he would carry out his will, then he will be ventured. In doing the killing, sometimes he uses his weapon drawn.

In this regard, al-Maragiy said that بسط اليد إليه means reaching out to kill him. (Mustafa al-Maragiy, Part 6: 96) When a murderer, he stretched out his hand, usually using a sharp weapon, firearm, or other objects that potentially kill.

7. فطوعت

The term فطوعت derived from the term طاع meaning, obedient, submissive and obedient. According to al-Maragiy, the term طوعت means encourage and consider it as goodness. M. Quraish Shihab added that this term indicates to obedience and readiness which emerging little by little, and that was born from the efforts of desire which affect and convince someone to do an action (Quraish Shihab, 2011: 96).

## 8. فأصبح

The term أصبح derived from terms أصبح which has multiple meanings, such as shining, radiant, clean or the morning. While the terms أصبح itself means entering into the morning, as opposite to the term أمساء which means entering the evening. Based on the term, some of travelers said that the killings took place in the morning. Although its original meaning, but the terms used in the Quran to the meaning *to be*. (Quraish Shihab, 2011: 96)

## 9. سوءة

Terms سوءة comes from the term سوء which means ugly, bad, evil, wretched, miserable, poor, unlucky, or troublesome. When it turned into السوءة then it means the indecency.

In the context of this verse, a murderer who doesn't know how to bury the corpse of his brother, has been shown by the example of a Raven who was digging in the Earth. Such views by the killer, is considered a folly for him who couldn't do anything similar to bury the corpse of his brother.

## 10. يا ويلتا

Terms ويلتا comes from the term ويل meaning woe or perish. In this regard, al-Maragiy interpret ياوليت "how disgrace and unfortunately i am". (Mustafa al-Maragiy, Part. 6: 96)

In a more detailed explanation, M. Quraish Shihab said that letter يا is the term used to call, while the term ويل which means destruction, then the term تا used to describe something perfect and great. Thus, ياوليتا literally means "o great destruction, present". People who said the term was on the high level of trouble, difficulty, disquiet, or in pain, so he prefer to die and perish rather than bearing agonies. (Quraish Shihab, 2011: 98)

**Munasabah of The Verse**

*Munasabah* of the verses is the relation between discussed verses to the theme of discussion of the previous verses and the next verses.

## 1. Interconnections of these verses to the previous verses

On previous verse, especially in the QS al-Maidah/5: 20-26, the theme of discussion is about disobedience of the Jews to commands of Musa to entering Palestine. With such disobedience, they were sentenced to be a perversion and confusion, so they won't be able to enter the Palestinian territories for 40 years.

Whereas the verses in this discourse, is talking about the story of the two sons of Adam, which by the scholars of tafseer used to call it Qabil and Habil. This story tells about the implementation of the sacrifice offered by both of them, which one of (Habil) them is accepted, whereas the other (Qabil) rejected. Because it feels irritated rejected his sacrifice by the Lord, then he killed his brother. When he saw his brother had died, and he was sorry for his actions. In a complicated thoughts and don't know what to do against the corpse of his brother, suddenly he saw the two Ravens who were fighting, and one of them died. The Raven who was alive digged a hole and buried the carcasses later his friend dead. Looking at the ravens behaviour, Qabil regretted of his own stupidity, he then did the same with the Ravens.

When the Jews describe a tale of two Sons of Adam above, they described it with the wrong story. See the State of the Jewish people, God release the above verses and told Muhammad to hold back the story of the latter properly.

Refer to the description mentioned above, then the relations between QS. al-Maidah/5: 20-26 with QS al-Maidah/5: 27-31, at least can be formulated into three points:

- a. Each of two series of the verses has his own theme. Theme of QS al-Maidah/5: 20-26 is about Jews who became followers of Musa a.s, while the theme of QS al-Maidah/5: 27-31 tells about two sons of the Prophet Adam.
- b. Each of two series of the verses is talking about people who deny or disobey the command of Allah Swt. QS al-Maidah/5: 20-26 tells about disobedience committed by one of the sons of Adam against the rule of Allah, who killed his brother in the end.
- c. Each of two series of the verses is talking about the behavior of the Jews who made a mistakes. QS al-Maidah/5: 20-26 discuss about behaviour of the Jews in the period of Prophet Musa who did the offence and disobey to the command of Musa, while QS al-Maidah/5: 27-31 discuss about the offending behaviour of Jews who made a mistake in telling the story of the two sons of Adam who killed his brother.

