

STORY OF PROPHET MOSES AND KHIDLIR IN QS.

***AL-KAHF* VERSES 60-82**

(Fazlur Rahman's Double Movements Hermeneutic Analysis)



MINI THESIS

Submitted to Ushuluddin and Humaniora Faculty in Partial Fulfilment
of the requirements for the degree of S-1 of Islamic Theology on *Ilmu*
Al-qur'an and Tafsir Departement

Written By:

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NIM: 1404026118

SPECIAL PROGRAM

USHULUDDIN AND HUMANIORA FACULTY

ISLAMIC STATE UNIVERSITY (UIN)

WALISONGO SEMARANG

2020

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2020

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This thesis by title:

***“STORY OF PROPHET MOSES AND KHIDLIR IN QS. AL-KAHF VERSE
60-82 (FAZLUR RAHMAN’S DOUBLE MOVEMENTS HERMENEUTIC
ANALYSIS)”***

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

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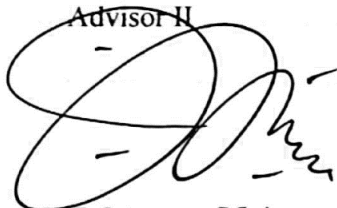
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Demikian surat keterangan ini dibuat sebagai **pengesahan resmi skripsi** dan dapat dipergunakan sebagaimana mestinya

Semarang, 2 Juli 2020

an. Dekan

Wakil Bidang Akademik dan Kelembagaan



MOTTO

أَلْحَقُّ مِنْ رَبِّكَ ۖ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ

That truth is from your Lord, therefore you should never include those who doubt

(Qs. Al-Baqarah/1: 147)

ENGLISH TRANSLITERATION SYSTEM *

Arabic Characters	Name	Latin Characters	Name
ا	Alif	Not symbolized	Not symbolized
ب	Ba	B	be
ت	Ta	T	Te
ث	Sa	ṣ	es (with drop on top)
ج	Jim	J	Je
ح	Ha	Ḥḥ	ha (with drop on bottom)
خ	Kha	Kh	ka dan ha
د	Dal	D	De
ذ	Zal	ẓ	zet (with drop on top)
ر	Ra	R	Er
ز	Zai	Z	Zet
س	Sin	S	Es
ش	Syin	Sy	es dan ye
ص	Sad	ṣ	es (with drop on bottom)
ض	Dad	ḍ	de (with drop on bottom)
ط	Ta	ṭ	te (with drop on bottom)
ظ	Za	ẓ	zet (with drop on bottom)
ع	'ain	'	reverse comma (top)
غ	Gain	G	Ge

* This English transliteration system refers to L.C (Library of Congress) model. *Pedoman Penulisan Skripsi*, Fakultas Ushuluddin IAIN Walisongo, Semarang, 2013, p 126-144.

ف	Fa	F	Ef
ق	Qaf	Q	Ki
ك	Kaf	K	Ka
ل	Lam	L	El
م	Mim	M	Em
ن	Nun	N	En
و	Wau	W	We
هـ	Ha	H	Ha
ء	Hamzah	'	Opostrof
ي	Ya	Y	Ye

VOWELS

Long | or

ا : ā

و : ū

ي : ī

ُ : u

ِ : i

Double

يَّ : *iyy* (final form i)

وَّ : *uww* (final form

u)

Diphthongs

أُ : *au* or *aw*

أَيَّ : *ai* or *ay*

Short

َ : a

All al ta'rīf (ال تعريف) are written with “al-” except if related with the word *dīn* or al-asmā' al-ḥusnā. For example, *shihābuddīn*, *uṣūluddīn*, *abdullāh*, etc.

All of translations of Quranic verses in this mini-thesis are taken from application “Quran in Word 1.3 (English version)” using THE HOLY QURAN (KORAN) English Translation of the Meanings by “Abdullah Yusuf Ali” in 1987. Formatting by William B. Brown. Pdf.

The Hamzah

In transliteration, the *hamzah* (ء , see above) is not represented at the start of a word, but is elided into the following vowel, e.g., *iḥ sān*, not *'iḥ sān* . An initial “discontinuous” *hamzah* or *hamzat qaṭ'* (؀ or ؁) is always pronounced fully regardless of what precedes it, but a “connecting” *hamzah* or *hamzat waṣ l* , usually represented by an alif (ا) at the start of a word but sometimes as an alif with a waṣ lah sign (اِ), is elided into the vowel that precedes it. The most common connecting *hamzah* is the first letter of the definite article *al-* , and the elision of the a is shown by the replacement of the connecting *hamzah* with an apostrophe. For example, when *dhū* is attached to *al-qurbā* , it is written as *dhu'l-qurbā* , not *dhū al-qurbā* . This elision and connection also has the effect of shortening any long vowel that immediately precedes the *hamzah* ; thus one writes *dhu'l-qurbā* , not *dhū'l-qurbā* , and one pronounces it *dhul-qur-ba* , not *dhool-qur-ba* .

Another important instance of the connecting *hamzah* is the first letter of the Divine Name *Allāh* . For example, one writes *lā ilāha illa' Llāh* , not *lā ilāha illā Allāh* , with the capital “L” taking the place of the first letter of the Divine Name. However, in some cases, as in names such as *'Abd Allāh* and phrases such as *subḥ ān Allāh* , the Divine Name is written without the elision.

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Bismillāhirrahmānirrahīm

All Praise to Allah SWT, essence of the most entitled to receive all the praise. Although without our praise, His majesty as Creator will not be reduced at all. The Lord of hosts, the God who has created the universe by His will with all kinds of abilities and potential. So as a small example, my weak creatures can complete this initial research as a process of learning to become a better human being useful to others. And unto Him shall all return. *Sholawāt* and *Salām* due to the Prophet Muhammad along with relatives and companions who have guided and set an example to mankind in order to be the best of creatures of God.

This thesis is entitled *STORY OF PROPHET MOSES AND KHIDLIR IN QS. AL-KAHF VERSE 60-82 (Fazlur Rahman's Double Movements Hermeneutic Analysis)*. Submitted to.....

On the other hand, this thesis is dedicated to fulfillment of the requirement for the Degree of S-1 of Islamic Philosophy on Theology and Philosophy. Researcher fully aware that this study would never have been possible without their cooperation, supports, helps and prayers from various parties, either directly or indirectly. For that infinity great thanks researcher says to:

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Semarang, April 8, 2020

The Writer,

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ABSTRACT

Keyword: *Story, Qs. Al-Kahf, Hermeneutic*

In the Qur'an there are so many stories. One of them is the story of the Prophet Moses and Khidlr. Ofcourse many lessons can be taken from the story. But will the story be so well applied to our lives today? Where the Prophet Khidlr's teaching could not be easily understood. So it takes contextualise to the story.

As mentioned in Qs. Al-Kahf, vv. 60-82. In that verse tells the reason why the Prophet Moses was given command by God to seek the Prophet Khidlr and participate in the journey of the Prophet Khidlr. It is mentioned that when anyone asks, "Who is the most knowledgeable?" The Prophet Moses answered "me." In the course of the trip is not easy. Full of obstacles and question marks.

Hermeneutic is a tradition of oriented text thinking. Hermeneutic looked at the text not as transcendent reality regardless of the dimensions of the world, on the contrary, instead hermeneutic looked at the text as a direct contact with the realities of the world social progress so that the process of dialectic between text and context. Therefore, hermeneutics has the potential to change the trend of Islamic sciences epistemology towards the idealistic realistic.

Fazlur Rahman is one of the interpreter of qur'an.he has his own method to understand Al-Qur'an by using Double Movement. Firstly, the interpreter should understand the meaning of the statement with studying the situation or the historical problem which *Al-qur'an* statement is the answer. The next second step is generalizing the specific answers and stating as the statements which has moral-general social goals.

This research is qualitative research. The collecting data is documentary research it means support by books, journals that suitable with this research. The source of data is from some books *Tafsir* such as Tafsir Al-Misbah, Tafsir Al-Maraghi, Tafsir Al-Munir, Major Theme of Qur'an and Hermeneutic books such as *Hermeneutika Al-Qur'an Fazlur Rahman, Hermeneutika Al-Qur'an*. The research question, What is the wisdom behind the story of the Prophet Moses and Prophet Khidlr in Qs. Al Kahf verse 60-82 and What is the contextualization of Qs. Al-Kahf verse 60-82.

In this research we can find that there are several wisdom that can be taken from story of Prophet Moses and Khidlr. And from the wisdom we can take the contextualization in order can be applied in our daily activity.

CHAPTER I

INTRODUCTION

A. Background

The Qur'an is the Holy book that was revealed to the Prophet Muhammad, written in Arabic, transferred simultaneously (*tawatur*). It is testament to the truth of the treatise the Prophet Muhammad, as well as guidance for mankind, has various privileges, among others, the order's unique language, and contains the meanings that can be understood as the language.²

Many stories in the Qur'an described the various events that happened preceding people (predecessor), such as the story of their life or inheritance of them. The stories in the Qur'an have meaning and purpose and all stories in the Qur'an is truth, there are no imaginary stories or legend.

إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٢﴾

Translation:

62. This is the true account; there is no god Except Allah; And Allah-He is indeed The Exalted in power, The Wise.³

The main purpose of story in the Qur'an is as *ibrah* which is for lessons. Therefore, the main idea in the story was not explaining place and date of the incident but gave lessons and educations about the consequences of an event. Allah said that”:

² M. Quraish Shihab, *Membumikan Al-Qur'an*, (Bandung: Mizan, 2002), p.75

³ Abdullah Yusuf Ali, *The Holy Qur-an English Translation of the meanings and Commentary*, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). p. 159

وَكذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَى
 آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَى أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ

حَكِيمٌ ﴿٦﴾

Meaning:

“Thus will thy Lord Choose thee and teach thee The interpretation of stories (and event) An perfect His favour To thee and to the potery Of Jacob-even as He Perfected it to thy fathers Abraham and Isaac aforetime! For thy Lord is full of knowledge And wisdom.⁴

The Qur'an contains many stories that are repeatedly expressed in some places. A story sometimes repeatedly is mentioned in the Qur'an and expressed in a variety of different forms. In one place there is precedence, while elsewhere placing in the end. Similarly, sometimes expressed in a concise and sometimes expressed in many words.⁵

The Quran has discussed the stories that mentioned it. The Quran explains the wisdom, the benefits of what we can take away from that, the episodes contains the life lesson, concept to understand it, and how to interact with it.⁶

The story of the Qur'an is usually called *Qashash Qur'an* which means preaching the Qur'an about the happenings of the past, *nubuwwat* (prophecy) and the events that have been case.⁷

⁴ Abdullah Yusuf Ali, The Holy Qur-an English Translation of the meanings and Commentary, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). p. 624-625

⁵ *Ibid.*, p. 389

⁶ Shalah Al-Kholidy, *Kisah-Kisah Al-Quran*, (Jakarta: Gema Insani, 1999), p. 21

⁷ Manna' l-Qathan, *Pengantar Study Ilmu Al-Qur'an*, (Jakarta: Pustaka Al-Kautsar, 2006), p.

One of the stories that exist in the Qur'an is the story of the Prophet Moses and Prophet Khidlr contained in the Qur'an Al-Kahf. This story is unique enough, because in this story cannot directly be interpreted in much less slavishly applied in this era. It took a few studies that support the interpretation to have better understanding about the story of the Prophet Moses and Prophet Khidlr.

Surah Al-Kahf is a letter that talked about the inevitability and unbelief in resurrection which is different with letter before, because in this letter showing the shape of the letters that is very touchable. In this letter also told of spiritual experience endured by Prophet Moses along one of God's chosen servant in order to prove that in this life makes sense alone is not enough but it should be accompanied by the faith to Almighty.⁸

In the Prophet's Hadith narrated by Ibn Abbas heard from Ubayy bin Kaab said that he heard the Rasulallah SAW said, Moses stood to sermon in front of Bani Israel, there is one of them asked the Prophet Moses "who is the person who has the highest science?" at the time, Moses replied "I ". From Moses's answer, Allah inveighs and tells that there is a servant that God had given the knowledge that Moses did not know. Then God gives revelation to him, in order to Prophet Moses meet the Prophet Khidlr, and bring the fish in a basket. Then where the fish is gone, that is Prophets Khidlr's place.⁹

Al-Qur'an is revelation given to Prophet Muhammad trough Jibril A.s for mankind.¹⁰ The Quran is also last book handed down to mankind. Therefore, the Quran should be able to answer questions of problems from Rasulallah era until the end of the world.

⁸ M. Quraish Shihab, *Al-Lubab Makna, Tujuan dan Pelajaran dari Surah-Surah Al-Qur'an*, Cet 1, (Jakarta: Lentera Hati, 2012), p. 278

⁹ Muhammad bin Ismail Abu Abdillah Al-Bukhori, *Jami' Shahih Al-Mukhtashor min Umuri Rasulallah Wa Sunanihi Wa Ayyamih*, Cet 1, (Beirut: Daar Ibnu Katsir, 1987) p. 1757. Hadist No number. 4450

¹⁰ Yusuf Al-Qaradhawi, *Berinteraksi dengan Al-Quran*, (Jakarta: Gema Insani Press, 2000), p. 25

The study of the Qur'an actually keeps evolving along with the social conditions of human beings. This is proven by the large number of existing interpretation works. It starts with the classic to contemporary. The classic interpretation is the work of early *mufasir*. Unlike classic interpretation, contemporary interpretation is the result of the work of modern *mufassir*. The interpretation work comes with a variety of shades, the methods and approaches used.

The desire of Muslims to discuss the Qur'an as a limited text with the unlimited humanitarian problem is infinite spirit for study dynamics of *Al-qur'an* interpretation. This is because the Qur'an though it went down in the past with context and culture in particular, it contains the universal values which are always relevant to every age and place.¹¹

Aware of the fact, then it was born the quite critical Islamic thinker who is represented by the figure of Fazlur Rahman. In various writings Rahman has demonstrated serious efforts in formulating new epistemology which more empiric with resting on the methodology of Islamic thought.

One of the owners of modern method of interpretation (Hermeneutics) that has been established and applied is Fazlur Rahman. He has Double Movement theory to interpret the verses of *al-qur'an*. The key concept underlying Fazlur Rahman's Hermeneutics is actually a concept which is adopted from the terminology of classical Islamic science and loading new meaning, so that the concept has a broader meaning and contextualization that useful for present era or future.¹²

The choice of Rahman toward hermeneutics, this is because the method is particularly suitable for collaborating Islamic sciences tradition that

¹¹ Abdul Mustaqim, *Epistemology Tafsir Kontemporer*, Cet 1, (Yogyakarta: LKiS Printing Cemerlang, 2010), p. 1

¹² Ilyas Supena, *Desain Ilmu-Ilmu Keislaman*, (Semarang: Walisongo Press, 2008), p. 64.

is the object closer to the science of humanity that became the focus of the Central study of hermeneutic. The basic task of hermeneutics is how to interpret a classic text or social reality in the past which belong to people who lived in the time, place, and a different cultural atmosphere. In other words, hermeneutics has always gathered with the question of the understanding of the text in the sense of the area, including historical events, myths or symbols.

Fazlur Rahman made the hermeneutics as a tool of analysis in order to understand the messages that are contained in the text of the Qur'an which has been around since fourteen centuries ago in order to remain dynamic in the present. In this position, hermeneutic is not only for a law, but also for developments in order to find the ratio legist (*illat al-hukm*) or a generalized statement assuming "*Qur'an yufassiru ba'dluhu ba'dla*".¹³

Based on the background that has been outlined above, then the authors are interested in the discussion under the title **“Story of Prophet Moses and Prophet Khidrir in *Qs. Al-Kahf* Verse 60-82 (Fazlur Rahman’s Double Movements Hermeneutic Analysis)”**

B. Research Question

1. What is the wisdom behind the story of the Prophet Moses and Prophet Khidrir in *Qs. Al Kahf* verse 60-82?
2. What is the contextualization of *Qs. Al-Kahf* verse 60-82?

