

CHAPTER II

QASHASH FÎ AL-QUR`ÂN

Quran is not a book of history, but inside it there is lots of information related to historical facts. It is most closely related to this is the stories in the Quran. At the time of the prophet, the stories in the Quran used him as proof of his Prophet Hood amplifier. As for now, these stories can be a lesson for humankind of various ages.

A. Definition of *Qashash fî al-Qur`ân*

The word "*Qashash*" has meaning sequence of events.¹ Several Quranic verses mention the word *Qashash*, which are related to the story of those who passed. This word is the plural of "*Qishshah*" (قِصَّة), means affairs, news, and circumstances.²

In relation to the terms used, sometimes written *Qashash al-Qur`ân* and sometimes written *Qashash fî al-Qur`ân*. Although not all experts of Quran sciences use both terms, but researchers distinguish it. First, *Qashash al-Qur`ân*, a form *idhâfah* (a combination of first word and the second), then it has meaning stories of the Quran, the stories or the events about the Quran itself, both with regard to words and languages, or the revelation. For example, the Quran is a book in Arabic language³, was revealed at night named *Lailatu al-Qadr*⁴ (as *majazî*) or also explained that it was revealed gradually⁵ (as fact), in which there

¹ Manna' bin Khalîl al-Qaththân, *Mabâhith fî Ulûm al-Qur`ân juz 1*, Maktabah al-Maarif li al-Nasyr wa al-Tauzi', 2000, p.316.

² Ibid.

³ As explained in al-Ra'd/13: 37, Al-Naḥl/16: 103, Al-Zumar/39: 28, Al-Syu'arâ'/26: 95, Tâhâ/20: 113, Al-Zukhrûf/43: 3, al-Aḥqâf/46: 12, Al-Syûrâ/42: 7, Fushshilat/41: 3.

⁴ Q.S. Al-Qadr/97: 1.

⁵ Q.S. Al-Isrâ'/17: 106, Al-Furqân/25: 32.

are the abolitions of the law (*naskh-mansûkh*)⁶ and a source of embryonic a variety of sciences, and so forth.

The second term, *Qashash fî al-Qur`ân*, using conjunctions “*fî*” means “in” (inside, within), then the meaning is the stories in the Quran. Then, the definition becomes to the stories of people or events contained in the Quranic verses. In it, should it be the stories of the prophet, his followers and those who are insubordinate to him, the stories of people who cannot be identified as prophets / apostles, the story of the kings in certain areas, war and even the lives of several people. It is used as a researcher as the basis for the use of the term *Qashash fî al-Qur`ân* in research on Imran’s family story according to the Quran.

Hasbi Assiddiqey wrote in his book, *Qashash* is a *masdar* of *qashasha* (قصص) which means finding trace.⁷ *Qashash* also means affairs, news, and circumstances. *Qashash* also means sequence news.⁸ While *Qashash (fî) al-Qur`ân* is the news about the circumstances of people who have past and the prophetic future in advance, and the events that have occurred.⁹

Researcher added Manna’ bin Khalîl al-Qaththân in *Mabâhîts fî Ulûm al-Qur`ân*, written in it;

قصص القرآن : إخبار عن أحوال الأمم الماضية ، والنبوات السابقة ، والحوادث الواقعة – وقد اشتمل القرآن على كثير من وقائع الماضي ، وتاريخ الأمم ، وذكر البلاد والديار . وتتبع آثار كل قوم ، وحكى عنهم صورة ناطقة لما كانوا عليه.¹⁰
Qashash al-Qur`ân is the news about the circumstance of the peoples of the past, (the story of) prophet hood ancient times, and the events that have taken place (in his day). Quran has contained many events of the past, the history of various people, and a few countries and regions, as well as explaining about the traces of their civilization.

⁶ Q.S. Al-Baqarah/2: 106.

⁷ Q.S. Al-Kahfi/18:64 [ارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا] , al-Qashash/28:11 [وَقَالَتْ لِأُخْتِهِ قُصِّيهِ] .

⁸ Q.S. Âli ‘Imrân/3: 62 [إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ] , Yusuf/12:111 [لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ] .
⁹ [لِأُولَى الْأَنْبِيَاءِ] .