## 2. Interconnection of These Verses to The Next Verses

On the next verses, especially in QS al-Maidah/5: 32, talked about the rules of law that are set to Baniy Isra'il, i.e. Whoever kills a human being without any logical reason, then such acts like the killing entire humans. On the contrary, whoever maintains the life of a human being, then it seems he kept the life of all mankind. Even though it has sent several messengers before them to provide guidelines and instructions, but most of them were overstep the borders and makes trouble on Earth.

If we look at the relationship between the QS al-Maidah/5: 27-31 with QS al-Maidah/5: 32, then it can be formulated into several matters as follows:

- a. Bani Isra'il which is mentioned in QS al-Maidah/5: 32 is the colony of Prophet Musa, in other term they are called the Jews. For the Jews, who lived either in the time of Mosa or who lived in the time of Prophet Muhammad Saw, they are holding on to the same legal rules in matter of murder.
- b. Either QS al-Maidah/5: 27-31 or the QS al-Maidah/5: 32, both of those verses talked about murder. In QS al-Maidah/5: 27-31 discuss about the murders committed by Qabil to Habil, while in QS al-Maidah/5: 32 discuss about the law of murder for Baniy Isra'il.
- c. In the QS al-Maidah/5: 32 mentions the existence of some Apostles sent before the arrival of the Prophet Musa, and one of the Apostles who sent it is Prophet Adam. Qabil and Habil who became the story theme in the QS al-Maidah/5: 27-31, were the sons of Prophet Adam.

Paying attention to the interconnnection between QS al-Maidah/5: 27-31 with the previous and the next verses, can be understood that the verses in the Qur'an is a series of intact, which can not be separated between one verse to another verses. Therefore, most of assumption of the orientalist that the verses of the Qur'an are not systematic and a screwed up paradigm, is an incorrect assumption.

Although often found between one verse to the previous or next verses discussing different themes, or occasionally found in one verses discussing several different issues, which when viewed at a glance and can be justified there is no connection. However, if the verses are examined in depth, in fact can be found those amazing relationships.

### *Stories of sacrifice, murder, and burial by Sons of Adam*

If examined carefully in QS al-Maidah/5: 27-31, the Qur'an does not mention the time, place, and the names of the character actor's story. Therefore, it appears the various interpretations of scholars about the plot of the story. The difference of interpretation here, not only concerning the time and place of the occurrence of an event, but also the names of the corresponding character in the story also agreed.

#### 1. Story of Sacrifice

QS al-Maidah/5: 27 which describes this tale mentions that Adam has made sacrifices, one of their sacrifice is accepted by Allah, whereas the other is rejected.

This verses does not contains detailed explanations about the background of the sacrifice of the two sons of Adam, nor explained what they make as a sacrifice, whether it could be food, drink, jewelry, animals, or the farm produce. Similarly, this verses does not explain how Allah accepts the sacrifice of one of them. All of them are in the generality of the verses. Starting from the generality of verses, the exegetes try to give an explanation to the meaning so the verses can be understood specifically.

##### a. Background of the Occurrence of the Sacrifice

Scholars of tafsir that talks about the background of the occurrence of the sacrifice for the son of Adam, one of the scholars is Wahbah al-Zuhailiy and al-Qurtubiy.

Background of the sacrifice of Qabil and Habil caused by disagreements in finding of the life partner. Rules of Marriage at that time was cross-breeding. Qabil cannot be paired with his twin sister, and vice versa for Habil. However, Qabil wants to mate with his twin sister, because she look prettier than Habil's twin sister. Adam refusing Qabil, because it was in contradiction with the Rules of Marriage. It caused a tension comes up between them. To resolve this problem, then they were commanded to make sacrifices. Sacrifice was offered by Habil accepted by Allah, whereas the sacrifice of Qabil rejected. (Wahbah al-Zuhailiy, 1991: 153)

In a another description, Bey Arifin said that they had been practicing the activity of sacrificing since they was a teenager. Adam has divided the work of his two sons. Qabil worked as farmers, while Habil worked as animal breeders. To examine the thankfulnes of his two sons, Adam instructed them to sacrifice some of the results of their work. At that time, the sacrifice of Habil accepted because choosing his cattle to be sacrificed, while the sacrifice of Qabil rejected by Allah because he choosed his bad stench farm produce to be sacrificed. (Bey Arifin: 29)

Based on the description by Bey Arifin before, shows that sacrifice is the beginning of rise of Qabil's hatred against Habil. His anger and hatred are getting worse by marriage regulation which established on them after they growing up. Qabil refused the regulations to pair with Habil's younger sister whom he regarded that she was not pretty. He was enslaved by demons, Qabil vent his hatred by killing

Habil. This shows that Bey Arifin did not consider the dispute in determining the life partner as the background of the sacrifice.

