The Story of Musa and Khidir in QS. al-Kahfi (18): 60-82

According to Al-Alusi's Prespective

WALISONGO

THESIS

Submitted to Ushuluddin and Humaniora Faculty in partial
fulfillment of the requirement for Bachelor Degree of Islamic
Theology on Tafsir and Hadith

By:

Aditia Narwan

NIM: 1504026013

USHULUDDIN & HUMANITY FACULTY

STATE ISLAMIC UNIVERSITY OF WALISONGO

SEMARANG

2019

DECLARATION

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

Semarang, October 15 2019
Writer

Aditia Narwan
1504026013

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2019

Semarang, Oktober 15 2019

Approved by:

Advisor I

Advisor II

Moh. Mashur, M.Ag
NIP. 19720809 200003 1 001

Dr. H. Sukendar, M.Ag., M. Hum
NIP. 19740809 199803 1 004

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ADVISOR APPROVAL

Dear Sir,

Dean of Faculty of Ushuluddin and Humanity

State of Islamic University (UIN)

Walisongo Semarang

Assalamu'alaikum Wr. Wb.

After corercting it to whatever exient necessary, we state that this final project belongs to astudent as below:

Name   : Aditia Narwan

NIM   : 1504026013

Departement   : Ilmu Al-Qur'an Dan Tafsir

Title   : The Story Of Musa and Khidir In Q.S Al-Kahfi (18) : 60 – 82
                According To Al-Alusi Prespective

Is ready to be submitted in joining in the last examination

Wassalamu'alaikum Wr.WB

Semarang, October 15, 2019

Academic Advisor I

Moh. Masrur, M. Ag
NIP. 19710507 199503 1 001

Advisor II

Dr. H. Sukendar, M.Ag., M.Hum
NIP. 19740809 199803 1 004

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RATIFICATION

This thesis by Aditia Narwan, NIM: 1504026013 Under the title "The Story of Musa and Khidir in QS. Al-kahfi (18): 60-82 According to Al-Alusi's Prespective" was examined by two experts and passed on: <u>October 23, 2019.</u>

Therefore, this paper is accepted as one of requirements for fulfilling Bachelor Degree of Ushuluddin and Humanity on Tafsir and Hadits.
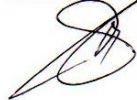
Chairman of Meeting

Dr. H. Sukendar, M.Ag., M.A
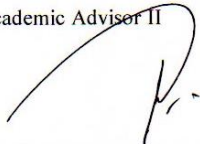**NIP. 19740809 199803 1 004**

Academic Advisor I

Moh. Masrur, M. Ag
NIP. 19710507 199503 1 001

Examiner I

Dr. Ahmad Musyafiq, M.Ag.
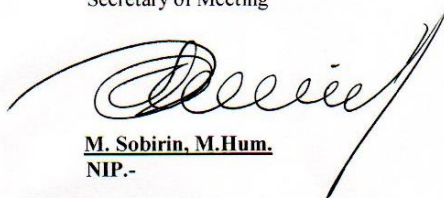**NIP. 19720709 199903 1 002**

Academic Advisor II

Dr. H. Sukendar, M.Ag., M.A
NIP. 19740809 199803 1 004

Examiner II

Aslam Sa'ad, M.Ag.
NIP. 19670423 199803 1 007

Secretary of Meeting

M. Sobirin, M.Hum.
NIP.-

MOTTO

<div dir="rtl">

قال موسى للخضر :أوصني، فقال :كن نفاعا ولا تكن ضرارا كن بشاشيا ولا تكن

غضبانا ارجع عن الحاجة ولا تمش من غير حاجة ولا تعير أمرا بخطيئته وابك على

خطيئتك^١

</div>

Musa said to Khidir : "Give me a message"Khidir said : "Be a person
who gives a lot of benefits, and do not be a person who becomes a
source of danger *(madhorot)*.   Be a smiley person and don't be a
peevish. Come back for what you need and don't walk without need.
Do not laugh without admiration. Do not embarrass the wrong people
because of their mistakes. Cry for your mistakes".

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[1] Al Alusi, Abu al Sana Shihab al Din al Sayyid Mahmud. *Ruh al Ma'ani Fi
Tafsir al Qur'an al Azim wa al Sab' al Masani*, Juz 15. Beirut: Dar al Kutub al
'Ilmiyah, 1994

DEDICATION

The Thesis is dedicated to:
My dear parents; Kasman and Sunarti
love and respect are always for you. Thank you for the
valuable efforts and contributions in making my education successfull.
❖
My beloved brother and sisters
(Windy Kurniasih and her husband Yuliardi, Oktianningsih)
Thank for your love for me and support for me.
❖
My Lecturers and My Teachers, especially both of my Thesis
Advisors Masrur, M.Ag and Dr. H. Sukendar, M.Ag., M.A.
❖
My inspiring friend, Lusiana Rahmawati.
❖
My classmates, FUPK 11, love you all, thanks for lovely friendship.
❖
All Supervisor of FUPK's Dormitory
❖
All of my friends thanks for lovely friendship.

ACKNOWLEDGMENTS

بسم الله الرحمن الرحيم

All Glory is to Almighty Allah SWT, Who bestowed His blessing upon us and enabled myself to accomplish this thesis entitled "**The Story of Musa and Khidir in Q.S al-Kahfi 18:60-82 According to Al-Alusi Prespective".** Peace and salutation are always offered for the Prophet Muhammad SAW, the most beloved Prophet of Allah, his relatives and companions.

In preparing this final project the writer gets many help guidance and suggestions from various parties so that the preparation of this final project is resolved. So that, I would like to express very deepest gratitude to Prof. Dr. Imam Taufiq, M.Ag as a Rector of State of Islamic University (UIN) Walisongo Semarang.

Dr. H. Hasyim Muhammad, M.Ag. as Dean The Faculty of Ushuluddin and Humanity for providing academicals facilities which supported the researcher in completion of this final project.

I am greatly indebted to the kind and honor of my academic advisors, Mr. Masrur, M.Ag and Mr. H. Sukendar, M.Ag., M.Hum. for providing their valuable guidance, who's encouraging, kind, and valuable assistance enabled me to complete this study.

I am also thankful to the head and secretary of Ilmu Al-Qur'an dan Tafsir Department, Mundhir, M.Ag and M Sihabudin, M.Ag and all The Faculty of Ushuluddin and Humanity lecturers for valuable knowledge, guidance, and advices during the years of my study.

My special thanks also go to Dr. M. Fakhruddin Aziz, Lc, inspirator and motivator during study in The Faculty of Ushuluddin and Humanity, and also go to Dr. Muhammad Sobirin, M.Hum, Supervisor in FUPK's Dormitory

I extend my deep to everyone who helped, inspired, and encouraged me to conduct my research.

Special thankful is for everyone who always asked my final project like shooting gun to me; actually it gave me stimulus to accomplish it.

Finally, the researcher expects that this final project may be helpfull for all. Amin.

Semarang, 6 Oktober 2019

<u>Aditia Narwan</u>
1504026013

Transliteration

Table of the system of transliteration of Arabic words and names used by
the Institute of Islamic Studies, McGill University.

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

Short   : a = ´ ; i = ِ ; u = ُ
Long   : a< = ا ; i> = ي ; ū = و
Doubled   : iyy = يّ ; uww = وّ
Diphthongs   : ay = ي ا ; aw = ا و

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ABSTRACT

Al-Qur'an contains much of deep messages, like in Q.S al-Kahfi 18:60-82. It told about the story Musa and Khidir's journey, by using descriptive-analitic method. In this thesis the author have two problem formulations are: 1) How is the story Musa and Khidir in Q.S al-Kahfi: 60-82 according to Tafsir *Al-Alusi* perspective? 2) What is the relevance of story Musa and Khidir in Q.S al-Kahfi: 60-82 towards learning ethics?

Based on the problem formulation above, the author used two ways to analyze the data *First,* the author will inventory the verses related to the story of Musa and Khidir , namely Surat al-Kahf: 60-82, then interpret the verses using the perspective of the *Tafsīr al-Alusi* book in a descriptive-analytic manner so that it can be found out how the construction of the interpretations of these verses is actually comprehensive. *Second,* from al-alusi interpretation, we will know what is the message from the story. Then from the messages of the story, the author try to seek what is the relevance from the story between the ethic of a student with his teacher.

Based on the method of research above, the author concluds that the story of Musa and Khidir contains three hikmah are Having A Big Enthuasiasm In Learning, Be Polite And Tawadhu' To The Teacher And Having A Patience And Commitment To Learning.

Keyword : Tafsir, Musa - Khidir and Al-Alusi.

CHAPTER I
INTRODUCTION

A. Background

Qur'an not only contains aqidah and shariah problems but also contain stories. Even the stories more discussed then aqidah and syariah problems. Generally the story in Qur'an divide into 3 categories: 1) The story about Rasulullah personality and Islamic mission. 2) The story about previous people before Rasulullah life. 3) The story in general[1]. The purpose of the stories in qur'an are: *first* to strengthen the legality Muhammad prophecy, due to muhammad is an *Ummi* and he can explain the stories of previous prophet . *second* as an information that certainly Allah will help his rasul and give punishment for everyone rebelled his rasul. *Third* contains religion values all at once as stabilization of the religion theory.

A story in Q.S al-Kahfi verse 60-82 which contains the story of Prophet Moses met a prophet who get bounty from Allah. Of all the prophets mentioned by name in the Qur'an, Moses is by far the most frequent, his name occurring 137 times[2].

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[1] Jamal Abd Nasir, *Nilai-Nilai pendidikan karakter guru dan murid dalam perspektif kisah musa dan khidir dalam surat al-Kahfi ayat 60-82,* Nuansa : Jurnal kajian keislaman 15, No 1 (2018): p.175.

[2] Brannon M. Wheeler, "Moses," *in the Blackwell Companion to the Qur'an,* ed. Andrew Rippin (USA: Blackwell Publishing, 2006), p. 248.

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Al-maraghi on his own books explainned that Moses in this passage is Moses ibn Imran, a prophet sent for teaching and guiding Bani Israil and also have real miracles, he have alias as *Kalimullah*.

The story was begun when one of moses people came and asked to him who was the smartest in their society and Moses as the Messenger of Allah feeling if he is the person but Allah addressed him. Then Allah order Prophet Moses to find and meet someone who called as Khidir.

Khidir or *Khadir* or *al Khadr* or *al-Khidur* is a Moses teacher nickname who named Balya bin Malkan. Many of scholars argue that Balya is a prophet[3].

Allah *Subhanahu Wata'ala* Said:

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَآ ءَاتَيْنَٰهُ رَحْمَةً مِّنْ عِندِنَا وَعَلَّمْنَٰهُ مِن لَّدُنَّا عِلْمًا ۝

" *So they found one of Our servants, on whom We had bestowed Mercy from Ourselves and whom We had taught knowledge from Our own Presence.*"[4]

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[3] Mustafa al-Maraghi, Ahmad. *Terjemah Tafsir al-Maraghi.* (Semarang: PT. Karya Toha Putra), p. 343. Vol 15.

[4] THE HOLLY QURAN (KORAN) English Translation of the Meanings by Abdullah Yusuf Ali. PDF.

According to Mufassir the word عَبْدًا or servans in this context is

Khidir and the word رَحْمَة or mercy its mean revelation or prophecy.

Based on Allah revelation

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۚ نَحْنُ قَسَمْنَا بَيْنَهُم مَّعِيشَتَهُمْ فِي ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَٰتٍ لِّيَتَّخِذَ بَعْضُهُم بَعْضًا سُخْرِيًّا ۗ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٣٢﴾

" Is it they who would portion out the Mercy of thy Lord? It is We Who portion out between them their livelihood in the life of this world: and We raise some of them above others in ranks, so that some may command work from others. But the Mercy of thy Lord is better than the [wealth] which they amass." (Az-Zukhruf, 43:32).[5]

Using this question, it means Allah has learned khidir without a teacher or advisor. Only a Prophet who get those miracles so. It's mean that khidir is a prophet.

Using logic to understand the text of the Qur'an has a consequence of the emergence of various interpretations. Thus it has become a necessity in the world of interpretation. The diversity of interpretations that continues to grow and a variety of it occurs because the text of the Qur'an is a sign system in terms of

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[5] Ibid.

linguistic-semiotic which, although limited or official corpus but contains various meanings because of the meaning process.[6]

In interpreting Qur'an, Mufassir subjectivity is really influental to tafsir work variety. Because the subjectivity is related to socio-cultural, scientific and ideological mufassir interest. Although Qur'an is a system of signs, therefore a word in qur'an have a similiarity of meaning but have a diferences in intepreting. A diferential intepreting is caused of dialectic process between the text and the interpretation.

Dialectical process between text and interpretation produce a ideological and political interpretation. This is an ordinary condition because mufassir have a pre-understanding of opinion that was influenced by socio-cultural, scientific and ideological mufassir interest background.

From the dialectical process between text and mufassir, the interpretation of al-Qur'an disposed produce an intepretation of the qur'an that is only used for legitimating subjective one of authority and mufassir interest. This era happened at middle century and called by afirmative era. Afirmative era is an era of interpretation based on ideologicak reasoning..

These various styles and interpretations emerged at the end of the Umayyah dynasty and the beginning of the Abbasiyyah dynasty. At the time of the caliph Harun al-Rasyid (785-809 AD)

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[6] Islah Gusmian. *Khasanah Tafsir Indonesia dari Hermeneutika Hingga Ideologi,*(Yogyakarta:LkiS, 2013). P. 2.

and continued by al-Makmun (813-830 AD) referred to as the golden era. in this era many emerging books of interpretation such as *Tafsir jami 'al-Bayaan and Ta'wil Ay al-Qur'an* by ibn Jarir Tabari (w.923 AD); *al-Kasyaf an Haqaiq al-Qur'an* by Abu al-Qasim Mahmud ibn 'Umar az-Zamakhsyari (d. 1144M); *Mafatih al-Ghayb* by Fakhrudin ar-Razi (w.1209 AD); *Tafsir Jalalayn* by Jalaludin al-Mahalli (w. 1459 AD) and Jalaludin al-suyuthi (w.1505 AD).

Coincidentally, there was alsoa shi'i interpretation such as : *Tafsir al-Qur'an* by 'Ali Ibrahim al-Qummi (w.939 AD); *At-Tibyan fi Tafsir al-Qur'an* by Muhammad ibn al-Hasan ath-Thusi (w.1067 AD); *Majma' al-Bayan Li 'Ulumi Al-Qur'an* by Abu Ali Fadl ath-Thabarsi (w.1153 AD); and *Ash-Shafi fi Tafsir al-Qur'an* by Muhammad Murtadha al-Kasyi (w.1505 AD).

Then, there was also sufi-philosophical tafsir, The Sufi tradition that emerged in Islam according to Ignaz Goldziher did not originate from Islamic teachings. Based on the assumption that the Sufism tradition in Islam took place gradually. First this movement emerged as a total attitude of zuhud and away from world life. Furthermore, it is influenced by popular emanation thinking among neo-platonism and finally it comes to the feeling (emotion) that rises to the top and ends in feeling homesick for God. Ignaz also assumed that the teachings of Sufism did not come from the Qur'an, the source of reference from Sufism was the understanding of Neo-Platonism emanation. The emergence

of Sufi-style interpretations of the Qur'an is an attempt by Sufi practitioners to seek the legitimacy of the truth of their Sufi understanding. Although according to Ignaz the process of finding justification is not easy.