C. Aim and Significance Research

1. Aim of Research

¹³ Ilyas Supena, *Hermeneutika Alquran dalam Pandangan Fazlur Rahman*, (Yogyakarta: Ombak, 2014), p. 9

- a) To understand the wisdom behind the story of Prophet Moses taught in *Qs. Al Kahf* verse 60-82
- b) To know the contextualization of *Qs. Al-Kahf* verse 60-82

2. Significance of Research

- a) Theoretically, this study provides additional insights and information studies of Islam and the Qur'an about the story of Prophet Moses and Khidhir in the Qur'an *Al-Kahf* verse 60-82
- b) The Practical Basis, the results of this research are expected to be able to apply one of the methods used in interpreting of the Qur'an.
- c) Theologically, this research is expected to add our faith as Muslims.

D. Prior Research

Based on the author's knowledge, there are several research theses or books that discuss Story of Prophet Moses and Khidhir in *Qs. Al-Kahf* verse 60-82 (Hermeneutic analysis). Nonetheless, the thesis or book was different from the discussion of the researcher's thesis, there was similar of research object, with different in discussion. Here the thesis that discusses about Prophet Moses story:

Bustom Amiri the students of Islamic teaching and education on 2011 (Universitas Muhammadiyah Surakarta) Nilai Pendidikan islam dalam Qs. Al Kahfi ayat 60-82.¹⁴ This research is to identify the value of Islamic education are contained in the story of Al Qur'an *Surah Al-verse 60-82 Kahf*. As for which is expected to contribute about the determination of the attitudes that should be owned by people, and provide benefits for the development of science, especially in Islamic education.

¹⁴ Bustom Amiri, *Nilai Pendidikan islam dalam Qs. Al Kahfi ayat 60-82*, diakses pada 26 Maret 2018, <http://eprints.ums.ac.id>2. HALAMAN DEPAN.pdf/>

Iqbal Shiddiq the students of Islamic teaching and education on 2015 (UIN Syarif Hidayatullah) Strategi Pembelajaran Afektif dalam Kisah Nabi Moses AS dan Nabi Khidhir AS (Telaah Tafsir surah Al Kahfi ayat 60-82).¹⁵ The results showed that Khidhir has a learning strategy with the proviso, that don't ask anything before Prophet Khidhir explains itself.

Gustino Rio Wanda the students of Tafsir Hadist on 2015 in UIN Sunan kalijaga by the title Kisah Nabi Musa dalam *Al-Qur'an* Surah Al Kahfi ayat 60-82 (Study Pemikiran Sayyid Quthb dan Buya Hamka)¹⁶ In this research describes the interpretation of the story of Moses in the Qur'an according to the perspective of the two figures of Sayyid Quthb and Buya Hamka. The result of this research is that the writer more agrees toward Sayyid Quthb thinking which limit the discussion only on text in *Al-Qur'an* and believe that it was the way of Al-Qu'ran without any addition or limitation. Because all of it has their own wisdom. And also, Sayyid Quthb thinking is one alternative way to minimalize the entering of *Riwayat* which cannot be responded.

From the explanation above, noted that there are some researches that almost resemble either in terms of the title or content. But research in this thesis is clearly very different from the above studies, because the author put more emphasis on interpretation by using hermeneutics double movement Fazlur Rahman. Like the title of a study appointed by the author that is Story of The Prophet Moses and Prophet Khidhir in The Qur'an Al-Kahf verse 60-82 (Analysis of Hermeneutic).

¹⁵ Iqbal Shiddiq, *Strategi Pembelajaran Afektif dalam Kisah Nabi Moses AS dan Nabi Khidhir AS (Telaah Tafsir surah Al Kahfi ayat 60-82)*, diakses pada 26 Maret 2018 19:45, <http://repository.uinjkt.ac.id/dspace/handle/123456789/28729/>

¹⁶ Gustino Rio Wanda, *Kisah Nabi Moses dalam Al-Qur'an Surah Al Kahfi ayat 60-82 (Study Pemikiran Sayyid Quthb dan Buya Hamka)*, 26 Maret 2018 19:45, <http://repository.uin-suska.ac.id/id/eprint/6275/>

E. Research Methods

Type of this research is qualitative with descriptive-analytic method. The initial step to be taken is collecting the required data, then classification, description and then analysis. The writing method of 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 examining the books and works of reference in other forms. Library research is research that is conducted by using the resources available in the library and some other available information.¹⁷

2. Data Source

Given this research using methods of library research, data taken from various written sources as follows:

a) Primary data

The object of this study is Qs. *Al-Kahf* verse 60-82, because of that my primary data is *Al-Qur'an* and other verses that correlate-with it. Major Themes of The Qur'an, The Holy Qur'an, Islam and Modernity Karya Fazlur Rahman.

b) Secondary data

It refers to the data that supports the explanation of primary source. The secondary data of this research is taken from many books

¹⁷ Lexy J. Meleong, *Metodologi Penelitian Kualitatif*, (Bandung: Remaja Rosda Karya, 1993), p. 2

of literatures, journals, papers and websites which distinctly discuss about Story of Prophet Moses and Khidhir in *Qs. Al-Kahf* verse 60-82 (Hermeneutic analysis). The secondary data were books with the titles: Epistemologi Tafsir Kontemporer, books of *tafsīr* are as follow: Major Themes of The Qur'an, Tafsir Al-Misbah, Tafsir Al-Jawahir, Hermeneutika *Al-Qur'an* dalam Pandangan Fazlur Rahman, Kisah-Kisah *Al-Qur'an* Pelajaran dari Orang-orang Dahulu and so forth.

3. Method of Collecting Data

This research is documentary research, so the collecting data is supported by books, journals, and papers that have relationship to the topic. In this research, the researcher explores several previous findings and research done by the experts who have discussed the same topic.

Then, the data in question here is the data that is presented in the form of verbal words, not form.¹⁸

4. Data Analysis

Analyzing data uses analysis descriptive method. the data is collected, selected and arranged such that, the next step is the analysis of the data. The data which has been already presented descriptively and then applied to the specified object. The presentation process is as follows:

- a) Describing the content of *Al-Kahf* verse 60-82.
- b) Presenting *Al-Kahf* verse 60-82 relationship with the established paradigm, the conventional interpretation of Muslim scholars through the classical commentaries.
- c) Describing in detail the application of Hermeneutics Fazlur Rahman and his double movement method.

¹⁸ Nashruddin Baidan, dkk, *Metode Khusus Penelitian Tafsir*, (Yogyakarta: Pustaka Pelajar, 2016), p. 28

- d) Analyzing *Al-Kahf* verse 60-82 with the double movement of Fazlur Rahman hermeneutic method. The inferences are made based on the analysis and interpretation of the results, and then taken summary and conclusions.

F. System of Writing

The Systematical writing is displayed so that can make the reader easy in enjoying the Groove discussion presented in this study. The systematical writing contains:

Chapter I is an Introduction; this chapter constitutes the basic framework of a study. In this chapter discusses the steps taken in the writing of this thesis, including: background issues, formulation of the problem, the objectives and benefits of the research, the research methods that include this type of research, data sources, collecting methods data and data analysis and then assembled in the Systematic of the writing.

Chapter II is the Theoretical Review; which aims to explain in a general overview about the story of Moses which includes some sense, history and some aspects. In this chapter will also explain the sense and history of hermeneutic, especially Fazlur Rahman's hermeneutic method (double movement).

Chapter III is the Presentation of data; this chapter sets forth the complete data on the results of the research object of concentration of research, containing an overview in General and the interpretation of texts relating to the story of Moses and Khidrir.

Chapter IV is an Analysis of the data; this chapter is a discussion and analysis of the subject matter being the aspect of the study that is the story of

Moses and Khidrir in *Qs. Al-Kahf* verse 60-82 (Hermeneutic Analysis) and wisdom behind the story.

Chapter V is Closing in this chapter contains conclusions, suggestions, and criticism at the same time answers results are discussed in the thesis is the story of Prophet Moses and Prophet Khidrir in *Qs. Al Kahf* verse 60-82 (Hermeneutic Analysis).

CHAPTER II

THEORY DOUBLE MOVEMENT OF FAZLUR RAHMAN AND GENERAL OVERVIEW OF STORY UNDERSTANDING

A. Understanding of Hermeneutic

1. Definition of Hermeneutic

The word hermeneutics comes from the word Greece *hermeneunin*, which means to translate or interpret. The term is often associated with the mythology of Greece, *Hermes*, who is in charge of delivering the message of Jupiter to men. This myth is a task explained Hermers which is so important, that if incorrect can be fatal. Hermes is symbol ambassadors were assigned the Mission of delivering the message of the gods. Successful mission or whether it depends on how the event message pad was delivered. An indication of its success, the man initially did not know be knowing that message. Thus, hermeneutics is simply defined as a process of changing the annual be known.¹⁹

Breaten Card defines a hermeneutic as the science of the reflecting on how a word or event in a past time and culture may understand become existentially meaningful in our present situation. Thus, hermeneutics interprets texts or trying event in the past that is still abstract into an expression that can be understood humans. Hermeneutics operates in the model of understanding the Qur'an comprehensively as a single unit, not as separate commands, atomistic and partial.²⁰

Hermeneutics itself is a tradition of thought-oriented text. Hermeneutic looked at the text not as transcendent reality regardless of the

¹⁹ Sibawaihi, *Hermeneutika Al-Qur'an Fazlur Rahman*, (Yogyakarta: Jalasutra, 2007), p. 6

²⁰ Ilyas Supena, *Hermeneutika Al-Qur'an*, (Yogyakarta: Penerbit Ombak, 2014) p. 9

dimensions of the world, on the contrary, instead hermeneutic looked at the text as a direct contact with the realities of the world social progress so that the process of dialectic between text and context. Therefore, hermeneutics has the potential to change the trend of Islamic sciences epistemology towards the idealistic realistic.²¹

2. History of Hermeneutic

Hermeneutics discussion of the seeds found in *Peri Hermeneias* works of Aristotle. There is displayed that the words that we say is a symbol of our mental experience, and the words we write is a symbol of what we say. This exposure to be the starting point for the beginning of the discussion of hermeneutics in classical antiquity.

Standardization of hermeneutics as an understanding could not be released from the development thoughts about Language in the tradition of Greece. Language and hermeneutic are two things that cannot be separated. Language is important for hermeneutic because the land of hermeneutics is the language. Likewise, hermeneutic is important for Language because Language understanding methods into hermeneutics. This makes the interconnectedness of hermeneutics as a method for removing the linguistic meaning of a text. The method of understanding the text this is the first the task of hermeneutics.

At first the hermeneutics used by theologian. See hermeneutics is capable of presenting meaning in classical texts, then in the 17th century among sorcery applies the Church hermeneutist to unpack the meaning of the text of the Gospel. When find difficulty in understanding the language and message of the Scriptures that. This is attributed to the fact that

²¹ Ilyas Supena , *Ibid.*, p. 15

hermeneutics is a movement of interpretation or exegesis beginning of the development.

Enter the 20th century growing hermeneutics. F. d. e. schleimacher, who later was named the philosopher father of Modern Hermeneutics, broadened the scope of hermeneutic not only literature and Scripture. He saw that as a method of interpretation, hermeneutics has a big meaning for enormous scientific and can be adopted by all circles. In fact, now that various disciplines are aware of its significance, and Hermeneutics in the times this has entered into fields such as religion (Scripture), literature, and philosophy in the strict, and low.

Until the late 20th century, at least hermeneutic can be divided in three categories, as a philosophy, as critic and as a theory. As a philosophy, hermeneutics grow into one school of thought which occupies land-land strategic in discourses philosophy. This introduced hermeneutic in terms of Heidegger's Existentialist-ontological. As the flak, hermeneutic reacted violently against the idealistic assumptions that deny consideration of extralinguistic as a deciding factor in the context of thought and action. This was driven by Habermas. As a theory, hermeneutics focuses on issues around interpretation: how to produce standard and interpretations. The assumption is that as readers, people do not have access to the source text maker because of different time and space, so that the required unrestricted Hermeneutics in some theories of course. Even the theory often appears contradiction with theories that already existed before.²²

Hermeneutics is not only developed in the Western world. It extends and penetrates the boundary bulkhead of religion and culture. Islam that has its own way of interpretation, the so-called science

²² Sibawaihi, *Hermeneutika Al-Qur'an Fazlur Rahman*, (Yogyakarta: Jalasutra, 2007), p. 8

of interpretation, also penetrated hermeneutics. Some of modern *muslim* scholars view the significance of hermeneutics, especially to understand the Qur'an. The significance of hermeneutics is seen after realizing the strategic fact that occurs in the interpretation of conventional. They argued that the science of interpretation during made reference in understanding the Qur'an turns out to have various limitations. Activities in the science of interpretation of the text on the understanding that emphasizes solely, without want to talk with the reality that grows when text was issued and is understood by the reader, for example, presupposes that the science of interpretation text does not put in a dialectic context and the contextualization. The text of the Qur'an will be hard to be elusive by various generations of readers.

The limitations of the science of interpretation of this obviously will not be able to be solved by the framers of the science of interpretation of itself, not to mention the fact that they associate with a limited with all normative rules, rules that are associated with the violation of God's law. An interpreter for example saddled terms should be have *aqidah* right, adopting noble, sincere, honest-hearted in nature and so forth. If these conditions are not met then the idea of interpretation is not recognized.

Contemporary thinkers then see that if these limitations left constantly, forever the Muslims would not be able to penetrate the sea of extend meaning behind the verses of the Qur'an. Therefore, it should be kept to a reconstruction upon the methodology of interpretation. The reconstruction of this certain updates the interpretation that is thorough. When the method interpretation during this interesting text in the horizon of the interpreter, this time this time text should be put in place as an autonomous entity that is based on objective conditions.

Factors found in this reconstruction method of hermeneutics. No wonder, hermeneutics then became a new alternative in an attempt of reconstruction of scientific interpretation of it. But that is, as an imported goods from outside Islam, appreciation of this device still faces challenges and rejecting from some Muslims. Hermeneutics suspected foreign matter that can damage the order of Islamic scholarship, and even undermine the teachings of Islam. The rejection of hermeneutics on the basis that hermeneutics comes from the Christian West – is clearly based on a more emotional argument put forward suspicions the funds bad against the Western world priori-Christians who want to undermine Islam.

This view is of course certainly not strong enough for a scientifically-defensible academically. While the view that the presence of hermeneutics is only meant for searching for the truth-the truth of the Gospel is the view that sees only one side which aspects influenced the use of hermeneutics in the Christian world. Hermeneutics is a methodological understanding that constantly evolves. The objective can be selected. Even in the era of hermeneutics is now no longer limited to the mere meaning of the text excavation. He broke through the various disciplines to understand the phenomenon of anything.²³

In retrospect, Schleimacher's stature in the history of her hermeneutic rest mainly on the impetus with which it had provided Dilthey's thinking. Wuthun the span of fifty years hermeneutics developed from a system of interpretation relevant for theology and philology only into the methodology of science.

3. Fazlur Rahman's Double Movement Hermeneutic

²³ Sibawaihi, *Hermeneutika Al-Qur'an Fazlur Rahman*, (Yogyakarta: Jalasutra, 2007), p. 15

Methodology of interpretation of the Qur'an by Fazlur Rahman attributed to hermeneutics, interpretation of *nor takwil* not in the conventional sense such as that customarily worn by the interpreters of the Qur'an. Some people who have not been so familiar with this term may be asking: why must hermeneutics? Earlier the need expressed that Rahman himself never claimed that the type of hermeneutics adhered. Even this term appeared in his work after he offered a double movement theory in *Islam and Modernity* in 1982. Before Rahman uses only the term interpretation before seeing the theoretical ideas of hermeneutics Rahman, a fundamental thing that needs to be addressed is the concept of epistemology. It is considered important because it became the cornerstone of the starting point of thought of the hermeneutic. Theories of interpretation they offer long before he appreciates hermeneutics essentially can be classified within the scope of discussion of hermeneutic. Because the theories of interpretation of novelty and progressivity appear it was indeed about to break the hegemony of the conventional interpretation methods, especially methods of which he had disconnected his roots correlation and implications his roots, of *Al-Qur'an*. Hermeneutics Fazlur Rahman is not limited only on the theory of movement that affirmed its new format, but also approaches the socio history that far-distant day already he deduced. In fact, the idea of a double movement together approach, framed in historical socio method systematic method of hermeneutics, interpretation of Rahman.²⁴

In fact, Fazlur Rahman starts to make the new methodology concept in order to remodel the Islamic science which had been prepared since he lived in Pakistan in decade around 1960. Though it had been prepared, he still need many times to finalize the model of the

²⁴ Sibawaihi, *Ibid.*, p. 35-36

methodology systematically and comprehensively. 1982 in Chicago, the concept of double movement theory was offered to public through his book under title *Islam and Modernity; Transformation of an Intellectual Tradition*. Rahman said that double movement is in interpreting Al Quran starting from the situation right now to the revealed era and come back to the time right now.