Another interesting thing in this story is the difference of opinions of scholars about the name of the pair of twins, Qabil and Habil. Although the scholars of tafseer generally agreed calling the two sons of Adam as Qabil and Habil, but they don't agree on the name of their female twins.

Al-Qurtubiy said that the twin belong to Qabil named Iqlima, while twin of Habil named Layuza. Wahbah al-Zuhailiy called with Qabil's twin as Damimah, while the twin of Habil is Wadi'ah. Evenmore, Ja'far al-Sadiq mentioned that Adam did not marry his son with his own daughter, but gave them the descendants of Jin in the shape of human. Qabil was betrothed to a daughter of Jin named Jamalah, while Habil was betrothed to Bazlah. (al-Qurtubiy: Part 10: 24)

Differences of opinion on previous explanations are reasonable, because the references that used by the scholars are possibly various each other. Therefore the writer assume that unnecessary to track to the strength and weakness of each opinions.

#### b. Objects to be Sacrificed

As explained on the background of sacrifice, the objects that serve as sacrifices by two sons of Adam, also did not mentioned in the Qur'an QS al-Maidah /5: 27.

In giving the interpretation on this matter, the exegetes cite a history of Ibn 'Abbas who said that one of the two sons of Adam was working as a farmer, while another works as a shepherd of goats. When they were ordered to sacrifice, who working as farmers took the bad stench farm produce in bad tempered. Whereas for working as a shepherd of goats, he took his nice and healthy goat with his sincere heart. (Wahbah al-Zuhailiy: Juz V p. 154)

From history narrated by Ibn' Abbas above, it seems to have not provided a detailed description between them, which one worked as farmers and who also worked as a shepherd of goat. A more detailed explanation on this matter is found in the description in the Bey Arifin.

Description of Bey Arifin mentioned that when Adam learned the character between Qabil and Habil which have many differences among them, then he divided the work to each son based on their character. Qabil is known to have a character who was rude, ordered to work as farmers, while Habil who has soft and smooth character, given the task of goat breeders. When both of them were ordered to sacrifice, then Qabil, who works as a farmer took his bad stench farm produce to be sacrificed. Whereas Habil, who works as a goat breeders, choosing his good fat cattle to offer.

From the description of *mufassir* above, it can be known that in performing the sacrificial worship, it is not defined what kind of object or item that must be sacrificed, but depending on the results of the work pursued by each individual who wants to sacrificing. This is quite reasonable, because in determining the type of object or item that must be sacrificed, may pose difficulties for individuals who do not have such items or objects. In the meantime, Allah has never burdening someone against what he is incapable of carrying it.



## c. Whether the Sacrifice is Accepted

When Wahbah al-Zuhailiy gave further explanation about how do Qabil and Habil know whether their sacrifice accepted or rejected, he said that Adam commanded Qabil and Habil went up on the top of the mountain and had them putted their each sacrifice respectively. After waiting for three days, three of them went up together to the top of the mountain to see the result of the sacrifice. At that time, Allah sent fire to strike the sacrifice which is received, then the sacrifice belong to Habil got burned, while sacrifice belong to Qabil did not striked by the fire. When Qabil look at the occurence, Qabil said, "Hi Habil, your Qurban is accepted, whereas my Qurban is denied. Then I would kill you ". Habil replied. "I offer my best sacrifice, while you offer your worst property. Verily, Allah does not accept except the best ". (Mustafa al-Maragiy, Part 6: 97-98)

Bey Arifin also told similar things, but did not mention a deadline to them for waiting during three days. Neither does not mention the existence of fire coming to strike sacrifice of Habil, as evidence of his sacrifice was accepted. Bey Arifin explained briefly :

"the next day, the two brothers accompanied by Adam went to check the sacrifice out whether it's already burned acceptable by Allah or not".

Apparently sacrifice of Habil is no longer exists. Means it was already accepted by Allah. But the sacrifice of Qabil which consists of fruit that is not good and it was already foul, there's still been there, even become more rotten. It means that the sacrifice of Qabil was not accepted by Allah.