The example of this method are: *Tafsir al-Qur'an* by Sahal ibn Abdillah at-Tustari (w.283H). this book contain more than 200 pages but didn't intepreting qur'an tottaly. *Haqaiq at-Tafsir* by Abu Abdurrahman as-Sulami (w.412 H), Ibn Shalah and az-Zahabi stated that the interpretation have a lot of lack, have *Syi'ah* ideology and contains a lot of *hadits mawdhu'*. Than *Latha'if al-Isyarat* by Abdul Karim ibn Hawazan ibn Abdul Malik ibn Thalhah ibn Muhammad al-Qusyairi, well-known as Zayn al-Islam or al-Qusyairi (374 H-465 H).

Then, tafsir *Ruh al-Ma'ani* or tafsir *al-Alusi.* In this book al-lusi used *tahlili* method due to the fact that resulting a detailed tafsir and comprehensively, tafsir *Ruh al-Ma'ani* is classifying into tafsir *sufi-isyari* due to the fact that in his intepretation, *first* Al-Alusi revealed the implicit meaning (esoteric) then revealed the express meaning (exoteric).[7] The requirements for interpreting the Qur'an in *isyari* ways are: the interpretation of the word admit what is meant by the meaning of *zahir*, there must be another dalil qur'an or hadits which strengthens it, does not

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[7] Yeni Setianingsih, *Melacak Pemikiran Al-Alusi Dalam Tafsir Ruh Al-Ma'ani*, in Jurnal kontemplasi Vol. 05 no. 1 agustus 2017. UIN Raden Intan. p 255.

contradict *syara'* and logic, and must begin with the interpretation of *lahir* meaning and allow the other meanings besides the meaning of *zahir*.[8]

Al-Alusi revealed the implicit meaning (esoteric) then revealed the express meaning (exoteric), From his interpretation contains much of explicit messages from the verses of Qur'an such as the interpretation of sura al kahfi. In Sura al-kahfi verse 60-82 contains the story of Musa and Khidir, Musa and Khidir describe a character between student and teacher. In the story, Musa act as a student who have a big curiosity, while Khidir act as a teacher who have a wisdom. From the story Musa and Khidir contains much of messages which could be taken as provision to study.

Based on explanation above the author is interested to discuss this topic by the reason:

First the story of musa and khidir in Q.S al-Kahfi: 60-82 contains exoteric meaning, such as: Based on the example, this story not only contain a usual journey but also contain an exoteric story meaning that needs to be uncovered.

Second from the story Musa and Khidir contains some messages which could be taken as provisions to study. With that the author will reveal what is relevant to the ethic of study.

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[8] Muhammad Huseyn al-Dzahabi, *Tafsir wal mufassirun*, juz II, cet II (Kairo: Mu'assasah al-Tarikh al-'Arabiyyah, 1976). p 263.

Thus based on the reasons above the author interested to discuss ***The Story Of Musa And Khidir In Q.S Al-Kahfi: 60-82 According To Tafsir Al-Alusi   Prespective*** in order to understanding al-Qur'an deeply.

B. Research Question

The problems formulation of this thesis are:

1) How is the story Musa and Khidir in QS. al-Kahfi: 60-82 according to Tafsir *Al-Alusi's* perspective?

2) What is the relevance of the story Musa and Khidir in QS. al-Kahfi: 60-82 for learning ethics?

C. Purposes and Significances of Research

Based on the background above, the study purpouses to discuss ***The Story Of Musa And Khidir In Q.S Al-Kahfi: 60-82 According To Tafsir Al-Alusi Prespective*** It will explain the exoteric meaning in the story therefore Among other things covers:

1) To explain the story musa and khidir in Q.S al-Kahfi: 60-82 according to Tafsir *al-Alusi's* perspective.

2) To explain the relevance of story Musa and Khidir in Q.S al-Kahfi: 60-82 for learning ethics.

D. Prior of Research

Generally, a prior research purposed to find a relation between the research to be conducted and previous research for avoiding unnecessary repetition. The topic of this research is the story of musa and khidir in Q.S al-Kahfi: 60-82 according to tafsir *Ruh al-*

Ma'ani prespective. In relation with the topic will be discussed, the author find a journal is written by Yeni Setianingsih entitled *Melacak Pemikiran Al-Lusi dalam Tafsir Ruh al-Ma'ani.* This journal discussed al-Lusi prespetive about al-Qur'an, tafsir & ta'wil and the methodology of tafsir *Ruh al-Ma'ani.*[9]

Then thesis entitled *Metode Pembelajaran dalam Kisah Nabi Musa dan Khidir (Telaah Tafsir Surat al-Kahfi Ayat 60-82).* A thesis written by Annisa Apriliyanti published from FITK UIN Syarif Hidayatullah. The purpose of the reasearch is to understand Prophet Moses and Prophet Khidir's teaching method. The result of the research show that in Prophet Moses and Prophet Khidir stories there are 3 Teaching method: demonstration method, Question and answer method and Punishment method.[10]

And *Nilai-Nilai Pendidikan Dalam Kisah Nabi Musa dan Khidir (Kajian Q.S Al-Kahfi Ayat 60-82 dalam Tafsir Al-Misbah dan Tafsir Al-Maraghi).* A thesis is written by Habib Rahman publish from FITK UIN Sunan Kalijaga. The purpose of this reasearch is to understand the points of islamic education in

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[9] Yeni Setianingsih, *Melacak Pemikiran Al-Alusi Dalam Tafsir Ruh Al-Ma'ani,* Jurnal Kontemplasi, Vol 05 Nomor 01, Agustus 2017.

[10]Annisa Apriliyanti, *Metode Pembelajaran dalam Kisah Nabi Musa dan Khidir (Telaah Tafsir Surat al-Kahfi Ayat 60-82).* http://repository.uinjkt.ac.id/dspace/handle/123456789/37704 (Accesed September 12, 2019).

Prophet Moses and Khidir stories according to al-Misbah interpretation book and al-Maraghi interpretation book.[11]

Kisah Nabi Musa dan Nabi Khidir dalam Q.S Al-Kahfi: 60-82 Prespektif Tafsir Ibn 'Arabi, A thesis is written by Muhammad Faizin publish from Fakultas Ushuluddin dan Pemikiran Islam UIN Sunan Kalijaga. This thesis contain a story Musa and Khidir in Ibn 'Arabi prespective.[12]

From these bibliography overview, no one has explained *The Story of Musa nad Khidir in Q.S al-Kahfi: 60-82* According to *Tafsir Ruh al-Ma'ani Prespective.* Each researcher has their own different result. So that, this research becomes so important because it will contribute to complete the research about *The Story of Musa nad Khidir in Q.S al-Kahfi: 60-82 According to Tafsir Ruh al-Ma'ani Prespective.*

E. The Method of Research

Type of this research is qualitative with descriptive-analytic method. The initial step to be taken is collecting the required data by thematic, then classification, description and then analysis.

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[11] Habib Rahman, *Nilai-Nilai Pendidikan Dalam Kisah Nabi Musa dan Khidir (Kajian Q.S Al-Kahfi Ayat 60-82 dalam Tafsir Al-Misbah dan Tafsir Al-Maraghi).*http://digilib.uin-suka.ac.id/11584/ (Accesed September 12, 2019).

[12] Muhammad Faizin, *Kisah Nabi Musa dan Nabi Khidir dalam Q.S Al-Kahfi: 60-82 Prespektif Tafsir Ibn 'Arabi*, http://digilib.uin-suka.ac.id/34716/, (Accesed September 12, 2019)

The method of writing this research can be broken down as follows:

1. Type of Research

This study uses qualitative research types, namely a study which is done by doing library research that focuses on using the data and examine the books and works of reference in other forms. Library research is a research that is conducted by using the resources available in the library and some other available information. This research can be categorized into library research type. This method is used to collect the data and resources of writing that have been taken from the books that have relation to the discussed problems. Check the literatures critically and insert its to the systematic framework. Then, it is analyzed using theories, rules, and argumentation, so will be found valid conclusion.[13]

2. The Source of Data

Source of data that will be used in this research there are two kinds:

a. Primary Resource

The object of this study is *The Story of Musa nad Khidir in Q.S al-Kahfi: 60-82 According to Tafsir al-Alusi's Prespective.* so the primary resouce is the book of *Ruh al-Ma'ani fi tafsir al-Qur'an al-Azhim wa al-Sab'u*

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[13] Lexy J. Meleong, *Metodologi Penelitian Kualitatif*, Remaja Rosda Karya, Bandung, 1993, p. 2.

al-Masani volume 15 published by Dar Ihya al-Turas al-'Arabi, written by Abu Sana Syihab al-Din al-Sayyid Mahmud Afandi al-Alusi al-Baghdadi.

b.   Secondary Resource

The secondary research of this study are *Metodologi penafsiran al-Qur'an* by Nashiruddin Baidan and a journal titled *Melacak Pemikiran al-Alusi dalam Tafsir Ruh al-Ma'ani* written by Yeni Setianingsih. Also the other literature that can support and related to the topic.

3.   The Technique of Data Collecting

This thesis categorized as library reasearch, therefore in this thesis the author uses the documentation method as a data collecting method. Documents are records of events that are already passed. Documents can be in the form of writing, drawings, or someone's masterpieces. Document in the form of writings such as diaries, history life, stories, biographies, regulations, Policy. Documents in the form of pictures, for example photos, living drawings, sketches and other things. Documents which are in the form of works, for example works of art, which can in the form of pictures, sculptures, films, and others.[14]

This thesis categorized as library research , collecting and documentating book, journal and literature will be a

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[14] Sugiyono, *metode penelitian pendidikan,* (Bandung: Alfabet, 2010), p. 329

manner complete the data. The author have two sources to collect and documentate are primary and secondary resources.

4. The Method of Data Analyzing

Descriptive- analytic method is a effort to collect and arrange data then analyzing and intepreting data.[15] Besides that, the writer also uses explanatory-analysis method, which is a data analysis technique that aims to provide information, explanations, reasons and statements-why did something happen[16]. This means that an explanatory analysis must explain precisely the historical aspects with the social aspects involved in the relationship that intertwine.

So the steps that will be taken by the author in this study are: First, the author will inventory the verses related to the story of Musa and Khidir , namely Surat al-Kahf: 60-82, then interpret the verses using the perspective of the *Tafsīr al-Alusi* book in a descriptive-analytic manner so that it can be found out how the construction of the interpretations of these verses is actually comprehensive. Second, from al-alusi interpretation, we will know what is the message from the story. Then from the messages of the story, the author try to

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[15] Winarto Surakhmat. *Pengantar Penelitian Ilmiah: Dasar, Metode Dan Teknik* (Bandung: Tarsito, 1998).p.139.

[16] Moh Seohadha, *Metode Penelitian Sosial Kualitatif Untuk Studi Agama,*(Yogyakarta: SUKA-Press,2012), p 134.

seek what is the relevance from the story between the ethic of a student with his teacher.

F. The Writing Order

Systematic of writing is designed to provide a clear image of the writing of this research consists of five chapters, each chapter has sections.

Chapter I is an introduction that provides the background of the problem, the reason of title selection, subject matter, purpose and significance of research, literature review research methodology, and systematic. This chapter will be referred by later chapters.

Chapter II is discourse of sufistic reason in qur'an interpretation, the author will present about Definition, Paradigm and Categorization of *Tafsir Sufi.*

Chapter III an overview of Tafsir *Ruh Al Maani*, the author will present about the biography of al-alusi, Method, Pattern and epistemology of Tafsir *Ruh Al Maani.*

Chapter IV is the core of this writing. the author will present *The Story of Musa nad Khidir in Q.S al-Kahfi: 60-82 According to Tafsir Ruh al-Ma'ani Prespective.* So this chapter will contain about sufistic interpretation of Musa and Khidir story.

Chapter V is an epilogue that contains conclusions about the subject matter of this thesis, suggestion and closing.

Ta'wil, Tafsir and Sufistic Interpretation of The Qur'an

A. **Ta'wil**

1. **The Etymological Definition of *Ta'wil***

In the Qur'an the word ta'wil is in 17 places, if analyzed from one another there are differences in purpose. From the whole of the meaning of takwil, it can be grouped into two groups:

a) Etymology is العقبة–الرجوع–المال

b) Terminology is البيان – التفسير.

The word *ta'wil* comes from the word اول which means return and end. Etymologically means الرجوع الى الأصلى which is back to its origin. In other words ta'wil means returning the meaning of a word / sentence in a direction that is not the direction of the meaning of the commonly known harfiyah.[1]There are also other sources stating that ta'wil is to return, explaining, spreading (dream), or ta'wil synonyms with the understanding that interpretation in the most meaning to

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[1]M Quraish Shihab. *Kaidah Tafsir: syarat,ketentuan dan aturan yang patut anda ketahui dalam memahami ayat-ayat al-qur'an.* (Tangerang: Lentera Hati, 2013) p.219.

explain *(al-bayan)* disclose *(al-kasyaf)* and also means explaining something *(al-idhah).*[2]

In the dictionary mentioned *"āla-aulan"* and *"ma'lan ilayhi"* means again, *"āla-aulan"* and *"ma'lan' anhu "*means*" irtadda "*(turning back). While the transitive form is *"awwala-ta'wilan"*or*"awwala kalam"* that is "set it, set it and explain it".[3] According to al-Dzahabi the word ta'wil can mean *al-Tafsir wa al-ta'yin* (explanation), *aqibah wa al mashir* (result), *wuqu 'al mukhbir bihi* (an event reported) *madlul al-ru'ya* (veil dream).

So the word تأويل can be interpreted as returning, explaining, sprinkling words to meanings that are not actual meanings harfiyyah or connotative meanings or implied meanings.

2. **The Terminological Definition of *Ta'wil***

Whereas in terminology, *takwil* is the essence or essence contained in an expression or sentence by interpreting inner lafadz or interpreting words that contain different meanings. And understanding will not be obtained.[4]

Nurcholis Majid explained that *ta'wil* is a metaphorical interpretation, that is understanding or giving an

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[2]Ali As-Sahbuny. *Kamus Al-Qur'an: Quranic Explorer.* (Shahih, 2016).p 838.
[3]Ibid.p 839.
[4] Ibid.

understanding of textual facts from the sources of the Holy Qur'an in such a way that what is shown is not outward meaning, but rather the inner meaning.

Then, according to the understanding of the *Salaf* scholars *takwil* divided into two groups:

a) *Ta'wil* in the sense of interpretation that is interpreting a *kalam* and explaining its meaning, whether in accordance with the end or not. term ta'wil is synonymous with explaining something.

b) *Ta'wil* means *nafs al-murad bi al-kalam* which is the true essence of the word in question. According to this understanding the terms ta'wil and tafsir have fundamental differences and this understanding is probably what is meant by the term ta'wil in many verses of the Qur'an.

Then understanding ta'wil according to scholars *mutaakhirin*, as agreed by *fiqh* scholars, *mutakallim*, hadith experts and Sufism experts, namely:

التأويل عند هؤلآ جميعا: هو صرف اللفض عن المعنى الراخع الى المعنى المرجوع لدليل يقترن به

Turning the meaning of the strong lafadz *(rajah)* to the weak meaning *(marjuh)* because there are indicators (propositions) that accompany it.

From the above understanding, it can be concluded that the terminology understanding in terminology is an explanation or meaning of a word or sentence in the form of a *dhahir* meaning and is far from the *harfiyyah* meaning of those words or sentences or can also be interpreted as an explanation of the meaning of words or sentences essential.

