

**THE NARRATION OF SABA' IN THE HOLY QUR'A@N**  
**(Application of Muhammad Ahmad Khalafulla@h Theory)**



**THESIS**

Submitted to Faculty Ushuluddin  
to Fulfill Requirement of Gain Undergraduate Degree  
in Islamic Theology (Tafsi@r Hadi@th)

**By**  
**Faiqoh Rosita**  
**(104211020)**

**SPECIAL PROGRAM OF USHULUDDIN FACULTY**  
**WALISONGO**  
**STATE ISLAMIC UNIVERSITY**  
**SEMARANG**  
**2014**

## 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 14, 2014

The writer

*E. Rosita*

Etiqoh Rosita

NIM : 104211020



## ADVISOR APPROVAL

Dear Sir,

Dean of Faculty of Ushuluddin

State Islamic University

(UIN) 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 :

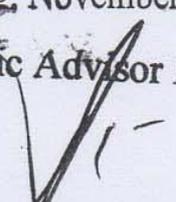
Name : Faiqoh Rosita  
NIM : 104211020  
Department : Tafsir Hadith (TH)/Qur'an and  
Hadith Studies  
Title : The Narration of Saba' in the Holy  
Qur'an (Application of Muhammad  
Ahmad Khalafullah theory)

Is ready to be submitted in joining the last examination.

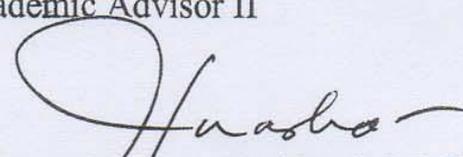
*Wassalamu'alaikum Wr. Wb.*

Semarang, November 14, 2014

Academic Advisor I

  
Dr. Hasyir Muhammad, M. Ag  
NIP. 19720315 199703 1 002

Academic Advisor II

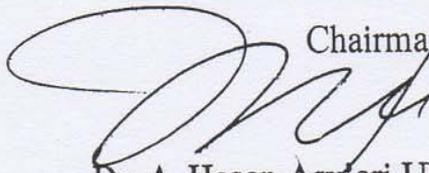
  
Ahmad Afnan Anshori, M. Hum  
NIP. 19770809 200501 1 003

## RATIFICATION

This paper was examined by two experts and passed on December 16, 2014. Therefore, this paper is accepted as one of requirements for fulfilling Undergraduate Degree of Islamic Theology.

Dean of Faculty of Ushuluddin

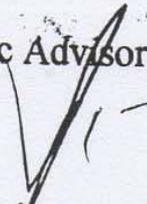
Chairman of Meeting



Dr. A. Hasan Asy'ari Ulamai, M. Ag

NIP. 19710402 199503 1 001

Academic Advisor I



Dr. Has'im Muhammad, M. Ag

NIP. 19720315 199703 1 002

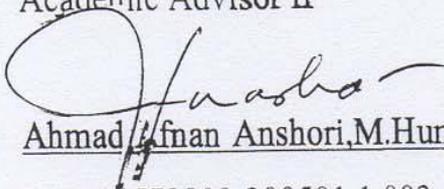
Examiner I



Dr. Muhyar Fanani, M. Ag

NIP. 19730314 200112 1 001

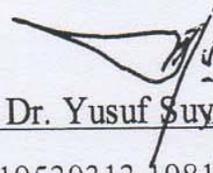
Academic Advisor II



Ahmad Hafnan Anshori, M. Hum

NIP. 19770809 200501 1 003

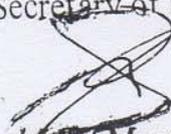
Examiner II



Prof. Dr. Yusuf Suyono, M. A

NIP. 19530313 198103 1 005

Secretary of Meeting



Dr. Ahmad Musyafiq, M. Ag

NIP. 19720709 199903 1 002

## MOTTO

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ وَلِلْآخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿٣٢﴾

*“And the Worldly Life is nothing but amusement and diversion, but the home of the hereafter is best for those who fear Allah, so Will you not reason?” (Q.S Al-An'am, 32)*

*“Earth provides enough to satisfy every man’s needs, but not every man’s greed  
(Mahatma Gandhi)”*