The description above shows that the sacrifice of Qabil rejected at least caused by two factors: firstly, Qabil chose his bad quality cattle to be his sacrifice. Secondly, in executing sacrifice, he hadnot a sincerely intention or just being underpressure and of necessity. On the contrary, sacrifice of Habi is accepted by Allah, also caused by two factors: firstly, Habil chose his best quality of property to be sacrificed. Secondly, in executing his sacrifice, he had a good will and sincere intentions. This is an implementation of the word of Allah at the end of QS al-Maidah /5: 12 as follow :

.. قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ

Translation :

".... (The other) answered: Allah accepted only from those who ward off "

## 2. The Story of A Murder

Because it feels irritated his sacrifice is rejected by Allah, then Qabil intends to kill Habil. This is understood from the phrase which reads: Qabil لأَقْتُلَنَّكَ (I must kill you), as contained in QS al-Maidah /5: 27.

There is also a Hadith of the Prophet that described the event. The sound of the Hadith of the Prophet referred to are as follows:

عن عبد الله رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم ( لا تقتل نفس ظلما إلا كان على ابن آدم الأول كفل من دمها لأنه أول من سن القتل )

Translation :

From ' Abdillah ra. said: the Messenger of Allah. said: "it is not the soul is wrongfully slain, except upon the first son of Adam because he is the one who first committed murder" (al-Bukhariy, 1987: part I: 20).

Related to the word *لَا قَتْلَانَا*, in interpreting that phrase, al-Khalidi said that the expression of evil that Qabil said to Habil contains a few things: (1) Qabil was defeated and was under control of Satan; (2) His Arrogance and unwilling to acknowledge the truth of Habil; (3) The existence of deep hatred of Qabil to Habil; (4) The loss of a sense of brotherhood and humanity in his heart to his own brother. (al-Khalidi, vol. 3: 91)

It shows that the heart of Qabil has been under control of evil and being hatred to his brother. Satan defeat him and cover up his heart from the truth. Indeed, he knew he was not being on the right side. He was supposed to correct his attitudes and behavior of the act that led his sacrifice be rejected by Allah. The Devils have been leading Qabil to the most dangerous levels, that is thinking and planning to kill his brother.

Hearing threats came from Qabil, Habil gave answers that he won't be doing similar things, that meant to kill Qabil. That means in that case, Habil did not give resistance in defending himself. From this event, their character and behaviour can be identified, and the two examples of the type of man who is different between the two brothers.

Related to the case, Sayyid Qutub said that this story provides an example of a bad habit, and natures of hostility. In addition, it also gives an example of a good character, the soul of forgiving, and tenderness. Both brothers had each behaviour in accordance with their own habits. (Sayyid Qutub, 1971: part. 7: 705)

Despite a warning from his brother to return to the right path, but with a great depth of retaliation of Qabil, caused he still committed a crime that he has planned, that is killing Habil.

If we look at to the verses which told this story, there is no explanation about how did Qabil kill Habil, and what kind of tool he used to committed his action. The explanation about this matter of this can be found in the description of the exegetes.

For example, Wahbah al-Zuhailiy, told us that when Qabil anger exploded, then he took a piece of iron and hit Habil. At the time, Habil fell down and died fall. (al-Zuhailiy, part 5: 154)

Another story from Bey Arifin said that, one day in a morning when Habil was heading to pasture for feeding his cattle, Qabil followed by stealth from behind. By gripping heavy wooden limb, Qabil strike Habil strongly from behind. At that time, the blood flowing for the first time wetting the Earth. Habil screamed in pain, his body crashing to Earth and then lying. His breath shortness and had no power again inhaling the air. Finally, the whole movement is at a standstill, all over his body become limp, then the last breath. *Inna lillah wa inna ilaih rajiun*.

In this case, version of the israliyat explained that at the time, when Qabil came to kill his brother, Habil was staying away and escaped to the top of the mountain. One day, Qabil came to Habil which still sleeping, then Qabil picked up a huge stone and strike the head of Habil. Habil died at the age of 20 years on the top of Mount Qosiyun (Damascus). (al-Khalidi: part 3: 85)

From the explanation above, it can be understood that the tool used by Qabil to kill Habil is a solid object, someone said a piece of iron, some said a piece of wood, branches and another said a large stone. The use of a simple tool indicates that the condition of human life at the time was not yet acquainted with the progress of

technology. At that time not yet known the existence of sharp weapons, firearms, much less commonly used atomic bombs to kill as much happened today.