3. **The Function of *Ta'wil* in Understanding al-Qur'an**

In the Koran not all verses can be understood directly, among the many verses the Koran contains the meaning of *dhahir* or the meaning that is understood in accordance with the oral arabic, and some contain an inner meaning or hidden meaning referred to by Allah *subhanahu wa ta'ala* in His word. In the Koran there are also verses that contain mutasyabihat or non-class meanings and also verses in the Koran that contain muhkamat or strict meanings.

Therefore we need a way of understanding the verses of the Qur'an in addition to the interpretation of ta'wil. Understanding the meaning of the Koran with ta'wil in order to understand the verses of the Koran in accordance with the inner meaning not only understand the Koran in *lahir* meaning, so that certain verses that are allegorical[5], symbolic and irrational can be clearly understood . Clearly

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[5]Allegorical is figurative meaning.

understanding the verses of the Qur'an will produce useful knowledge.

According to Ibn Naqib knowledge in the Qur'an contains two forms:

a) Knowledge that is not delivered by God to anyone, this knowledge relates to the secrets of getting to know the reality and supernatural secrets unknown to anyone but him.

b) The knowledge conveyed by God only to His prophet, about the meanings contained in the Qur'an. this can be obtained in two ways: *first,* through hearing such as *asbab al-nuzul, qira'at* and language. *Second,* through reasoning, proof and conclusion. For the latter, the scholars disagree about the necessity of ta'wilfrom mutashabihat verses. This problem is complicated because there is a mutation among the commentators about the existence of *mutasyabihat* verses, then there is also a debate about whether or not to *mutasyabihat* verses.

Meanwhile, according to Ibn Taymiyyah, the interpretation of the verses of the Qur'an can be reached in two ways[6], such as:

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[6]Ali As-Sahbuny. *Kamus Al-Qur'an: Quranic Explorer.* (Shahih, 2016).p 847.

a) Interpretation with the text, is an interpretation by looking at the interpretation of the Prophet Muhammad, his friends and interpreters *tabi'in*. Because according to him, Allah SWT has taught the whole meaning of the Qur'an to the Prophet Muhammad, then he has also conveyed it to his friends, then these *sahabat* have taught it also to the generation of *tabi'in* and so on.

b) Interpretation with reason. The interpretation with reason was judged to be incorrect. Means, indirectly, he does not justify *ta'wil* to the verses, both *mutasyabihat* or *muhkamat*.

In the Qur'an there are two kinds of knowledge, knowledge that is not conveyed by Allah SWT and knowledge that is conveyed to His Prophet. This knowledge is contained in the verses of the Koran, One way to understand the knowledge conveyed by Allah SWT to the Prophet is to Ta'wil the verses. Because not all the verses of the Koran can be understood as the outer meaning, then it is necessary to understand the ta'wil.

4. **The Diverencess between *Ta'wil* and *Tafsir***

Interpretation comes from the word فسّر which means to explain, reveal and reveal or explain the abstract meaning. Az-zahabi quotes in the Arabic oral book that lafadz al fasr

means to explain *(al-bayan)*, open something closed *(kasyu al-mughti)* and the interpretation of interpretation means to open something desired from an improbable lafadz.[7]

التفسير الفطع على ان المراد من الفظ هذا والشهادة الى الله انه عنى باللفظ هذا فان قام دليل مقطوع به فصحيح والافتفسير بالراى وهوالمنهي عنه والتأويل ترجيح احد المحتملات بدون القطع والشهادة على الله

> Interpretation is to apply in qath'y that this is the meaning desired by Allah SWT, so if there is an argument that justifies the determination, it is seen as authentic interpretation. If not, interpreted *bil al-ra'yi* is not justified. While *ta'wil* is one of the meanings that may be accepted by the verse, namely one of the *muhtamilat*, by not believing that this is what Allah SWT necesity.

While Abu Thalid as-Tsa'labi said: "interpretation is an explanation of the use of the meaning of the word, whether literally or figuratively, while ta'wil is an interpretation of the contents of the pronunciation, then ta'wil is a notification about the nature of what is intended". Because actually lafaz can express what is meant and the disclosures are instructions.

As for a-Raghib al-Ashfahani, the interpretation is more common than ta'wil and more uses in lafaz and mufrad.

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7 Al-Qattan, Manna' Khalil, *Studi Ilmu-Ilmu al-Qur'an*, (Bogor: Litera Antar Nusa,2001), p 455.

Most of the uses of ta'wil are in meanings, and sentence structures. And ta'wil is more widely used in the holy books. As for interpretations, it is widely used in scriptures and also other books.

It is also different from what was conveyed by Imam Abu Ubaid bin salam and some scholars stated that the two words (*ta'wil* and *tafsir*) had the same meaning. So on this basis that interpretation can be known through its definition. But the majority of scholars do not like this opinion. So ibn an-Naisaburi states: "In our day mufassir appears when they are asked about differences in interpretation and ta'wil, they will not be able to give clear instructions"

Based on the above understanding, differences in interpretation and takwil as in the table below:

NO	Tafsir	Ta'wil
1	Use a lot in lafadz-lafadz and mufradat	The use is more on the meanings and sentence structure
2	Explainning in Qur'an and Hadits clearly	Most of the *istinbat* by the scholars
3	Uch to do with riwayat	Much to do with reason
4	Used in Muhkamat verses	Used in mutasyabihat verses
5	Explaining the desired instructions	Explain the nature of the desired

5. The Requirements and Benefit of Ta'wil

Some scholars who approve ta'wil provide several conditions in doing ta'wil to verses of the Qur'an, including:[8]

a. Lafadz can accept takwil lafaz zhahir and lafaz nash and does not apply to mukham and mufassar.

b. Lafadz contains the possibility to be posted because the lafaz has a broad reach and can be interpreted to be in the ta'wil, and is no stranger to the transfer to other meanings.

c. There are things that encourage for ta'wil, such as: zhahir form of a lafaz contrary to the applicable rules and known in dharuri, or contrary to the argument that is higher than the proposition, for example: a lafaz in the form of zhahir is intended for an object , but there are other meanings that violate in the form of texts, and lafaz is a text for an object but violates other lafaz which is muyassar.

d. Ta'wil must refer to the *dalil* al-Qur'an and hadits, and not contradict with other dalil.

The benefit of ta'wil such as:

a. Ta'wil can give satisfaction to those who do not know the meaning of the verse

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[8]Ali As-Sahbuny. *Kamus Al-Qur'an: Quranic Explorer.* (Shahih, 2016). p 846.

b. Ta'wil is needed if the results of thinking are not in line with the verse Zhahir

c. With ta'wil al-Qur'an will feel more functional and meaningful in combating various life problems faced by humans.

6. The Categories of Ta'wil

The kind of ta'wil can be categorized into two shapes: *first*categorizing of ta'wil from its acceptance. *Second* categorizing of ta'wil from transfer meaning.

a. Categorizing of Ta'wil From Its Acceptance

1) Ta'wil Ba'id

Ta'wil ba'id is Zhahir meaning a verse is interpreted far from the original meaning. Example: Misalnya dalam firman Allah Q.S. Al-Mujadillah : 4.

<div dir="rtl">

فمن لَّمْ يَسْتَطِعْ فَإِطْعَا مُ سِتِّيْنَ مِسْكِيْناً
</div>

Artinya :

"So whoever is not authorized (obliged to) feed sixty poor people."

From the ta'wil above verse according to the Hanafi school of thought that the word "feed sixty poor people" means that it is sufficient for life's necessities. According to them, this was enough to "feed sixty poor people in sixty days". This is a

remote ta'wil because there is a transfer from a certain number, namely "sixty poor people" to "sixty days".

According to Imam Shafi'i such an assertion is considered a ta'wil that is ba'id and declared to be false, because lafadz *Sittin* is a special lafadz that shows the meaning of *qat'i* so it does not require judgment.[9]

2) Ta'wil Qarib

Ta'wil which is not far from the meaning of zhahir, so to understand it only requires simple instructions that can be understood.

For example firman Allah Q.S. Al-Maidah : 6.

يَاۤاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَاقُمْتُمْ اِلَى الصَّلٰوةِ فَا غْسِلُوْا وُجُوْهَكُمْ وَاَيْدِيَكُمْ اِلَى ٱلْمَرَافِقِ...

Meaning:

"O you who believe, if you want to pray then wash your face and your hands up to the elbows"

In the verse, the word *Kuntum* is turned away from its *Zhahir* meaning, which is "you have stood up" to a closer meaning which is "you want to do" the proposition of Allah does not command ablution after the person who is praying, because ablution is a

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[9] Ahmad Qarib, *Ushul Fiqh 2,* (Jakarta : PT. Nisam Multima, 1997), h. 43-45.

condition of prayer which conditions must exist before doing prayer.

b. **Categorizing of Ta'wil From Transfer Meaning**

1) Ta'wil Maqbul / Received Ta'wil

Ta'wil has met the requirements specified by ushul fiqh experts.

2) Ta'wil Ghairu Maqbul/ Rejected Ta'wil

Ta'wil which is only based on other tastes or encouragement and does not meet the specified conditions.

B. **The Definition of Tafsir Sufi**

1. **The Definition of Sufi**

Interpretation is a knowledge that discusses the purposes of Allah SWT contained in the Koran in accordance with human capabilities, the scientific background of a character can influence various interpretations such as language, philosophical style, scientific style, literary style and Sufi style . In the Qur'an, Sufi commentators who tend to interpret the Qur'an according to the ideology they profess. In general, the Sufis in understanding the verses of the Koran are not just from the zhahir meaning but they understand the verses of the Koran internally.[10]

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[10] Syamsuddin Arif, *Orientalis dan Diabolisme Pemikiran,* (Jakarta: Gema Insani, 2008), p.445.

The word Sufi comes from the word صوف which means cloth made from wool, referring to a simple Muslim robe. Some scholars argue that the word Sufi comes from the word صاف – يصفو which means clear or clean. This puts an emphasis on purifying the heart and soul. From the above understanding it can be concluded that the Sufi is a simple person or zuhud who purifies the heart to approach Allah SWT.

The scholars have a differences of *suf*i meaning, such as:[11]

Sarri as-Saqathi, a Sufi is someone who never goes out from light of the Almighty Allâh SWT because of the light of his *wira'i*, people who don't talk to the inner (*bathin)* knowledge that can damage the *dhahir* science, a ssufi is a people who are not interested in glory that can damage the limits of rules.

Abû Ja'far al-Naisâburî, a Sufi is someone whose behavior and words like to forgive, invite to do good *(amar ma'ruf)*, and stay away from stupid traits.

Abû 'Uthman al-Hairi, who is the Sufi? He said; the believers who keep what they have promised to Allah ... (Q.S. al-Ahzab: 23) and people who do not boast of charity, because people who boast of charity means underestimating the favor of his Lord.

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[11] *Ibid.,*p.445

Sahal bin Abdullah, Sufis are; a person whose blood is always flowed, his property is always changed, doesn't see anything except from Allah, purifies Allah in all His creations. And Sufism is; Avoiding disputes, feeling calm towards Allah SWT, taking refuge in Allah SWT and avoiding beings.

Husain ibn Mansyir, Sufis are; someone who can not accept other people and not accepted by others, someone who has the nature of Allah SWT and people who have the nature as isyaryar by Allah SWT in the Koran.

According to as-Syiblî opinion, *Sufis* are; *Fiirst* people who always keep the promises of Allah SWT, *Second* people who do not look at the world and the hereafter together with other than Allah SWT. *Third* people who break the relationship that can not be due to Allah SWT as done by the Prophet Musa who disconnected his relationship with his people so that they do *khâlwat*. *Fourth* people who don't have something and don't have something Like a child who is in the lap of Allah Almighty (in power) that *Haq*.

al-Nashîbî, Sufis are people who do not know tired to look for Allah Almighty and do not worry about reasons

Abû 'Ali al-Hasan al-Asfihâni, Sufis are people who wear clean wool cloth, people who eat lust with bitter taste, people who throw the world behind the back of their necks, and follow in the footsteps of the Prophet SAW

Then many scholar also give a sufi behavior such as: Faris al-Baghdâdî, there are three Sufi behaviors, among others: aware and take *'ibarat*, be ashamed and beg for forgiveness, as well as accept the team and accept the reasons.

al-Junaidi also explained that Sufis have three qualities, namely: Like the earth, which everyone occupies, either obedient or disobedient people. Like clouds that shade anyone. Like rain that watering obedient and disobedient people.

2. **The Definition of Tafsir Sufi**

Sufi interpretation is the interpretation of the Koran which is different from the zahir of the verse because of the instructions that are implied, this can only be done by Sufi people, people who are virtuous and trained in spirit, given light by Allah SWT reach the secrets of the meaning of the Qur'an.

Al-Farmawi explains the understanding of Sufi interpretation is a style of interpretation of the Qur'an which is Sufism. Then Said Agil Husin al-Munawar in his book explains Sufi interpretation is an interpretation made by Sufis in general expressed in mystical language. These expressions

cannot be understood unless Sufis and those who train themselves to live the teachings of taṣawuf.[12]

In I'jaz al-Quran, it is stated that Sufi interpretation is an interpretation carried out by Sufis, which in general is surrounded by mystical expressions. Ibn 'Atha Al-Iskandari said, Sufi interpretation does not change the outward meaning of the main text of the Koran, but, draws an understanding of the meaning intended by a verse according to the tyranny of the language.

According to al-Zarqani, sufi interpretation is "interpreting Qur'an not with *zahir* meaning, but with *bathin* meaning, because tthere are hidden cause that are seen by *sufis*, However, this inner interpretation can still be compromised by its *zahir* meaning.

The commentary which has a Sufi style usually in interpreting the verses of the Koran tends to explain a lot of the vague meaning that is implied by lafadz. Interpretation like this emphasizes the interpretation of verses of the Qur'an explicitly (exotorically) and then continues by showing some of the contents of the vague and hidden or implied (esoteric) meaning behind the contextual verse. According to this group the verses of the Qur'an have two meanings, the meaning of zahir and the meaning bathin in the form of vague cues. This

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[12]Said Agil Husin al-Munawar, *Al-Qur"an Membangun Tradisi Kesalehan Hakiki, op. cit.,* p.71

gesture can only be captured by the Prophet Muhammad Shalalahu 'alaihi wassalam and the *wali* or *arbab al-suluk* (those who walk the path to approach Allah Subhanahu wa ta'ala).

Sufi interpretation can be accepted if it meets the following conditions:

1) Do not deny the original meaning (textual meaning) of the verses of the Qur'an

2) Interpretation is strengthened by the argument of syara 'others

3) The interpretation is not contrary to the argument of shara '

4) Mufassir does not consider that the interpreter is the only correct interpretation. But first have to recognize the meaning of zhahir verses.[13]

Sufi interpretations from several periods that author try to collect (of course there are still many that have not been accommodated), are as follows:[14]

a. Sahl al Tustari 200-283 H (896 AD), his work Tafsir al-Qur'an al-'Azim recognized by experts as the oldest Sufi interpretation book that reaches we.

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[13] Supiana, *metodologi Studi Islam,* (Bandung: PT. Remaja Rosdakarya, 2017). p 145.

