

CHAPTER I

INTRODUCTION

A. Background

Khiḍr¹ is someone whose biography remains mysterious. Besides Khiḍr story that teaches about science and the wisdom to Mūsa, the origins and other stories about Khiḍr is not much mentioned. In his book, *Mystical Dimensions of Islam*, Annemarie Schimmel states that Prophet Khiḍr is considered as one of the four living prophet today. The other three are Idrīs, Ilyās and Isā. In the story of Islamic literature, one can vary the designation names and nicknames, likewise Khiḍr. Some scholars say Khiḍr is his title while other scholars consider it as a nickname. The scholars consider it and characterize the figure as a saint, a prophet, a prophet whose mysterious mentors, etc.²

The story of Khiḍr contained in the Qur'ān Sūrah al-Kahf verses 60-82 which tells of a meeting concerning the Prophet Mūsa traveled to seek knowledge from a righteous servant of Allah. In later tradition, this teacher is known as Khiḍr. Indirectly, this story provides a lesson or *i'tibar* to us [humans] that Allah Almighty. has provided some important clues the through story of the old generation.

Associated with *theological-moral* values that exist in the story of this Qur'ān, then the writer would then examine the message or the values in the story of Prophet Moses met with the Prophet Khiḍr. However, in this discussion, the author is more focused on the discussion of the pious

¹ “Khiḍr” (“the green” man), in the Islamic world he is primarily connected, with Qur'ān Sūrah al-Kahf ([18]:60-82), although not mentioned by name there. In the Qur'ānic tale he is referred to simply as ‘*abdan min 'ibādina*’ “one of Our worshipers, servants,” whom Mūsa (Moses) and his servant (*fata*) meet on a journey in search of the “meeting place of the two Seas” (as indicated by the incident of the fish coming back to life).

² M. Yusni Amru Ghazaī, Fajar Kurnianto, M. Khalifurrahman Fath, and Junaidi Ismail, *Insiklopedia Al-Qur'ān dan Ḥadīts Per Tema*, Alita Aksara Media, Jakarta, 2011, p. 300.

servants of Allah (*al-‘abd*), does not eliminate the discussion of Prophet Moses because it has a lot of academic and Islamic studies who have addressed the Prophet Moses.

Khiḍr has always been a *never-ending* conversation. Because many versions of which reveal who exactly that Khiḍr is. Some say it is a symbol or a nickname from a pious name of God presented to the earth in the time of Prophet Moses. Life and biography is still relatively secret and rarely discussed thoroughly about the existence of Khiḍr.

Moreover, many myths and stories about Khiḍr, which still survive today, myths, and stories are different in each place. Part of our laity which low understanding to religious, assume the story are as *karāmah* or miracle that only some people who can get it. Regarding the controversy, is not only common people who experienced it, the Sufi scholars also were involved in a prolonged debate about the life of Khiḍr. The debate has emerged from the past until now, without any point of completion that can explain clearly.

Specially in Indonesia, a lot of assumptions about the *mythology* of Khiḍr performing Hajj every year, and of its presence on the coast, so much analogize Khiḍr as the king of the sea. Her fingers can remove water, and many stories that distorts and using hyperbolic about him.

Khiḍr stories are sourced directly from the al-Qur’ān, circulating in the community over time is recognized as an illustration of the tendency of the flow, paradigm, tradition and background of the interpreter. Each flow religious understanding is not only different in the context of the story, but in the understanding of other fields, such as Khiḍr knowledge, life and his death, as well as his sainthood (*walī*) or prophethood.

To examine more deeply who is Khiḍr and not to stray from the truth, it is necessary to refer to one of the basic teachings of Islam which

has proven authenticity, al- Qur'ān. On the other hand, as a supporting material, we need to track the authentic *ḥadīths* as *true* teaching of Islam. In it are verses that talk about the Khidr. Moreover, many of the commentators provide diverse perspectives on this subject.