## DEDICATION

**This Thesis is dedicated to :**

**My beloved Mom and Dad.**

**My two Sisters and four Brothers.**

**My Lecturers.**

**LPM IDEA**

**And everyone who loves the knowledge.**

## ABSTRACT

**Keywords:** Saba', Qur'anic Narrative, Literature, Khalafulla@h.

In the holy Qur'a@n, there is only one country that qualified to a very special description as the prosperous land with a forgiving God (*Baldataun t}ayyibatun wa rabbun ghafu@r*). This country named Saba', or in English called Sheba. Saba', based on the explanation of al-Qur'a@n, blessed with abundant grace; a very fertile land, two gardens on the right and left side. Indeed, al-Qur'a@n did not tell widely about this story, it is only mentioned twice and narrated in a simple story. In interpreting this story, the previous commentators are stuck in the elaboration of a long-winded and sometimes excessively on domestic phenomenon of Saba@. Muhammad Ahmad Khalafulla@h, an Egyptian Musli@m scholar, has an innovation in the model of Qur'anic narrative (*Qas}as} al-Qur'a@n*) study. He tends to find the meaning of al-Qur'a@n by conducting a literary theory. It *firstly* start from the tracking toward the source of the story. This step intended to observe the phenomena around the story. And *the second* is finding the literary dimension of a story. These two steps will lead us to gain the aim of the story, that is the task of social responsibility.

By applying this theory to read the narration of Saba', there were some interesting conclusions found about Saba'. Such as the fact that this story is a historical narrative that can be detected from the bloody relation of Quraysh tribe with the descent of Saba' through the marriage of Ha@shim ibn 'abdi Manaf (Father's Grandfather of Prophet Muhammad PBUH) with Salma and Hindun, the daughters of 'Umar bin Zayd, a head of the Khazraj tribe.

In the term of task of social responsibility, there are some social or humanity messages of this story such as; the teaching of being not greedy or cheat to others, the importance of environmental maintenance and development result, and the management of welfare state.

## ACKNOWLEDGEMENT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Glory to God who created all, to man He gave special place in His creation. He honored man to be His agent, and to that end, endued him with understanding, purified his affections and gave him spiritual insight. So that man should understand nature, understand him, and know God through His wondrous Signs. Glory Him in truth, reverence, and unity. The Glorious God who sent Muhammad (PBUH) as Messenger, preaching and working in the dim twilight of history. He stood for all humanity, orphans, and women, slaves, whom the world neglected or oppressed. And he comes to me, bringing the light to lighten the shadow, disclosing the cover of my indecision and inspiring me with his love to keep struggling, to win God's gifts.

This final assignment entitled **“THE NARRATION OF SABA’ IN THE HOLY QUR’A@N (Application of Muhammad Ahmad Khalafulla@h Theory)”** will not be finished on time if not with the help and encouragement of those who always take their time to help me accomplishing this final task. Likewise, nothing I can convey except the thanks coming sincerely from the deepest of my heart for their contributions to give moral and material assistance.

My great respect and deep thank goes to all lecturers of Ushuluddi@n faculty for their efforts to make me clever. I dedicate my special regards to: Dr. Abdul Muhaya, M.A, caretaker of Ma’had Ulil Alba@b for Special Program of Ushuluddi@n Faculty. I am very thankful for employing the best role as a teacher as well as a father. And for Mr. Zainul Adzvar, thank for the discussion, guidance, and also positive critique. It really helps for the finishing of this thesis.

My special thanks go to Dr. H. Hasyim Muhammad, M.Ag, and Ahmad Afnan Anshori, M.Hum.Right 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.

Love and compassion for my great family, Dad, Mom, mbak lia, Roma, Qotada, Riyadl, Fika, and Amri', you are everything for me, the most beautiful present I've ever had. God, how should I be grateful for this great gift? Their love is overwhelming to my shed, and sure, it is your love, God.

Further, I'd like to express my deep thanks to my amazing family, my loving community, PK 6 Tambah Sayang. Thanks for being a part of my life. My love and compassion for those who love me; Emi, Daris, Niknok, Tari, Dedew, yu Pin, mb I'ah, my beloved sister mbak Atik, mbak luluk, mb Honey, Arumi, My Twin, Elpin, Ifa, Imbrut, mbak Nila, biba Atiq, and all the super boys. Spesial thank to Umy Maulida, Tika reniansah; thank for abundance help you give to me. And for All the big Family of FUPK, I am so proud to be a part of you.

Last but not least, I would like to thank to the great family of LPM IDEA, thank for the time, experiences, happiness, friendship and anything you have shared to me. Being with you is unforgettable moment.