[14] Nashrudin Baidan, *Perkembangan Tafsir Al-Qur'an di Indonesia,* (Solo: Tiga Serangkai Pustaka Mnadiri), p.19.

b. Abu 'abd al-Rahman Musa al-Azdi al-Sulami 330-412 H (1021 AD), his work Haqaiq al-Tafsir.

c. 'Abd al-Karim al-Qushairi (Abul Qasim), 376-465 H (986-1073 AD), commentary first he was not Sufi, namely al-Taysir fi 'ilm al-tafsir (al- Tafsir al-Jilani - Kabir), both interpretations are known as Lataif al-Isharat, made when al-Qushairi had pursued the world of Sufism.

d. 'Abd al-Qadir al-Jilani 470-561 H (1077-1166 AD), with maestro his newfound work, Tafsir al-Jilani.

e. Ibn 'Araby 562-638 H (1165-1240 AD), his commentary works Fusus al-Hikam and Tafsir al-Qur'an al-Karim.

f. Abu Muhammad ibn abu Nasr al-Baqli al-Siraj al-Sufi (w 666) with his work, 'Arais al-Bayan fi Haqaiq al-Quran.

g. Nizam al-Din Hasan al-Naysaburi, (w 728), his work Gharaib al-Quran wa Raghaib al-Furqan.

h. 'Abd al-Rauf Singkel, 1035-1105 H (1615-1693 AD), with works the interpretation Tarjuman al-Mustafid.

i. Syihab al-din al-alusi, with the commentary we know Ruh al-Ma'ani fi Tafsir al-Qur'an al-Azim wa Sab al-Matsani.

C. The Categorization of Tafsir Sufi

Sufi interpretation is Sufism interpretation, then the division is the same as Sufism division, then Sufi interpretation is

divided into two namely Sufi Nazhari interpretation and Sufi Isyari interpretation.

1. **Tafsir Sufi Nazhari**

   It is an interpretation compiled by scholars who in interpreting the Qur'an is guided by the theories of Sufism which they profess and develop. The nazhari Sufis argue that the literal understanding of the Qur'an is not the intended understanding, because what is desired is the inner understanding, therefore they often use ta'wil to adjust the understanding of the verses of the Qur'an, to the theories of Sufism that they follow. According to al-Farmawi the nazhari Sufis often force themselves to understand and explain the Qur'an with an explanation that deviates from the meaning of the birth of the verse, the meaning that has been strengthened by the Shari'a and is correct according to language.[15]

2. **Tafsir Sufi Amaly/Isyari**

   It is an interpretation that attempts to recite the verses of the Qur'an based on hidden signs (symbols). According to the Sufis only known by them when performing suluk. Therefore this interpretation is in line with Sufism Amaly or Isyari, then this interpretation refers to the practical practices of the Sufis, such as living

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[15] Supiana, *metodologi Studi Islam,* (Bandung: PT. Remaja Rosdakarya, 2017). p 142.

simply, zuhud, hungry, not sleeping at night, living alone, keeping to yourself from all pleasures and concentrating the soul of all kinds of lust.[16]

Sufi Isyari commentators argue that the verses of the Qur'an have two meanings, namely the textual / explicit understanding and the non-textual / implied understanding. Textual understanding is the first understanding that can be captured by humans when trying to interpret the meaning of the verse. Whereas the non-textual understanding includes complex notions only known by certain people, through spiritual practice so as to be able to grasp the divine cues and provide rabbani knowledge (divinity) to their hearts, that knowledge is what they use to interpret the Qur'an. according to them this included the perfection of true faith and knowledge. Although these knowledge can be combined with textual understanding, textual knowledge is not what is desired.

From the understanding above it can be concluded that neither the *Sufi Nazari* interpretation nor the *Sufi Isyari* interpretation does not deny the meaning of *zhahir* verse, but these two features possess differences namely first, the *Sufi Nazhari* interpretation is compiled based on the philosophical points of Sufism that they profess, after which verses al-Qur'an

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[16] *Ibid.,*p.142.

are used, after that the verses al-verse are used. Qur'an as the basis of his opinion. Whereas the *Sufi isyari's* interpretation is composed of spiritual spirituality that the mufassir has set for himself. With that it can reach the degree that allows you to receive sacred cues from God about the meaning of a verse.

From the above understanding it can be concluded that neither the *Sufi Nazari* interpretation nor the *Sufi* Isyari interpretation does not deny the meaning of zhahir verse, but these two features possess differences namely first, the *Sufi Nazhari* interpretation is compiled based on the philosophical points of Sufism that they profess, after which verses al-Qur'an are used, after that the verses are used. Qur'an as the basis of his opinion. Whereas the *Sufi isyari's* interpretation is composed of spirituality that the *mufassir* has set for himself. So that it can reach the degree that allows you to receive sacred cues from God about the meaning of a verse.

CHAPTER III

KITAB TAFSIR AL-ALUSI AND HIS INTERPRETATION OF

Q.S AL-KAHFI (18) : 60-82

A. The Author of *Kitab Tafsir Al-Alusi*

1. Biography Of Al-Alusi

Abu Sanā 'Syihāb al-Dīn al-Sayyid Mahmād Afandi al-Alūsi al-Baghdadī is the full name of the famous Iraqi mufassir. This term *al-Alūsi* refers to an area near the Euphrates river which lies between Baghdad and Sham (Syria), where his family live. Al-Alūsi was born on Friday, Sya'ban 14th 1217 H in near Kurkh, Iraq. His father is an Iraqi scholar who is very famous for the depth of his knowledge. Since childhood al-Alūsi studied religion directly from his father. In addition, he also studied Sufism from a Sufi named Shaikh Khalid al-Naqshabandi.[1]

Born in an educated family, al-Alūsī grew up to be a smart child. He has strong memories, and is well-versed in various scientific fields. At the age of 13, al-Alūsī became one of the lecturers at the university founded by Shaikh 'Abdullah Shalah al-Aqulani at Rasafah. In the field of aqeedah, al-Alūsī followed the Sunni-Maturidiah school.

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[1] Abu al-Fadhl Syihab al-Din al-Sayyid Mahmud al-Alûsî , *Rûh al-Ma'ânî,* vol.1 (Bairut, Dar al-Fikr, 1983), 3. Look at Abdul Mustaqim, Studi Tafsir *Rûh al-Ma'ânî Karya al-Alûsî*; *Sebuah Eksposisi Metodologi dan Aplikasi Penafsiran* in journal Studi Ilmu-ilmu al-Qur'an dan Hadis, vol. 5, no. 1, Januari 2004, p. 17

Whereas in the field of fiqh, in the beginning al-Alusi adhered to Syafi'i.[2]

But al-Alusi decided to follow the Hanafi school in 1248 H, while serving as the chairman Waqaf agency of the al-Marjaniyyah educational institution. Then in 1263 H, when he was 31 years old, al-Alusi was appointed to be a mufti in Baghdad.[3] Since Al-Alûsî was already 20 years old, he was eager to compile an interpretation book that could solve the problems in the community at that time. Then he gave up his position and preferred to start compiling the interpretation book.

Before Alusi was 20 years old, she had begun to study the interpretation of the Qur'an. And when he was 21 years old, he was entrusted by his teacher, Sheikh â Alâuddin to teach at the al-Khotuniyah madrasa[4]. In addition, he was asked by Haji Nu'man al-Bajahji to teach at the madrasa he led, only Alusi did not last long, because many disagreed with him.

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[2] Eva Amalia Megarestri, "*Study Tematik Terhadap Penafsiran Al-Qur'an Tentang Ayat Sajadah dan Munasabahnya Dalam Tafsir Rûh al-Ma'ânî*" (Thesis UIN Sunan Kalijaga Yogyakarta, 2003), p. 44-46.

[3] Wahib, "*Perspektif Tafsir Shufi-Isyârî; Studi Atas Pemikiran al-Alûsî dalam Tafsir Ruh al Ma'ani*" (Tesis-IAIN Sunan Kalijaga Yogyakarta, 1997), p. 27-28.

[4] Muhsin Abdul Hamid, *Al-Alûsi Mufassiron*, (Bagdad: Matba'ah al-Ma'ârif, 1968), p 42.

When Kurh was under the hands of Haji Amin al-Bajahji, Alusi was asked to lead the madrasa and at the same time become the mosque's imam. besides teaching in madrasa, Alusi also teaches in mosques, namely the Hajj al-Malââ Abdul Fattah mosque, al-Qomariyah Mosque, Sayyidah Nafisah mosque, and al-Marjaniyah mosque. So that the teaching schedule in a day (in madrasas and mosques) reaches 24 teaching schedules. However, when he began writing the interpretation of the Qur'an (Rûh al-Ma'âni) and was given the confidence to become a mufti, his teaching schedule was reduced to only 13 schedules.[5]

The political situation during Al-Alusi's life was unstable, because at this time there was a struggle for power, civil war and the replacement of his kings. During al-Alusi's life, he witnessed many leadership changes in Iraq, ranging from leaders who led Iraq long enough, such as Daud Basya (1188 H / 1774 AD), Ali Ridha Basya (1247 H / 1831 AD), Muhammad Najib Basya (1258 H / 1842 AD), until leaders who lead only briefly, such as Abdi Basya (1265 H / 1849 AD), Muhammad Wajih Basya (1267 H / 1851 AD), Muhammad Rasyid Basya (1268 H / 1852 AD), and in the same year he was replaced by Basya al-Kabir (1268 H / 1852 M-1269 H / 1853).

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[5] *Ibid*, hlm. 43.

Even though the country's politics are not stable, scientific activities in Iraq continue. At that time many scholars emerged in various fields of science, fiqh, hadith, interpretation, and literature (adab). Among the scholars, famous writers at that time were many who came from the al-Suwaidi family, the al-Rawi family, al-Syawaf, al-Madras, al-Umari, al-Alusi, al-Zahawi. This is also inseparable from the support of the authorities, as did Daud Basya. He established schools to support the development of science.

After his father died (1268 H / 1830 AD), he left Kurkh and lived next to the mosque of Sheikh Abdul Qadir al-Jili. From here, al-Alusi's intelligence, virtue and knowledge are widely known by many people. When Baghdad was infected with Thaun's disease, Daud Basya stepped down from his leadership and was replaced by Ali Ridha Basya. During Ali Ridha Basya's time, al-Alusi hid and isolated himself because many people did not like him and had slandered him. When Abdul Ghani Affandi al-Jamil was appointed as mufti in Baghdad, Al-Alusi met him and stayed with him until he gained the trust and forgiveness of Ali Ridha Basya for the slander accused of him. Then al-Alusi was given the

trust to be asked for a fatwa and instructor at the madrasah al-Qadiriyah.[6]

In 1267 H / 1850 AD, al-Alusi traveled to Istanbul. When he arrived at Maushil, he stopped at the house of Mahmud Afandi al-Umari, known as a philosopher. It was at Maushil that al-Alusi showed and recited the interpretation of the Qur'an (*Ruh al-Ma'ani*) written earlier in an assembly attended by the Maushil scholars, and they also felt amazed.

On his way back from Istanbul to Baghdad he began to get sick often, al-Alûsî passed away at the age of 53 years on Friday, 25th Zulhijjah 1270 H / 1854 M. His body was buried near the tomb of Sheikh Ma'rufal-Karakhi, one of the most famous Sufi figures in the city of Kurkh.

2. Al-Alusi's Works

Abu sana is known chiefly for his voluminous Commenttary of on the koran: *Rūh al-Ma'ānî Fī Tafsīr Al-Qur'an al-'Aẓīm wa al-Sab' al-Masānī* (Cairo, 1883-92: reprinted Beirut, 1970) and for his accounts of his journey to Istanbul *Nashwat al-shumul fi al-safar ilā istāmbūl* (Baghdad, 1291/1879) and his return to Baghdad *Nashwat al mudam fi al-'awd ila madinat al-salam* (Baghdad,

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[6] Julie Scott Meisami and Paul Starkey, *Encyclopedia of Arabic Literature,* (London: Routledge,1999),vol. I,p. 84.

1293/1881). Then his works in logic science are *Hashiyyah 'ala al-Qatr* dan *Sharh al-Salim*.[7]

He also wrote a commentaries on works by al-Hariri and the Iraqi poet 'Abd al-Baqi al-'Umari, and produced a small collection of *maqāmāt* (1273) in classical style, in which he criticized the Ṣūfī orders for their attempt to influence contemporary youth. In his books *al-Ajwiba al-'Irāqiyya 'alā al-as'ila al-Lahūriyya* (Baghdad, 1301/1889) and *al-Ajwiba al-'Irāqiyya an al-as'ila al-Irāniyya* (Istanbul, 1889/90), he raised philosophical and religiuos questions and answered them from his Sunni viewpoint, proving his excellent knowledge of classical religion texts from al-Ash'ari to Ibn al-'Arabi's.[8]

B. *Kitab Tafsir Al-Alusi*

1. The Background Of Writting

Starting from a dream this book was written, at that time al-Alūsī dreamed of getting orders to fold the sky and the earth by raising one hand towards the sky and one hand to the place of the spring. The dream that occurred on Friday night Rajab, 1252 AH was a sign that he was ordered to write an interpretation. He began writing on Sya'ban 16th

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[7] *Ibid., p. 86.*

[8] Julie Scott Meisami and Paul Starkey. *Encyclopedia of Arabic Literature.* (New York: Routledge, 1998). Vol 1. p 83.

1252 H, when he was 34 years old, during the reign of Sultan Mahmud Khan bin Sulthan Abdul Hamid Khan.[9]

Then this book is given the title *Rūh al-Ma'ānī Fī Tafsīr Al-Qur'an al-'Aẓīm wa al-Sab 'al-Masūnī* by Prime Minister Ali Ridho Pasha. Because the name is felt to be in accordance with the original purpose of writing, namely " The spirit of meaning in the great interpretation of the Qur'an and sab'ul mastanī". Then al-Alūsī agreed.

This writing lasted for more than 10 years. The commentary of Ruh al-Ma'i contains various views both from the Salaf scholars and khalaf, also explains the opinions of previous interpretations, for example Ibn Aliyah, Ibn Hayyan, al-Kassyaf, Abi al-Su ' ud, al-Baidhowi and al-Fahral-Razi. When he quoted from the interpretation of Abu al-Su'ud, he usually used the phrase *"Qāla Syaikh al-Islam"*. When quoted from the interpretation of al-Baidhowi he uses the phrase *"Qāla Qadhi"*. When quoting from tafsiral-Fahr al-Razi uses the phrase *"Qāla al-Imam"*.

This interpretation consists of 30 Juz in 15 volumes. First printed in 1301 H. Then in the second print in Baghdad and Egypt in 1553 H consisted of 30 Juz in 10 Volumes. Reprinted by the printing press *Idarah al-Taba'ah al-*

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[9] Al-Alûsî , *Rûh al-Ma'ânî,* vol. 1, p. 4

Munirah in Egypt and the *Dar Ihya al-Turats al-Arabiy*, in 1405 H.

After he finished his interpretation, precisely in 1266 H, al-Alūsī traveled to Konstatinopel, according to some history he had lived there for two years. Then he showed his interpretation to the Sultan, namely Abdul Majid Khan to get recognition and criticism. And as a tremendous appreciation from the Sultan, then he was rewarded with gold as heavy as the scale of the book. [10]

2. **The Methodology of Interpreting in Tafsir Al-Alusi**

The word method comes from Greek *"methodos"* which means "way". In English this word is written "method" and Arabic translates it with *"tariqat"* and *"manhaj"*. Whereas in Indonesian the word " metode" means: "regular way of thinking carefully to achieve purpose (in science,etc); systemic way of working to facilitate the implementation of an activity in order to achieve the specified goals ".[11] Whereas the approach is the perspective used by interpreters in interpreting.