Whatever the tool used by Qabil to kill Habil, it is not a the matter. The clear point is that the murder has been conducting by Qabil to his brother programmatically. Habil also know that his brother intends to kill him, but he did not perform any resistance, moreover have the same intention to kill his brother, because he knows that such a deed is a great sin to be justified in the presence of Allah in the hereafter.

### 3. The Story of Burials

In the QS al-Maidah/5: 31 explained that Allah sent a raven scratching on the ground, to give an example for the killer to bury his brother. Looking at to that moment, the killer realized his foolish action who is not able to do as well as the raven.

To itemize the generality of the verses above, the exegetes trying to explain the sequence of events that occur after the murder of Qabil to Habil, including the disagreements about the number of ravens that come to gives an example, whether it is a raven or more.

In this regard, Wahbah al-Zuhailiy said that after the murder, Qabil got confused, he didn't know how to bury the corpse of Habil. In that confusing moment, Allah sends two Raven, both of them fight, then one of them kill his friend. The Ravens which still alive scratching the ground, and after that he pulled his friend who was killed into the hole and grave it to the ground. When Qabil was looking at the moment, he realized what did the bird execute. (al-Zuhailiy, part 5: p. 155)

Similar story with a few addition, Bey Arifin said that, after killing his brother, Qabil had no idea what to do. He then carried the body of his brother and he walked without any direction. When he was tired, he stopped came to rest, suddenly he saw two ravens tried to chase each other alighted on the ground. They were fighting, and pecking each other. One of them crashed hardly and got its neck broken, then it is dead. The raven which still alive, digged a hole by using its feet and beak. After that hole being big and deep, he pulled her friend who died into the hole, then the raven flew away leaving that place. Looking at to the moments, Qabil said to himself "Apparently I am more stupid than the raven". Qabil then dug a hole and buried the corpse of his brother.

Hamka expressed different opinions. He said that when his brother became a corpse, Qabil had no idea where to put the corpse. While Qabil still confused, a raven came then scraped the ground looked for some food under the ground. After digging, the Raven used to recover it back with the soil. When Qabil was looking at the moment, then Qabil got know how to bury the corpse of his brother. (Hamka, 1992: 220)

Responding to differences of some opinions before, al-Khalidi said that how many ravens, a raven or more? Did the raven kill each other? Did the ravens which killed making a hole in the ground to bury dead ravens were killed? These questions had no answer, because the al-Qur'an and Hadith of the Prophet did not give any answer to it. (al-Khalidi: vol. 3: 103)

If we pay attention to QS al-Maidah /5: 31, it is mentioned that Allah sent only a raven. It means, the verses clearly mentioned only a raven. As for the purpose of

raven digging on the ground, it could be to find for some food, or come up with another corpse of ravens to bury it.

In this regard, Quraish Shihab said that it does not matter whatever the purpose of any ravens to dig. The point is that the efforts of the raven to dig on the ground had inspired Qabil to grave his brother who were killed, because he knows how the burial after seeing the ravens digging. (Quraish Shihab, 2011: 98)

Furthermore, Sayyid Qutub said that the murderer seems to understand before that the corpse must be buried. There are two possibilities that can emerge in this regard: first, the corpse is probably the first corpse on the Earth from the children of Adam. Second, it may also be the murderer was still very young and have never seen a corpse was buried. (Sayyid Qutub, part 6: 706)

Sayyid Qutub's opinion previously, seems to doubt the opinion of scholars of tafseer which put the previous moment above as argument that the murder described in this paragraph is murder performed by the children of Adam named Qabil. That means, could have been doing the murder was not the biological son of Adam and happened not on the early history of humanity. Ignorance of Qabil of how to bury the corpse so that he must be taught by the ravens, is caused by his young age which made him do not know or have never seen how to bury the corpse.

## **FINDINGS AND DISCUSSIONS**

### **Analysis of Educational Values from The Story of The Two Sons of Adam**

#### ***A. Sincerity of Intentions and Piety as Condition of Receptability of Worship***

The word worship, was originally a word that is transferred from the Arabic, *'ubadah*, which comes from the root word *'Abdun*. According to Ibn Faris, the root of this word has two meanings of origin that is seemingly opposite; the first shows tenderness and humiliation, and the second shows the hardness and roughness. (Ibn Zakariyya, 1971: part 5: 205). Despite the seemingly opposites, both original meanings can be compromised that people doing a worship shows the softness of his heart to humiliate himself against what he worships, as well as to demonstrates the greatness that is worshiped, so that violence can happen if the worship is not implemented.