⁹ Teungku Muhammad Hasbi Ash Shiddieqy, *Ilmu-Ilmu Al-Quran*, PT. PUSTAKA RIZKI PUTRA, Semarang, 2002, p. 191.

¹⁰ Manna’ bin Khalîl al-Qaththân, *Mabâhîts fî Ulûm al-Qur`ân...*, p.306.

Although the term used by Manna' al-Qaththân is *Qashash al-Qur`ân*, but as has been the researcher mentioned above, some experts do not use this term difference (between *Qashash al-Qur`ân* and *Qashash fî al-Qur`ân*). Then, the definition contemplated by Manna' al-Qaththân is also similar to this study. In another book, also explained that *Qashash al-Qur`ân* are the stories in the Quran about the Prophet and His Apostles, and the events that happened in the past, present, and future.¹¹

B. Classification of *Qashash fî al-Qur`ân*

Quran contains various stories in it. Sometimes it's about good people, sometimes also told about the rebellious bad. Researchers will detail a variety of events and the stories related in the Quran, as follows:

1. Stories of the Prophet. The Quran contains stories about the preaching of the Prophet and the miracle of the Apostles and the attitudes of the people who opposed, and the journey of religious proselytizing and its development, in addition to explain the consequences faced by the believer and the community who deniers, like the story of Nuh, Ibrahim, Musa, Harun, Isa, Muhammad, and others.
2. The stories interlocking with the events that have occurred and those who could not estimate his prophetic, as the story of the people who go out of their homes and thousands in number because of fear of death and the like Thalut and Jalut's story, two Adam's sons, Ashhâb al-Kahf, Dzulqarnain, Qârûn, and Ashhâbus Sabti, Imran and his wife, Maryam, Ashhâb al-Ukhdûd, Ashhâb al-Fîl, and others.¹²
3. The stories related to the events that occurred in the time of the Prophet Muhammad, such as the war of Badar and Uḥud described in Q.S. Âli 'Imrân, war of Ḥunain and Tabûk described in Q.S. Al-Taubah, the war of Ahzab

¹¹ A. Syadali dan A. Rofi'i, *Ulumul Quran II*, CV. Pustaka Setia, Bandung, 1997, p. 27.

¹² Teungku Muhammad Hasbi Ash Shiddieqy, *Ilmu-Ilmu Al-Quran...*, p. 193.

described in Q.S. Al-Aḥzab and Hijrah and Isrâ`-Mi'râj (the Q.S. al-Isrâ` or Q.S. Banî Isrâîl) and others.¹³

In the form of the other classifications, the stories in the Quran can be divided into two, namely the supernatural (*ghâib*) tale and a true story. First, the supernatural is a narrative that is contained in the Quranic verses but it cannot be understood logically, it can only be believed. It has to do with the will of God, the creation of nature and cosmos, revelation, the future (the hereafter), and other supernatural things. Based on the time, the supernatural tale is divided into three forms, i.e.

1. The story of supernatural things that happened in the past (relating to the pre-world or pre-earth); for example, the story of the angel dialogue with the God about creation inheritors (humankind) of the earth (Q.S. al-Baqarah/2: 30-34), the story of the creation or universe (Q.S. al-Furqân/25: 59, Q.S. Qâf/50: 38)
2. The story of supernatural that happened today (relating to the period when human life on earth); for example, the story of the fall of the angels on the night *Lailatu al-Qadr* (Q.S. al-Qadr/97: 3-5), the story of the life of the spirits (supernatural) like devils, gins or demons (Q.S. al-Araf/7: 13-14)
3. The story of supernatural things that will happen in the days to come (relating to the period after the world period ended and the hereafter started); for example, the story of the coming of the Dooms Day (Sûrah al-Qâriat/101, al-Zalزالah/99, al-Wâqiah/56, and others), the story of Abu Lahab in the Hereafter (Sûrah al-Lahab), the story of the lives of those in heaven and those who living in hell (Sûrah al-Ghâsyiyah and others).¹⁴

The second form is true story. This story really happened in his time, and some can be proved by historical science. The division's form of stories based on the material/ content of the story, the stories of the prophets and His apostles, stories about events/ people earlier who are not prophets, and stories

¹³ Teungku M. Hasbi Ash-Shiddieqy, *Ilmu-Ilmu Al-Qurani* ('Ulumul al-Quran), PT. Pustaka Rizki Putra, Semarang, 2010, p. 180.