Because the purpose of the story is the truth, the lessons and warnings, the Qur'ān does not tell the incident and the events in a row (*chronological*) and does not explain the stories at length. The main benefits and the most important lessons to learn from stories like that: it is a warning about the validity of God's law in social life as well as the influence of good and evil in human life. al-Suyūṭī said: "The stories in the Qur'ān are the passage of history as a lesson to mankind, and how should we draw the benefit of historical events"³

One thing we need to note is the fact of the striking differences between the stories in the Qur'ān and the stories presented by the interpreter. Stories of the Qur'ān are not denied definitely, while the stories of the interpreter there are true but some are not.⁴

Therefore, in this research, the researcher wants to narrow the discussion to the existence of the Prophet Khidr in the perspective of the Qur'ān in terms of the context of the discussion of the *mufasssīr* on the age of interpretation and characteristic of interpretation. In interpreting the word '*abdan*, Quraish Shihāb more likely interprets it as 'righteous servant', according to the author, this is done by Quraish Shihāb because of his rationality, because there is no explanation and more details from the Qur'ān about the story of 'pious servants' apart contained in the letter of the *sūrah* al-Kahf. However, it is different with Ḥamka in interpreting the word '*abdan* contained in *sūrah* al-Kahf verse 65. Here Ḥamka prefers to follow *jumhur-mufasssīr* opinion, the biggest group of expert

³ Aḥmad al-Syirbasī, *Sejarah Tafsīr Qur'ān*, translated by Pustaka Firdaus Team, Pustaka Firdaus, Jakarta, 1985, p. 59-60.

⁴ *Ibid.*, p. 61.

commentators, from Ibn ‘Abbās himself up to at-Ṭabārī, and up to Ibn Katsīr who argues that the pious servant named Khidr.⁵ Researcher has assumption that many of us would assume Khidr as a myth that must be verified, because the word ‘*al-‘abd*’ contained in verse 65 sūrah al-Kahf is interpreted by *mufasssīr*’s as Khidr and those are also interpreted as a ‘*Our servants*’. This assumption then should have been verified.

Departing from my angst against Khidr as someone whose biography is absurd truth that needs to track, based on verses of the al-Qur’ān sūrah al-Kahf verse 65 “*fawajada ‘abdān min ‘ibādīnā*”, the researcher want to narrow the discussion to the existence of Khidr in the study of Kitab Tafsīr perspective in the context of the discussion of *mufasssīr* on the age interpretation and the characteristics of interpretation. Researcher has assumed that many of us assume that Khidr as a myth that must be verified the truth, because the word ‘*abdān*’ contained in paragraph 65 sūrah al-Kahf interpreted by *mufasssīr* as Khidr and unisex from those who interpret the word’ ‘*abdān*’ here as a pious servant, this assumption that we should verify and track the truth.

In this thesis, we can see the interpretation to this word ‘*abdān*’ as “Khidr” in the *typology* of existing interpretation expansion to verse 65 sūrah al-Kahf and how is reason of *mufasssīr* who expressed ‘*abdān*’ here is “*righteous servant*” and what pious servants are like. Because we can be regarded as pious servants as well, then certainly this is actually the *mufasssīr* will have criteria of that, then whether they are the same criteria with Khidr *typology*. Therefore, in this study it will be actually known if the Qur’ān has meaning evolution or slow expansion being bound by *mufasssīr*. Since *mufasssīr* in their interpretation to the verses in the Qur’ān they departed from the context that they believe, experience, and understand.

⁵ Buya Hamkā, *Tafsīr al-Azhār*, Pustaka Panjimas, Jakarta, 1983, vol. XV, p. 34.

Therefore, research of Khidr on the perspective Qur'an is very urgent and important by several reasons, first, because the figure and symbol. Second, a review of exemplary and moral message of the Qur'an contained in these stories. Third, the moral significance of the story of Moses and Khidr in the perspective of the Qur'an in the present context.

B. Research Question

Based on the background above, the researcher formulates the matter of Khidr in study *kitab tafsir* and shows it one question to focus the discussion is:

- How is the variation of interpretation to sūrah al-Kahf verse 60-82?

C. Aim and Significant of Research

This study aims to explain against the previously mentioned problems, this study has several objectives and functions, that is:

1. Aim of Research

The aim of this study is:

- a) To understand the interpretation of the story of Khidr in general.
- b) To confirm the existence of Khidr, and the variation interpretation about Khidr in Tafsir.

Generally, the purpose of this research is to gain an objective and universal insight about Khidr in Qur'an.

2. Significant of Research

- a) To know the "other side" of research about Khidr this escaped the attention of several previous studies.
- b) As a contribution to Islamic thought about study of tafsir ḥadīth, philosophy, and mysticism, especially in problem about Khidr.