Methodology in principle is a process and procedure used when conducting research or writing. The methodology has

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[10] Abdul Mustaqim, *Rûh al-Ma'ânî karya al-Alûsî* in Muhammad Yusuf, dkk. *Studi Kitab Tafsir; Menyuarakan Teks Yang Bisu* (Yogyakarta: Teras, 2004), p. 154.

[11] Nashruddin Baidan, *Metodologi Penafsiran al-Qur'an,* (Yogyakarta: Pustaka Pelajar, 2005), p. 54

several components including methods, approaches, systematics of presentation and sources of interpretation.

a. The Method and Approach of Interpretation of Interpretation.

Al-Quran is a source of Islamic teachings. Like an ocean whose wonders and uniqueness have never vanished in time, so various interpretations were born with a variety of methods. The scholars have written and presented their works in this field of interpretation, and explained the methods used by each interpreter, the methods referred to are the methods of *tahlili*, *ijmali, muqaran, and maudhu'i.*[12]

First, The method of *tahlili* (analytical), which means explaining the contents of the verses of the Qur'an from all aspects. With this method, the Mufassir explained the Al-Qur'an widely and in detail. All things related to the Qur'an can be included in interpretations, such as asbabun nuzul and munasabah (inter-verse and inter-letter correlation).

Second, The method of *Muqaran*, literally *muqaran* means comparison. In terms of a method or technique for interpreting the Qur'an by comparing the opinions of an interpreter with other interpreters

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[12] Nashruddin Baidan, *Metodologi Penafsiran al-Qur'an* ,(Yogyakarta: Pustaka Pelajar, 2005), p.3.

regarding the interpretation of a number of verses. The interpretation of muqaran can be categorized into three forms; first comparing a verse with another verse, the second compares the verses of the Qur'an with the hadith, and the third compares a commentary with other interpretations of a number of verses set by the mufassir itself

Third, the method of *Ijmali*. Literally, the word ijmali comes from *ajmala* which means to mention something in no detail. So the interpretation of ijmali can be interpreted as an explanation of the meaning of the Qur'an in general by not specifying it, or a brief explanation of the divine messages contained in a verse.

Fourth, the method of *maudhu'i* (thematic). It is a way of interpreting the verse of the Qur'an not based on the order of verses and letters contained in the Mushaf, but based on the problem being studied. That is, explaining the verses of the Qur'an with reference to one particular subject. The advantage of using thematic methods is to make the resulting understanding more complete and the study more systematic. Problems can be thoroughly explored and enable new understanding

The method used by al-Alusi in interpreting the Koran is the method of *tahlili*. One thing that stands out in the method of *tahlili* (analysis) is that a mufassir will

try to analyze the verses of the Qur'an which will be interpreted with various points of view. So usually the interpreter will analyze in terms of language, *asbab al-nuzul*, nasikh-mansukh and others. This also caused him to be a very selective person in the history of *israiliyyat*, because he wanted to study the hadith. But usually the tahlili method is not able to present a comprehensive interpretation, so it often seems partial. As a result, the world view of the Koran regarding the issues discussed is often overlooked[13]

In Indonesian the vocabulary style refers to various connotations such as flowers or images on fabric, webbing and so on, for example it is said that the fabric pattern is not good, can connote various types of colors in the color of the base, for example it is said to be basically white in red and can also connote adjective which means understand, type or form. For example the political pattern is not firm[14] in the Indonesian Arabic dictionary, the style of the vocabulary is interpreted as

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[13] Al Alusi, Abu al Sana Shihab al Din al Sayyid Mahmud. *Ruh al Ma'ani Fi Tafsir al Qur'an al Azim wa al Sab' al Masani*, Juz 1. Beirut: Dar al Kutub al 'Ilmiyah, 1994

[14] Tim Penyusun Kamus Pusat Bahasa. *Kamus Besar Bahasa Indonesia,*(Jakarta: Balai Pustaka,2005),p. 20

لون (color) and شكل (form)[15]. The pattern of interpretation is a color, direction or tendency of a particular thought or idea that dominates a work of interpretation[16].

From this meaning it can be concluded that the pattern is the variety, types or forms of uniqueness of an interpretation. in a broader sense the pattern means the nuances or special characteristics that color an interpretation and are one form of intellectual expression of a mufassir. Classification of the pattern of an interpretation does not mean that in interpreting the Qur'an a mufassir uses only one pattern, but the commentators in writing their work still use a variety of features but there is only one specific feature which is dominant in his work. This pattern is the basis for the classification of these interpretations.

The scholars classify several pattern of interpretation of the Koran, including:

1. the pattern of al-adabi al-ijtima'i

Interpretation that emphasizes the discussion on social problems. In terms of the source of its interpretation the interpretation of al-Adab al-Ijtimā'i belongs to the category of Tafsīr bi al-Ra 'yi.

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[15] Rusyadi, *kamus indonesia-arab* (jakarta: rineka cipta,1995),p. 181.

[16] Nashiruddin baidan, *wawasan baru ilmu tafsir*,p.388

But there are also some scholars who include the interpretation of adab al-ijtima'i as a mixed interpretation, because the percentage of atsar and akat as sources of interpretation is seen as balanced.

2. the pattern of Ilmiy.

   The interpretation emphasizes the discussion with the approach of general sciences from scientific findings based on the Qur'an. Many opinions state that the Koran contains all knowledge globally.[17]

3. the pattern of literary.

   The pattern of literary interpretation is the interpretation in which it uses linguistic rules. This pattern arises as a result of the large number of non-Arabs who embraced Islam as well as the weaknesses of the Arabs themselves in the field of literature who need an explanation of the meaning of the Qur'an in this field.[18]

4. the pattern of Fiqih or Law.

   This interpretation arises from the development of the science of jurisprudence (Fiqh), and the formation of schools of jurisprudence (

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[17] Amin al-Khuli dan Nashr Abu Zayd, *Metode Tafsir Sastra*, Terj. Khairan Nahdiyyin, (Yogyakarta: Adab Press, 2004),p. 28
[18] M. Quraish Shihab, *Membumikan al-Qur''an*, *op. cit*.,p. 72

Mazhab Fiqh), each group trying to prove the truth of their opinions based on their interpretations of the verses of law.

5. The Pattern of Philosophy

    Philosophical interpretation is a way of interpreting the verses of the Koran by using philosophical theories. This interpretation seeks to compromise or find a meeting point between philosophy and religion and try to get rid of all the conflicts between the two.

6. The Pattern of Sufi

    Interpretations made by Sufis are generally expressed in mystical language. These expressions cannot be understood unless Sufis and those who train themselves to live the teachings of taṣawuf..[19] There are two kinds of interpretations of Sufism, namely:

    1) Sufism *Nadzarî* (theoretical) is a type of interpretation that tends to interpret the Koran based on the theory or understanding of Sufism which generally conflicts with the *Lahir* meaning of a verse and deviates from the understanding of language.

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[19] Said Agil Husin al-Munawar, *Al-Qur"an Membangun Tradisi Kesalehan Hakiki, op. cit.,* p.71

2) Sufism *'amalî (Isyârî)*, which is an interpretation that tries to uncover the dimensions of inner meaning based on cues or inspiration and *Sufi ta'wīl*. This *Sufi-isyârî* interpretation aside from directing the interpretation target to the expression of the implied verses of the Qur'an, it also tries to trace the scope of the meaning of the Qur'an, which is compiled from its exoteric meaning transparently and makes its interpretation approach like two inseparable coins. And in an effort to trace the meaning implied, based on the assumption that, the implied meaning is not the only thing that is desired by the verse, but rather an extension of the meaning of the meaning explicitly.[20] In addition, *Sufi-isyârî* is also a method of interpretation that is achieved from practical Sufism on the basis of zuhud and asceticism in *taqarub* with tariqat (certain ways and methods) thinking and spiritual practice with it.[21]

Al-alusi in his book is the interpretation of *Ruh Al-Maani* using the *Sufi / isyari* approach. In

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[20] Wahib, *Perspektif Tafsir Sufi-Isyârî,* p. 51-52.
[21] Look at Eva Amalia Megarestri, *Study Tematik*, p. 52

interpreting the verses of the Qur'an, al-alusi tends to explain a lot of the vague meanings hinted at by *lafadz*. Al-alusi emphasized the explicit (exotoric) interpretation of the verse and then continued by showing some vague and hidden or implied (esoteric) content of meaning behind the verse contextually. According to this flow the verse has two meanings, *zahir* meanings and inner meanings in the form of vague cues. These signals can only be captured by the Prophet Muhammad *Shalalahu 'alayhi wassalam* and the *wali* or *arbab al-suluk* (those who walk the path to approach Allah *Subhanahu wa ta'ala*).

As for the interpretation of this book az-zahabi argues that the style is the interpretation of al-ra'yi al-mahmud and approves the opinions of other scholars including ali al-shabuni who argues that the style of interpretation of al-alusi is isyari, riwayah and narrated. al-dzahabi reasoned that although in al-alusi's interpretation there is a shari'a style as in al-naisaburi's interpretation, the interpretation of the intention of the interpreter is not to be interpreted shari'ah. By taking the earlier interpretations, the interpretation style will be carried over and this will affect the interpretation

style of al-alusi. Why does al-Alûsî bring his interpretation towards the Sufi al-isyârî? According to al-Alûsî, to get to the science of nature, one is not allowed to ignore the science of shari'ah. To understand the esoteric / inner meaning of a verse, it must first be stripped of its exotoric / zhahir meaning.[22]

b. The Source of interpretation.

In interpreting al-Qur'an's verses al-alusi uses previous interpretations as a reference, then al-alusi also uses the history of the Companions or the Prophet's hadith, and as an explanation he also recites sentences in each verse of the Qur'an.

c. Systematic of Presentation.

The book of Interpretation *Ruh Al-Maani* is the greatest work of Al-Alusi because we contain insights from the sala and khalaf clerics and also contain the conclusions of previous commentary books such as: Tafsir Ibnu Athiah, Abu Hayyan, Al-Kasyaf, Abu Al-Sa 'Ud, Al-Baidlawi and Al-Razi. Al-Alusi tried to be neutral and fair in sampling these interpretations and put forward his own comments and opinions without being influenced by one of these interpretations. And when

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[22]Wahib, *Perspektif Tafsir Sufi-Isyârî,* p.51-52.

sampling previous interpretations, Al-Alusi using several terms among others: *"qala shaykh al-islam"* if it is taken from the interpretation of Abu Al-Aaud, *"qala al-qadli"* if from the interpretation of the interpretation of Al-Baidlawi and *"qala al-imam"* if sampling from Al-Razi's interpretation.

Systematics as a methodical step taken, usually Al-Alusi take the steps below:[23]

1) Mention the verses that are interpreted in accordance with the order in surah al-Qur'an, namely from the Surah *Al-Fatihah* to the Surah *An-Nas*.

2) Explain the position of a word or sentence in the verse in terms of language rules (*'ilmu nahwu*).

يُرِيدُ أَنْ يَنْقَضَّ أَي يسقط وماضيه انقض على وزن انفعل نحو انجر والنون زائدة لأنه من قضضته بمعنى كسرته لكن لما كان المنكسر يتساقط قيل الانقضاض السقوط،

Al-Alusi explained the position of a sentence for example in QS al-Kahfi verse 77 which reads

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[23] Abdul Mustaqim, Studi Tafsir *Rûh al-Ma'ânî Karya al-Alûsî*; *Sebuah Eksposisi Metodologi dan Aplikasi Penafsiran* in journal Studi Ilmu-ilmu al-Qur'an dan Hadis, vol. 5, no. 1, Januari 2004, p. 17.

"almost collapsed" he explained that the wall fell, and he explained that the *fi'il madhi* from the word انقض is ينقض the word انقض is derived from the Wazan انفعل which is the letter nun before huruf *fa' f'i'il* and given tasydid on *lam fi'il*. The origin of the word is اتفضاض or اقضض which means سقوط which is to fall or collapse.

3) Intepreting verse use the other verse.

al-Alusi interpreted Q.S al-Kahfi verse 61: "then (the fish) jumped to take his way into the sea". With another verse, QS Ar-Ra'ad verse 10 which reads: "and which goes on during the day".

قوله تعالى: وَسَارِبٌ بِالنَّهارِ [الرعد: ١٠] وهو في تأويل الوصف أي اتخذ ذلك في البحر متصرفا، ولا يخفى أنه نظير سابقه.

Al-alusi interpreted the meaning of سارب as *ta'wil* which means: the fish took its way into the sea, and was not hidden because it appeared.

4) Giving explanation from hadits *nabawi* if the hadits is available

أخرجه البخاري ومسلم والترمذي والنسائي من حديث
ابن عباس مرفوعا أن الخضر قال: يا موسى إني على
علم من علم الله علمنيه لا تعلمه أنت وأنت على علم
من علم الله علمك الله لا أعلمه

This hadith is to explain Q.S al-kahfi verse 66 as follows:

Musa then said: "Can I follow you so that you will teach me the true knowledge among the sciences that have been taught to you?" Al-Alusi quoted from the *riwayat* of Bukhori, Muslim, Tirmizi and Nasai from the *riwayat* of Ibn Abbas and this history includes the hadith *marfu'*. In the hadith the khidir emphasized the musa about the knowledge he possessed, "O Musa, I have knowledge from the knowledge of Allah that He taught me that you do not know, and you also have the knowledge taught by Him that I also do not know".

5) Collecting the opinion from previous *mufassir*
6) Clarify the meaning of lafadz with poems
7) Concludes the various opinions that exist by providing information in terms of balaghah, i'jaz, munasabah and asbab al-nuzul when found.

These steps are used in interpreting the verses of the Qur'an by referring to the order of the verses, as well as the order of the surah that are in the Qur'an.

d. Al-Alusi's Interpretation of Q.S Al-Kahfi (18) : 60-82

وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا (٦٠)

Behold, Moses said to his attendant, "I will not give up until I reach the junction of the two seas or [until] I spend years and years in travel."(Q.S al-Kahfi (18) : 60)

The Prophet Musa and the young man went to the junction two seas,the youngman's name is Yusya' bin Nun.The word مجمع البحرين or the two seas in the interpretation of *Ruh al-Ma'ani* has many meanings, exoterically the word means:

First, according to a history of the two seas, it is explained that the two seas are in the Persian Sea and the Rum Sea. *Second* Muhammad ibn ka'ab alqurazi explained that مجمع البحرين is a place where seas and oceans meet., *Third* History of Sidiy: The two seas are in Armenian, namely the Qulzum Sea and the Azraq Sea.

Fourth based on surat Ar-Rakhman (55) verse 19-20:

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ (١٩) بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ (٢٠)

The meaning of مجمع البحرين is the meeting between the dead sea and the sea of galilea. The two seas are located in the Strait of Gibraltar, the strait that separates the continents of Africa and Europe, precisely between the countries of Morocco and Spain, the seas called by mediterranian and atlantik seas.[24]

However, if the word مجمع البحرين is interpreted with a Sufi approach such as that of Syihabbudin al-alusi in the interpretation of the *Ruh al- Maani* his work. The word مجمع البحرين is the meeting of two seas, the ocean is musa and khidir. Moses is a prophet who has the same depth of knowledge as the prophet in general in understanding a science of music must study and be based on the rational Sharia book or can be called non laduni science.[25]

while Khidir is a prophet who has knowledge directly given by Allah SWT and is based on wisdom that is difficult to digest by the ratio of human reason or

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[24] *Ibid.,*

[25] Shihab Al-Din Al-Sayyid Mahmud Al-Alusi Al-Baghdadi. *Ruh Al-Ma'ani Fi Tafsir Al-Qur'an Al-Azhim Wa Al-Sabab Al-Masani.* (Dar Al - Ihya Al -Turos Al -'Arabi: Beirut). Vol 15. P 312.

laduni science, so the two seas are Musa and Khidir because they are two different seas of knowledge and then meet and intersect but has the same goal as a tool to navigate the ocean of life.