With regard to terminology, as quoted by M. Sahal Mahfud, al-Gazaliy said that worship is to follow the teachings of the Prophet in the form of orders and prohibition. (Sahal Mahfud, 2000: 139). A command is sometimes mandatory and sometimes *sunnah*. Conversely, the ban was now occasionally illegitimate and sometimes *makruh*. Thus, the formulation of al-Gazaliy shows that worship is an act of working on the obligation or *sunnah* and leaving illegitimate deeds or *makruh*.

Related to a variety of worship, it can be seen from several aspects: *first*, in terms of its implementation, worship can be divided into three forms: (1) the worship of *jasmaniyah* and *ruhaniyah*, which is a combination of physical and spiritual deeds, such as praying and fasting; (2) the worship of *ruhaniyah* and *maliyah*, a blend of the spiritual and religious property, such as the zakat; (3) the worship of *jasmaniyah*, *ruhaniyah*, and *maliyah* at once, such as the Hajj. (Dewan Redaksi Ensiklopedia Islam, 1994: 144).

*Secondly*, in terms of its importance, the religious service is divided into two, namely (1) individual interests (*fardiyah*), such as prayer and fasting; (2) public interest (*ijtima'iyah*), such as the zakat, Hajj, and sacrifice. (Sahal Mahfud, 2000: 139)

*Thirdly*, in terms of its form and characteristic, worship can be divided into five kinds, namely (1) worship in the form of speech (oral), such as zikir, praying, and reading the Holy Quran; (2) worship in the form of an unspecified kind of deeds, such as helping others; (3) worship in the form of deeds that have defined, prayer, fasting, zakat and Hajj; (4) the worship which the ways and implementations are in the form of restraint, such as fasting, *i'tikaf*, and *ihram*; (5) a form of worship which eliminates rights, such as forgiving people who have done wrong or freeing those who has debts.

Referring to the variety of worship above, then every individual can do worship based on his or her abilities and powers. It is obvious that the essence of worship is to cultivate self-consciousness that every human being was created to serve Allah. This is reflected in the QS al-Z | ariyat/51: 56 which reads:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Translation:

"I have only created Jinns and men, that they may serve Me."

The above verse suggests that man is created to live and not to merely inhabit this world and die without any responsibility to his creator. However, man was created by Allah to serve and worship Him. Thus, there is no excuse for a human being to ignore the obligation to serve Him. Deviation of devotion, means it will destroy humans themselves, and it will not for Allah. Therefore, whether the humans worship Allah or not, it will not reduce the grandeur and greatness of Allah as the God of the universe.

Keep in mind that any worship implemented should be carried out with full of sincerity, (Dewan Redaksi Ensiklopedia Islam, 1994: 191) which is to get the blessing from Allah, not to seek advance, popularity, rank or other carnal motivation. Worship that is not based on the sincerity, it is not worth on the side of Allah (just the sheer pointless). Worship is the manifestation of one's faith. Therefore, the quality of one's faith can be measured from how far his or her commitment in practice.

Regarding the sincerity in worship, Allah says in the QS al-Bayyinah/98: 5 which says:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ.

Translation:

And they have been commanded no more than this: to worship Allah, offering him sincere devotion, being true (in faith); to establish regular Prayer; and to practise regular Charity; and that is the Religion Right and Straight.

The above verse makes it clear that Allah emphasizes that worship should be done sincerely. It means that the worship is appraised from the existence of sincerity and piety that have always been on the social network which is based on community life with the power of faith and piety. In the soul of the person, there is a growing strong, sincere personality. Sincerely, growing awareness of the power that makes the act of the person oriented and meaningful. The intent of these deeds is done personally.

The importance of sincerity as the main requirement for a worship to be accepted by Allah, are reflected in the story of the sacrifice by Qabil and Habil.

Qabil's sacrifice is rejected because it is done without sincerity, while Habil's is accepted since it is done with full sincerity.

It is told that the integrity of the sacrifice made by Habil is because he chose his best and full sense of piety to be offered to Allah. In contrast, insincerity and impiety in performing the sacrifice, Qabil chose his corrupt and inappropriate property to be offered as a sacrifice.

Thus, this story shows that between sincerity and piety, they cannot be separated from one another. Meanwhile, faith is the foundation or basis of sincerity and piety.

