

**KHIDR IN THE INTERPRETATION OF SŪRAH  
AL-KAHF VERSE 60-85**



**THESIS**

**Submitted to Ushuluddin Faculty  
in Partial Fulfilment of the Requirements  
for the Degree of Undergraduate of Islamic Theology  
on Tafsir Hadīts Department**

**By:**

**UBAYDILLAH FAJRI**

**(084211048)**

**SPECIAL PROGRAM OF USHULUDDIN FACULTY  
STATE INSTITUTE OF ISLAMIC STUDIES (IAIN) WALISONGO  
SEMARANG**

**2013**

**ADVISOR APPROVAL**

Dear Sir,

**Dean of Faculty of Ushuluddin  
State Institute of Islamic Studies  
(IAIN) Walisongo Semarang**

*Assalamu'alaikum Wr. Wb.*

After correcting it to whatever extent necessary, we state that this final project belongs to a student as below:

Name : Ubaydillah Fajri  
NIM : 084211048  
Department : Tafsir Hadits (TH)/ Qur'an and Hadith studies  
Title : Khidr in the interpretation of Surah Al- Kahf  
Verse 60-86

Is ready to be submitted in joining in the last examination.

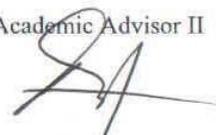
*Wa'alaikumssalam Wr. Wb.*

November 28, 2013

Academic Advisor I

  
**Dr. H. Hasyim Muhammad, M.Ag**  
NIP. 19720315 199703 1002

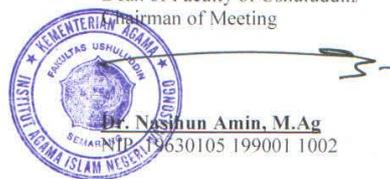
Academic Advisor II

  
**Dr. Zainul Adzfar, M.Ag**  
NIP. 19730826 200212 1002

### RATIFICATION

This paper was examined by two experts and passed on December 17<sup>th</sup> 2013. Therefore, this paper is accepted as one of requirements for fulfilling Undergraduate Degree of Islamic Theology.

Dean of Faculty of Ushuluddin/  
Chairman of Meeting



**Dr. Nasihun Amin, M.Ag**  
NIP. 19630105 199001 1002

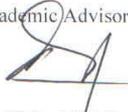
Academic Advisor I

  
**Dr. H. Hasyim Muhammad, M.Ag**  
NIP. 19720315 199703 1002

Examiner I

  
**Prof. Dr. H. Yusuf Suyono, M.A**  
NIP. 19530313 198103 1005

Academic Advisor II

  
**Dr. Zainul Adzfar, M.Ag**  
NIP. 19730826 200212 1002

Examiner II

  
**Moh Masrur, M.Ag**  
NIP. 19720809 200003 1003

Secretary of Meeting

  
**Dr. H. Muh. In'amuzzahidin, M.Ag**  
NIP. 19771020 200312 1002

## **A THESIS STATEMENT**

I certify that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

Semarang, November 27, 2013

The Writer,

**Ubaydillah Fajri**  
NIM. 084211048

**MOTTO**

مَا خَلَقَ اللَّهُ خَلْقًا أَكْرَمَ عَلَيْهِ مِنَ الْعَقْلِ

*Allah doesn't create creatures  
more than the glory of mind*

## DEDICATION

This final project is dedicated to:

My lovely parents; Abi H. Hamim, HS and Ummi Hj. Salbiyah, love and respect are always for you. Thank you for the hard efforts and contributions in making my education success.



My beloved brothers and sister

Aa Ahmad Ridwan Maulana, S.Sy, Habib Hafidz Dzikrullah Kamil, and  
My sweet little sister Siti Halimah Tusa'diyah



My classmates, The Genuine of FUPK, bang Aziz, bang Ayis, mas Autad, mas Sofyan, mas Radhial, mas Bayu, mas Zulfa, mas Rikza, mas Rofiq, kak' Hanik, kak' Ovi, kak' Naili, kak' Nisa, Teh Asna, kak' Vicky, kak' Janah, kak' Maslikhah, mbak lin, kak' Fatma, kak' Fatimah, We have made a history guys.



A big family of FUPK, it is an honor to be part of you.



All of my beloved teachers who taught me and inspired me to always study and be better



All of my friends thanks for lovely friendship.

## ACKNOWLEDGEMENT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Praise is to Allah, Who had guided me to finish this thesis: never could I have found guidance, had it not been for the guidance of Allah. Most verily Allah and His Angels send blessings on the Prophet: O ye that believe! Send you blessings and salute on Prophet Muhammad (peace and blessings of Allah be upon him), Messenger of Allah, with all respect. I gave title on this thesis: “KHIDR IN THE INTERPRETATION OF SŪRAH AL-KAHF VERSE 60-82”, for submitted to the Faculty of Ushuluddin in partial fulfillment of the requirements for the degree of Islamic Theology in Tafsīr-Hadīth Department.