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا (٦١)

But when they reached the Junction, they forgot [about] their Fish, which took its course through the sea [straight] as in a tunnel. (Q.S al-Kahfi (18) : 61)

In *Zahir* according to *jumhur 'ulama* the word نَسِيَا compare with Musa. This word is a kind of *mudhaf* that means the state of forget to the fish, But Al-Alusi explainned, the word نَسِيَا means Forget, in the verse he explained that the person who forgot was Yusya' bin nun.

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا (٦٢)

When they had passed on [some distance], Moses said to his attendant: "Bring us our early meal; truly we have suffered much fatigue at this [stage of] our journey." (Q.S al-Kahfi (18) : 62)

قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنْسَانِيهُ
إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا (٦٣)

He replied: "Sawest thou [what happened] when
we betook ourselves to the rock? I did indeed forget
[about] the Fish: none but Satan made me forget to tell
[you] about it: it took its course through the sea in a
marvellous way!" (Q.S al-Kahfi (18) : 63)

فقال فتاه: إذا جاء نبي الله حدثته فأنساه الشيطان، ٢٦

In Hadits Above which narrated by Imam
Muslim, the reason why did the young man forgot is
syaitan, but al-Alusi argue that the one who want the
young man forget is Allah Subhanahu Wa Ta'ala, not
syaitan. The fish jumps and then walks into the sea in an
unusual way. The fish leave a trail so that it can be
followed clearly, the fish circling around the sea do not
know where the current is swimming.

قَالَ ذَلِكَ مَا كُنَّا نَبْغِ فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا (٦٤)

Moses said: "That was what we were seeking
after:" So they went back on their footsteps, following
[the path they had come]. (Q.S al-Kahfi (18) : 64)

The Meaning of فَارْتَدَّا in *Zhahir* is Musa and His

servant went back. Following their previous footsteps.

Then آثَارِهِمَا the previous place when they visit. Whereas

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²⁶ Shihab Al-Din Al-Sayyid Mahmud Al-Alusi Al-Baghdadi. *Ruh
Al-Ma'ani Fi Tafsir Al-Qur'an Al-Azhim Wa Al-Sabab Al-Masani.* (Dar Al -
Ihya Al -Turos Al -'Arabi: Beirut). Vol 15 .P 320.

in *batin* mean is Musa and His servant before, they came back to the rock, the palce where the fish be lost.

فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا (٦٥)

So they found one of Our servants, on whom We had bestowed Mercy from Ourselves and whom We had taught knowledge from Our own Presence. (Q.S al-Kahfi (18) : 65)

From this it can be understood that رَحْمَةً is Khidir, khidir is a prophet who was given a revelation by Allah, "and whom We had taught knowledge from Our own Presence". The meaning of knowledge in that verse is any knowledge that is not covered by it. And can not be underestimated supernatural science and secrets of hidden science. And the meaning of لَدُنَّا means knowledge that is more specific than Allah. And they say: That ability is not related to anything that is not related to will and it is not related to what is not related to science, then something that is known first then will is related to existing abilities.

قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَى أَنْ تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا (٦٦)

Moses said to him: "May I follow thee, on the footing that thou teach me something of the [Higher]

Truth which thou hast been taught?" (Q.S al-Kahfi (18) : 66).

The word رُشْدًا means the higher truth so that it teaches the true knowledge that is knowledge that can deliver to the good and which prevents it from being bad.

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا (٦٧)

[The other] said: "Verily thou will not be able to have patience with me!" (Q.S al-Kahfi (18) : 67)

Khidir answered to the musa: You will not be able to be patient with me, this is a lack of patience form when musa together with Khidir. "Will not be able" means because there is no patience as a proof because he is able. The word "patience" in general the original meaning is that he is impatient,

وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا (٦٨)

"And how canst thou have patience about things about which thy understanding is not complete?" (Q.S al-Kahfi (18) : 68).

In this statement Khidir has known if Musa will not be able to be patient, because on their journey will get some cases that is difficult to be accepted.[27]

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[27] *Ibdi.,*

قَالَ سَتَجِدُ نِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا (٦٩)

Moses said: "Thou will find me, if Allah so will, [truly] patient: nor shall I disobey thee in aught." (Q.S al-Kahfi (18) : 69).

قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا (٧٠)

The other said: "If then thou wouldst follow me, ask me no questions about anything until I myself speak to thee concerning it." (Q.S al-Kahfi (18) : 70).

فَانْطَلَقَا حَتَّى إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا (٧١)

So they both proceeded: until, when they were in the boat, he scuttled it. Said Moses: "Hast thou scuttled it in order to drown those in it? Truly a strange thing hast thou done!" (Q.S al-Kahfi (18) : 71)

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا (٧٢)

He answered: "Did I not tell thee that thou canst have no patience with me?" (Q.S al-Kahfi (18) : 72).

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا (٧٣)

Moses said: "Rebuke me not for forgetting, nor grieve me by raising difficulties in my case." (Q.S al-Kahfi (18) : 73).

فَانْطَلَقَا حَتَّى إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقَتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا (٧٤)

Then they proceeded: until, when they met a young man, he slew him. Moses said: "Hast thou slain an innocent person who had slain none? Truly a foul [unheard of] thing hast thou done!" (Q.S al-Kahfi (18) : 74).

قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا (٧٥)

He answered: "Did I not tell thee that thou canst have no patience with me?" (Q.S al-Kahfi (18) : 75).

Adding the word لَكَ to assert that Musa had broken the

command and lack of believe in Khidir.

قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا (٧٦)

[Moses] said: "If ever I ask thee about anything after this, keep me not in thy company: then wouldst thou have received [full] excuse from my side." (Q.S al-Kahfi (18) : 76).

Al-Alusi explainned تصحبّي its mean a prohibition

or keep me not in thy company, in *bathin* mean Khidir

prohibited Musa to follow him again, and he force Musa

to leave him.

فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَّ فَأَقَامَهُ قَالَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا (٧٧)

Then they proceeded: until, when they came to the inhabitants of a town, they asked them for food, but they refused them hospitality. They found there a wall on the point of falling down, but he set it up straight. [Moses] said: "If thou hadst wished, surely thou couldst have exacted some recompense for it!" (Q.S al-Kahfi (18) : 77)

Al-alusi said that they come to the all citizen on the town but and ask what did they need but the citizen refused it. For Musa it was an insult. [28]

وأخرج ابن الأنباري في المصاحف عن أبي بن كعب عن رسول الله أنه قرأ (فوجدا فيها جدارا يريد أن ينقض فهدمه ثم قعد يبنيه.)

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا (٧٨)

He answered: "This is the parting between me and thee: now will I tell thee the interpretation of [those things] over which thou wast unable to hold patience. (Q.S al-Kahfi (18) : 78)

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[28] *Ibid.,*

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا (٧٩)

"As for the boat, it belonged to certain men in dire want: they plied on the water: I but wished to render it unserviceable, for there was after them a certain king who seized on every boat by force. (Q.S al-Kahfi (18) : 79).

وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا (٨٠)

"As for the youth, his parents were people of Faith, and we feared that he would grieve them by obstinate rebellion and ingratitude [to Allah and man]. (Q.S al-Kahfi (18) : 80) .

فَأَرَدْنَا أَنْ يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا (٨١)

"So we desired that their Lord would give them in exchange [a son] better in purity [of conduct] and closer in affection. (Q.S al-Kahfi (18) : 81).

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ ۚ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ۚ ذَٰلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا (٨٢)

"As for the wall, it belonged to two youths, orphans, in the Town; there was, beneath it, a buried treasure, to which they were entitled: their father had been a righteous man: So thy Lord desired that they should attain their age of full strength and get out their treasure - a mercy [and favour] from thy Lord. I did it not of my

own accord. Such is the interpretation of [those things] over which thou wast unable to hold patience." (Q.S al-Kahfi (18) : 82).

The owner of the house are two youths and they are orphans. And a part of scholar agree if the means of wealth are the wholen of buried treasure. The inheritance are gold and silver. The Khidir's action are the will of Allah not as khidir's will, and it was a mercy given by Allah for the youths because their parents are righteous one. Al-alusi explained if the verse as an example that the parents rightness only for their child.[29]

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[29] *Ibid.,*

CHAPTER IV
ANALYSIS

A. **The Interpretation of Story Musa and Khidir in Q.S Al-Kahfi: 60-82 According to Al-Alusi Prespective.**

1. **The Journey of Musa to Meet Khidir**

It is stated that Ibn Abbas R.A was narrated from Ubay bin Ka'ab. He heard from the Prophet. This story begins one time when the Prophet Moses stood in the middle of Bani Israel then He was asked by his people; who is the most knowledgeable among his people, then the Prophet Moses answered "I", then Moses was asked again; Is there anyone who is more knowledgeable than you, then Moses answers "nothing".

The sentence " I " that is said by Moses symbolizes arrogance and selfishness so that Allah SWT rebukes the Prophet Musa, Allah SWT sent Gabriel to ask the musa "Don't you know where Allah SWT put His knowledge ?. Of course Musa realized what he just said then Gabriel said to Moses "Verily, Allah has a servant who is in Majma'al Bahrain who is more' Alim than you. So the musa was ordered to meet the servant.

There are many opinions about who Moses is referred to in this story, some *Ahlul Kitab* and Historians say that Moses here is Musa bin Misha, the son of Yusuf bin Ya'kub,

it is said: for the statement of those who do not believe that a Prophet can learn from other Prophets.

Al-Alusi responded emphatically that a prophet can also learn something from a prophet too. So in his interpretation al-alusi explained that the Moses referred to in the story was Musa bin Imran, a prophet from the Bani Israel.[1]

Meanwhile in Q.S al-Kahf explained that in his journey to look for Khidr, the Prophet Musa accompanied by a young man al-alusi explained that the young man named Yusa 'bin Nun bin Ifraim bin Yusuf.

it was explained that the young man was a maid of Moses, and he was also a student of Moses, and the Arabs called the maid a young man because of his young age. And there are those who claim that he is the niece of Moses.

But there are also those who explain that Yusa 'bin Nun, the son of Ifraim, the son of Joseph, was the brother of the Prophet Moses, but the Jews denied this statement if he was a friend of Moses. and it also says: that he is the slave of the king and and in the hadith that the slave is called a young man to be more polite.

"ليقل أحدكم فتاي وفتاتي ولا يقل عبدي وأمتي"

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[1] Shihab Al-Din Al-Sayyid Mahmud Al-Alusi Al-Baghdadi. *Ruh Al-Ma'ani Fi Tafsir Al-Qur'an Al-Azhim Wa Al-Sabab Al-Masani.* (Dar Al - Ihya Al -Turos Al -'Arabi: Beirut). Vol 15.p 310.

" Call them a youth and dont call them as a servant and our people "

Then, the Prophet Musa and the young man went to the junction of two seas, the word مجمع البحرين or the two seas in the interpretation of *Ruh al-Ma'ani* has many meanings, exoterically the word means:[2]

First, according to a history of the two seas, it is explained that the two seas are in the Persian Sea and the Rum Sea. Muhammad ibn ka'ab alqurazi explained that مجمع البحرين is a place where seas and oceans meet. *Fourth,* History of Sidiy: The two seas are in Armenian, namely the Qulzum Sea and the Azraq Sea.

*Fifth,*based on surat Ar-Rakhman (55) verse 19-20:

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ (١٩) بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ (٢٠)

The meaning of مجمع البحرين is the meeting between the dead sea and the sea of galilea. The two seas are located in the Strait of Gibraltar, the strait that separates the continents of Africa and Europe, precisely between the countries of Morocco and Spain. Called the dead sea because this ocean has high levels of salt so that no flora and fauna can survive at

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[2] Shihab Al-Din Al-Sayyid Mahmud Al-Alusi Al-Baghdadi. *Ruh Al-Ma'ani Fi Tafsir Al-Qur'an Al-Azhim Wa Al-Sabab Al-Masani.* (Dar Al - Ihya Al -Turos Al -'Arabi: Beirut). Vol 15,p.312.

sea. the sea has a high salt content due to the Gibraltar Strait Current is very large at the bottom.

This is due to differences in temperature, salt content, and water density. Sea water in the Mediterranean Sea has a higher density and salt content than sea water in the Atlantic Ocean. By its nature, water will move from high density to areas with lower water density. So that the current in the strait of Gibraltar moves west, towards the Atlantic Ocean.

However, if the word مجمع البحرين is interpreted with a Sufi approach such as that of Syihabbudin al-alusi in the interpretation of the *Ruh al- Maani* his work. The word مجمع البحرين is the meeting of two seas, the ocean is musa and khidir. Moses is a prophet who has the same depth of knowledge as the prophet in general in understanding a science of music must study and be based on the rational Sharia book or can be called non laduni science.

while khidir is a prophet who has knowledge directly given by Allah SWT and is based on wisdom that is difficult to digest by the ratio of human reason or laduni science, so the two seas are Musa and Khidir because they are two different seas of knowledge and then meet and intersect but has the same goal as a tool to navigate the ocean of life. [3]

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[3] *Ibid.*,p.312

The ocean is bounded by a wall, which distinguishes the two types of ocean that are invisible. Each part has meaning and a way to explore it from which one gets the principle of benefit in the form of the degree of glory from God. Humans who have knowledge such as the fresh sea will be more useful than salty sea water. Because in such humans he tends to give or help between people, but instead he will always ask for all his greed so that he will be left by other humans.

Al-Dhahak and Abdullah bin Muslim bin Yassar explained that the meaning of lafaz مجمع means arriving at a place or a period of time that will meet for a long time. . Based on the explanation above it can be seen that Musa will continue to look for khidir even in a very long time until the two meet.

2. The Meeting of Musa and Khidir

أن الله تعالى قال لموسى: خذ نونا ميتا فهو حيث ينفخ فيه الروح فأخذ ذلك فجعله في مكتل فقال لفتاه: لا أكلفك إلا أن تخبرني بحيث يفارقك الحوت قال: ماكلفت كثيرا فبينما هما في ظل صخرة إذا اضطرب الحوت حتى دخل البحر وموسى نائم : لا أوقظه حتى إذا استيقظ نسي أن يخبره. فقال فتاه

Imam Bukhori and Muslim reported that Allah said to Moses: bring the provisions of a dead fish, where the spirit will be blown to him, then he will take the fish and store it in one basket. then Moses said to his servant; I will not trouble you but you will tell me where the fish will disappear, he said; his

assistant answered: "You do not burden me with anything heavy". When they were on a large rock somewhere where the water was flowing, at that time the fish in the basket jumped up and down, while Moses was sleeping. So the servant said: "I did not wake him until he woke up himself, (but) the maid forgot to tell Moses so that the fish jumped out of the basket and fell into the sea.