D. Prior of Research

Research activities with the object of the stories in the Qur'ān have been going on for a long time, along with the development of the study of the Qur'ān itself. However, some scholars specifically *focus* in researching the theme of the story in the Qur'ān. Among those; Raṣyīd al-Barmawī with his work *al-Qaṣāṣ al-Qur'ānī; Tafsīr Ijtima'i*, Sayyid Qutb in his *al-Tafsīr al-Fannī fī al-Qur'ān*, Abd' al-Wahhāb al-Najjār and Ishāk an-Nisābūrī with his book *Qaṣāṣ al-Anbiyā*, Mahmūd Zahrān with his book *Qaṣāṣ min al-Qur'ān*, al-Tihāmi Naqrah with his book *Sikūlujjiyyah al-Qiṣṣah fī al-Qur'ān* and al-Manna' 'Khalīl al-Qaṭṭan with his book *Mabāhith fī 'Ulūm al-Qur'ān* and Muḥammad Aḥmad Khalafullāh with his work *al-Fann al-Qaṣāṣ fī al-Qur'ān*.

Many scholars of the story observers give the story's structure, chronology and the values contained therein. However, big issue that overshadows their creative process is as for authenticity stories in the Qur'ān. In other words, whether the stories are displayed in the Qur'ān is a historical fact or just a myth. This debate emerged since the era of az-Zamakhsharī and continues to this day.

M.A. Khalafullāh, an Egyptian literary critic asserted that many of the stories in the Qur'ān is fictitious or does not have strong historical ties. For him, the story in the Qur'ān is a *tamsīl* (parable) is dense with value and meaning, and the principal on these stories exist in the dimension of meaning contained in it.⁶

Another case with Sayyid Qutb, he considers the structure of the story in the Qur'ān as indisputable historical facts. So to understand the story by looking at the story as it is purpose and intent contained in it, without denying the possibility process of the story, because the story

⁶ See Muḥammad Aḥmad Khalafullāh, *al-Fann al-Qaṣāṣ fī al-Qur'ān al-Karīm*, translated by Zuhairī Misrawī and Anis Maftukhīn, Paramadina, Jakarta, 2002, p. 5-9.

might get caught logically is the directionary of God to make it happen.⁷

A number of preceding books and writings as that have a close relevance to this study have been done by many people. However, the researcher does not put them all in the review of literature. Some studies that are worth mentioning here as reinforcement in the research process, including:

From the Qur'an the author departs from the verses, which specifically tells the story of Khiḍr, ie sūrah al-Kahf verse 65-82. In the verse mentioned, about Prophet Moses encounter with a man, which the Qur'an itself mention as the pious servant (*abdan min ibādīnā*), and Moses learn about a knowledge in which the Prophet Moses himself was not able to reach out, at that moment, Khiḍr originally known by many of people.

Muḥammad Sanusi and Muḥammad Ali Fakiḥ AR writes a book entitled "*Membaca Misteri Nabi Khidir*" because basically, some people believe that the Prophet is still alive until today and is often disguised as a beggar. Some people also believe that Khiḍr is the one who gives diploma to someone sainthood. Like the story of Khiḍr, give flowers to *sainthood* to enter the guardians of the world. All these things make the figure of the Prophet Khiḍr a person who can say odd but interesting to examine the truth.⁸

A little about the life of Khiḍr, can be encountered in the writings of Ibn 'Arabī, al-Ghazālī, Daruqutnī, Abu Hatim as-Sajistānī, or Ibn Qutaibah. However, these writings are still far from a comprehensive level, as a reference in the discussion about Khiḍr. There is also KH. Jamaluddin Kafi from Madura, who also tried to write a book by title *Khidir, Nabi atau Wali, Hidup atau Mati?* Nevertheless, this book presents

⁷ Sayyid Qutb, *al-Taṣhwīr al-Fanni fī al-Qur'ān*, Dār al-Ma'rifāh, Beirut, 1956, p. 134-140.