¹⁴ A. Syadali dan A. Rofi'i, *Ulumul Quran II...*, p. 28.

about events that happened in the time of the Prophet.¹⁵ More explanation is not much different from the previous division.

C. Benefits and ‘*Ibrah* of *Qashash fî al-Qur`ân*

The researcher understands that Quran does not contain the various stories as an empty meaning, but meaningful and full of valuable lessons. According to Quran *Sûrah Yûsuf/12*: 111, Allah said;

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَىٰ
وَلَكِن تَصَدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ
يُؤْمِنُونَ ﴿١١١﴾

There is, In their stories, instruction for men endued 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.

In verse above, Quran showed the position of the verses told about stories, is as an instruction (‘*ibrah*). Then, the researcher will elaborate the benefits of the stories told by Quranic verses as follows;

1. Describe the basics of preaching the religion of Allah and explain the main points of law submitted by the Prophets. This is in line with the contents Quran *Sûrah al-Anbiyâ`/21*: 25;

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾

Definitely, a story in the Quran also has the creed purpose, namely believing in One God. For example, the story of *Hawâriyyun*¹⁶, they were the faithful followers of Prophet Isa blessed with food from heaven by God. It teaches the importance of the full faith and followed the teachings of the prophets brought God's messenger.

¹⁵ *Ibid*, hal. 28-30.

¹⁶ This story was explained in Q.S. Al-Mâidah/5: 111-113.

2. Strengthen the hearts of Prophet Muhammad and his follower, and also steeling the believers faith for coming of God's help and the evil destruction. It is as described in *Sûrah Hûd*/11: 120;

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ ۚ وَجَاءَكَ فِي هَذِهِ الْحَقُّ

وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ﴿١٢٠﴾

Of course this is important for ordinary people, in this case is the public who are not intensely study the science of religion. An understanding of the religious way (include *îmân*-faith, *islâm*, and *ihsân*) will be easily absorbed by using the media narrative rather than a discussion. That's why, when Islam was entering Indonesia, one of the methods used by Walisongo was Wayang.

3. Capture the efforts of the prophets and as statement that the prophets were true. Researcher understands, this one has related to the historical proving. One example, the story of Pharaoh and Musa, when Pharaoh wants to pursue and catch Musa, he was sink by Allah.¹⁷ Then many years past, some archaeologists believe that the remains of Pharaoh is one venerable aerospace bodies in the world, not only because of he was made mummy (with given the particular preservative), but also found a special saline which had crept into his body when he died.
4. Show the truth of the Prophet Muhammad in his message to be able to explain the circumstances of the people who have past. Researcher understands that these things automatically happen, given the current status Muhammad was not one who could read and write well. It would be very strange if he knew many things about the history of those stories which passed. Quran with all its perfection comes within verses about the stories of the past, also confirmed evidence of its existence as the words of God.

¹⁷ The verses said about it are Al-Baqarah/2: 50, Yûnus/10: 90, al-Qashash/28: 40.

5. Expose the *Ahl al-Kitâb*'s lies who has been hiding the pristine contents of their books. It has been known that one of the functions of the Quran is as a justification and falsifies the heavenly books earlier. Moreover, the Quran also present as a proofreader for misguided notions conducted by *Ahl al-Kitâb*. Prophet Muhammad was superbly repeatedly revealed verses to against the denier's understand, one of which is when the Christian people of Najran came to him and asked about the status of Isa in Islam.¹⁸ It was narrated that the messenger of Christians from Najran told to *Rasûlullah* (p.b.u.h): "Why do you denounce our prophet?" The Prophet said: "What did I say?" They answered, "You say that Isa was a servant of God". Prophet Muhammad said, "Yes, he is a servant of God, His apostles and His word (*kalimah*) who has been submitted to Maryam, a holy virgin. Then they became angry and said: "Have you seen a human born without a father? So if you are right show us an example". Then Allah, lowering Âli 'Imrân/3: 59;

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾

6. Give the lesson and deep meanings for the readers.¹⁹ The purpose of the six points was a story in the Quran could be focused as study and contemplation, which get the teachings, lessons, meanings, and purpose of the story. This is in accordance with the Yûsuf/12: 111, which is about the stories in the Quran as teaching. For example, there are teachings of patience and sincerity in the stories of the prophets, there is the ban on cruel and arrogant or greedy in the story of Pharaoh, there is a ban on the question religious teachings in the story of the Israelites when commanded to kill a cow, and so forth. Then, the researcher understands that the lessons or meanings from a story in the Quranic verses; which get from the reader;

¹⁸ This story was a reason of revealing of Âli 'Imrân/3: 59.