In the hadith above it is explained that Allah ordered Moses to bring a fish on his journey and the place where the fish splashed was a place to meet with Khidir.

It is said that before they reached the place where the fish lived again, they had eaten some of the fish. The chronology of why the fish splashed again was when Moses and Yusya decided to rest in a cave or tunnel close to the sea, they slept on a rock. According to some reports that Moses and his servants slept on rocks, and it was mentioned that the Rock is close to the olive river, a river with many olive trees.[4]

then when Musa fell asleep, Yusa doing Wudlu while Yusa did ablution accidentally the fish he brought as lunch was hit by splashes of water and came back to life then jumped back into the sea, al-alusi explained that the water

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[4] Shihab Al-Din Al-Sayyid Mahmud Al-Alusi Al-Baghdadi. *Ruh Al-Ma'ani Fi Tafsir Al-Qur'an Al-Azhim Wa Al-Sabab Al-Masani.* (Dar Al - Ihya Al -Turos Al -'Arabi: Beirut). Vol 15,p.314.

used by Yusa' for ablution was Ma 'al-Hayat or water life so that a dead fish can come back to life.

The fish jumps and then walks into the sea in an unusual way. The fish leave a trail so that it can be followed clearly, the fish circling around the sea do not know where the current is swimming. This fish is in principle a tool or guide or compass for the musa that shows the path where it should go or where it should get hidden knowledge the.

Compass is like the eye of the heart which is often dumped or put to sleep so if the eyes of our hearts are closed we will not reach the path to the ocean of wisdom. Eyes of the heart that are closed is the key to ignorance so that devil covers and resides above it. When the eye of the heart is turned on by asking the living substance, the resurrection will immediately be seen and walk to the point of light as indicated by the fish to Moses and his Helper. The fish swirls to indicate confusion and doubt like a confused Moses without guidance , that's where Musa met Khidr.[5]

When Musa asked Yusya to prepare lunch, the young man just remembered that the fish he had brought for lunch was missing in verse 62 it was stated that:

فَلَمَّا جَاوَزَا قَالَ لِفَتَهُ ءَاتِنَا غَدَآ أَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا

When they had passed on [some distance], Moses said to his attendant: "Bring us our early meal; truly we

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[5] *Ibid.,* p.314.

have suffered much fatigue at this [stage of] our journey."

And the purpose of God's Word about the servant's forgetfulness is twofold: the first is his servant forgetting to remind Moses about the fish and the second is to forget it is not the fish but the forgetfulness is to remember the loss.

At that time, Yusya forgot to inform the Musa about the loss of the fish, even though Musa had instructed him to tell when the fish that was brought as provisions was lost because the place of the loss of the fish was a way to meet a servant who had been given knowledge by Allah SWT. Then Musa and Yusya returned to the road, they returned to the place where the fish fell. Then musa and his servants met a servant among our servants namely khodir. Khadir is laqab as narrated by Bukhari and others, they narrate from the Messenger of Allah: Because Khadir sat on a white scalp. So if he goes it will turn green.[6]

Ibn al-Asaakar and Jama'ah narrated from Mujahid who said: that khadirs have laqab like that because if khadir prayers, the surrounding environment will turn green, and Ibn Abi Hatim narrates from the ikrimah which says: that khadir has laqob because if khadir sits, then the place around him

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[6] Shihab Al-Din Al-Sayyid Mahmud Al-Alusi Al-Baghdadi. *Ruh Al-Ma'ani Fi Tafsir Al-Qur'an Al-Azhim Wa Al-Sabab Al-Masani.* (Dar Al - Ihya Al -Turos Al -'Arabi: Beirut). Vol 15, p.327.

will turn green, and the clothes worn by khidir will turn green. And the history of sidiy is: if the khidir stands in a place overgrown with grass so that his feet are covered by grass. While some of them assume that khadir has laqob because of his vast knowledge, as wide as seven layers of heaven and seven layers of the earth.

It was reported that the khidr welcomed Moses, the khidir learned that he was Musa and then raised his head and while sitting Khidir said: "Peace be with you, O Prophet of Bani Israel. Musa said, "how do you know about me whereas I have not told you if I have a prophet from Bani of Israel?" "Then the khidir said:" O Musa, enough for you with the book of the law in your hands, and the revelation comes with you? " Musa said: verily God has sent me to visit you, follow you, and learn knowledge from you.[7]

"We have given him grace from our side". The point is that Rizki is lawful and has a good life. And it says: a long life with real salvation. And according to jumhur: that he is a prophet and revelation, and that has been mentioned in several places in the Koran. Ibn Hatim narrated from Ibn Abbas that he stated about khidir., according to jumhur: that khidir is a prophet not an apostle *(Rasul)*. Second, some say he is an apostle *(Rasul)*. And *third,* some say he is a saint *(wali)*.

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[7] *Ibid.*,

From this it can be understood that the mercy given is Khidir, khidir is a prophet who was given a revelation by Allah, please note that there is a difference between a prophet and an apostle, the prophet is a chosen servant who is given a revelation by Allah SWT but is not obliged to preach to the Ummah, while the apostle is a chosen human being who was given a revelation by Allah and given the obligation to preach the revelation to his people.

وكذا في قول الله: وَعَلَّمْناهُ مِنْ لَدُنَّا عِلْماً أي علما لا يكتنه كنهه ولا يقادر قدره وهو علم الغيوب وأسرار العلوم الخفية، وذكر لَدُنَّا قيل لأن العلم من أخص صفاته تعالى الذاتية وقد قالوا: إن القدرة لا تتعلق بشيء ما لم تتعلق الإرادة وهي لا تتعلق ما لم يتعلق العلم فالشيء يعلم أولا فيراد فتتعلق به القدرة فيوجد.

"and whom We had taught knowledge from Our own Presence". The meaning of knowledge in that verse is any knowledge that is not covered by it. And can not be underestimated supernatural science and secrets of hidden science. And the meaning of لَدُنَّا means knowledge that is more specific than Allah. And they say: That ability is not related to anything that is not related to will and it is not related to what is not related to science, then something that is known first then will is related to existing abilities.[8]

From what was shown that Musa did not know about khidir. As narrated by Bukhori, Muslim, Tirmizi and Nasai from Ibn Abbas, that the khidir said: O Musa, the real knowledge that I have is from Allah, Allah who taught me was not me who learned it from him. As for you, the

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[8] *Ibid.,*

knowledge you have is from Allah, you who study it are not God who teaches you.

From the hadith above it can be understood that Moses and Khidir are two very different human beings, Khidir a servant who was given direct knowledge by Allah SWT is certainly different from Moses, from this story it can be understood that the knowledge possessed by Moses is non-laduni science or human science in generally namely knowledge gained by certain efforts, the way to obtain this knowledge is by effort, starting from the definition, perception, experimentation and with the application of certain methods[9]. There are three methods for getting knowledge at the non laduni level of science.

First, Rationalism is an understanding that teaches that for a science can be obtained by optimizing reason, reason is used as a measurement or benchmark, something can be said to be true if it is in accordance with reason or logic, and vice versa if something is absurd or illogical then it can't be said to be true or it will be wrong.

Second, Empiricism, for this flow of truth is not necessarily obtained only by something that is logical or not, for this flow of reason is only a shelter. Empiricists believe

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[9] Murtadha Muthahhari, *Mengenal Epistemologi: Sebuah Pembuktian Terhadap Rapuhnya Pemikiran Asing Dan Kokohnya Pemikiran Islam* (Jakarta: Basritama)

that knowledge can be obtained by observing the five senses or to know a truth must first experiment using observations using the five senses.

Third, Intuition, for this flow of both rationalism or empiricism is the path to the path of discursive knowledge. For intuition everything that is rationalized by rationalism and sensed by empiricism is knowledge of something, not knowledge about something. For intuition, knowledge about can only be felt and experienced.

Based on the order of knowledge, the operationalization of the three epistemological sciences only touches on logic, sensory observation and feeling. The knowledge that was produced from the three epistemologies can be said to be the science of efforts, namely to get knowledge through learning efforts, such as what Musa did on the story of her journey with the khidir. So that the knowledge possessed musa is as non laduni, because to get it, it takes a variety of efforts.

Whereas Khidir is a representation of the science of laduni, in the verses of the Koran the khidir is described as one that we have given to him a mercy from our side and that we have taught him knowledge from our side ".

Khidir including those who get inspiration. One of the signs that someone has been inspired is to have ladunni knowledge. Ladunni knowledge is haqiqat science and inner

science. Laduni knowledge is knowledge that is directly given by God without going through a learning process and is holistic, this knowledge is only owned by special circles. Al-Ghazali explained that laduni knowledge is knowledge obtained through the teaching of God[10], To get laduni knowledge, it needs proper training and supervision, always getting closer and feeling afraid of Allah SWT, always thinking and purifying the heart with dhikr [11].

According to Abdul Wahab Sya'rani which explains the essence of science, what is meant by the essence of Sufism is the result of interaction with the Qur'an and Sunnah, then the messages conveyed by the Sufis are true, because the Sufis do something according with what was taught to him and when they speak is the right words and everything they say is what he has, because the Sufis have close to God, because of the closeness he managed to understand something directly.[12]

Then the meaning of Ilmu bathin is knowledge that is not clear or difficult to understand for most people and to get it with the holy power that is by way of *dhikr*.

قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَى أَنْ تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا

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[10] Alghazali, *Al-Risalah Al-Laduniyyah* (Mesir: Maktabah Kurdistan, 1949) P 4.

[11] Agus Sutiyono, *Ilmu Laduni Dalam Perspektif Al-Ghazali*, Jurnal Pendidikan Islam 7 No. 2 (2013): P 309-320.

[12] Ibid.,

Moses said to him: " May I follow thee, on the footing that thou teach me something of the [Higher] Truth which thou hast been taught? ".

What is meant by رُشْدًا means the higher truth so that it teaches the true knowledge that is knowledge that can deliver to the good and which prevents it from being bad. So Musa asked the Khidir permission to study with him. This was a disciple of a disciple of his teacher as exemplified by Musa.

قَالَ اِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْراً

[The other] said: " Verily thou wilt not be able to have patience with me!"

With the knowledge he possesses, the science of laduni khidir had predicted that Musa would not be patient, because on his journey later, they would encounter many events that did not make sense for the musa, events that could only be understood by khidir. Because Musa was a prophet, Zhahir events were not true for the Shari'a of the religion of Moses, so Khidir proposed the conditions for Musa not to ask about anything before Khidir explained it himself.

3. Musa Learn from Khidir

قَالَ سَتَجِدُنِي إِنْ شَاءَاللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا

Moses said: "Thou will find me, if Allah so will,
[truly] i will be patient: nor shall I disobey thee in
aught."

The knowledge possessed between Moses and Khidr
was clearly limited by their different abilities, Musa as a
prophet who given a Holly book have a syari'ah prespective
to see every problem but Khidr, a special person who given
an abillity to see every problem with *Ilmu Hakikat*. These
differences give many hikmah. From the story of their journey
in Q.S al-Kahfi verse 60-82.

a. Leaking The Ship by Khidir

فَانطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي ٱلسَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا

So they both proceeded: until, when they were in the
boat, he scuttled it.

Said Moses: "Hast thou scuttled it in order to
drown those in it? Truly a

strange thing hast thou done!"

After the meeting, musa and khidir continued
their journey along the coast then saw a ship and asked
permission to board the ship. in the narration of Abu
Hatim from rabbi 'bin Anas: the ship's passengers were

prejudiced that they were thieves, because Musa and khidir stopped the ship in a quiet and hidden place, the ship's passengers refused to take them. Then one of the ship's passengers said: "I saw those who glowed" so that both of them were allowed to board the ship.

Musa and Khidir boarded the ship, a bird came and landed on the side of the ship then the bird drank sea water with its beak. Then he said to Moses, "my knowledge and your knowledge are not comparable to Allah's Knowledge except as the bird that drank sea water earlier?

In the hadith narrated by 'Abdu ibn Humaid, Muslims and Ibn Mardawih said: then Musa and khidir went by boat. This is clear in the intention to leak the boat, then Musa said to the khidir: "You have leaked the boat and you will sink the passengers". Then the khidir answered: "according to what God wants". [13]

clearly, khidir admitted that he was the perpetrator of the leakage of the ship. And this is contrary to what is requested by the verse. Al-Alusi explained that what he did had two differences of opinion. The first implies that the passenger of the ship was not on the ship when the boat was leaked and the second stated that the

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[13] *Ibid.,*

passenger of the ship was on board when the boat was leaked.

قَالَ لَا تُؤَاخِذْ نِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا

Moses said: "Rebuke me not for forgetting, nor grieve me by raising

difficulties in my case."

The word Forgotten in this verse is a form of majas which means musa asking the khidir so that he does not punish him for violating his orders once. And don't burden me with any difficulties in my business. The point is do not make it difficult for me to follow you and make it easier for me because of my mistakes and avoid debate. Then musa and khidir leave meaning khidir forgives musa and then leaves the ship.

b. **Killing The Child by Khidir**

فَانْطَلَقَا حَتَّى إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ ,قَالَ أَقَتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَّقَدْ جِئْتَ شَيْئًا نُّكْرًا

Then they proceeded: until, when they met a young man, he slew him. Moses said: "Hast thou slain an innocent person who had slain none? Truly a foul [unheard of] thing hast thou done!"

Then Musa and Khidir walked along the seashore until they met the youth. According to Bukhori's history

the young man's name was Jaysur. And it says: the name is Janbatur. And it is true that he played with the two young men, and they are said to number ten. And they are not good young men and not young men who are holy and khidir kill him.[14]

Al-Bukhari narrated: "Khidir holds the young man's head from above and cuts with his hand". In another narration: "khidir held, then laid him down and then slaughtered it with a knife". It said "that the khidir banged his head against the wall until the young man died". In zhahir that the young man had not yet reached his height. It was said: "that he is a young man who is baligh". And ibn abi hatim narrated from said bin abd aziz: "that the young man is twenty years old".

The reason why someone who is killed in this story is called a child, is based on an expression of the Word of God: "He (Moses) said," Why did you kill a clean soul ". It means that it is clean from every sin, so it can be concluded that the kidir who is killed is a child because adults are usually already impure or have many sins. If a person killed by a khidir is an adult, then musa will not call it a clean soul.

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[14] *Ibid.,*

It is narrated in the hadith of Ibn Jubayr and Ibn Abbas that it is a holy child. He described that the child killed had not yet reached the age because he did not see him sinning. And this is a form of good prejudice. The proposition which shows that the young man is baligh is the Word of God: "not because he killed someone else?". That is not someone who has the right to be killed. Nawawi and Karamani explained that the purpose of these words was that khidir killed the young man without rights unless the young man was categorized as a person entitled to be killed.

Al-Alusi explained that in the story it was as if khidir killed an innocent soul, so Moses opposed it because in his shari'a, one reason could kill someone is that when someone kills someone else then the killer may be killed. In the case of the murder committed wrongfully or *zholim*. Abu Amr distinguishes between زَكِيَّةً and زَاكِيَةً. The زَاكِيَةً which has alif after the letter *Za* means he has not sinned in the slightest. Whereas زَكِيَّةً without the letter alif after the letter *za* that is the sinner is forgiven.[15]

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[15] Shihab Al-Din Al-Sayyid Mahmud Al-Alusi Al-Baghdadi. *Ruh Al-Ma'ani Fi Tafsir Al-Qur'an Al-Azhim Wa Al-Sabab Al-Masani.* (Dar Al -Ihya Al -Turos Al -'Arabi: Beirut). Vol 15,p.339.