I would like to extend my deep appreciation to all those who have assisted me during my graduates studies at State Institute of Islamic Studies (IAIN) Walisongo, Semarang. First, I would like to thank to Prof. Dr. H. Muhibbin, M.Ag Rector of State Institute of Islamic Studies (IAIN) Walisongo, Semarang. Second, my sincere thanks go to Dr. H. Nasihun Amin, M. Ag., Dean of Faculty of Ushuluddin.

My special thanks go to Dr. H. Hasyim Muhammad, M.Ag, and Dr. Zainul Adzfar, M.Ag, as my academic advisors, without whose guidance and encouragement, this work would not be accomplished. I was benefited greatly from their constructive criticism and was indebted to them in a way that perhaps cannot be repaid.

Furthermore, I would like to express my great thanks to Mr. Ahmad Musyafiq, M.Ag as the chief of Tafsīr Hadīth department and Dr. H. Muh. In’amuzzahidin, M.Ag as its secretary, who both offered and facilitated me to find the problem which is proper to be discussed. My thanks also go to Dr. H. Abdul Muhayya, M.A. and Dr. H. Hasan Asy’ari Ulama’i, M.Ag., who is my inspiration and motivator during study in Ushuluddin Faculty.

Additionally, many sincere thanks go to all my lectures that taught and educated me during my studies.

Certainly, I also would like to express my special gratitude to my parents, Abi H. Hamim, HS and Umami HJ. Salbiyah, who continuously encourage and motivate me through their *du'ā* and advices, and to my extended family in Tangerang who used to support my academic ambitions. This simple expression really cannot describe the depth of my feeling.

Last but not least, I would like to thank my friends; my close friends, my classmate FUPK 2008 (PK04), and the big family of FUPK from the all cohorts who supported me to keep my spirit in finishing this paper and always inspire me to do better.

Furthermore, I hoped to Allah gave reward in return for a helping hand from any parties which could not mention one by one. *Jazākumullāh Khairal Jazā'*. Amin. Finally, I was conscious of short of this paper. And my success (in my task) could only come from Allah, in Him I Trust, and unto Him I look. I received always the constructive criticism for repairing later. I hope this paper could benefit especially for me and generally to another person.

Semarang, December 17, 2013

The Writer,

**Ubaydillah Fajri**

## TRANSLITERATION

### VOWEL LETTERS

ā	a long spelling
ī	i long spelling
ū	u long spelling

ARABIC LETTER	WRITTEN	NAME
ا	No symbol	Alif
ب	B	Ba
ت	T	Ta
ث	ṯ	ṯa
ج	J	Jim
ح	ḥ	ḥa
خ	Kh	Kha
د	D	Dal
ذ	ḏ	ḏal
ر	R	Ra
ز	Z	Zai
س	S	Sin
ش	Sy	Syin
ص	ṣ	ṣad
ض	ḏ	ḏad
ط	ṭ	ṭa
ظ	ẓ	ẓa
ع	‘	‘ain
غ	G	Gain
ف	F	Fa
ق	Q	Qaf
ك	K	Kaf
ل	L	Lam
م	M	Mim
ن	N	Nun
و	W	Wau
ه	H	Ha
ي	Y	Ya

## TABLE OF CONTENT

<b>PAGE OF TITLE .....</b>	<b>i</b>
<b>ADVISOR APPROVAL .....</b>	<b>ii</b>
<b>RATIFICATION .....</b>	<b>iii</b>
<b>A THESIS STATEMENT .....</b>	<b>iv</b>
<b>MOTTO .....</b>	<b>v</b>
<b>DEDICATION .....</b>	<b>vi</b>
<b>ACKNOWLEDGEMENT .....</b>	<b>vii</b>
<b>TRANSLITERATION .....</b>	<b>x</b>
<b>TABLE OF CONTENTS .....</b>	<b>xi</b>
<b>ABSTRACT .....</b>	<b>xv</b>
<b>CHAPTER I: INTRODUCTION</b>	
A. Background .....	1
B. Research Question .....	5
C. Aim and Significant of Research .....	5
D. Prior Research .....	6
E. Theoretical Framework .....	9
F. Research Methods .....	13
G. System of Writings .....	15
<b>CHAPTER II: MYTHOLOGY OF KHIḌR IN ISLAM</b>	
A. The description of Khiḍr in Religious Literature...	17
a) Controversy about Descent and Biographical Data of Khiḍr .....	17
b) <i>Nubuwah</i> and <i>Wilayah</i> of Khiḍr .....	20
i. The Concept of <i>Nubuwah</i> .....	20
ii. The Concept of <i>Wilayah</i> .....	22
iii. Arguments to <i>Nubuwah</i> of Khiḍr...	26
iv. Arguments to <i>Wilayah</i> of Khiḍr.....	28