In this regard, al-Khalidi said that the foundation for worships to be accepted Allah, faith cannot be viewed only from its essence. Worship is useless when it does not contain the meaning and separated from the life. As with any fruit, it will not grow except in the top of the tree. Similarly to worship, it is not valid and is not accepted at the side of Allah, unless it is sourced from faith and produced by piety. (al-Khalidi, 2000: vol. 3: 93)

Verily, Allah does not only merely want good deeds, but more than that, including the influence of the soul, the heart and the feelings of the perpetrators. Allah intends to educate and create mankind through his actions. The most important is how someone can create piety that can embrace his life.

Muslims who understand the meaning of the word of Allah which reads: **إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ** (Allah does accept of the sacrifice of those who are righteous), he will work on worship with obedience. They feel the fear if their worship is not accepted, so they are not included as cautious people.

In another verse which emphasized the need for piety in the execution of acts of worship, sacrifice is mentioned in the QS al-Hajj/22: 37 which reads:

لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ كَذَٰلِكَ سَحَرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَبَشِّرِ  
الْمُحْسِنِينَ

Translation:

"It is not their meat nor their blood, that reaches Allah: it is your piety that reaches Him: He has thus made them subject to you, that you may glorify Allah for His Guidance to you and proclaim the Good News who do right."  
(Abdullah Yusuf Ali: 400)

The verse above shows that the meaning of sacrificial worship implementation is closeness of human relationship to Allah through piety. Command to slaughter sacrificial animals for those who can afford should, at least, be understood as a servant to be close to his creator, by attempting to purify himself from contemptible deed, and covering it with the attitude and behaviour that is commendable as the implications of the devotion.

The importance of devotion in a worship caused ' Umar ibn ' Abd al-Aziz talked to one of his bodyguards. He said "I make a will for you to be cautious to Allah who does not accept other than piety, not love except for piety, and gives no reward except for piety. Indeed, many people who took out such advice, but only few are doing it ".(al-Khalidi, 2000: vol. 3: 94)

**B. Holy Spirit is Able to Control Humans from Evil Behavior**

Evil is human behaviour classified as acts that are not tolerated, or in other terms referred to by evil deeds. The size of the judgement in this case is given by a community group; limited or broader community groups. (Ac. Sanusi Has, 1977: 1)

In terms of type, Hammurabbi (1728-1686 BC), divide the top three types of crimes, namely: (1) crimes against the person, (2) crimes against property, (3) crimes of treason. (Ac. Sanusi Has, 1977: 10)

In the science of law, crime is seen as an act that is against the law. Measure against the rule of an act should be reviewed, not only in terms of legislation or a written law, but it should also be reviewed in terms of the General principles of unwritten law. Thus, it may just be an act that person does not violate the rules in the act, but because it violates religious law or customary law, then the deeds is categorized as breaking the law.

But in fact, in the process of justice in Indonesia, the benchmark used in determining a tort law is the applicable statutory rules, both associated with the issue of criminal and civil suits. In other words, a person can be sentenced, if such he has been proven to perform acts that are contrary to one of the laws that have been issued by the Government.

In terms of criminal law, a crime, namely: (1) the existence of intention, and (2) the existence of the opportunity. Both of these elements must be of mutual support in the implementation of a crime, because a person intent on committing murder, but if there is no chance to do so, then the murder was not fulfilled.

If the murders committed by Qabil to Habil is examined in terms of criminal law, it can be concluded that such events have met the elements of the crime of murder. Being caused by aggravation which resulted in his sacrifice, Qabil had intended to kill Habil. By saying *لأقتلك* (then I would kill you), it reflects that Qabil had intention to kill him. Therefore, when the opportunity of doing the assassination arrived, Qabil killed Habil without a single fight.

Satan has actually made Qabil planning to kill his brother. Thinking about killing the brother is already considered a great sin, moreover if that thought has become a plan and executed. In this regard, al-Khalidi said that the phrase uttered by Qabil which reads: *لأقتلك* contains a few things:

- a. The Power of Satan over him and beat him;
- b. Arrogance and unwillingness to confess the truth of Habil;
- c. The existence of a huge malice in his heart;
- d. The loss of a sense of brotherhood and humanism in his heart. (al-Khalidi, 2000: vol. 3: 91)

In doing the murder, Qabil's heart has been covered by crime and hatred towards his brother. Satan defeated him and closed his heart from the truth. Indeed, he knew that he is not on the right side. He was supposed to correct the attitudes and behavior of the Act that led to his sacrifice is rejected by Allah. The Devils have been herding Qabil to the most dangerous levels, namely thinking and plotting to kill his brother.