Before applying this method, the steps that must be applied should be understood. Firstly, the interpreter should understand the meaning of the statement with studying the situation or the historical problem which *Al-Qur'an* statement is the answer. The main idea which contains in first movement is the implementation of inductive thinking method---thinking from the specific verses to the principles, or from specific legal rules to the general social moral. The next second step is generalizing the specific answers and stating as the statements which has moral-general social goals.²⁵

The thinking of Fazlur Rahman has been influenced by two entities of culture; they are Islamic traditional which he got from family's education, and modern western which he got from his study. He made the classic Islamic science as the starting point which then he creates new meaning above.

The key concept of Falur Rahman's hermeneutics, departs from the classical Islamic sciences, is as follows;

1. *Asbabun Nuzul*.

Asbabun Nuzul was born from the womb of *Ulumul Qur'an*. Al Zarqoni explained that *Asbabun Nuzul* is something that cause one or some verses down, which explains the law or an

²⁵ Fazlur Rahman, *Islam dan Modernitas: Tentang Transformasi Intelektual*, (Bandung: Pustaka, 1984), p. 5-8

event with respect to the verse when being sent down.²⁶ This idea was later developed by Fazlur Rahman. As quoted by Dr. Ilyas Supena, *Asbabun Nuzul* is the source or material obtained from the history of the decline revelation to shed light on the portion of the parts of *Al-Qur'an* and provide a context for understanding the commands of God. Consequently, understanding *Al-Qur'an* as a whole can only be obtained by knowing the background of the social setting of the Arab community and all activities of the prophet and his struggle for twenty-three years.²⁷

2. Qiyas.

Qiyas has four pillars: (1) *al aslu* is an issue that we can find its legal in the text. (2), *al-far'*, namely an issue that there are no legal for the issues in the text. (3). *Al Hukmul Ashliyy* ie *syara'* legal that stated in the text. (4). *Illat* is the basis form of object between *al asl* and *al far'*.²⁸

Rahman agrees with qiyas but he add a new view. In traditional qiyas, analogy takes place between the issue which has legal provisions in *Al-Qur'an* and Hadis} with the issue that do not have the legal provisions. He is expanding the scope of qiyas as the response of *Al-Qur'an* in the face of the current macro situation in the past with the response of *Al-Qur'an* to the macro situation in contemporary Islamic societies.²⁹

²⁶ Muhammad Abdul Adzim Al Zarqony, *Manahilul 'Irfan fi Ulumul Qur'an*, Juz 1, (Beirut: Darul Fikr), p.106

²⁷ Ilyas Supena, *Desain Ilmu-Ilmu Keislaman dalam Pemikiran Hermeneutika Fazlur Rahman*, (Semarang: Walisongo Press, 2008), p. 65

²⁸ Abdul Wahab Khalaf, *Ilmu Ushulul Fiqhi, Al Haromain*, (Indonesia: tth), p. 52

²⁹ Ilyas Supena, *Op. cit.*, p. 67

He offers a systematic qiyas concept. There are two things that need serious attention in this concept. First, the historical understanding of the social situation of the Arab community and historical social situation of contemporary society. In this case, hermeneutics require assistance historical sciences and the modern social sciences. Second, for determining the *'illatul hukm* or point of essential equality, Fazlur Rahman filter with the general principles thoroughly and then arranging them systematically as the ethics of *Al-Qur'an*. After composing ethics, the new law can be arranged by adjusting the current condition.³⁰

3. *'Illatul Hukm*

Fazlur Rahman has widened the role of qiyas which was initially as wide as the analogy of two issues; the legal issues which is clear in the text (*ashl*) with the problems, that have no legal provisions in the text (*alfar'*), became qiyas between Qur'anic response to a problem faced in the time of the prophet and Qur'anic response to the problem in this day and age. *Illatul hukmi*, namely the binding between the *ashl* and *far'*, according to Fazlur Rahman is the general principles which are capable to bind the social situation of the Arab community of Prophet era with contemporary Islamic societies. In a double movement theory called the moral ideal.³¹

4. Systematical Interpretation

³⁰ Ilyas Supena, *Ibid.*, p. 67

³¹ Ilyas Supena, *Ibid.*, p. 68

Among the four classification methods of interpretation; *tahlili*, *ijmali*, *muqoron*, and *maudlu'i*, one method which seems closer to the methods of interpretation of Fazlur Rahman Hermeneutics is thematic method. This is because the operational steps of interpretation are similar, i.e. by collecting some verses according to the theme, though the context and background of the revelation is different, to gain an understanding of *Al-Qur'an* in intact and coherent. Consequently, the *maudhu'i* interpretation method makes the general thing become specific (*takhsisul 'am*), barring something that is absolute (*taqyidulmutlaq*) and the explanation is put forward globally (*bayanul mujmal*).³²

5. 'Am and Khosh Concept

Fazlur Rahman disagree with the concept of *'am and khosh* a clause which contains specific provisions (*Khas*) is more proper applied as the legal provisions rather than applied as general clauses (*'amm*) because it is concrete. Fazlur Rahman reverse this concept. The general principles of *Al-Qur'an* are the most common and the most likely to be applied, while the specific rules will be put under general principles.³³

That is the key concept underlying the Hermeneutics thought of Fazlur Rahman. He is a character who holds up tightly the principle: *al muhafadoh 'alal qodimis salih wal ahzu bil jadidil aslah*. "*Bil jadidil aslah*" here is the donations of western hermeneutics which were squeezed by Fazlur Rahman. According to Rahman, the idea of a double movement is a summary of the four rules of hermeneutics proposed by Betti, namely: (1) Theorem

³² Ilyas Supena, *Ibid.*, p.71

³³ Ilyas Supena, *Ibid.*, p.74

regarding to autonomy of the hermeneutic object, meaning that various meaningful forms must be understood in terms of the development of their own logic, the expected relationships, interests, coherence, and conclusions. (2) The theorem regarding to the coherence of meaning, it means the total and partial in any meaningful form are interconnected. The overall meaning should be taken of the individual elements, and the individual elements must be understood by reference to the totality, which penetrate the meaning of the whole of which it is a part. (3) The theorem concerning the actuality of understanding. That is, retracing the creative process, reconstruct it in itself, retranslate thoughts unrelated to another, a part of the past, an event that will be remembered, which becomes actuality life of someone. (4) the theorem of harmony or correspondence hermeneutics of meaning. That is, commentators should strive to bring life to the actuality that most closely in harmony with the stimulation he receives from the object in a way that resonates with each other in harmony.³⁴

And as the conclusion, when examined from the ideas and methodological steps of the double movement can only be done with the socio-historical approach and synthetic-logic. Where historical approach is accompanied by a sociological approach, which specifically photographing social conditions prevailing at the time of *Al-Qur'an* was revealed, this approach is widely used to interpret legal texts.

The first step of the movement is that one must understand the meaning or meaning of a particular statement by studying the situation or historical problem that will be generally asked about the macro situation

³⁴ Ilyas Supena, *Ibid.*, p. 56

in the boundaries of society, religion, customs, Pranata, and even about life as a whole in Arabia. In other words the first step of the dual movement is the earnest effort to understand the context of the micro and macro when the Koran is lowered, after which the Exegetes seeks to capture the original meaning of the Qur'anic verse in the context of historical prophetic socio- That is then found the universal teachings of the Qur'an that lubricated the various normative orders of the Qur'an.³⁵

The second step of the movement is to generalize the specific answers and provide them as statements that have social moral goals filtered out from specific verses in the background of the history. And the often expressed rationes of Legis.³⁶ This second movement seeks to find ideal moral after the study of the socio Hisoris then the ideal of the moral found its exposition and became a text that lives in the Islamic people. During this process, attention should be given to the direction of the Qur'an. As a whole so that every meaning of course is understood as well as every law and purpose that is formulated to be coherent with other.

While synthetic-logical approach is to discuss a theme by evaluating the verses that relate to the themes discussed. This approach is used to interpret the verses metaphysical-theological. Two alignments contained in *Al-Qur'an* are highlighted by Rahman. Rahman tried to build synergy and dialectical relationship between the position of *Al-Qur'an* as a divine revelation of divinity on the one hand, and as text profane history of humanity on the other. Thus, a double movement requires commentators understand the historical context to find the moral ideal of a verse and bring it to the moral ideal in the present context.

The double-movement approach used by Fazlur Rahman is not only for legal passages, but can also be used for other verses. As like in

³⁵ Mustaqim, *Epistemology Tafsir*, p. 80

³⁶ Rahman, *Islam and Modernity*, p. 7

the introduction of “*Major Theme of The Qur’an*” by Fazlur Rahman that more give interpretation about metaphysical-theological verses than The legal text.³⁷

In the “*Major Theme of the Qur’an*”. Therein discusses the almighty and loving God as a functional existence, the Qur'an as a source of moral value, and prophetic as the concrete evidence of the love of God, and man as responsible being. In this case Rahman, without a systematic study of the Qur'anic worldview will be difficult to bring up. Therefore it takes a method of interpretation Sitematis, the method of double movement Fazlur Rahman, the method of Sosio-historis that the specific legal distinction of paragraph of the moral idea.³⁸ Similarly, what will the author discuss about the story of Moses and the prophet of the Khidrir in *Qs. Al-Kahf* verses 60-82.

B. Understanding of Story

1. Definition of Story

The word “*kisah*” is derived from Arabic word, that is *qishat* plural *qishah* that according to Ismail Ibrahim means “*saga in the of form phrase*”. While Manna ' Al-Qathan said said “*the story is on the trail*”.

Although at the inception of the second sense it looked a little different, but not different in fact sharply since the first saw it from the style of Language used in the story, while the second saw it in terms of the way that is the story.³⁹

The word “story” from the Arabic language, *al-qashaṣu* or *al-qiṣoṣatu* it is news story. The words of the story are also one meaning with

³⁷ Fazlur Rahman, *Major Theme of The Qur’an*, terj. Anas Mahyudin, Tema Pokok Al-Qur’an (Bandung, Pustaka: 1996) hlm. ix

³⁸ Fazlur Rahman, *Major Theme of The Qur’an*, terj. Anas Mahyudin, Tema Pokok Al-Qur’an (Bandung, Pustaka: 1996) hlm. 154

³⁹ Nashruddin Baidan, *Wawasan Baru Ilmu Tafsir*, (Yogyakarta: Pustaka Pelajar, 2005), p.

tatabbu'ul atsar that is mean a report rehashed things of the past.⁴⁰ According to *Mannā' al Qattan* it is mean "seek or follow the trail." As in verse Al-Kahf (18): 64

فَارْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا:

64. Moses said: That was what we were seeking after: So they went back on their footstep, following (The path They had come).⁴¹

Surah Al-Qaṣas verse 11

وَقَالَتْ لِأُخْتِهِ قُصِّيهِ فَبَصُرَتْ بِهِ عَنْ جُنْبٍ وَهُمْ لَا يَشْعُرُونَ ﴿١١﴾

11. And she said to the sister Of (Moses), "trace him". So she (the sister) watched him From a distance And they perceived not.⁴²

The story of the Qur'an is notification the Qur'an regarding of situation the members of a religious community and the prophets earlier, and the events that have occurred. Based on the understanding that, then the stories contained in the Qur'an is the truth, there is no imaginary stories or legend.

As for *Qashash* was the root of the word (*mashdar*) of *qashsha yaqushshu* in lughowi is connotation which is much different from the ones mentioned above, which is understood as a *story that traced* as in the word of God *Surah Yusuf* verse 111:

⁴⁰ Rusydie Anwar, *Pengantar Ulumul Qur'an dan Ulumul Hadith*,(Yogyakarta: IRCioD,2015), p. 143

⁴¹ Abdullah Yusuf Ali, *The Holy Qur-an English Translation of the meanings and Commentary*, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). P 839

⁴² Abdullah Yusuf Ali, *The Holy Qur-an English Translation of the meanings and Commentary*, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). P 1120

لَقَدْ كَانَ فِي قَصصِهِمْ عِبْرَةً لِأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَى وَلَٰكِن تَصْدِيقَ الَّذِي

بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

111. There is, in their stories, Instruction for men endowed With understanding. It is not A tale invented, but confirmation Of what went before it, A detailed exposition Of all things, and a Guide And a mercy to any such As believe.⁴³

Low of *qishash* etymologically means search or follow but specifically with regard to the *following blood with blood, killed by suicide*. *Lughowi* understanding of it and after exposing stories that revealed by the Qur'an, then the acceptable notion expressed *Manna ' Al-Qathan* that is the story of Al-Quran is the Qur'an information about peoples gone, the prophets and the events that occur.

Based on the notion that it can be said that the stories contained in the Qur'an are all stories that actually happened, not a fictional story let alone fairytale. So, it's not like the alleged orientalist that Qur'an there are acts that are incompatible with the facts of history.⁴⁴ as in the Qur'an *Al-Kahf* verse 13:

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ ءَامَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ﴿١٣﴾

13. We relate to thee their story In truth: they were youths Who believed in their Lord, And We increased them in guidance⁴⁵

Al-Qashash in *Al-Qur'an* was certainly fictional, as the swordfish and Qs. *Al-Imran* verse: 62

⁴³ Abdullah Yusuf Ali, The Holy Qur-an English Translation of the meanings and Commentary, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). P. 669

⁴⁴ Nashruddin Baidan, *Wawasan Ilmu Tafsir*, (Yogyakarta: Pustaka Pelajar, 2005), p. 225

⁴⁵ Abdullah Yusuf Ali, The Holy Qur-an English Translation of the meanings and Commentary, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). P. 820

إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٢﴾

62. This is the true account: There is no god Except Allah; And Allah-He is indeed The Exalted in Power, The Wise.⁴⁶

The Qur'an has announced *Qashash* terminology to indicate problems in times of each sequence. *Qashash* Qur'an is preaching about the happenings of last people, the former *nubuwwat* and events that has been and will be happened

2. Kinds of Story

If the observed stories contained in the Qur'an then at least found three categories

- a) The story of the prophets. This is story contains their missionary endeavor towards his clan. The miracles as proof as messenger to reinforce the truth of his treatise, the attitude of people who hostile, a journey of missionary endeavor and development with consequences received by people the rebellious. Such as the story of *Nuh*, *Ibrahim*, *Moses*, *Harun*, *Isa*, *Muhammad* and others.
- b) The stories as events that happened in the past and those who are not ascertained his prophecy, such as the story of *Talut* and *Jalut*, *Ashābul Kahf*, *Ashabul Ukhdud*, *Maryam*, *Ashabul Fill* and others.

⁴⁶ Abdullah Yusuf Ali, The Holy Qur-an English Translation of the meanings and Commentary, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). P. 159

- c) The stories that happened during the Prophet period, as the battle of *Badr*, the battle of Uhud, the battle of Tabuk, the battle of Hunain, Hijrah, *Isro' Mi'roj* of Prophet and others.

The third category of acts contained in the Qur'an it appears obvious that aim to provide lessons for the people to true ways and not doing the abasement to Allah.⁴⁷

3. Purpose of Story

Story in the Qur'an becomes strong evidence of human beings that the Qur'an is very suitable with their conditions because since childhood to adulthood and old farts, taka da people who do not like the story, let alone acts it has a dual purpose, i.e. in addition to teaching and Education also functions as a holiday. The Qur'an as a book of guidance covers the second aspect of it, even the noble purpose in addition to that, the stories revealed in a very beautiful attractive Language, so taka da people are tired of hearing it. Since the first till now the stories are revealed in the Qur'an in Arabic, it is still up to date, have a place in the hearts of the people.