Where did this indication come from and then that it would likely be the fact that Zakiya with alif was a saint he normally needed and required that it was not another act and that it was fixed in itself. and Zakiya without alif means the person who is Zakat, and other purification of sin, but forgiveness is understood from the Arabic words in front of Arabic, Arabic language and language. Zakiya's mind is a thousand and most appropriate. On the understanding that the boy did not achieve dreams and therefore chose to read, even though both readings were often from the Prophet, and this is said not to contradict the fact that Zakiya alif was determined to have reached the maqom based on that the young man had not yet returned. Whereas zakiya without alif means he has reached his age.

c. **Repairing The House by Khidir**

Surat Al-Kahfi, verse 76

فَٱنطَلَقَا حَتَّىٰٓ إِذَآ أَتَيَآ أَهْلَ قَرْيَةٍ ٱسْتَطْعَمَآ أَهْلَهَا فَأَبَوْاْ أَن يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَن يَنقَضَّ فَأَقَامَهُۥ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا

So they walked; until they arrived in a country, then they met and asked to be entertained by the inhabitants, but they (residents of that country) did not want to entertain them, then they found the wall of a house that was about to collapse (in that country), then he

straightened it up. He (Moses) said, "If you want you can surely ask for a reward for it."

Then the musa and khidir walk until they arrive in a country then they both ask to be entertained by the residents. Ibnu Hatim explained that the name of the village visited by khidir and musa was Cyrenaica, a village in the Roman region. then there is also an opinion that says that the country is Panohi Village, a village in Armenia. And also said the location of the country is a village on the island of Green Land. Al-alusi explained that the village where khidir and musa stopped by was located by the beach.

Then after arriving in the area, the two came to everyone and asked them by telling them what was needed but the inhabitants of the land did not want to give food to the musa and khidir. Musa and Khidir request to be given food as a guest. However, residents in the area reject it, for this museum is an insult, because guests should be treated with food is their right.

Al-alusi explained that the house whose wall had almost collapsed belonged to two orphans, an orphan was a child whose parents had died. The two children have righteous parents that their father's name is kasyih and his mother's name is dahna.

وفي الحديث «لا يتم بعد بلوغ» وقال ابن عطية: يحتمل أنهما كانا بالغين

In the hadith " it is not said to be orphaned after baligh ". And Ibn Atiyah said: both of them had been baligh. In the science of jurisprudence baligh is having reached a mature age, there are differences regarding the age limit of baligh. Imam Shafi'i and Imam Hambali state that the age of baligh for men and women is fifteen years, while Imam Maliki stipulates that the age of baligh for men and women is seventeen years, then Imam Hanafi believes that the age of baligh for men and women men are eighteen years while women are seventeen years, this opinion is the maximum limit while the minimum age is twelve years for boys and nine years for girls.[16]

But scholars agree that the age of age for boys is fifteen years, while girls are nine years old or when boys have wet dreams and women have menstruated. In the hadith Ibn Sina as follows:

إِذَا بَلَغَتِ الجَارِيَةُ تِسعَ سِنِينَ دَفَعَ إِلَيَا مَلَهَا،وَ جَازَ أَمرُهَا وَ أَقِيمَتِ الحُدُودُ التَامَّةُ لَهَا وَ عَلَيَهَا

"If a girl reaches the age of nine, her assets are handed over to her, her affairs are considered permissible

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and criminal penalties are carried out on her rights and on herself in full".

If looking at the hadith narrated by ibn atiyah it is said that the two children have reached baligh means that the fatherless child is old enough to manage the inheritance of his parents, but the fact in the story is that Khidir is repairing the house, that means even though at the age of the child has baligh, but psychologically the child has not reached *rasyid*.[17]

In Fiqh *rasyid* is interpreted as consideration of the maturity of reason or intelligence, that is in this context intelligence is managing wealth. So in managing inheritance, orphans must have fulfilled two considerations, namely baligh and rashid, so that the inheritance is not misused and is owned by someone else, referring to another verse namely Q.S Annisa 4: 6.

وَٱبْتَلُواْ ٱلْيَتَـٰمَىٰ حَتَّىٰٓ إِذَا بَلَغُواْ ٱلنِّكَاحَ فَإِنْ ءَانَسْتُم مِّنْهُمْ رُشْدًا فَٱدْفَعُوٓاْ إِلَيْهِمْ أَمْوَٰلَهُمْ

And give the women [on marriage] their dower as a free gift; but if they, of their own good pleasure, remit any part of it to you, Take it and enjoy it with right good cheer.

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[17] *Ibid.*,

In that verse it is explained that the test of orphans until they are old enough to get married can be understood to test orphans when they reach baligh, and if you think you are smart *(rusyda)*, intelligence here is intelligence in managing wealth. So if you meet the two criteria then we can give up property to orphans.

From the story between Musa and Khidir, it can be understood that the age of the child is old enough, but from the consideration of the maturity of their mind is not enough, so that the khidir with his knowledge he can know this and repair the walls of the house so as not to collapse, so that the inheritance stored in it can be safe until the child reaches rashid then his inheritance can be handed over because he has been able to manage it.

و لما كان سوق الكلام السابق على غير هذا المساق عبر بالقرية فيه وَكانَ تَحْتَهُ كَنْزٌ لَهُمَا مال مدفون من ذهب وفضة كما أخرجه البخاري في تاريخه والترمذي والحاكم وصححه من حديث أبي الدرداء.

It is said that the hadith under the house contained gold and silver, so that if the house was not repaired then the property inside would be seen and not protected. These assets which are supposed to be used as inheritance can be taken by someone else.The khidir's act of repairing the house makes Musa even more confused, because if he uses human logic, it does not need to be done by the

khidir. The walls of the house that almost collapsed belonged to two orphans in the city, the parents of the orphans were righteous and under the house were treasures for both of them, it was stated that the treasures stored under the house were gold and silver.[18]

What is done by khidir is the will of Allah SWT, not his own will, the goal of the khidir is to repair the house so that the treasures stored under it can be used by the two children as adults. So by the act of Khidr repairing the damaged house is. "As a Grace from your god". Zamakhsyari said that it was a form of nashob, that is, an absolute maful for the will sentence, so he intended it as a form of Allah's love.

4. **The Farewell of Musa and Khidir**

قَالَ هَٰذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِع عَّلَيْهِ صَبْرًا

He said, "This is the separation between me and you; I will give an explanation to you for the deeds that you are unable to be patient".

After going through three incidents that could not be accepted by the mind of Moses, the khidr decided that the last event, namely the khidir, repairing a house that

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[18] Shihab Al-Din Al-Sayyid Mahmud Al-Alusi Al-Baghdadi. *Ruh Al-Ma'ani Fi Tafsir Al-Qur'an Al-Azhim Wa Al-Sabab Al-Masani.* (Dar Al - Ihya Al -Turos Al -'Arabi: Beirut). Vol 16,p.13.

had almost collapsed was the end of Moses' journey with Khidir.

وأخرج ابن أبي الدنيا والبيهقي في شعب الإيمان وابن عساكر عن أبي عبد الله وأظنه الملطي قال: لما أراد الخضر أن يفارق موسى قال له: أوصني قال: كن نفاعا ولا تكن ضرارا كن بشاشيا ولا تكن غضبانا ارجع عن اللجاجة ولا تمش من غير حاجة ولا تعير أمرا بخطيئته وابك على خطيئتك يا ابن عمران. وأخرج ابن أبي حاتم وابن عساكر عن يوسف بن أسباط قال: بلغني أن الخضر قال لموسى لما أراد أن يفارقه: يا موسى تعلم العلم لتعمل به ولا تعلمه لتحدث به، وبلغني أن موسى قال للخضر: ادع لي فقال الخضر: يسر الله عليك طاعته والله أعلم بصحة ذلك أيضا.

Ibn Abi Al-Dunya and Al-Bayhaqi narrated about the faithful and Ibn Asaakir from Abu Abd Allah that he said: When the khidir wants to part with Moses, the Prophet Musa. Saying to the Prophet Khidir, "Give me a message." Be a person who gives a lot of benefits, and do not be a person who becomes a source of danger *(madhorot)*. Revoke defiance, and do not walk without need. Do not laugh without admiration. Do not embarrass the wrong people because of their mistakes. Cry for your mistakes. , son of 'Imran'.

And Ibn Abi Hatim, Ibn Isakir narrated from Yusuf bin Asbath, he said: tell me that the khidir said to Moses when he wanted to part with him. O

Musa, learn a science for you to practice that knowledge and do not learn knowledge for you to tell about

that knowledge. And Musa said to Khidir: pray for me, then the khidir answered: Allah will make it easy for you to obey him and for the sake of Allah who knows the truth.

B. The Relevance of Story Musa and Khidir in Q.S. Al-Kahfi: 60-82 Towards Learning Ethics

From the story, contained some of *hikmah* can be used as a guidance in learning.

1. Having a Big Enthuasiasm in Learning

Musa is a prophet and apostle of Allah *Subhanahu Wa Ta'ala* who was sent to preach. He also has many miracles, one of which is to be able to speak to Allah *Subhanahu Wa Ta'ala,* because of his miracles he is called the *Kalimullah.* If indeed Allah wants to provide some knowledge then God could have given it directly to Moses. Even though He had these miracles Allah *Subhanahu Wa Ta'ala* still ordered Moses to study a Knowledge with Khidir. This indicates however much knowledge we have that we must keep learning.

وَإِذْ قَالَ مُوسَىٰ لِفَتَنهُ لَآ أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ ٱلْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا

Then from the journey of Musa looking for Khidir we can emulate the persistent nature and not easily discouraged, In the above verse the Prophet Musa confirmed that he would

not stop walking, no matter how far away, even if he had to walk for years even the Prophet Musa continued to walk looking for khidir until Musa Prophet met with Khidir. So we must emulate the Prophet Musa, because studying is obligatory for every Muslim and to gain knowledge requires perseverance and perseverance.

2. **Be Polite and Tawadhu' to The Teacher**

When Musa had met the khidir in the designated place, then Musa asked permission from the Khidir to be allowed to follow his journey.

قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَى أَنْ تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا

In that verse Musa asked permission from Khidir to follow him with the aim of learning, the action taken by the Prophet Moses was an etiquette that must be had by every student. Even though Musa was a Prophet and Apostle but he was still polite towards Khidr who was only a prophet. Musa also has a nature of tawadhu ', he humbly wants to learn from Khidr.

Every student who wants to learn should have the courtesy and also the nature of Tawadhu 'because if a student does not have the character of tawadhu' then he will find it difficult to receive knowledge from his teacher because in his heart he is filled with pride and feels smart.

3. Having a Patience and Commitment to Learning .

When a student has decided to study, at that moment he has a contract to obey the commands of the teacher.

Like the Khidr who gave conditions to Moses to be patient while following the Khidr.

قَالَ سَتَجِدُنِي إِنْ شَاءَاللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا

Moses said: "Thou will find me, if Allah so will, [truly] i will be patient: nor shall I disobey thee in aught."

The verse above is a Musa's commitment to follow Khidir's command to be patient. Because in *maqolah* it is mentioned who is patient who will be lucky.

CHAPTER V

EPILOGUE

A. Conclusion

After doing research, explaining and analyzing in previous chapters, it can be concluded that :

1. According to Al-Alusi prespective the interpretationof story Musa and Khidir in Q.S al-Kahfi verse 60-82 conclude that:

   a. Musa was persistent in finding *majma'al bahrain* because in that place he was expected to meet the khidir. *Majma al-bahrain* are two different seas. This sea is a meeting between the Mediterranean Sea and the Atlantic Sea. But al-alusi explained that the meeting of two different seas was a meeting between musa and khidir, Musa is a representation of non *laduni* science which is a science that can be possessed only by learning while khidir is a representation of *ladunni* science that is "science that is directly from us" or knowledge that comes from Allah *Subhanahu Wa Ta'ala*.

   b. After the journey *(suluk)* to learn *Makrifat* Science began, starting from the first incident that is damaging the boat that was being boarded by them, killing a child for no reason and finally repairing the walls of a resident's house even though the population ignored the presence of Musa and Khidir. All actions carried out by Khidir were seen as wrong, evil and violating the

shari'ah in the formal logic of a Musa. Because all of Khidir's actions are contrary to human nature and religious law. So Musa judged Khidir that he had done something wrong before he explained his intention. This is the wrong action in our lives we can judge someone without knowing the truth.

2. From the the story we have some messages that relevance with the ethic of learning, such as:

a. Having A Big Enthuasiasm In Learning.

From the journey of Moses looking for Khidr we can emulate the persistent nature and not easily discouraged, In the above verse the Prophet Moses confirmed that he would not stop walking, no matter how far away, even if he had to walk for years even the Prophet Musa continued to walk looking for khidir until Musa met Khidir.

b. Be Polite And *Tawadhu'* To The Teacher.

Musa also has a nature of tawadhu ', he humbly wants to learn from Khidr. Every student who wants to learn should have the courtesy and also the nature of Tawadhu 'because if a student does not have the character of tawadhu' then he will find it difficult to receive knowledge from his teacher because in his heart he is filled with pride and feels smart.

    c.   Having A Patience And Commitment To Learning.

        Khidir who gave a requirement to Moses to be patient while following the Khidir.

B. Suggestion

In this study the author is aware of many shortcomings, therefore the writer gives a suggestion that in subsequent studies, the discussion of the Sufistic story of Moses and the Prophet Kidir is discussed in more detail. In the sense that the story is examined through the point of view of other commentators who have the same tendency in terms of Sufism and philosophy so that this will give a broad picture both from methodological and etymological aspects.

Because it could be epistemologically a mufassir moved from the same realm that is Sufism and philosophy but if the methods used are different resulting in a different interpretation. Vice versa, if you use the same methodology but are epistemologically different, it will produce a different style of interpretation as well.

C. Closing

Finally, by saying Alhamdulillah *Rabbil 'Alamin* the process of writing this final project can be completed even though there are still many faults and flaws in it. Thank a lot, may be useful.

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CURRICULUM VITAE

Name   : Aditia Narwan

Gender   : Male

Place & Date of Birth : Cilacap, 2 Juni 1997

Original address   : Jl. Stasiun No.35 RT 05 RW 04 Desa Bajing Kecamatan Kroya, Kabupaten Cilacap

Current Address   : Jl. Stasiun No.35 RT 05 RW 04 Desa Bajing Kecamatan Kroya, Kabupaten Cilacap

Email address   : narwanalkarray@gmail.com

Phone number   : 08154263784

FORMAL EDUCATION

1. SD Islam Plus Masyithoh Kroya graduated 2009
2. SMP Masyithoh Intensive Class Kroya graduated 2012
3. SMK Nurul Barqi Semarang graduated 2015
4. State Islamic University (UIN) Walisongo Semarang

NONFORMAL EDUCATION

1. Nurul Barqi Islamic Boarding School
2. Brilliant English Course
3. Elfast English Course

ORGANIZATIONAL EXPERIENCES

1. The Advisory Board on SEMACI Walisongo
2. Pergerakan Mahasiswa Islam Indonesia (PMII) Rayon Ushuluddin
3. Kelompok Studi Mahasiswa Walisongo
4. The regent of FUPK Dormitory