⁸ Moḥammad Sanusi and Muḥammad Ali Fakiḥ AR, *Membaca Misteri Nabi Khidir as.*, Mitra Pustaka, Yogyakarta, 2008, p. 21.

the personal (writer) experience through meetings with Khidr. Then, from academic study that can be used as a comparison of them are:

Thesis owned Nining Sholatul Awaliyah student of Faculty of Tarbiyah IAIN Walisongo with title “*Nilai-nilai Pendidikan Dalam Kisah Nabi Musa–Nabi Khidir*”. In this thesis, explain: the focus of research is on the value of education between Moses and Khidr based on objective and educational materials, and it can be concluded that the values of education that must be met not only oriented to the physical but also on the spiritual.⁹

Thesis owned MOH. Toha Mahsun student of Faculty of Ushuluddin UIN Sunan Kalijaga with title “*Kisah Musa Dan Khidir Dalam Surah Al-Kahfi—Studi atas Penafsiran Al-Qusyairi dalam Kitab Lataif Al-Isyara'*”. In conclusion, the research he states that the book is very simple in their interpretation and the interpretations seem to follow the flow without any more comments in, so the intent of al-Qusyairi himself is less visible. This book can be found in the meanings implied or expressed. Education is the most prominent meaning the patient reinforces, because God's intentions and good thought, as an element that can be used as support in getting science. Even further, when this element is applied in social life, it can be a harmonious social life.¹⁰ The absence of discussion covers who Khidr is exactly and analysis of Khidr was still very little, and here was the one gap shortcoming.

Mubhamat of Khidr's life in the Qur'an is not mentioned at all about the name of the pious servants, pious servant in the history of the so-called Khidr. This name [Khidr] is a nickname, the real name a lot of

⁹ Thesis by Nining Sholatul Awaliyah student of Faculty of Tarbiyah IAIN Walisongo with title “*Nilai-nilai Pendidikan Dalam Kisah Nabi Musa–Nabi Khidir*”, IAIN Walisong, Semarang, 2006.

¹⁰ Thesis by MOH. Toha Mahsun student of Faculty of Ushuluddin UIN Sunan Kalijaga with title “*Kisah Musa Dan Khidir Dalam Surah Al-Kahf—Studi atas Penafsiran Al-Qusyairi dalam Kitab Lataif Al-Isyara'*”, UIN Sunan Kalijaga, Yogyakarta, 2009.

history mention, including the most widely reported is Balya bin Malkan.¹¹ Moreover, the word *Khidr* is mean green, in a story called *Khidr* mentioned that because every pious servant was sitting on white fur suddenly the color changed to green. It bases on the words of the Prophet *Muhammad Saw.* narrated in *ṣaḥīḥ* Bukhārī, from Abu Hurairāh report.¹²

It can be seen that more studies are put forward to the educational values contained in the story of Moses as the disciple who studied to the *Khidr*, aspects or culture of a student in the story put forward in previous studies.

E. Theoretical Framework

Al-Qur'ān al-Karīm is a holy book revealed to Prophet *Muhammad* stated as *Ma'dubatullāh* (divine dish). The dish helps people to deepen their understanding and comprehension about Islam, as well as a light for Muslims in dealing with life issues. This holy book introduces himself as *hudan li an-nās* (instructions for all humankind), in which humans and jinn are challenged to make a kind of the *Qur'ān*. From here, the holy book of the *Qur'ān* serves as a miracle, the proof of correctness and truth itself well.¹³

Qur'ān is an Arabic term which means 'recitation' or 'reading'. It comes from the Arabic root *q-r-'*, which is also the root the first word that the Prophet *Muhammad* received as revelation, *iqra'*, meaning 'recite' or 'read'. *Muhammad's* role as a prophet began when he was commanded to 'recite'. Although the *Qur'ān* uses a range of names to refer to itself, the name 'Qur'ān' has become the most common one for the holy scripture of Islam. Other names used by the *Qur'ān* to refer to itself include the

¹¹ Nasiruddīn al-Baydawī, *Tafsīr al-Baydāwī, Anwār al-Tanzīl wa 'asrār al-Ta'wīl*, Dar Al-Kotob al-Ilmiyāh, Beirut, 2006, vol. II, p. 17.

¹² See Muhammad Quraish Shihab, *Tafsīr al-Mishbāh: Pesan, Kesan dan Keserasian al-Qur'ān*, Lentera Hati, Jakarta, 2002, p. 94.

¹³ Muhammad Quraish Shihab, *op. cit.*, p. ix.

Revelation (*tanzīl*), the Reminder (*ẓikr*), the Criterion (*furqān*) and the Scripture (*kitab*).