If we learned detail, so, will be got the description that in the outline the purpose of the mentioned of the story in the *Al-Qur'an* there are two kinds those are the main purpose and seconder purpose.

According to Al-Buthi the meaning of the main purpose is proclaim, show them to the right way in order to get safety in world and hereafter. Whereas the meaning of the seconder purpose is:

- a) To determine that Nabi Muhammad is really get *wahyu* from Allah.

⁴⁷ Anshori, *Ulumul Qur'an Kaidah-Kaidah Memahami Firman Tuhan*, (Jakarta: Rajawali Pers, 2014), p. 124

- b) To give the lesson to the human. This thing is seen by two aspects. First explain how big the strength and greatness of Allah, also show the torment and mistreatment whichever happen to the human in the past because of their arrogance. Such as story that Allah mentioned in *surah* Al-Qamar. In this *surah* is told about the big flood that sink all the people in the earth surface until no-one is save except the people who has faith. The second aspect is described to us that religion mission is brought by the prophet until now is still same, that is acknowledges God's and, in every territory, they rise up, but the *kaidah* unity (tauhid) which is mentioned not different each other and never change.
- c) Make the soul of Rasulullah become peaceful and stiff in doing missionary. By telling to him some reluctant and rebelliousness stories which is done by the human in the past.
- d) Criticize the *Ahli Kitab* toward the explanations which they have already hide about the truthiness of Prophet Muhammad.by changing the content of their scripture.⁴⁸

4. Content of Story

With various acts undertaken disclosed the people in the days of year ago as well as consequences that arise from the Act and their disobedience, then we who are alive can then take a lesson from these events. So, to avoid itself from the deplorable and some actions implement a commendable things so what experienced people ago is not repeated in the present.

⁴⁸ Manna Al-Qathan, *Pengantar Study Ilmu QUR'an*, (Jakarta: Pustaka Al-Kautsar, 2006), p. 388

The stories in the Qur'an is expressed in order to educate people on how to live as a Caliph who was given a mandate prosperous and build a decent life for mankind. Thus, the stories the Qur'an contains lesson among others: *tauhid*, *akhlak* and *mu'amalah*. For example, in the Qur'an *Al-A'raf* verse 85:

وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يٰقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلٰهٍ غَيْرُهُ ۚ قَدْ جَاءَتْكُمْ
بَيِّنَةٌ مِّن رَّبِّكُمْ ۖ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي
الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٨٥﴾

85. To the Madyan people We sent Shu'aib, one Of their own brethren: he said: "O my people! Worship Allah; Ye have no other god But Him. Now hath come Unto you clear (sign)From your Lord! Give just Measured and weight, nor withhold From the people the things That are they due; and do no mischief on the earth After it have been set In order: that will be best For you, if ye have Faith." ⁴⁹

The elements of *akidah* and worship the Prophet Syu'aib appeal appears in order to worship only Allah not the other. While elements of *muamalat* is visible from his warning to let his people be honest in weighing and measured, while in terms of morals they required so as not to commit the heinous in the world.

After observing the condition of stories that informed the Qur'an can be said that the third element that is a staple in the content of the stories of the Qur'an.

⁴⁹ Abdullah Yusuf Ali, The Holy Qur-an English Translation of the meanings and Commentary, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). P. 423-424

5. Wisdom of Repeating Story

The Qur'an contains many stories are repeatedly expressed in some places. A story sometimes repeatedly mentioned in the Qur'an and expressed in a variety of different forms. In one place there is a precedence, while elsewhere is ended. Similarly, sometimes expressed in a concise and sometimes at length and so on. Among the considerations behind is:

- a) Explain *balghah* of the Qur'an in the highest level. Because among the specialty *balaghah* is expressing a meaning in a variety of different forms. And a recurring story that featured in every place with a different *uslub* each other and poured in a different pattern anyway, so it doesn't make people feel tired because of that, can even add into his soul new meanings that are not able to get it when reading it elsewhere.
- b) Shows the greatness of the miracle of the Qur'an. Because it suggests a meaning in a variety of forms the order of the sentences in which one form that cannot be matched only by the Arab poet, is a challenge, and the evidence that the *Al-Qur'an* come from God.
- c) Give great attention to the story, so the message more memorable and inherent in the soul. Because it basically a repeating is one of consolidation method value. For example, the story of Moses and Pharaoh. The story is perfectly described senci tantara strife of truth and *bathil*. And though the story was often repeated, but the repeating never happened in a letter.
- d) Each story has a different goal and purpose. That's why the stories were revealed. Some of the meanings that are necessary, other

meanings are expressed elsewhere, in accordance with the demands of the situation.⁵⁰

⁵⁰ Manna Al-Qathan, Manna Al-Qathan, *Pengantar Study Ilmu Qur'an*, (Jakarta: Pustaka Al-Kautsar, 2006), p. 391

CHAPTER III

THE INTERPRETATION TOWARD THE VERSES OF STORY OF PROPHET MOSES AND KHIDLIR IN QS. *AL-KAHF*VERSE 60-82

A. *Asbabun Nuzul* of Qs. *Al-Kahf*

Surah Al-Kahf was included in the category of *surah Makkiyah*. As we know, every verse in Qur'an has meaning and purpose. *Surah Al-Kahf* went down when there was a different view between *kafir quraisy* and Prophet Muhammad SAW. This case showed that there was a conflict between believers with the polytheists (*kafir*) who were represented by the inhabitants of *Quraish*. Ibnu Jarir narrated that *Quraish* sent An Nadhr ibnu Harits and Uqbah ibn Abi Mu'aith to meet Ministers of the Jewish in Medina. The *Quraish* delivered the message to both of delegation, "Ask them about Prophet Muhammad, ask them to tell me the character of Muhammad and tell it to them about his words. Because, they were adherent of book and they have knowledge of the prophets that we don't have."

Both of the delegation departed to this city and arrived in Medina, afterward, they were directly asked the Jewish. Then, the Jewish of clergyman conveyed the message to the *Quraish*: "ask to Muhammad about three things, if He was able to tell you that truly one, he was a Prophet who was sent us. And if He cannot answer the questions, it was indicated that He was not the truly Prophet. "Ask Muhammad about *Ashābul Kahf*, *Dzulqarnain*, and the soul". After that, they come to the prophet Muhammad and convey three

questions. Then, the Prophet Muhammad promised to answer questions on the next day without saying *Insyah Allah*.⁵¹

Prophet Muhammad waited for the arrival of Jibril to go down the revelation to fifteen nights, but Jibril was not coming to him. It makes the inhabitants of Mecca started shaky and make Muhammad was getting sad. After that, Jibril came and brought the *surah Al-Kahf*. The contents of *surah Al-Kahf* were not only answers for *Quraish*, but also warning to the Prophet Muhammad for his sadness. However, this revelation gives little treat the sorrow of the Prophet Muhammad. Because, he can answer two out of three questions. The question *Ashābul Kahf* has answer by Muhammad Dzulqarnain. While, another question that related to soul was answered by Prophet Muhammad through *surah Al Isrā'* (17): 85.

Once in narration narrated by Ibn Jarir originated from Ibn Marduwaih that referred to Ibn Abbas that Prophet Muhammad ever smeared. After forty nights, then Allah go down *surah Al-Kahf* verse 23 and 24 are cautioned when swearing should be followed by the utterances of *Insyah Allah*.

This issue that was the background of go down *surah Al-Kahf*., The *surah Al-Kahf* consists of 110 verses that became the miracles of the Prophet Muhammad. Another history told us that 110 go down as a warning to the person who was praying or fasting or give alms which gets praise his worship freely and feel excited for the praise.

Previously authors would like to explain a little reason of the journey the prophet Moses contained in the *surah Al-Kahf* verse 60-82. The factors causing the prophet Moses trip to meet pious slave, which consists of many versions which if narrowed down to two things that seem contradictory, that is

⁵¹ Jalaluddin as-Suyuthi, *Terjemah Tafsir Jalalain Berikut Asbabun Nuzul*, Terj Bahrn Abubakar, (Bandung: Sinar Baru Bandung, 2007), p. 1236

to Moses execute of journey because the warning from God for his arrogance and command. At thabari explained:

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا سُفْيَانُ حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ جُبَيْرٍ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: إِنَّ نَوْفًا الْبَكَّالِيَّ يَزْعُمُ: أَنَّ مُوسَى صَاحِبَ الْخَضِرِ لَيْسَ هُوَ مُوسَى بَنِي إِسْرَائِيلَ إِنَّمَا هُوَ مُوسَى آخَرُ فَقَالَ: كَذَبَ عَدُوُّ اللَّهِ حَدَّثَنَا أَبِي بْنُ كَعْبٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " أَنَّ مُوسَى قَامَ خَطِيبًا فِي بَنِي إِسْرَائِيلَ فَسُئِلَ أَيُّ النَّاسِ أَعْلَمُ فَقَالَ: أَنَا فَعَتَبَ اللَّهُ عَلَيْهِ إِذْ لَمْ يَرِدَّ الْعِلْمَ إِلَيْهِ فَقَالَ لَهُ: بَلَى لِي عَبْدٌ بِمَجْمَعِ الْبَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ قَالَ: أَيُّ رَبِّ وَمَنْ لِي بِهِ وَرَبَّمَا قَالَ سُفْيَانُ أَيُّ رَبِّ وَكَيْفَ لِي بِهِ قَالَ: تَأْخُذُ حُوتًا فَتَجْعَلُهُ فِي مِكَتَلٍ حَيْثُمَا فَقَدَتْ الْحُوتَ فَهُوَ تَمَّ.

Translation: Moses got up to deliver a speech before the before the children of Isra'il and he was asked, "who is the most learned person among the people?" Moses replied "I am". Allah rebuked him because he did not refer the knowledge to Allah. So, Allah revealed to him, "at the junctions of two seas there is a servant of Ours who is more learned than you". Moses asked, "oh my Lord, how can I meet him?" Allah said "take a fish and put it into a vessel and set out and where you go lose the fish you will find him". So, Moses took a fish, put it into a vessel and set out, along with his maid Yusa bin Nun, until they reached a rock, they both lay down their heads and slept. The fish move vigorously in the vessel and go out of it and fell into the sea and there it took way through the sea (straight) as in a tunnel. Allah stopped the flow of the water on both sides of the way created by the fish and so, that's way is like a tunnel. When Moses got up his companion forget to tell him about the fish and so, they carried on the journey during the rest of the day and the whole night. The next morning Moses said to his servant.⁵²

Moses replied "I do not know anyone more knowledgeable and wiser than myself." At the moment Moses received a revelation from God in that *Majma' Al Bahrain* we have a servant who is more knowledgeable and

⁵² Abu Abdillah Al-Bukhori, *Shahih Bukhori*, Juz 4, (Beirut: Daru Thuq An Najaat, 1422 H), p. 154 hadist no. 3401

wiser than you. Then Moses requested that God allows him to meet with that scholars, therefore, God showed Moses the way to reach his goal.⁵³

B. The Verses Interpretation Related to Story of Prophet Moses and Khidhir in Qs. *Al-Kahf* verse 60-82

1. Prophet Moses's Journey to Find Khidhir.

23. Qs. *Al-Kahf*verse 60

وَإِذْ قَالَ مُوسَى لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿٦٠﴾

60. Behold Moses said to his attendant, “ I will not give until I reach The junction of the two seas or (until) I soend years and years in travel.⁵⁴

لَا أَبْرَحُ means I still keep running. الحقب by giving *dlommah*

in letter *kha'* and *qaf*, or letters of *kha'* wearing *dlammah*, *qaf* are wearing *sukun*. So, can be read *Al-Huqub* can also *Al-Huqb*: time. Some people say one *huqub* is equals 80 years. According to Al-Hasan were 70 years old.⁵⁵

The word حُقُبًا in this paragraph the meaning is eight or seventy years. The desired meaning, time is not limited. According to most scholars, the intended Prophet Moses in this verse is the Moses bin Imran, a Prophet from the Bani Isra'il, owner of a wonderful miracle and the receiver of *Taurat* whereas the definition of youth in

⁵³ Abu Ja'far Muhammad Ibnu Jarir Al-Tabari, *Jami'ul Bayan fi Tafsir Al-Qur'an*, (Berut: Dar Al-Kutub Al-Ilmiyyah, 1992), Volume XV, p. 252

⁵⁴ Abdullah Yusuf Ali, *The Holy Qur-an English Translation of the meanings and Commentary*, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). P 838-843 p. 300

⁵⁵ Ahmad Musthafa Al Maraghi, *Terjemahan Tafsir Al Maraghi*, Jilid 15, (Semarang: Thoha Putra, 1987), p. 345

this verse is the Yusa ' bin Nun bin Afraaim bin Yusuf A.S. the youth was maid of Moses. (الخدام) meaning maid which is also called with the call (فَتَى) in The Arabic language.

(مَجْمَعُ الْبَحْرَيْنِ) the meetings of two Ocean. I.e., the gathering place for two oceans become one ocean. Both the sea according to most people is Persian and Roman Sea or meetings between the Red Sea and the Indian Ocean in the Bab Al-Mandab. Other opinion say that the place is a meeting place between the Romans and the Atlantic Ocean, or rather the meeting between the Mediterranean Sea and the Atlantic Ocean at the Strait of Gubraltar that existed in England. The place was places promised by God to the Prophet Moses to meet Khidrir.⁵⁶

As for the cause of the word like this is because God had revealed to him that there was one of my servants, who lived at the meeting place between two oceans that have science, that you have not known, and thus, Moses wanted to go to him. Outline is Moses impose himself to endure great fatigue and severe misfortune in travel though in a long time.⁵⁷

24. Qs. Al-Kahfverse 61

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿٦١﴾

⁵⁶ Wahbah Az Zuhaili, *Tafsir Al Munir*, Jilid 8, (Jakarta: Gema Insani, 2014), p. 287

⁵⁷ Ahmad Musthafa Al Maraghi, *Terjemahan Tafsir Al Maraghi*, (Semarang: Thoha Putra, 1987), p. 349

61. But when they reached the junction. They forgot (about) their fish, which took its course through the sea (straight) as in tunnel.⁵⁸

سَرَبًا means the place runs like *Sarab*. Being *As-Sarab* means hole. So, the water is above the rut is like a bridge.

سَرَبًا as *Maf'ul Tsani* (the second object) from the words فَاتَّخَذَ سَبِيلَهُ and *His Initial Maf'ul* is سَبِيلَهُ.

At the time both of them (Moses and his maid) arrives at the meeting place of two seas which became a meeting place of Moses with a servant who do good deeds, they forgot about the fish that they bring these fish jump, looking for its own way towards the sea and the suddenly the water covered the fish until the water shaped like arches and became a way for the fish.

25.Qs. Al-Kahfverse 62

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ﴿٦٢﴾

62. when they 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.⁵⁹

The departure of the Prophet Moses, only to meet a person who is appointed by God to learn how should provisions and addressing his power against the universe and its contain. Also, how to

⁵⁸ Abdullah Yusuf Ali, The Holy Qur-an English Translation of the meanings and Commentary, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). P 838

⁵⁹ Abdullah Yusuf Ali, The Holy Qur-an English Translation of the meanings and Commentary, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). P 839

know the wisdom of God against events that cannot be known. But Allah knows for sure and whatever happens will happen.⁶⁰

الغَدَاءُ food eaten in the early afternoon.⁶¹

At the time of Moses and his maid Yusa passed a meeting place where two seas but both of them forgot their fish, they continue to run on the rest of the day and night. The next day, at the time of *Duha*, Moses felt very hungry and said to his maid, "bring our food here, we have been very jaded travel"

It is because the Prophet Moses was instructed to bring a fish that has been marinated and he also told about a servant of God who lived in the sea and two meeting places that have science that is not owned by the Prophet Moses, so he would love such a journey. It was said at the time of Moses, "when you lose the salted fish that you have, that was where the servant is" Moses and his maid then traveled to arrive at the meeting place of two oceans, that's when salted fish that is in the basket brought by Yusa suddenly jumped into the sea and began to swim in the water.