¹⁹ Manna' bin Khalîl al-Qaththân, *Mabâhith fi Ulûm al-Qur`ân...*, p.307. [See more: Teungku M. Hasbi Ash-Shiddieqy, *Ilmu-Ilmu AL-Qurani* ('Ulumu al-Quran)..., p.180-181]

can be elaborated to information (*khobar*), reminder (*tadzkirah*), lessons (*mauidhah*), instruction (*'ibrah*), and also warning.

In a regular story or an event today, ideally there are four things that are in it. The four things are the type of the story itself, the subjects, the place, and the time. In the Quran narrated by many different types of events that have occurred on Earth, such as the story of the flood in the time of Prophet Nuh, the story of hailstones and devastating earthquake at the time of Prophet Luth, the story of the battle of Badar, the story of Isrâ` Mi'râj, the story of life in paradise which full of favor and in hell which full of miserable, and so forth. However, the Quran not necessarily mention four of these things in a story. Because as has been mentioned earlier, that the Quran is not a book of history or books of others science. Rather, the Quran is the word of God as a guide for all human beings from the time of revelation until Judgment (end of the earth). He did not have a systematic fixed (can be defined), does not have the alphabetical order or chapter, but every word contained full meaning inside. Thus, it is not possible if there is someone who wants to make a match for the Quran verses. That's one of the unique Quran. Neither performance revealed verses about the story in it. Not infrequently, the Quran puts verse one with the other is not the same place, though still in the same story. In fact, sometimes, seem the stories to be repeated, but used a different sentences.

In expressing the story of the events that have been occurred or will happen, the Quran mentioned the main character or the subject. The subject used is, sometimes the prophets, the righteous person but not a prophet, those who unbelief in Allah, and so forth. Sometimes also the Quran does not mention the specific subject of the story, especially when it is collective, that certain people, for example, the Israelites, the Quraisy, and so forth. In connection with this figure that used the Koran, it will be very useful for Moslems who are actually using the verses of the Quran as a guide for his life. Because of from these stories, there are *'ibrah* which can be taken benefits as well as a learning and meaning.

The stories in the Quran can be used as an example and role models for humankind today, such as the stories of the prophets and righteous people more. While the stories of those who were disobedient, can be used as a lesson and be more vigilant in the face of the attraction and deception pleasure. With a few of the main character in a story in the Quran, it will make easier to remember the flow of the narrative. Then, to understand the content and purpose of verses also be easier.

D. Lesson of Repeating *Qashash fî al-Qur`ân*

Quran included many stories that repeatedly placed in several different verses. A story was written in different forms, sometimes short and sometimes long. This does not mean that the Quran is not consistent in a negative sense, but it has its own secrets and wisdom, which need to be studied by humans. Then according to trusted source, its lessons are;

1. Stressed Quran's literature (*balaghah*) in the highest form.

Among the privileges of *balaghah* is to explain some meanings in the different arrangements. And in each place called the sentence structure that is different from those mentioned. Thus, it always feels good when heard and read.

2. Appears the strength of *I'jâz* of Quran.

Mentioned a meaning in the forms of the words that cannot be challenged by Arab writers and poets, explained that the Quran was completely from God. In addition, it is also a proof of the truth of the prophet Muhammad as a messenger of His prophet and apostle.

3. Give full attention to the story.

Repeating the story is one way of *ta`kîd* (means: strengthen) and be a sign of the attention, as the situation is the story of Musa and Pharaoh. *Ta`kîd* here serves as a warning that should really be remembered by the readers of the Quran (the humankind).

4. Because of the different objectives and it needs to repeat the story. Somewhere explained in part, because it is needed and in other places and other situation, mentioned more perfect with long words, because the God desired that.²⁰

²⁰ Teungku M. Hasbi Ash-Shiddieqy, *Ilmu-Ilmu AL-Qurani* ('Ulul al-Quran)...., p. 181.