Differ from the attitude of Qabil, although Habil received death threats from his brother, he did not have the same intentions at all, even to plan to kill his brother.

In fact, Habil advised his brother to return to the right path, while reminding that the act of killing was a great sin, and hell is the pay for it.

According to Sayyid Qutub, Habil's attitude has reflected an affection to his brother. The main goal is to stop Qabil in following his desire. Also, it can make Qabil to feel embarrassed about killing his brother who has love, obedience, and piety. Sins for committing murder are shown to him, so that he could be away from it. He was also shown the points out to him a sin committed murder, that he may depart from them. (Sayyid Qutub, 1971: part 6: 706)

In this regard, al-Khalidi said that the answer to peace posed by Habil contains several meanings:

1. The answers are calm and gentle over his brother's threat;
2. Calm the hearts of his brother that he did not mean to do the killing;
3. Demonstrate a calm character, the soul of the faithful and full of his own free will.

Thus, Habil did not respond to the threat with a similar threat, moreover a harder threat. He did not reply to a similar crime with crime. He is also not addressing the stupidity over the folly of his opponent.

Indeed, replied to a similar crime by crime is easy, and everyone can certainly do so. However, overcoming evil with good is a difficult thing. A person will not be able to do it, unless he has a great soul, a noble soul, a heart that is gentle and compassionate, as well as of faith and morals.

The feeling of fear to Allah on one's self, giving rise to the faith, and lead to closeness to Allah. Fear of Allah is the safety valve for any individuals or groups, is the strongest for those guards of hostility, wickedness, and humiliation.

Thus, Habil avoided of their kill, because he has a clean heart, Holy Spirit, feelings of affection, and humanitarian. All of it stemmed from a decline of faith and let to Allah Almighty.

If the above events associated with the Hadith of the Prophet expressed by Ahnaf ibn Qais that: Someday I went out to kill someone, but on the way I met Abu Bakrah, he asked: "Where are you going Ahnaf?" I said: "I killed the son of the Prophet's uncle". He said: "go home ya Ahnaf," Behold, I have heard the Messenger of Allah said:

إذا التقى المسلمان بسيفهما فالقاتل والمقتول في النار . فقلت يا رسول الله هذا القاتل فما بال المقتول؟ قال إنه كان حريصا على قتل صاحبه

Translation:

When two Muslims confronted with their swords, both the killers and the killed are in hell. I said: O Messenger of Allah, this is killer, what about the murdered? He said: it is he also intended to kill his opponent (al-Bukhariy, 1987: part 3: 1213).

Therefore, Habil did not think to kill Qabil, then he has to get out of it is likely to be a killer. Thus, the death of Habil did not accompany him to go to hell, because from the beginning it has been avoided from the desire to kill Qabil.

Having the attitude and character of which was owned by Habil can alienate someone to do things that are Haraam and prevent them from the ways that great



evil in his life. Attitude and character such that is supposed to be owned by someone who recognizes him as a believer.

## CONCLUSION

The story of the two sons of Adam, as contained in the QS al-Maidah/5: 27-31, in which the scholars of *tafsir* Qabil and Habil generally refers to, recounted that incompatibility between the beginning of both is caused by the process of sacrifices that they did. In that event, the sacrifice of one of them (Qabil) was not accepted by Allah while the other (Habil) was accepted. Because his sacrifice was rejected, there was aggravation and malicious intent from Qabil to kill Habil, and that intention was successfully tackled. After his brother was killed, he regretted his deeds to Qabil. In the midst of confusion about the condition of the corpse of his brother, all of a sudden, Ravens came to dig holes as a guide for him to bury the corpse of his brother. From the examples given, the Raven can know how Qabil bury corpses.

Universal education values embodied in the story of two sons of Adam, as contained in the QS al-Maidah/5: 27-31, among others, are: (a) sincerity of intentions and piety of the actor is one of the conditions of acceptability of the worship of Allah. This is reflected in the attitude belonged to Habil when he will offer his sacrifice. It is the reason that his sacrifice was accepted at the side of Allah. In contrast to Qabil, because he was not sincere in carrying out the sacrifice, his sacrifice was rejected by Allah Swt; (b) The Holy Spirit that is owned by a person will be able to control himself from criminal behavior. This is reflected in the soul of Habil who able to control himself, so he gave no resistance when Qabil committed a crime of murder against him; (c) Taking lesson from event and behaviors of others creatures of God. It is obtained from a sample given by the Ravens to Qabil on how to bury the bodies

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