Dead Fish and marinated the living return is miracle the Prophet Moses. And he became a harbinger that the existence of the place where Khidlr was. The name khidlr was actually a degree to a slave that Saleh that God commanded Moses to study with him. His

⁶⁰ Amr Khalid, *Spirit Al-Qur'an Kunci-Kunci menuju Kebahagiaan Sejati*, (Jogjakarta: darul Hikmah, 2016), p. 362

⁶¹ Ahmad Musthafa Al Maraghi, *Terjemahan Tafsir Al Maraghi, Jilid 15*, (Semarang: Thoha Putra, 1987), p. 345

name is Balya bin Malkan, and opinions are truer to say that he is not a prophet.⁶²

26. Qs. Al-Kahfverse 63

قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْخُوتَ وَمَا أَدْسَنِيهِ إِلَّا الشَّيْطَانُ أَنْ
أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿٦٣﴾

63. 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 marvellous way!"⁶³

أَدْسَنِيهِ Hafsh read (أَدْسَنِيهِ). Even some scholars read

(أَدْسَنِيهِ). word أَنْ the *shilah* on position of *nashab* as *badal*

from *dlamir* word *haa* on word أَدْسَنِيهِ this *badal* is *badal isytilmal*.

أَتَّخَذَ as *maf'ul tsani* from word verbal أَتَّخَذَ.⁶⁴

Maid Moses then said "do you know, I mean show me about what happened when he took halter under a large chunk of stone that is on the meeting place of two oceans? Actually, I forgot to tell you about what has happened to our fish. The fish suddenly appears and live again then enters the sea. Is it not made me forget to remember it unless the devil. The fish leap looked for a way to the sea in a way that

⁶² Wahbah Az Zuhaili, *Tafsir Al Munir*, Jilid 8, (Jakarta: Gema Insani, 2014), p. 288

⁶³ Abdullah Yusuf Ali, *The Holy Qur-an English Translation of the meanings and Commentary*, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). P 839

⁶⁴ Wahbah Az Zuhaili, *Tafsir Al Munir*, Jilid 8, (Jakarta: Gema Insani, 2014), p. 281

is very strange. The meaning of the word النسيان "forgot" in this verse is the busy heart of man by the whispers of Satan.⁶⁵

27. Qs. Al-Kahfverse 64

قَالَ ذَلِكَ مَا كُنَّا نَبِغُ فَأَرْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا ﴿٦٤﴾

64. Moses said: That was what we were seeking after: So they went back on their footstep, following (The path They had come).⁶⁶

على آثارهما means *we are looking for*. أَرْتَدَّا mean *back*.

mean on the road both of which they have traveled. قَصَصًا means following to wit, like people say *Asaruhu*, it means to follow him.⁶⁷

قَالَ ذَلِكَ مَا كُنَّا نَبِغُ Moses said: "that was the place that we are going to go because these fish become the harbinger of the jump reach the goal of our journey."⁶⁸

فَأَرْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا they both back on the trail that had been skipped and stopped at the place. Al-Biqai said "this verse

⁶⁵ Hamka, *Tafsir Al-Azhar*, Jilid 13, (Jakarta: Gema Insani, 2015), p. 229

⁶⁶ Abdullah Yusuf Ali, *The Holy Qur-an English Translation of the meanings and Commentary*, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). P 839

⁶⁷ Ahmad Musthafa Al Maraghi, *Terjemahan Tafsir Al Maraghi*, Jilid 15, (Semarang: Thoha Putra, 1987), p. 346

⁶⁸ Wahbah Az Zuhaili, *Tafsir Al Munir*, Jilid 8, (Jakarta: Gema Insani, 2014), p. 288

indicates that the land they have gone through is the sand so there is no remaining trace them".⁶⁹

28. Qs. Al-Kahfverse 65

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِمَّا لَدُنَّا عِلْمًا ﴿٦٥﴾

65. 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.⁷⁰

The word عَبْدًا according to some scholars argue that the servant of God in question here is a prophet named Al-khidlir. But the history of he really diverse and often flavored with things that are irrational. The above verse suggests that he was awarded a *Grace* and *knowledge*. The granting of *mercy* painted with the words مِّنْ عِنْدِنَا granting *science* with the words لَدُنَّا that means both of our sides.⁷¹

Afterwards, Al-Tabari also mentions the hadith from Abu Hurairah:

حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدٍ ابْنُ الْأَصْبَهَانِيِّ • أَخْبَرَنَا ابْنُ الْمُبَارَكِ • عَنْ مَعْمَرٍ • عَنْ

هَمَّامِ بْنِ مُنَبِّهٍ • عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ • عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ •

⁶⁹ Wahbah Az Zuhaili, *Tafsir Al Munir*, Jilid 8, (Jakarta: Gema Insani, 2014), p. 288

⁷⁰ Abdullah Yusuf Ali, *The Holy Qur-an English Translation of the meanings and Commentary*, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). P 839

⁷¹ M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an*, Jilid 8 (Jakarta: Lentera Hati, 2002), p.94

قَالَ: «إِنَّمَا سُمِّيَ الْخَضِرَ أَنَّهُ جَلَسَ عَلَى فَرْوَةٍ بَيْضَاءَ ۖ فَإِذَا هِيَ تَهْتَرُ مِنْ خَلْفِهِ

خَضْرَاءَ»

He was called khidlr because he sat on a barren farwah that turned white, then it turned green (Khadra') beneath him.⁷²

A big chunk of stone that is right the merging of the two oceans that Moses and his maid met with servant *Saleh* from God. The majority of scholars hold that the servant *saleh* is Khidlr. He always wraps a white cloth on his head. Moses say greetings to him and Khidlr answer "is in place, there is salvation?"

The Word of God عَلَّمَنا مِن لَّدُنَّا عَلَّمَنا and we have taught science to him from our side "suggests that the sciences gained servant Saleh comes from God directly without intermediaries.

29. Qs. Al-Kahfverse 66

قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَني مِمَّا عَلَّمْتَ رُشْدًا ﴿٦٦﴾

66. Moses said to him: "May I follow thee, on the footing that thou teach me something of the (higher) truth which thou has been though".⁷³

A question was arranged so that it showed that Moses after preparing himself to be a disciple and admitted in front of the teacher that many things he did not understand. The teacher's advantage is that it is fulfilled to him until he understands as a faithful disciple.

⁷² Abu Abdillah Al-Bukhori, *Shahih Bukhori*, Juz 4, (Beirut: Daru Thuq An Najaat, 1422 H), p. 154 hadist no. 3402

⁷³ Abdullah Yusuf Ali, *The Holy Qur-an English Translation of the meanings and Commentary*, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). P 840

The Prophet Moses introduced himself "I Moses", the Prophet Khidrir convinced himself "Moses Bani Isra'il?" Said the Prophet Moses. Then the Prophet Moses asked for permission to the Prophet Khidrir "Let me accompany and follow your journey that ye teach me what God has taught you for me to make as a guide in my business, especially the knowledge that is beneficial and charitable Shaleh? ". This question is a tenderness and ethical question. There is no haraam and compulsion in it. So should the disciple's question to his teacher.⁷⁴

30. Qs. Al-Kahfverse 67

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٦٧﴾

67. (The other) said: "verily thou will not be able to have patience with me!"⁷⁵

Moses introduced himself "I Moses" khidrir convince him "Moses of Bani Isra'il?" "Yes" replied the Prophet Moses. Then Prophet Moses asked permission to Khidrir "can I accompany and follow your journey to let you teach me what has God taught you, as instructions got me especially useful Science Fund *shaleh*? This question is question that full of tenderness and ethics. There is no obligation and coercion in it. So, should question a disciple to his teacher."

The meaning of this verse assuredly you would never be able to keep me company and you will not be able to be patient over my behavior you see because I do it based on the science taught by God

⁷⁴ Wahbah Az Zuhaili, *Tafsir Al Munir*, Jilid 8, (Jakarta: Gema Insani, 2014), p. 288

⁷⁵ Abdullah Yusuf Ali, *The Holy Qur-an English Translation of the meanings and Commentary*, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). P 840

for me and not taught you. You have been taught by God which is not science I know. Each of us has its own responsibility from God with a variety of different things. Therefore, you may not be able to follow me.⁷⁶

31. Qs. Al-Kahfverse 68

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا ﴿٦٨﴾

68. For how canst thou have patience about things which are beyond your knowledge?⁷⁷

Question Words كَيْفَ position of *nashab* as *dzaraf* and 'amil is a verb تَصْبِرُ. The word خُبْرًا *manshuub* as *mashdar* by the verb is implied by the sentence لَمْ تُحِطْ بِهِ.

I say unto you, that you may not be able to be patient over my behavior you will see. You also do not know the wisdom hidden Affairs, as well as the nature of my behavior, while I was aware of it. God's Word خُبْرًا meaning is your knowledge does not cover this case and you have not mastered the wisdom and the right way about it.⁷⁸

خُبْرًا on this verse meaning profound knowledge. From the

root word خبير i.e. *very expert in knowledge*. Moses had a science

⁷⁶ Ahmad Musthafa Al Maraghi, *Terjemahan Tafsir Al Maraghi*, Jilid 15, (Semarang: Thoha Putra, 1987), p. 353

⁷⁷ Abdullah Yusuf Ali, *The Holy Qur-an English Translation of the meanings and Commentary*, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). P 840

⁷⁸ Wahbah Az Zuhaili, *Tafsir Al Munir*, Jilid 8, (Jakarta: Gema Insani, 2014), p. 281

lahiriyyah and judge something based on things that are *lahiriyyah*. But as is well known, everything is born there is also the side of the *bathiniyyah* that have no small role for presenting things *lahiriyyah*. Side *bathiniyyah* here's what does not reach by the knowledge of Moses.⁷⁹

32. Qs. Al-Kahfverse 69

قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴿٦٩﴾

69. Moses said: "Thou will find me, if Allah so will,(Truly) patient: nor shall I disobey thee in aught".⁸⁰

Moses said, "God willing, you will see me always be patient over all your I see and I will not debate you in any matter."⁸¹

Here the Prophet Moses answered with a very smooth. He's assess teaching that will be received is commandments that must follow and ignore it means infraction. However, the Prophet Moses was careful enough and does not state that he is Frank Burton Cheyne, before mentioning that his patience with and associate with the will of Allah Swt by calling God willing cannot be judged to lie with his patience because he has tried, but the will of God which intends to prove someone with knowledge that is not owned by the Prophet Moses.⁸²

⁷⁹ M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an*, Jilid 8 (Jakarta: Lentera Hati, 2002), p. 97

⁸⁰ Abdullah Yusuf Ali, *The Holy Qur-an English Translation of the meanings and Commentary*, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). P 840

⁸¹ Wahbah Az Zuhaili, *Tafsir Al Munir*, Jilid 8, (Jakarta: Gema Insani, 2014), p. 289

⁸² M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an*, Jilid 8 (Jakarta: Lentera Hati, 2002), p. 100

33. *Qs. Al-Kahf*verse 70

قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا ﴿٧٠﴾

70. the other said: "If then thou wouldst follow me, Ask me no questions about anything until I Myself speak thee concerning it".⁸³

Khidlir said to the Prophet Moses with paint requirements. "If you walked with me, don't ever ask me about events that was ongoing until later I will tell it to you without you ask it."⁸⁴

He did not forbid the Prophet Moses is expressly to ask questions but the prohibition to associate with the will of the Prophet Moses to follow suit. With this speech that hinted at the existence of Saleh's servant strange things or contradict Moses knowledge is going to happen in the course of it, can be so aggravating going to Moses.⁸⁵

34. *Qs. Al-Kahf*verse 71

فَأَنْظَلْنَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالِ أَخْرَقْتَهَا لِشُغْرَاقِ أَهْلِهَا لَقَدْ جِئْتِ

شَيْئًا إِمْرًا ﴿٧١﴾

71. 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".⁸⁶

⁸³ Abdullah Yusuf Ali, *The Holy Qur-an English Translation of the meanings and Commentary*, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). P 841

⁸⁴ Wahbah Az Zuhaili, *Tafsir Al Munir*, Jilid 8, (Jakarta: Gema Insani, 2014), p. 289

⁸⁵ M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an*, Jilid 8 (Jakarta: Lentera Hati, 2002), 101

⁸⁶ Abdullah Yusuf Ali, *The Holy Qur-an English Translation of the meanings and Commentary*, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). P 841

فَأَنْطَلَقَا drawn from the word الإِطْلَاق i.e. *the release*

bonds. Something that constrained usually tied up. Consider the example of birds tied. When will you let him fly, then as you release it. From here it is understood in the sense of *walking and going vigorously*. The use of the dual form at this Word shows that in the journey of Moses is no longer including his acolytes. He was only a servant of God with both Saleh it. This is presumably due to academic degrees and *ma'rifat* aides it was not up to a level that enables them to participate in the Odyssey *ma'rifat* it.⁸⁷

Moses along with his maid and Khidrir walk along the coast. They are both looking for a boat, until finally a boat crossing. Then they both speak to the people in it and declare their desire to catch the boat with them. These people know the Khidrir so that they allow the Prophet Moses and the Khidrir participated with them without charge, as a form of homage to the Khidrir. While they were on a boat who sail the seas, Khidrir stand to hollow out the boat with an axe, namely by removing one of the boat repair boards.⁸⁸

قَالَ أَخْرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا Moses said "why

are you hollow out the boat, consequently you sank the passengers? Indeed, you have done something great errors "Moses could not resist himself so the protesting the Act khidrir. "why are you digging this so as to make the boat sank the passengers? The intent is to make the hole so that the cause of the sinking of the boat's passengers. "what you have been creating an enormous error.⁸⁹

⁸⁷ M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an*, Jilid 8 (Jakarta: Lentera Hati, 2002), p. 102

⁸⁸ Wahbah Az Zuhaili, *Tafsir Al Munir*, Jilid 8, (Jakarta: Gema Insani, 2014), p.289

⁸⁹ Wahbah Az Zuhaili, *Ibid.*, p.289

أَمْرًا the letter *hamzah kasroh* means forbidden, i.e. from the word *Amiral Amr*. That is, the word becomes a lot. The Arabs are indeed characterizing disaster as something a lot.⁹⁰

35. Qs. Al-Kahfverse 72

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٢﴾

72. He answered: Did I not tell thee that thou canst have no patience with me?⁹¹

Khidlir said to Moses, "what I've said to you before this, o Moses, you will not be able to be patient with me when viewing my behavior."⁹²

36. Qs. Al-Kahfverse 73

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ﴿٧٣﴾

73. Moses said: Rebuke me not forgetting, nor grieve me by raising difficulties in my case.⁹³

The word تُرْهِقْنِي drawn from the word أَرَهَقُ to wit *damning*. And عُسْرًا among other things mean *something very*

⁹⁰ Ahmad Musthafa Al Maraghi, *Terjemahan Tafsir Al Maraghi*, Jilid 15, (Semarang: Thoha Putra, 1987), p. 346

⁹¹ Abdullah Yusuf Ali, *The Holy Qur-an English Translation of the meanings and Commentary*, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). P 841

⁹² Wahbah Az Zuhaili, *Tafsir Al Munir*, Jilid 8, (Jakarta: Gema Insani, 2014), p. 289

⁹³ Abdullah Yusuf Ali, *The Holy Qur-an English Translation of the meanings and Commentary*, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). P 841

hard, tough, difficult. A woman who was about to give birth but had trouble is described with the word *أعسرة المرأة*. The Qur'an uses the term to describe *difficulties* or *crises that culminated* for example the State of doomsday that would be experienced by people who are infidels. Combined the two words used Moses that hinted at how difficult burden he hit if it turns out that the servant of God does not forgive him or otherwise did not allow him to learn and follow.⁹⁴

Moses apologizes to Khidhir saying, "you shall not convict me because my forget" or "you shall not convict me because I didn't implement what you order it the first time and do not order it the first time and do not thou load me with something hard and heavy. " Or "do not load me time follow me and easy by ignoring the problems earlier and did not argue it compellingly."⁹⁵

37. Qs. Al-Kahfverse 74

فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنِي بَعِيرًا زَكِيًّا بَغَيْرِ نَفْسٍ لَّقَدْ جِئْتَ

شَيْئًا نُّكْرًا ﴿٧٤﴾

74. then they proceeded: Until, when they met a young boy, he slew him. Moses said: "Hast thou slain an innocent person who had slain none Truly a foul (unheard of) thing hast thou done"⁹⁶.