Al-Qur'ān has been present since fifteen centuries ago in an area where people already have confidence in a particular culture or religion and not singular. In other words, the Qur'ān is not only present in the empty space, but the Qur'ān also present on a very complex and medley space. Not as the revelations of God which is present in previous history, such as the *Torah*, *Psalms*, *Gospel* and *ṣhuhuf Ibrāhīm*. The Qur'ān was transformed into a whole book in a relatively long period of time, which more or less 23 years. The long process to present this Qur'ān makes the Qur'ān as God's revelation to "dialogue" with the social history of the time. In the process of "dialogue", not a few verses of the Qur'ān provides evaluation and critique of the practice of public life, both theologically and socially, as well as provide guidance for trans-formative change-from the lifestyle of the people in terms of beliefs, thoughts and behaviors-that not true, and not productive in the right direction and productive. This role is owned Qur'ān, because he is present and correct is dedicated as a guide to man in her life is multidimensional, either as vertically or horizontally.¹⁴

The content of the Qur'ān as a book of guidance is presented variatively, packed in such a way that is also modified in the form of stories containing '*ibrāh*' (story in the Qur'ān). Story is a method of the Qur'ān for moral and historical message, having a strong appeal to the soul and to inspire the human consciousness to believe in Allah Almighty.¹⁵ and act in accordance with the guidance of his teachings. As a product of revelation the story in the Qur'ān is believed to be the events that actually occurred, which should be learn because the story from the Qur'ān shows a

¹⁴ Abdul Ghofur' Waryono, *Millah Ibrāhīm dalam al-Mizān fī Tafsīr al-Qur'ān*, Sukses Offset, Yogyakarta, 2008, p. 10.

¹⁵ Aqil Husein Munawar and Masykur Hakim, *I'jaz Al-Qur'ān dan Metodologi Tafsīr*, Dian Utama, Semarang, 1994, p. 6.

good judgment.¹⁶

Allah Swt. convinces people about his teachings with the whole totality of human touch, including touching their art displayed through the Qur'an, such as through the stories of real or symbolic combined by imagination: through concrete images of abstract ideas presented in the language of art that reached its peak. It can be sure that the Qur'an uses art to religious proselytizing, and can be ensured that during this time, we do not take advantage mostly even develop the example of al-Qur'an.¹⁷

From this historical fact, the Qur'an reminds about the need for people to reflect on the past to take lessons as much as possible,¹⁸ as indicated in the Qur'an:

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةً لِّأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَى
وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً
لِّقَوْمٍ يُؤْمِنُونَ.¹⁹

“There is, in their stories, instruction for men endowed with understanding. It is not a tale invented, but a confirmation of what went before it—a detailed exposition of all things, and a Guide and a Mercy to any such as believe.”²⁰

Story (*qiṣṣah*) in the Qur'an is of one of the studies which are often raised and discussed by scholar's reviewer Qur'an. He is the particles contained in the Qur'an, and is a dialectic method used by the Qur'an to

¹⁶ Bey Arifin, *Rangkaian Cerita Dalam Al-Qur'an*, al-Ma'arif, Bandung, 1995, p. 5, and Ahmad al-Syirbasi, *Sejarah Tafsir Al-Qur'an*, translated by Pustaka Firdaus Team, Pustaka Firdaus, Jakarta, 1994, p. 3.

¹⁷ M. Quraish Shihab, *Wawasan Al-Qur'an Tafsir Maudhu'i atas Pelbagai Persoalan Umat*, Mizan, Bandung, 1996, p. 391.

¹⁸ A. Syafi'i Ma'arif, *Membumikan Islam*, Pustaka Pelajar, Yogyakarta, 1995, p. 3.

¹⁹ QS. Yūsuf/12: 111.

²⁰ QS. Yūsuf /12: 111. This translation is taken from *The Holy Qur'an text and Translation* by 'Abdullah Yūsuf Ali, Islamic Book Trust, Kuala Lumpur, 2005, p. 284.

convey the messages of the divine in the human. Because in addition to being an entertainer Prophet, the story in the Qur'ān also has the sole purpose of providing lessons, guidance, counseling, warning, bad news and good news, at once explains many of the basic principles of Islam propaganda.