B. Khidr in the View of Islamic Mysticism Scholars ..	30
C. Khidr and <i>Laduni</i> Knowledge .....	34
i. Khidr and <i>Laduni</i> Knowledge .....	34
ii. <i>Laduni</i> in Discourse of Qur'anic Interpretation	37
D. Mūsa and Khidr in Qur'anic Texts	
i. Al-Qur'an Verse al-Kahf [28] Chapter 60 to Chapter 82 .....	40

### CHAPTER III: INTERPRETATIONS ABOUT KHIDR

A. Classic Interpretation Books .....	45
1) Tafsir Jami' al-Bayan fi Tafsir al-Qur'an ...	45
a) Social Setting of the Book .....	47
b) The Method of Interpretation .....	49
c) Interpretation to Term عبد in Verse al-Kahf	50
2) Tafsir al-Kashshaf .....	55
a) Social Setting of the Book .....	56
b) The Method of Interpretation .....	57
c) Interpretation to Term عبد in Verse al-Kahf	60
B. Middle Interpretation Books .....	63
1) Tafsir al-Kabir Mafatih al-Ghayb .....	63
a) Social Setting of the Book .....	65
b) The Method of Interpretation .....	67
c) Interpretation to Term عبد in Verse al-Kahf	70
2) Tafsir al-Qur'an al-Azhim .....	73
a) Social Setting of the Book .....	74
b) The Method of Interpretation .....	75
c) Interpretation to Term عبد in Verse al-Kahf	77
C. Modern Interpretation Books .....	84
1) Tafsir al-Jawahir fi tafsir al-Qur'an al-karim	84

a) Social Setting of the Book .....	85
b) The Method of Interpretation .....	87
c) Interpretation to Term عيد in Verse al-Kahf	88
2) Taf̄s̄ir al-Miz̄ān .....	91
a) Social Setting of the Book .....	91
b) The Method of Interpretation .....	93
c) Interpretation to Term عيد in Verse al-Kahf	94

#### **CHAPTER IV: ANALYSIS KHIDR IN THE INTERPRETATION OF SŪRAH AL-KAHF VERSE 65-82**

A. Analysis to Variant Meanings of Term عيد in Verse	
al-Kahf Chapter 65 .....	97
B. Khidr as Prophet and Wali .....	100
C. Analysis to Story of Mūsa and Khidr as Figures in	
al-Qur'an .....	103
a) Mūsa .....	107
b) Khidr .....	108
c) Knowledge .....	109
D. The Correlation of Khidr and Ladunī .....	110

#### **CHAPTER V: EPILOGUE**

A. Conclusion .....	116
B. Suggestions and Recommendations .....	117
C. Closing .....	117

#### **BIBLIOGRAPHY**

#### **CURRICULUM VITAE**

## ABSTRACT

Khidr is a figure whom Allah has privileged. This opinion is based on the fact of his existence as an urgent topic in al-Qur'an. Though al-Qur'an mention him implicitly by term 'abd, but most of interpreters agreed that it refers to Khidr even though they described it in different ways. The story of Khidr was recorded in Verse al-Kahfi Chapter 60-82. Those verses include dialectical meaning about Khidr's story with Musa As. It was not a legend, but a real fact happened in the early generation of Israeli. The conversation between Khidr and Musa As. is a teaching about wisdom of life and moral-theology, so everyone recites al-Qur'an cannot pass it since it is full of important messages from God to humankind.

To reveal the secret of Khidr's story comprehensively, we must investigate it through some paradigms of interpretation. Hence, we must involve interpretation from classic, middle and contemporary era. Classic interpretation could be represented by at-Ṭhabāri's interpretation in Tafsīr Jami' al-Bayān fī Tafsīr al-Qur'an and az-Zamakhshari's interpretation in al-Kashshāf, whereas interpretation from middle era was represented by al-Razi's interpretation in Tafsīr al-Kabīr wa Mafātih al-Ghāyb and Ibn Katsir's interpretation in Tafsīr al-Qur'an al-Azhim, and contemporary interpretation was represented by Ṭanāwī Jawhari interpretation in Tafsīr al-Jawāhir fī tafsīr al-Qur'an al-karīm and Ṭabātabā'i's interpretation in Tafsīr al-Mizān. Each of interpreters has explained their interpretation specifically as characteristics of their era. Classic interpreters revealed it from historical side and as a story among society. Besides, interpreters from middle era explained more about qur'anic argumentations and development of interpretation; whereas contemporary interpreters explored the contextual meanings behind the story of Khidr.

Through thematic study, this research can reveal all things related to Khidr in many perspectives. In broad outline, this research invented the status of Khidr as prophet and religious leader (*walī*), as human who lived in the same era with

Mūsa As, and as a symbol. In any description about Khidr, there are meaningful teachings of life.