⁹⁴ M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an*, Jilid 8 (Jakarta: Lentera Hati, 2002), p. 103

⁹⁵ Wahbah Az Zuhaili, *Tafsir Al Munir*, Jilid 8, (Jakarta: Gema Insani, 2014), p. 289

⁹⁶ Abdullah Yusuf Ali, *The Holy Qur-an English Translation of the meanings and Commentary*, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). P 841

عُلَمًا interpreted as a *teenager* even though it is not always the case. He could also simply name on a man. On that basis so if we understand it as *an immature teenager*, then Word زَكِيَّةٌ means Holy because he is immature and not yet burdened one religious responsibility, so that the guilty are not judged for our sins. But if *Ghulam* is understood in the sense of *a guy who had puberty*, then the word *zakiyyah* means *not sinned* in consequence he didn't do an action which resulted in him being killed, for example don't kill the man without *haq*. Presumably understand it in the sense that the first is more in accordance with the spontaneity of Moses.⁹⁷

Then they both got off the boat and walk along the shore of beach. When Khidllir saw a child. The words of عُلَمًا including teenager who had puberty was playing with peers, then he killed him with Khidllir break his neck and banging his head against the wall or by other means.⁹⁸ Moses asked with a tone of protest, "why are you killing soul clean from sin, the son of the plain and not doing mistakes, not because he killed another person or not because of the *Qishash*? Moses specifically mentions some things that allow this killing was done because it was such things at most.

لَقَدْ جِئْتَ شَيْئًا نُكْرًا "you have done something *munkar*, the *munkar* behavior نُكْرًا in the killing of more heinous than evil إِمْرًا

⁹⁷ M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an*, Jilid 8 (Jakarta: Lentera Hati, 2002), p. 104

⁹⁸ Wahbah Az Zuhaili, *Tafsir Al Munir*, Jilid 8, (Jakarta: Gema Insani, 2014), p. 289

hollow out the boat. It is because the murder is a crime greater than punching holes in the boat, because the boat repeatedly not necessarily make it sink.⁹⁹

38. Qs. Al-Kahfverse 75

﴿ قَالَ أَلَمْ أَقُلْ لَّكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴾

75. he answered: “Did I not tell thee that thou canst have no patience with me?”¹⁰⁰

مَعِيَ صَبْرًا This is a reading Hasf, were other priests read it

﴿ قَالَ أَلَمْ أَقُلْ لَّكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴾ on this added word لَكَ in speech to Moses Khidlir,

unlike the preceding paragraphs because of the absence of sorry again after being reminded, to refer to it as people who are not firm and can't wait. After being reminded of the first event on the second needs to be given a reprimand.¹⁰¹

In contrast to the previous verse, on this verse is added word *laka* (to you), to strengthen the censure over the refusal by the testament of Moses, and stamp as being less anxious and less stoic when it seemed his arrogance, without care about the warning the first

⁹⁹ Wahbah Az Zuhaili, *Tafsir Al Munir*, Jilid 8, (Jakarta: Gema Insani, 2014), p. 290

¹⁰⁰ Abdullah Yusuf Ali, *The Holy Qur-an English Translation of the meanings and Commentary*, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). P 842

¹⁰¹ Wahbah Az Zuhaili, *Tafsir Al Munir*, Jilid 8, (Jakarta: Gema Insani, 2014), p. 296

time. Al-Baghawi says, it has been reported that Yusa said to Moses "Mentioned your promise".¹⁰²

2. Ship Story

a) *Qs. Al-Kahf*verse 76

قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَلِّحْ بِي ۖ قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا ﴿٧٦﴾

76. 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".¹⁰³

قَدْ بَلَغْتَ ۖ لَا تُصَلِّحْ بِي ۖ you shall not allow I am with you again.
قَدْ بَلَغْتَ ۖ لَا تُصَلِّحْ بِي ۖ you have an excuse not to get permit for me to not with you because I have been argue three times. لَدُنِّي Nafi ' read it لَدُنِّي.¹⁰⁴

In this verse the Prophet Moses was aware he had committed errors twice, but his determination to grab *ma'rifat* ask pushed it so given the opportunity. For that he said "If I asked you, o my brothers and my friends about something after this time, then I'm willing, will not be discouraged and can understand if you are not with me anymore. And behold, you have achieved a very reasonable limit in paint *excused* padauk has twice because I'm breaking and you have also two times forgive me."¹⁰⁵

¹⁰² Ahmad Musthafa Al Maraghi, *Terjemahan Tafsir Al Maraghi*, Jilid 16, (Semarang: Thoah Putra, 1987), p. 3

¹⁰³ Abdullah Yusuf Ali, *The Holy Qur-an English Translation of the meanings and Commentary*, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). P 842

¹⁰⁴ Wahbah Az Zuhaili, *Tafsir Al Munir*, Jilid 8, (Jakarta: Gema Insani, 2014), p. 296

¹⁰⁵ M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an*, Jilid 8 (Jakarta: Lentera Hati, 2002), p. 105

b) *Qs. Al-Kahf*verse 77

فَانْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَن يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَن يَنْقَضَ فَأَقَامَهُ ۗ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٧﴾

77. 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 couldst have exacted some recompense for it!"¹⁰⁶

After two times, Khidrir and Moses set out to get to a country. There both ask the inhabitants of country to feed to them, but the population that does not want to entertain them. It says in Hadith, they are the inhabitants of the land that the abominable their character more tight-fisted. God says in a phrase: فَأَبَوْا أَن يُضَيِّفُوهُمَا which means they are reluctant to allow them to transit as their guests. Qatadah narrated "as bad as country is a not found and never knew *Ibn Sabil*"

فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَن يَنْقَضَ فَأَقَامَهُ ۗ then the two get inside that country a sloping wall and nearly fell, then Khidrir wipe it with his hands so that the wall it back upright. This will be one of his miracle.¹⁰⁷

جِدَارًا means the walls of the House. يُرِيدُ أَن يَنْقَضَ that nearly

collapsed. I.e., the wall has been tilted or collapsed a little longer

¹⁰⁶ Abdullah Yusuf Ali, *The Holy Qur-an English Translation of the meanings and Commentary*, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). P 842

¹⁰⁷ Ahmad Musthafa Al Maraghi, *Terjemahan Tafsir Al Maraghi*, Jilid 16, (Semarang: Thoha Putra, 1987), p. 5

because it was too oblique. The word يُرِيدُ which means *want to* in this sentence used to meaning *almost as isti'arah*, as used also used the word *al-hamm* (want to) and *al-azm* (determination) to meaningfully *nearly as isti'arah*. فَأَقَامَهُ then khidhir enforcing it, with walls built it again or add pole to debate.¹⁰⁸

قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا actually this time Moses didn't explicitly ask, but give a suggestion. However, since there are suggestions in some sort of element in the question of whether accepted or not, then this has been rated as a violation by the servant of God. The suggestion of Moses is born upon attainment he sees two flips reality. The population of the country was reluctant to entertain, however God that fixing one of the walls of the land.¹⁰⁹

c) *Qs. Al-Kahf*verse 78

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴿٧٨﴾

78. 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.”¹¹⁰

Idlafah words فِرَاقُ with بَيْنِي is a form of *idlafah mashdar* on *dzaraf* as a form of the expansion (*Al-*

¹⁰⁸ Wahbah Az Zuhaili, *Tafsir Al Munir*, Jilid 8, (Jakarta: Gema Insani, 2014), p. 297

¹⁰⁹ M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an*, Jilid 8 (Jakarta: Lentera Hati, 2002), p. 106

¹¹⁰ Abdullah Yusuf Ali, *The Holy Qur-an English Translation of the meanings and Commentary*, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). P 842

Ittisa'). While *idlafah* on resonate **بَيْنِكَ** with **بَيْنِي** on countless objects. The word **بَيْنِي** be repeated its mention being with '*athaf*' from word *wawu*.¹¹¹

It has been three times the Prophet Moses did breach. The base already now quite a for the servant of God which Saleh declared separation. Then the servant of God which Saleh explained their experiences one after another. He said "as for the boat, it belonged to the people who weak and poor they use to work the sea to seek Fortune, so I want to make it a bit so the reproach of having judged not good and not worth to use, because the behind there is a cruel and evil King who always ordered the missions in order to take every boat that served both by force."

Ta'wil Words drawn from the word **أول-أولا** which was originally meant to return. The Quran uses it in the sense of the meaning and substance of the explanation or something that is intrinsically or the time something. The meaning of the first and second can be a true meaning to the word here.¹¹²

d) *Qs. Al-Kahf*verse 79

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ

مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٩﴾

¹¹¹ Wahbah Az Zuhaili, *Tafsir Al Munir*, Jilid 8, (Jakarta: Gema Insani, 2014), p. 296

¹¹² M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an*, Jilid 8 (Jakarta: Lentera Hati, 2002), p. 107

79. 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.¹¹³

مَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ the basic law was made by the imam Al-Shaafa'i that a poor situation was better than a poor, because of the poor still have capital to seek Fortune contrasts with the mendicant.

وَرَاءَ is the word that has the opposite meaning, once the means *behind*, and other times means *front*.. He fetched from the word الموارد originally meant *closed*.¹¹⁴

عَصَبًا read *manshub* as *mashdar* that describes how someone take something

e) Qs. *Al-Kahf*verse 80-81

وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا ﴿٨٠﴾ فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا ﴿٨١﴾

80. "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)".
81. So we desired that their Lord would give them in exchange (a son) better in purity (of conduct) and closer in affection.¹¹⁵

Furthermore, the servant of God who do good deeds that describes the background of the second event. He said "that the teenager that I kill, then both parents are two of the great faith of the

¹¹³ Abdullah Yusuf Ali, The Holy Qur-an English Translation of the meanings and Commentary, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). P 843

¹¹⁴ M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an*, Jilid 8 (Jakarta: Lentera Hati, 2002), p. 107

¹¹⁵ Abdullah Yusuf Ali, The Holy Qur-an English Translation of the meanings and Commentary, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). P 843

believers, and we worry even know, if the child was alive and growing up he will load his parents a very heavy burden of compelled by love to him, or a result of bravery and cruelty of the children so that both are doing lawlessness and infidelity. So, with our creation, that I killed him with intention in the chest and Almighty God, with the power of his desires, may the Lord both of them i.e. the God worshipped by the mother of the father of the child was replacing with another better from him.

The word *حَشِيَّة* in the beginning the meaning is fear. But because the word “our” become perpetrators of this verse shows that the servant of God is with God, then of course not exactly stated that God is fear. Therefore, the above authors add a sentence "that know" which in this case turned to God Almighty. It could also be said *حَشِيَّة* is understood in the sense of *majazi*, i.e. "our *iba* and full of grace"

The word *طَغَيْنَا* drawn from the word *طغى* which means initially going beyond limits. In the passage above means lawlessness. Many scholars understand the perpetrators of lawlessness and infidelity are concerned about here is the parents of the boy. There is also an understanding that the culprit was a rebellious child.¹¹⁶

f) *Qs. Al-Kahf*verse 82

¹¹⁶ M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an*, Jilid 8 (Jakarta: Lentera Hati, 2002), p. 108

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا
صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّن رَّبِّكَ وَمَا فَعَلْتُهُ
عَن أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴿٨٢﴾

82. As for the wall, it belonged to two youth, orphans in the town:, and there was beneath it, a burried 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 merey (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".¹¹⁷

The last event described by the servant of God who do good deeds by claiming that "as for the walls of the House which I enforce acceptable without taking a wage, he was desire of two orphans in the city, and below there are treasure stash their parents for the two of them. If wall that collapsed the possibilities of treasure stash was found and taken by a person who is not entitled to being the father of two is a good deed that his intention of storing the treasure to his two sons. Then the Lord willed his inheritance so that kept both to reach their manhood and dispense with earnest deposits both parents to be utilized. What I do it as mercy toward both orphans from your Lord. "

In a speech of the servant of God, found he regarded the second residence of the orphans with الْمَدِينَةِ Currently he is named قَرِيَّةً presumably it is caused due to a crack the word قَرِيَّةً there is criticism to its inhabitants who reluctantly entertain that, while here there is Kudos to the parents of the two orphans. Thaba'thaba'i contend that

¹¹⁷ Abdullah Yusuf Ali, The Holy Qur-an English Translation of the meanings and Commentary, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). P 844

may be too because the place is different, i.e. not in the place of God that sustains the wall will collapse, because if second place if same then the mention of the city in this editorial evidently not too necessary. This opinion is supported by the words of *فيها* in his word *فوجدا فيها* then they both get there, which is in the city of the country.

كَنْزٌ means the stored treasure very much. He also interpreted as something very valuable. While clerics tried compromising between censure the Quran against *kanz* (Qs. *At-Taubah*: 34) and parents praise the impression the two orphans that presumably he saves *kanz*. To avoid the impression of contradiction that, while scholars suspect that the *kanz* treasure, but it's not the science or a will.

In the above verse is also found differences in the word *لَمْ* *تَسْطَعِ* i.e. without using the letter *ت* are before using it. This is according to the impression of Al-Biq'a'i because here the Prophet Moses, already knowing the background of the events, was previously not yet revealed.

Also, interesting differences expressed in the speech of God which Saleh when describing each event. When the servant leaking boat, he spoke up *فَأَرَدْتُ أَنْ أَعِيبَهَا* here who is the servant of God willed it because the boat was leaking is in order to look bad. Unnatural stated that something bad is the will of God. Furthermore, as he sustains the walls tumble down, then the editor used is *فَأَرَادَ رَبُّكَ* here

that Saleh declared a servant of God unequivocally that this is the will of God. Next when he killed a child, with the intention of God in order to replace it with a better one, the editor uses فَأَرَادْنَا the murder of the son is imposing something bad that is attributed to him, the purpose of the killing is good then that is what is attributed to God.¹¹⁸

وَمَا فَعَلْتُهُ عَنْ أَمْرِي

Translation: I did not do it of my own accord.....

Which meant by khidhir is a lesson that have to be noticed and understood well. He can do whatever he wants but always there is a wisdom behind all of that. Even sometimes you do not want that happen which happen on you. It does not mean good for you, every happen in this for us and nature is God willing.¹¹⁹

¹¹⁸ M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an*, Jilid 8 (Jakarta: Lentera Hati, 2002), p. 110-111

¹¹⁹ Amr Khalid, *Spirit Al-Qur'an Kunci-Kunci menuju Kebahagiaan Sejati*, (Jogjakarta: darul Hikmah, 2016), p. 363

CHAPTER IV

ANALYSIS OF STORY OF PROPHET MOSES AND KHIDLIR *QS. AL-KAHF* VERSES 60-82

A. Wisdom Behind the Story of Prophet Moses and Khidrir in *Qs. Al-Kahf* Verse 60-82 (Double Movement Analisis)

As shown in CHAPTER II, there are two steps to implement the double movement of Fazlur Rahman, namely:

1. The first step of these movement is someone must understand the meaning from a certain question by learning or understanding the problem historically which thing will be generally asked about the macro situation in the boundaries of society, religion, customs, Pranata, and even about life as a whole in Arabia. Understanding micro and macro context when *Al-Qur'an* revealed, after that *mufassir* try to understand the real meaning from verses of the Qur'an in socio historic context, From this it was found the universal teachings of the Qur'an that lubricated the various normative orders of the Qur'an.¹²⁰

This first Step is used to search for the history of the story of the Prophet Moses and the Prophet Khidrir *Qs. Al-Kahf* verse 60-82. What is behind the appearance of the verse.