The stories in the Qur'ān are not intended as an exhaustive description of the life history of nations or certain individuals, but as a lesson for humanity. Allah stated:

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ ۚ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ.²¹

“All that we relate to you of the stories of the messengers— with it We make firm your heart: in them there comes to you the Truth, as well as an exhortation and a message of remembrance to those who believe.”²²

In the book of *Manna' al-Qaṭṭān*, story in the Qur'ān must be believed to be the sacred words of Allah (*kalāmullāh*) and do not pay attention to the reality of history is happening. A story contained in the Qur'ān is essentially a historical fact showcased in a beautiful string of words and dazzling stylistic choice.²³ Not only that, the principal of the Qur'ān is a source of knowledge and guidance foundation of human life especially the Muslims all over the world throughout the ages, that making interpretation is not limited by a certain age, a certain culture and the specific. The Qur'ān is a miracle which is elastic in the sense of easily changing shape and easier it back to its former shape. Elasticity of Qur'ān is also supported by a story that demands to be studied what is behind the

²¹ QS. Hud/11: 21.

²² QS. Hud/11: 21. ‘Abdullah Yūsuf Ali, *op. cit.*, p. 267.

²³ Syaikh Mannā' Khalīl al-Qaṭṭān, *al-Qaṭṭān Mabāhīt's fī 'ulūm al-Qur'ān*, Maktabah Wabbah, Cairo, 1977, p. 308.

story.

F. Research Methods

The methods in this study are as follows:

1) *Types of Research*

Type of research that used by the researcher in this research is qualitative research, and it can be grouped in observational bibliographical (library research). It means the collected data are from word by word and pictures instead of numeral. Using of this method can be done by formulating the problem, collecting data, analyzing data and formulating the conclusion. Because researcher use thematic to write this, so, the sources of data are written and matching with relating discussion.

Where *library research* according to Mustika Zed is “an activity relating to collecting data of book, reading and writing and also processing research materials”.²⁴ In this research, the sources of data are written texts relating to the topic.

2) *Sources of Data*

Specifically, the research will classify the data in this research into two kinds of data:

a. Primary data

It is data that directly collected by the researcher from the primary source. That is Qur'ān related to the verses which implicitly explain the main data of research is verses that elaborate *'abdān* in direct word and undirected word. Besides that, the other sources regarded as primary sources are books of *tafsīr* that are representative to support this research. Those books of *tafsīr* are as follow: *Jāmi' al-Bayan Fī Tafsīr al-Qur'ān* by

²⁴ Mestika Zed, *Metode Penelitian Kepustakaan*, Yayasan Obor Indonesia, Jakarta, 2004, p. 3-5.

Ibn Jarir at-Ṭabārī²⁵ (310 H), *Tafsīr al-Kashshāf* by Zamakhsyari²⁶ (538 H), *at-Tafsīr al-Kabīr Wa Mafātīh al-Ghāyb* by Fakhruddin ar Rāzy²⁷ (606 H), *Tafsīr al-Qur’ān al-‘Adhīm* by Ibn Kathīr²⁸ (774 H), *Tafsīr al-Jawāhir fī tafsīr al-Qur’ān al-karīm*²⁹ by Ṭanṭāwī Jawhārī (1358 H), *al-Mizān fī Tafsīr Al-Qur’ān* by Muḥammad Ḥusyan Ṭabāṭabā’i³⁰ (1402 H).

b. Secondary data

While the second is secondary sources as amplifier which is used as supporting data from primary source, they are taken form of books, transcripts, journals, articles and notes which serve as a complementary element of the research data, with a focus on the subject matter.

3) *Collecting Data Method*

Data collection is done by tracking the verses about the Prophet Moses and Khiḍr purse using book *Insiklopedia Al-Qur’ān dan Ḥadīts Per Tema*,³¹ then describe comprehensively the verses. This method is done to get a general overview of the story of Prophet Moses and Khiḍr.

Because this research is bibliographical research, so the collecting data is supported by books, journals, websites and papers that have relationship to the topic. In this research, the researcher explores several

²⁵ Abu Ja’fār Muḥammad ibn Jarīr al-Ṭabārī, *Jami’ al-Bayān fī Tafsīr al-Qur’ān*, Edited by Aḥmad Asyhūr Ibrahim and Aḥmad Ramaḍhān Muḥammad, Dar al-Ḥadīth, Cairo, vol. VII, 1431 H/2010 AD.