Last, I really thank to people in my future, my dream family, my love estuary. I don't know who you are, I don't know who you'll be, but you are deep in my hearth, in my mind, my delusion. You are the only reason why I have to keep fighting, keep going, to get there, step my feet a head, reach our dream. Your shadow comes across my life, smiling and strengthening me. I do struggle for our future

Semarang November 13 2014

The Writer

**Faiqoh Rosita**

NIM : 104211020

## TRANSLITERATION<sup>1</sup>

ب = b	ر = r	ع = ‘	و = w
ت = t	ز = z	غ = gh	ه = h
ث = th	س = s	ف = f	ء = ’
ج = j	ش = sh	ق = q	ي = y
ح = h}	ص = s}	ك = k	
خ = kh	ض = d}	ل = l	
خ = d	ط = t}	م = m	
ذ = dh	ظ = z}	ن = n	

Short : --- = a    --- = i    --- = u

Long : --- = a@    = i@    = u@

Diphthong :    = ay    = awe

Ta marbut}ah : h;in id}afa@h, it is written t

Hamzah in initial position is omitted

---

<sup>1</sup> This English Transliteration System refers to the system used by the institute of Islamic Studies, McGill University, [www.mcgill.ca/islamicstudies/forms-resources](http://www.mcgill.ca/islamicstudies/forms-resources) , accessed on Desember, 23<sup>rd</sup> 2014.

## TABLE OF CONTENT

PAGE OF TITLE.....	i
THESIS STATEMENT.....	iii
ADVISOR APPROVAL.....	iv
RATIFICATION.....	vii
MOTTO.....	v
DEDICATION.....	vi
ABSTRACT.....	viii
ACKNOWLEDGEMENT.....	ix
TRANSLITERATION.....	xi
TABLE OF CONTENT.....	xii
<b>CHAPTER I : INTRODUCTION</b>	
A. Background.....	1
B. Research Question.....	10
C. Aims and Significance of Research.....	10
D. Prior Research.....	11
E. Research Methodology.....	13
F. Structure of Writing.....	14
<b>CHAPTER II : SABA' AND THE CONCEPT OF QUR'ANIC NARRATIVE</b>	
A. Saba' in the Qur'a@n.....	17
B. Concept of Qur'anic Narrative	
1. Definition.....	19
2. Classical Concept on Qur'anic Narrative.....	22
a. Models Of Narratives in Al-Qur'a@n.....	23
b. Aims of Narratives in Al-Qur'a@n.....	25
c. Method of Narrative delivery.....	27
d. Character and Characterization.....	29
3. The Art of Narrative in Al-Qur'a@n.....	31
C. Qur'anic Narrative in Western Scholar's View.....	36
<b>Chapter III : MUHAMMAD AHMAD KHALAFULLA@H AND HIS THEORY IN NARRATIVE STUDY</b>	
A. Biography of Khalafullah and his works.....	38
1. <i>Al-Fann Al-Qas}as}i fi@ Al-Qur'a@n</i> .....	40
2. Method Of Writing in <i>Alfann Al-Qas}as}i Fi@ al-Qur'a@n</i> .....	42

B. Khalafullah's	Concept	in	Qur'anic
narratives.....			44
1. The Model of Narrative in <i>Al-Qur'an</i> .....			45
a. Historical Narrative.....			46
b. Parable Stories.....			49
c. Myth.....			52
2. The Aims of Narratives in <i>Al-Qur'an</i> .....			54
3. The elements of Qur'anic Narrative.....			57
a. Character.....			57
b. Events.....			58
c. Dialogue.....			58
d. Qadja' and Qadar.....			59
e. Conscience.....			59
C. Khalafullah Method in Interpreting the Narrative Verses.....			59
1. Searching the source of the story.....			61
2. Assess the dimensions of literature.....			62
<b>Chapter IV : THE INTERPRETATION OF SABA' ACCORDING TO</b>			
<b>KHALAFULLAH THEORY</b>			
A. Narration of Saba' in <i>Al-Qur'an</i> .....			64
B. Material Source of Saba' Story.....			69
1. Sosio Cultural of Arab.....			70
2. The Elements of story.....			77
1.) Character.....			77
2.) Events.....			88
3.) Dialogue.....			79
4.) Qadja' and Qadar.....			79
5.) Conscience.....			79
C. Dimensions of Literature.....			80
1. Story Element Analysis .....			80
2. Analysis of the Elements Release History.....			81
D. Saba' in Contemporary Era.....			82
1. To keep and Maintain the Nature.....			82
2. To be grateful and not greed.....			84
3. Management of welfare State.....			85
<b>CHAPTER V : EPILOGUE</b>			
A. Conclusion.....			87
B. Suggestion.....			88
C. Closing.....			89
<b>BIBLIOGRAPHY</b>			
<b>CURRICULUM VITAE</b>			