There is a hadith that is due to the appearance of the verse. The Hadith is:

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا سُفْيَانُ حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ جُبَيْرٍ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: إِنَّ نَوْفًا الْبَكَالِيَّ يَزْعُمُ: أَنَّ مُوسَى صَاحِبَ الْخَضِرِ لَيْسَ هُوَ

¹²⁰ Abdul Mustaqim, *Epistemologi Tafsir Kontemporer*, (Yogyakarta: LKiS Yogyakarta, 2013), P. 80

مُوسَىٰ بَنِي إِسْرَائِيلَ إِنَّمَا هُوَ مُوسَىٰ آخِرُ فَقَالَ: كَذَبَ عَدُوُّ اللَّهِ حَدَّثَنَا أَبُو بَنِي كَعْبٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " أَنَّ مُوسَىٰ قَامَ حَاطِبًا فِي بَنِي إِسْرَائِيلَ فَسُئِلَ أَيُّ النَّاسِ أَعْلَمُ فَقَالَ: أَنَا فَعَتَبَ اللَّهُ عَلَيْهِ إِذْ لَمْ يَرِدَّ الْعِلْمَ إِلَيْهِ فَقَالَ لَهُ: بَلَىٰ لِي عَبْدٌ بِمَجْمَعِ الْبَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ قَالَ: أَيُّ رَبِّ وَمَنْ لِي بِهِ وَرَبِّمَا قَالَ سُفْيَانُ أَيُّ رَبِّ وَكَيْفَ لِي بِهِ قَالَ: تَأْخُذُ حَوَاتًا فَتَجْعَلُهُ فِي مِكْتَلٍ حَيْثُمَا فَقَدَّتِ الْحَوَاتُ فَهُوَ ثُمَّ.

Translation: Moses got up to deliver a speech before the before the children of Isra'il and he was asked, "who is the most learned person among the people?" Moses replied "I am". Allah rebuked him because he did not refer the knowledge to Allah. So, Allah revealed to him, "at the junctions of two seas there is a servant of Ours who is more learned than you". Moses asked, "oh my Lord, how can I meet him?" Allah said "take a fish and put it into a vessel and set out and where you go lose the fish you will find him". So, Moses took a fish, put it into a vessel and set out, along with his maid Yusa bin Nun, until they reached a rock, they both lay down their heads and slept. The fish move vigorously in the vessel and go out of it and fell into the sea and there it took way through the sea (straight) as in a tunnel. Allah stopped the flow of the water on both sides of the way created by the fish and so, that's way is like a tunnel. When Moses got up his companion forget to tell him about the fish and so, they carried on the journey during the rest of the day and the whole night. The next morning Moses said to his servant.¹²¹

Hadith above is due to the decline of *Qs. Al-Kahf* verses 60-82. Moses replied "I do not know anyone more knowledgeable and wiser than myself." At the moment Moses received a revelation from God in that *Majma' Al Bahrain* we have a servant who is more knowledgeable and wiser than you. Then Moses requested that God allow him to meet with that scholars, therefore, God showed Moses the way to reach his goal.¹²²

¹²¹ Abu Abdillah Al-Bukhori, *Shahih Bukhori*, Juz 4, (Beirut: Daru Thuq An Najaat, 1422 H), p. 154 hadist no. 3401

¹²² Abu Ja'far Muhammad Ibnu Jarir Al-Tabari, *Jami'ul Bayan fi Tafsir Al-Qur'an*, (Berut: Dar Al-Kutub Al-Ilmiyyah, 1992), Volume XV, p. 252

2. The second step is to generalize the specific answers and carry them out as statements that have social moral goals filtered out from specific verses in the background of the historical socio-history and the frequently expressed rationes of Legis. This second step aims to find an ideal moral after the study of historical socio-ideal then the moral is found its objective and become a text that lives in the Islamic people.¹²³

Here is the wisdom of the analysis that has been done by the author:

a. The Search of The Prophet Moses Toward the Prophet Khidhir Qs. Al-Kahf Verse 60-70

وَإِذْ قَالَ مُوسَى لِفَتْنِهِ لَآ أَبْرُحَ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿٦٠﴾ فَلَمَّا بَلَغَا

مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿٦١﴾

60. Behold Moses said to his attendant, “ I will not give until I reach The junction of the two seas or (until) I soend years and years in travel.¹²⁴

61. But when they reached the junction. They forgot (about) their fish, which took its course through the sea (straight) as in tunnel.¹²⁵

Surah Al-Kahf verse 60-61, this verse describes how the prophet Moses sought to meet the righteous servant of God. As like in the word (مَجْمَعَ الْبَحْرَيْنِ) the meetings of two Ocean where Nabi Khidhir is. By making the dead fish can live again and jump into the

¹²³ Fazlur Rahman, *Islam dan Modernitas: Tentang Transformasi Intelektual*, (Bandung: Pustaka, 1984),

¹²⁴ Abdullah Yusuf Ali, *The Holy Qur-an English Translation of the meanings and Commentary*, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). P 838

¹²⁵ Abdullah Yusuf Ali, *The Holy Qur-an English Translation of the meanings and Commentary*, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). P 838-839

water, as an indicator of their meeting place. If God wanted to, could the meeting be held easily, without determining a distant meeting place. But it cannot be like that. Word سَرَبًا means the place runs like *Sarab*. Being *As-Sarab* means hole. So, the water is above the rut is like a bridge. سَرَبًا as *Maf'ul Tsani* (the second object) from the words سَبِيلَهُ فَأَتَّخَذَ سَبِيلَهُ and *His Initial Maf'ul* is سَبِيلَهُ.

فَلَمَّا جَاوَزَا قَالَ لِفَتْنِهِ ءَاتَيْنَا عَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ﴿٦٢﴾ قَالَ أَرَأَيْتَ إِذْ أَوْيَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسَنِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿٦٣﴾ قَالَ ذَلِكَ مَا كُنَّا نَبْغُ فَأَرْتَدَّا عَلَىٰ ءَأْتَارِهِمَا قَصَصًا ﴿٦٤﴾ فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا ﴿٦٥﴾

62. when they 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.¹²⁶

63. 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 marvellous way!

64. Moses said: That was what we were seeking after: So they went back on their footstep, following (The path They had come).

65. 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.¹²⁷

¹²⁶ Abdullah Yusuf Ali, The Holy Qur-an English Translation of the meanings and Commentary, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). P 839

¹²⁷ Abdullah Yusuf Ali, The Holy Qur-an English Translation of the meanings and Commentary, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). P 839

Al-Kahf verse 62-64 in this verse explains that the prophet Moses asked his maid to pull out the lunch. *الغَدَاءَ* Food eaten early in the afternoon.¹²⁸ But the maid explained that their provisions were left behind when they spread the body over the previous stone. It is all because of Satan who forgot him. The meaning from word *النسيان* “forget” In this verse is the busy human heart by the whisperings of demons.¹²⁹ Then Moses realized that was exactly where they were headed. So they returned to the place where the fish lived again.

قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَني مِمَّا عُلِّمْتَ رُشْدًا ﴿٦٦﴾ قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ

مَعِيَ صَبْرًا ﴿٦٧﴾ وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا ﴿٦٨﴾

66. Moses said to him: “May I follow thee, on the footing that thou teach me something of the (higher) truth which thou has been though”.

67. (The other) said: “verily thou will not be able to have patience with me!

68. For how canst thou have patience about things which are beyond your knowledge?¹³⁰

The Prophet Moses. Using the subtle words to the Prophet Khidlir "may I follow you" which means making himself a follower of the Khidlir prophet. This question is a tenderness and ethical question. No element of compulsion or haraam in it. So that should be the disciples question from student to the teacher. And using Nabi Khidlir's Teaching as a guidance for himself. On the other hand he signaled the knowledge of the Prophet Khidlir so that he could expect

¹²⁸ hmad Musthafa Al Maraghi, *Terjemahan Tafsir Al Maraghi*, Jilid 16, (Semarang: ThoHa Putra, 1987) p. 345

¹²⁹ Hamka, *Tafsir Al-Azhar*, Jilid 13, (Jakarta: Gema Insani, 2015), p. 229

¹³⁰ Abdullah Yusuf Ali, *The Holy Qur-an English Translation of the meanings and Commentary*, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). P 840

some of what he had been taught. He realized that all sciences are sourced from Allah SWT, therefore he does not declare what you know. On the otherhand the Prophet Khidlir also answered the request of the Prophet Moses. With a very polite answer. He did not immediately reject the request of the Prophet Moses. But rather answered smoothly, he said that the Prophet Moses As. Will not patiently follow him while conveying the very logical reason for impatience.¹³¹

The servant of Allah who said, "Surely you will not be able to wait with me". Word **معي** (ma'iyah) Contain impatience. The impatience was not because of the knowledge possessed by the Servant of God but from what was seen by the prophet Moses.

قَالَ سَتَجِدُنِي إِِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴿٦٩﴾ قَالَ فَإِنْ أَتَّبَعْتَنِي فَلَا

تَسْأَلُنِي عَنْ شَيْءٍ حَتَّى أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا ﴿٧٠﴾

69. Moses said: "Thou will find me, if Allah so will,(Truly) patient: nor shall I disobey thee in aught".¹³²

70. the other said: "If then thou wouldst follow me, Ask me no questions about anything until I Myself speak thee concerning it".¹³³

This verse shows about the manners that the Prophet Moses had. He replied to the Prophet Khidlir's alleged disconviction. In his

¹³¹ Muhammad Quraish shihab. *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an*, vol 10, (Jakarta: lentera hati, 2002). p. 344

¹³² Abdullah Yusuf Ali, *The Holy Qur-an English Translation of the meanings and Commentary*, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). P 840

¹³³ Abdullah Yusuf Ali, *The Holy Qur-an English Translation of the meanings and Commentary*, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). P 841

words he used the word *InshaAllah* which shows that his patience was God's will and when in the middle of the journey he could not wait not mean Moses lied or denied his promise but he tried but that will only belong to God.

The use of the word *insyaAllah* shows Adab how a Muslim faces something in the future. The word contains the meaning of application to get help from Allah in the face of all things.¹³⁴ In pronouncing a promise we must not escape the sharia. In the word "If you follow me, then don't you ask me anything about anything, until I myself tell it to you".

By this saying, a righteous servant had hinted at strange things or contrary to the knowledge of Moses the prophet that would occur on that journey, which could have been a burden on the prophet Moses As.

A series of events in the journey of the Prophet Moses and Khidhir were the wisdom that could be taken. Listed in Hadith on page 2 of chapter IV. When the Prophet Moses preached there was one who asked him "who is the most knowledgeable man?" The Prophet Moses answered "me." It made the Prophet Moses get a rebuke from Allah SWT because the Prophet Moses did not return the science to God. Then God pointed out that there are people who are much more knowledgeable than the Prophet Moses, the Prophet Khidhir.

From here it can be taken from the wisdom that never feel the highest knowledge. Because far out there are more knowledgeable people.

¹³⁴ (Muhammad Quraish shihab. *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an*, vol 10, (Jakarta: lentera hati, 2002). P. 347).

b. Destroying The Fishing Vessel *Qs. Al-Kahf* Verses 71, 72, 73, and 79

فَأَنْظَلْنَا حَتَّىٰ إِذَا رَكِبْنَا فِي الْسَّفِينَةِ خَرَقَهَا ۖ قَالَ أَخَرَقْتَهَا لِتُغَرِّقَ أَهْلَهَا لَقَدْ جِئْتَ

شَيْءًا إِمْرًا ﴿٧١﴾ قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٢﴾ قَالَ لَا تُؤَاخِذْنِي بِمَا

نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ﴿٧٣﴾

71. 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".

72. He answered: Did I not tell thee that thou canst have no patience with me?

73. Moses said: Rebuke me not forgetting, nor grieve me by raising difficulties in my case.¹³⁵

After agreeing, the two were removed. Namely Moses as the righteous servant of Allah SWT ascended the boat, then the righteous servant pierced his ship. Later the Prophet Moses judged the burial of the vessel AS incompatible and contrary to the *syariat*.

Then he said, "Do you bury it so that it can cause you to drown its passengers? Surely I swear thou hast done a great mistake. " He, the righteous servant, said to remind Moses the prophet of the requisite they had agreed, had I not said, verily, thou shalt o Moses as once and not be able to patiently participate in the journey with me. Then Moses became aware of his faults, so he said, "Thou shalt not condemn me, that I may pardon me for the continued cause of my deliverance from the promise which I have given you, and thou shalt not behouse me in my dealings, in my desires and my determination to follow you with difficulties which I cannot bear.

¹³⁵ Abdullah Yusuf Ali, The Holy Qur-an English Translation of the meanings and Commentary, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). P 841

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ

مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٩﴾

79. 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.¹³⁶

Allah said لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ Was made a legal basis by

Imam Syafii in distinguishing the poor with the people of Fakir. From this verse shows that the poor have a better condition than the people, because the poor still have capital to seek sustenance, unlike the people who do not have capital.¹³⁷

If we look deeper, the purpose of the Prophet's subpoop is to not be looted by the king. So the wisdom that we can take from the verses above is a simple look that is better to avoid danger.

c. Killing The Child *Qs. Al-Kahf* Verses 74,75, 80, and 81

فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ، قَالَ أَقْتَلْتَنِي بِنَفْسِي زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَنِي

شَيْئًا تَكْرًا ﴿٧٤﴾ ۖ قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٥﴾

74. then they proceeded: Until, when they met a young boy, he slew him. Moses said: “Hast thou slain an innocent person who had slain none Truly a foul (unheard of) thing hast thou done”¹³⁸.

¹³⁶ Abdullah Yusuf Ali, *The Holy Qur-an English Translation of the meanings and Commentary*, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). P 843

¹³⁷ Muhammad Quraish shihab. *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an*, vol 10, (Jakarta: lentera hati, 2002). P. 354).

¹³⁸ Abdullah Yusuf Ali, *The Holy Qur-an English Translation of the meanings and Commentary*, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). P 841

75. he answered: "Did I not tell thee that thou canst have no patience with me?"¹³⁹

After witnessing the incident, Moses as opposed to Khidhir even harder than the first opposition, and immediately he said: "Why do you kill a clean soul without sin without any reason, or he ever kills a forbidden soul." Without any reason to kill him. "Surely thou hast done something that is munky." Namely, a truly clear evil. This reason is mentioned by Moses as specifically among other reasons that allow murder. Like a expiation after faith, and adultery after having a family.
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In this verse Moses said the words of the nuclei, are in the preceding verse with an Imra saying, this is because killing a child is worse than a ship's hole. Because the ship's hole was not to destroy a soul, because it could be the ship did not sink. But killing innocent little children is a cruel form of destruction of the soul and a wrong doing.¹⁴¹

قَالَ أَلَمْ أَقُلْ لَّكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا

word لَّكَ (for you), To corroborate the reprobate of the Testament by the Prophet Moses. and the Prophet Khidhir, as a person who is less patient and steadfast.¹⁴²

¹³⁹ Abdullah Yusuf Ali, *The Holy Qur-an English Translation of the meanings and Commentary*, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). P 842

¹⁴⁰ Muhammad Quraish shihab. *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an*, vol 10, (Jakarta: lentera hati, 2002). P. 349

¹⁴¹ Ahmad Musthafa Al Maraghi, *Terjemahan Tafsir Al Maraghi*, Jilid 15, (Semarang: Thoha Putra, 1987), p. 2

¹⁴² Ahmad Musthafa Al Maraghi, *Terjemahan Tafsir Al Maraghi*, Jilid 15, (Semarang: Thoha Putra, 1987), p. 3

Then Khidhir said: "Have I not told you, that you will not be patient with me? Here Khidhir also emphasized by reminding the first condition. Therefore, Moses said unto him: If I ask you about something after this time. "That is, if I am against you in something after this," Thou shalt not allow myself to be with you, verily you have given me no udzur. "Meaning, thou hast given me chance many times.

وَأَمَّا الْعُلَمُ فَكَانَ أَبَوَاهُ مُؤْمِنِينَ فَخَشِينَا أَنْ يُرْهَقَهُمَا طُغْيَانًا وَكُفْرًا ﴿٨٠﴾ فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا ﴿٨١﴾

80. "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)".