²⁶ Abu al-Qāsim Jar Allāh Maḥmud ibn ‘Umār al-Zamakhsharī, *al-Kashshāf ‘an Ḥaqā’iq al-Tanzīl wa ‘Uyun al-Aqā’il fī Wujūh al-Ta’wīl*, Mustafa al-Babi al-Halabī, Cairo, vol. II, 1385 H/1966 AD.

²⁷ Fakhr al-Din al-Rāzī, *al-Tafsīr al-Kabīr Wa Mafātīh al-Ghāyb*, Dar al-Kotob Al-Ilmiyāh, Cairo, vol. XVII, 1430 H/2009 AD.

²⁸ al-Qurayshī al-Dimashqī ‘Imad al-Dīn Abi al-Fidā’ Isma’il ibn Kathīr, *Tafsīr al-Qur’ān al-Azhīm*, Dar al-Fikr, Beirut, vol. IV, 1385 H/1966 AD.

²⁹ Ṭanṭāwī Jawhārī, *al-Jawāhir fī tafsīr al-Qur’ān al-karīm*, Dar al-Kotob Al-Ilmiyah, Beirut, vol. X, 1425 H/2004 AD.

³⁰ Sayyid Muḥammad Ḥusayn al-Ṭabāṭabā’i, *al-Mizān fī Tafsīr al-Qur’ān*, Mu’āssasat al-A’lamī lil-Matbu’āt, Beirut, vol. I, 1393 H/1973 AD.

³¹ M. Yusni Amru Ghazali, Fajar Kurnianto, M. Khalifurrahman Fath, MA, and Junaidi Ismail, *Insiklopedia Al-Qur’an dan Hadits Per Tem*, Alita Aksara Media, Jakarta, 2011, p. 300.

previous findings and researches done by the experts who have discussed the same topic.

Those previous research have functions as raw data. Based on the data, it is necessary to look for outlines, fundamental structures and basic principles in detail and to ignore the irrelevant data.³² The data which have been collected by the researcher is utilized and synchronized with the topic based on inductive method.

4) *Analyzing Data Method*

To analyze the data the researcher uses the method of content analysis. The methodology used in this study is descriptive method is and exploration which is narrating, analyzing and classifying interpreting several data.³³ Descriptive method also needs inductive method (compiling data from particular science to general one) and deductive method (compiling data from general science to particular one) in taking conclusion.

G. System of Writing

A scientific paper must meet the requirements of logical and systematic. For that in his discussion, this essay has author collated into five chapters, where each chapter are interrelated.

Chapter I it contents of introduction that is of outline or grand idea of all thoughts inside of research, and delivered in the precise context. Based on the condition, this thesis begins from the background of problem containing of reasons for choosing the title, and formulation of the problem. The substance of thesis could be cached by means of description at a glance. Then, it is elucidated purposes or aims of research theoretically or practically to make it more clear to understand. To

³² Anton Bekker and Ahmad Kharis Zubair, *Metode Penelitian Filsafat*, Kanisius, Yogyakarta, 1990, p. 125.

³³ Abdurrahman Fathoni, *Metode Penelitian dan Teknik Penyusunan Skripsi*, Rineka Cipta, Jakarta, 2006, p. 65.

anticipate of repetition and cheating, it also discusses some result of prior research included in the literature review. So does method of writing that worded as well as the hope to be known of any kind of the research, approach, source, compilation and data analysis technique. The detail explanation then known in the writing systematic.

Chapter II is focus to see how the views of Khiḍr in the Islamic literature, cause to understand about figure of Khiḍr, directly proportional to our belief that Khiḍr is form one of the prophets of God that must be believed by all Muslims. Viewed from various aspects, including observation about Khiḍr in religious literature, Khiḍr in perspective of Sufi, Khiḍr and *al-‘ilm al-ladunī*.

Chapter III is the explanation of interpretation of *‘abdan* in Surat al-Kahf verse 65. This chapter focuses to discuss the study of *kitab tafsīr* from the classical, the middle, until the modern era.

Chapter VI is the analysis by researcher based on the interpretation of Khiḍr in the light of al-Qur’ān and outlines of the evolution of the *mufasssīr’s* understanding the man said in Sūrah al-Kahf which in turn will be used as the basis for analyzing the question of the formulation of the problem.

Chapter V is closing. The researcher will present the final result from the explanations of the previous chapters which have been elaborated in the research. This conclusion contains the answers to the formulation of the problem and the implications of this research.