81. So we desired that their Lord would give them in exchange (a son) better in purity (of conduct) and closer in affection.¹⁴³

In the hadith narrated from Ibn ' Abbas, from Ubay bin Ka'ab, from the prophet, where he said that means: "The son who was slain by Khidhir was set on the day of establishment as a heathen". Therefore, Khidhir said: "The parents are believers and we are worried that he will encourage both of his parents to misguidance and disobedience". That is, the love of his parents will make them follow the children's tongues. Then should someone be pleased with the decree of God, for indeed the decree of Allah for a believer about something that he has not loved is a better thing for him than his decree on what he likes.¹⁴⁴

Allah ta'ala said:

¹⁴³ Abdullah Yusuf Ali, The Holy Qur-an English Translation of the meanings and Commentary, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). P 843

¹⁴⁴ Ahmad Musthafa Al Maraghi, *Opcit.* P. 10)

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ
 وَعَسَىٰ أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٦٦﴾

216. Fighting is prescribed Upon you, and ye dislike it. But it is possible That ye dislike a thing Which is good for you, And that ye love a thing Which is bad for you. But Allah knoweth, And ye know not.¹⁴⁵

In this verse there is word *طَغَيْنَا* which taken from word *طغى*

Which at first means beyond the limit. In this case it is a remarkable iniquity. Many scholars ' who interpret the perpetrators of the iniquity and the meaning of the children are both parents of the child. But there are also those who interpret the culprit is the child.¹⁴⁶

Inconclusive, Khidir already knew that if the child he had reached the puberty would undoubtedly invite both of his parents to the disbelief, because his feelings too love parents of the child.

Some say, when the child who was murdered by Khidir, his mother was pregnant with a Muslim boy. Thus said by Ibn Juraij. The verse further explains: "We want God Almighty to give sustenance to both parents a better child of his religion and his sincerity than the murdered child."¹⁴⁷

From this incident, we can conclude that the prophet Khidir has known that the child who killed the latter will bring his parents into a pagan. To prevent this, the prophet had killed the child. So the

¹⁴⁵ Abdullah Yusuf Ali, *The Holy Qur-an English Translation of the meanings and Commentary*, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). P 91

¹⁴⁶ Muhammad Quraish shihab, *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an*, vol 10, (Jakarta: lentera hati, 2002).p. 355).

¹⁴⁷ Ahmad Musthafa Al Maraghi, *Terjemahan Tafsir Al Maraghi*, Jilid 15, (Semarang: Thoah Putra, 1987) p. 11

wisdom that we can take from this verse is to do small bad thing to prevent greater than.

d. Build Collapsed Walls Qs. Al-Kahf verse 76, 77, and 82

قَالَ إِنْ سَأَلْتِكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَلِّبْنِي ۖ قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا ﴿٧٦﴾ فَأَنْظَلْنَا
حَتَّىٰ إِذَا أَتَىٰ أَهْلَ قَرْيَةٍ اسْتَطْعَمَ أَهْلُهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ
أَنْ يَنْقُضَ فَأَقَامَهُ ۖ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٧﴾

76. 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".

77. 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 couldst have exacted some recompense for it!".¹⁴⁸

In this verse God speaks of both of them, that they "walk," namely, after two previous journeys, "until they come to the inhabitants of a land." Ibn Jarir narrated from Ibn Sirin that the land was al-Ablah. "But the inhabitants of the land would not entertain them. Then both saw in the land the wall of the house collapsed. "The use of the word iradaat for the wall is not according to the fact but as a metaphor (figurative) only, because from various discussions, the word iradaat has a tendency meaning. The word al-inqidhadh means collapse. In His word, "Khidhir established the wall." As a means, Khidhir again established the wall by sliding his hands. So Moses said to him, "If you will, you may be able to take wages for it." That is,

¹⁴⁸ Abdullah Yusuf Ali, The Holy Qur-an English Translation of the meanings and Commentary, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). P 842

wherefore they will not entertain us, it is worthy that you do not work freely for them. Moses intends to encourage Khidhir to take wages from his deeds, so that they can be used to buy food, beverages, and other life interests.¹⁴⁹

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّن رَّبِّكَ وَمَا فَعَلْتُهُمْ عَنِ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴿٨٢﴾

82. As for the wall, it belonged to two youth, orphans in the town:, and there was beneath it, a burried 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 merey (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”.¹⁵⁰

The last event is explained by Khidhir that, as for the wall of the house is the possession of two young people who are orphans in this city, and underneath there is a treasure of treasure that is buried in the form of gold and silver for both of them, while his father is a man who is Shaleh. And his intention of storing his property was for his two children. So with his sincerity he could keep his two children. Then Allah SWT. That they both come to maturity. It is up to adulthood and to bring out his save, as mercy from your Lord. In the saying of the Servant of God, he was found to be the second residence of the orphan with *الْمَدِينَةِ* was previously named *قَرْيَةٍ* It is

¹⁴⁹ Ahmad Musthafa Al Maraghi, *Terjemahan Tafsir Al Maraghi*, Jilid 15, (Semarang: Thoha Putra, 1987), p. 5

¹⁵⁰ Abdullah Yusuf Ali, *The Holy Qur-an English Translation of the meanings and Commentary*, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). P 844

due to the word *قَرِيَّةٍ* There is condemnation to the people who are reluctant to entertain them, while here there is a praise to the parents of both orphans. Then Allah Swt. gave the command to Khidir to rebuild the wall, because of his benefits. Therefore, if the wall collapsed the property will be lost.¹⁵¹

Interesting differences are also expressed in the words of the Servant of God who is shaleh when explaining each event. When the servant leaked the boat he said *فَأَرَدْتُ أَنْ أَعِيبَهَا* Here that is to be the servant of God because the leak of the boat is something that seems bad. Unnatural it is stated that something bad tu is God's will. Furthermore, when he supports the fallen wall, the editor used is *فَأَرَادَ رَبُّكَ* Here is the prayer of God that Shaleh stated explicitly that it is God's will. Then when he killed a child, with the intention that God replace him with the better, the editor he used *فَأَرَادَنَا* The murder of a child impresses something bad so that it is converted to him, the purpose of killing is good then that is the one who is converted to God.¹⁵²

And it is not I do it that is all the things that have been mentioned, namely to punch the boat, to kill the young and to establish a wall that is almost fallen (according to my own ability) based on my own thoughts and desire, but I do it based on the

¹⁵¹ Ahmad Musthafa Al Maraghi, *Terjemahan Tafsir Al Maraghi*, Jilid 15, (Semarang: Thoha Putra, 1987), p. 12.

¹⁵² M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an*, Jilid 8 (Jakarta: Lentera Hati, 2002), p. 110-111

commandments and inspiration of God. So it is the purpose of deeds that you cannot be patient with.

Although the owner of the wall was an unwilling man, the prophet had still repaired it. For if the Prophet Khidrir did not fix it, the wall would have the orphan's possessions. So the wisdom we can take from the passage above is to do all those who need it.

e. The Separation of the Prophet Khidrir with The Prophet Moses
Qs. Al-kahf Verse 78

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴿٧٨﴾

78. 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."¹⁵³

Why is this case a cause of separation, not in the first and second case?. According to the scholars this is because by birth the first and second was a Munkar deed, so Moses got an excuse. Unlike now, in this third case Khidzir did a good deed to the person who did the bad, and it is not a *munkar* deed, but it is a praiseworthy deed.¹⁵⁴

After Moses was through the matters, and Moses did opposition to Khidir many times, whereas before their journey Khidir had told him that Moses would not be patient with him. So after these three occurrences Khidir separated him and could not be with him again. In this verse is the Problematics faced by Moses as. That is the case with the naked eye shows the evil but the turning of God shows

¹⁵³ Abdullah Yusuf Ali, *The Holy Qur-an English Translation of the meanings and Commentary*, (Madinah Al-Munawwaroh: King Fahd Holy Qur-an Printing Complex, 1989). P 842

¹⁵⁴ Ahmad Musthafa Al Maraghi, *Terjemahan Tafsir Al Maraghi*, Jilid 15, (Semarang: Thoha Putra, 1987), p. 5

the hidden wisdom to Khidir. Because generally the prophet only establishes the law based on the facts according to the Prophet Muhammad SAW.

نحن نحكم بالظواهر, والله يتولى السائر

We establish the law based on the fact of birth only, while Allah Swt. master anything Hidden silently.

Allah Almighty. To give the sentence concealed only to his special servants. Therefore Moses the United was always denying the incident which he saw, whereas Moses the United. In fact, it does not know the knowledge God has given to Khidir. That is because the permission of Allah SWT. The Khidzir knows the inner and the substance of the matter. And it is impossible to learn, except by sanctifying the inner and escaping and clearing the hearts of the physical bonds.¹⁵⁵

What made the Prophet Khidrir and Moses separated was the lack of patience in the Prophet Moses seeking knowledge. So we can conclude the wisdom of the verse is to look for science that must be patient.

B. Contextualitation of The Story of Prophet Moses and Khidrir in *Qs. Al-Kahf* Verse 60-82

After several wisdom is found in the *Qs. Al-Kahf* verse 60-82. Now the author will analyze contextualitation that we can apply into the present. The Hikmah-Hikmah will be a reference in this contextualise. Hikmah-Hikmah and some of the events in the *Qs. Al-Kahf* Verse 60-82 Of course cannot just be

¹⁵⁵ hmad Musthafa Al Maraghi, *Terjemahan Tafsir Al Maraghi*, Jilid 16, (Semarang: Thoha Putra, 1987), p. 9.

applied to the present. Therefore, the authors need to perform further analysis of the events as they are able to be applied in the present.

1. The Search of The Prophet Moses against The Prophet Khidlr *Qs. Al-Kahf* Verse 60-70

In this verse it is told that the Prophet Moses sought the prophet to learn with him. Because Moses felt the highest knowledge. Therefore God also sent the Prophet Moses to meet the Prophet Khidlr in the place where he meets two seas. A place that was even previously unknown by the Prophet Moses. But with a strong determination the Prophet Moses made the journey to study. In the past, there were still many who felt the highest knowledge. The verse teaches us to always seek knowledge. "Look for science even in China" the phrase signifies that demanding science is endless.

2. Destroying The Fishing Vessel *Qs. Al-Kahf* Verses 71, 72, 73, and 79

The first impression shown by the Prophet Moses to the prophet Khidlr who pierced the ship that gave them a ride, as if it were a bad thing, seemed to show that the milk was countered with the water tuba. Whereas if we look deeper, the purpose of the Prophet's Khidlr to punch the ship is not to be taken by force by the king. The message contained in this verse is if we look over, whether it be clothing, jewellery or something other. It will only attract other people's attention resulting in a robbery or events that will harm us. So it is good to pay attention to our appearance. As simple as it is possible to avoid things that can harm us.

3. Killing Small Children *Qs. Al-Kahf* Verse 74.75, 80, and 81

The Prophet Moses was again surprised by what the Prophet Khidlr did, when without the cause of the prophet Khidlr suddenly killed a innocent little child. Meanwhile, from this incident we can conclude that the Prophet Khidlr has learned that the child who killed the father will bring his parents into a pagan. To prevent this, the prophet had killed the child. In the above events we can take the wisdom of doing small to prevent a greater occurrence. We can apply the above incident to the situation we are now experiencing. Corona for example. We have to stop our activities including mandatory activities for us a Muslim, in order not to the spread of Corona viruses..

4. Building Walls that Collapsed *Qs. Al-Kahf* Verses 76, 77, and 82

The surprising return happened to the prophet Moses, when the prophet Moses rebuilt the fallen wall belonging to the family who had refused to entertain them. And then they were thirsty and hunger. From this incident we can apply the above incident into our lives that we must help anyone in need. Often we prioritize emotions to help someone. As did the Prophet Moses who protested when asked to fix the wall that would collapse, because the inhabitants there did not entertain the Prophet Moses and the Khidlr. But under the wall there is a treasure of orphans that need to be saved. In everyday life when someone needs help, we have to help him. Whether it's a friend or a person who once committed a crime to us. Because behind it must have its wisdom.

5. The Parting of The Prophet Khidlr with The Prophet Moses *Qs. Al-Kahf* Verse 78

After passing several incidents on the way, Moses was impatient with what the Prophet Khidlr did, when the prophet Khidlr had warned of

the unwillingness of the Prophet Moses to follow his journey. The Prophet Khidlr who had repeatedly mentored the impatience of the Prophet Moses finally decided to stop the journey with the Prophet Moses. What made the Prophet Khidlr and Moses separated was the lack of patience in the Prophet Moses seeking knowledge. Similarly, when we seek science, we must patiently work on it. Be patient in the process, patiently to the teacher, or patiently in financial matters. That is what we can apply into our lives from the *Qs. Al-Kahf* Verse 78.

CHAPTER V

Closing

A. Conclusion

Based on the exposure of chapter 4 above, it can be concluded that:

1. The wisdom behind the story of Prophet Moses and Prophet Khidhir in *Qs. Al-Kahf* verses 60-82 those are:
 - a. The search of the Prophet Moses against the Prophet Khidhir *Qs. Al-Kahf* verse 60-70. From here it can be taken from the wisdom that never feel the highest knowledge. Because it is far out there are more knowledgeable people.
 - b. Destroying fishing vessel *Qs. Al-kahf* Verses 71, 72, 73, and 79. Wisdom that we can take from the above verse is a simple look it is better to avoid danger.
 - c. Killing small children *Qs. Al-Kahf* verses 74.75, 80, and 81. So the wisdom that we can take from this verse is to do small to prevent greater than.
 - d. Building the collapsive wall of *Al-Kahf* verses 76, 77, and 82. So the wisdom we can take from the passage above is to do all those who need it.
 - e. The parting of the Prophet Khidhir with the Prophet Moses *Qs. Al-Kahf* verse 78. So we can conclude the wisdom of the verse is to look for science that must be patient.

The blessings of the *ladunniyy* teaching of God are able to reveal the secret veil of the deeds of the servants of Shaleh and not to be denied by God, except to his servants whom he wills.

2. Based on the exposure of chapter 4 above, it can be concluded that:

Indonesia's main problem is that it is not an economic, political, or social crisis. Rather, the moral crisis in the religious ethics that become the forerunner at once underlying the various problems. There should be no economic crisis when our economists and immoral businesses. And there is also no political crisis that strikes when its politic works with good morals. Similarly, other crises in the country, all sourced from the moral crisis. Due to the moral crisis and religious ethics member impacts are much dangerous than the other crisis.

We see, that the Prophets and the Apostles are in fact sent by Allah SWT to justify or to the morality and moral of his people. Like the words of the Apostle, *Innama Bu'itstu Li Utammima Makarima al-Akhlak*, which means "verily I sent Allah to the face of this earth solely to perfect the morality. This shows the urgency of morality and morality in life. Ethical, moral and sexual values must be implanted in all lines in the family, education, society and Government.

Hopefully this thesis is able to inspire to emulate behind the stories of the prophets. What exactly is the message contained in the Qur'anic accounts. So we can sociate according to Shari'ah Islam by imitating the Apostle.

B. Suggestion

1. The results of this research are small part of the discipline of Hermeneutics, then the author aware that the background of the author is not expert enough toward study of hermeneutics. Then, author suggested to all who understand about Hermeneutics to more make explanation on understanding Story of Prophet Moses and Prophet Khidrir in *Qs. Al-Kahf* Verse 60-82 (Fazlur Rahman's Double Movements Hermeneutic Analysis).

2. The interpretation which was taken by the author only a few explanation taken from interpreter or *mufasīr*. Then, the author suggests to the reader to study in depth of interpretation in another source and in order to get insight related to this research.
3. The books that was used by the author is limited. Then the author's advice to the reader can equip from the other books.
4. Through this paper the authors convey to all Muslims, especially readers in order to study more and we are as Muslim should continue to understand depth of Hermeneutic. So, Hermeneutic can be always developed on generation to generation.

C. Epilogue

Alamdulillah praise be to Allah who has given millions luxury as well as grace and His willing. This paper can be finished in the form of a thesis. The author realizes many deficiencies. Thus, the author expects of criticisms and constructive suggestions for this research in order to achieve the common good.

Hopefully this thesis provided many benefits to writers specially and for readers generally. And may the Qur'an has been a guidance of us, we always read literally and understood also in the content of content. Only word of Allah has rightness, it is al-Quran al-Karim.

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That's all, this biography I made honesty and can be proof the righteous.

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