

## CHAPTER II

### UNDERSTANDING TOWARD FIR'AUN AND STORY

#### A. Fir'aun, Religion, and Slavery

##### 1. Fir'aun

Fir'aun<sup>1</sup> is a title of supreme authority in Egypt, as well as the Emperor, the King, or President elsewhere. But Fir'aun was used for the rulers of Egypt were being arrogant and cruel. Before further discussing about who the Fir'aun, it helps explain the problems that want to be limited by the researcher. Here, researcher rely on a quoted by al-Tabari in Jami'ul Bayan, as follows:

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<sup>1</sup> The word Fir'aun is mentioned 74 times in the Quran. Look at معجم الفهرس: 515.

Other data said, as written by M. Ishom El-Saha and Saiful Hadi in *Sketsa Al-Qur'an, Tempat, Tokoh, Nama, dan Istilah*, that the name of the Fir'aun called no less than 67 times.

M. Quraysh Syihab adding that the degree Fir'aun given to ruler who ungodly in Egypt. At the time of Prophet Yusuf degree carried by ruler was malik / king. At the time of the Prophet Yusuf, the ruler did not oppose his prophethood, it is very open and open deliberation. Look at M. Quraisy Syihab, *Tafsir Al-Mishbah, Pesan, Kesan, dan Keserasian Al-Qur'an*, Jakarta: Lentera Hati, 2002 volume 14, p. 530

حدثني موسى بن هارون، قال: ثنا عمرو، قال: ثنا اسباط، عن السيدى، قال: كان من شأن ذلك فرعون انه رأى رأيا فى منامه، ان نارا اقبلت من بيت المقدس حتى اشتملت على بيوت مصر، فاحرقت القبت، وتركت بنى اسرائيل، وأحرقت بيوت مصر، فدعا السحرة والكهنة والقافة والحازة، فسأله عن رأياه، بنو اسرائيل منه، فقالوا له: يخرج من هذا البلد الذي جاء بنو اسرائيل منه يعنون بيت المقدس، رجل يكون على وجهه هلاك مصر، فأمر بنى اسرائيل ان لا يولد لهم غلم الاذبحوه، ولا تولد جارية الا تركت، وقال للقبط: انظروا مملوكيكم الذين يعملون خارجا، فأدخلوهم، واجعلوا بنى اسرائيل يلون تلك الاعمال القذرة، فجعل بنى اسرائيل فى اعمال غلما نهم، وادخلوا غلما نهم، فذالك حين يقول: (ان فرعون علا فى الارض وجعل اهلها شيعا) يعنى بنى اسرائيل حين جعلهم فى الاعمال القذرة<sup>2</sup>

"At one time, Fir'aun had a dream about something. Fire came from the direction of 'Baitul Maqdis' towards the Egyptians. The fire left the Children of Israel and burning houses in Egypt. Then Fir'aun asked the matter to the witches and priests. They answered: will come a progeny Children of Israel and will oppose the (royal) Baitul Maqdis. He had a sign on his face, that he will destroy Egypt. Thus, Fir'aun commanded Bani

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<sup>2</sup> Abi Ja'far Muhammad Ibn Jarir At-Tabary, *Jami'ul Bayan*, Volume 19, Beirut: Lebanon, 1988, p. 68

Israil to kill all the boys were born, let the girl who was born alive. Fir'aun also said to the people of qibt: look at the slave who work outside, put them.”

According to estimates by historians, Fir'aun were lived during the Prophet Moses was Ramses II known as Ramses al-Akbar. He ascended the throne in 1311 BC. Egyptian king were did not arrogant and cruel, such as living in the time of Prophet Yusuf called malik, described in the Qur'an. Yusuf: 50 and 70<sup>3</sup>. He was a King of Egypt, when Egypt was a greatest kingdom at that time<sup>4</sup>. The word "Fir'aun", according to Ali Fahmi Hasyim, is not

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<sup>3</sup> Waryono Abdul Ghafur, M.Ag, *Tafsir Sosial Mendialogkan Teks dengan Konteks*, Yogyakarta: eLSAQ, 2005, p. 129

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَاسْأَلْهُ مَا بَالُ النَّسُوءِ الَّذِي قَطَعْنَ أَيْدِيَهُنَّ

إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ﴿٥٠﴾

And the king said: "Bring Him to me." but when the Messenger came to him, [Yûsuf (Joseph)] said: "Return to Your Lord and ask him, 'What happened to the women who cut their hands? surely, My Lord (Allâh) is Well-Aware of their plot.'"

فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السَّمَانِيَّةَ فِي رَحْلِ أَحِبِّهِ ثُمَّ أَدَّانَ مُؤَدَّنَ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ

﴿٥١﴾

So when He had furnished them forth with their provisions, He put the (golden) bowl into his brother's bag, Then a crier cried: "O You (in) the caravan! surely, You are thieves!"

<sup>4</sup> Ahmad Bahjat, *Fir'aun Wa at-Tughyan al-Siyasy*, Beirut: Al-Asyr al-Hadis, 1988, p. 7

only special for the king of Egypt, but rather a general expression of the Arabs <sup>5</sup>.

Fir'aun story is a story most often mentioned in the Qur'an as compared to other stories from the previous race. The word "Fir'aun" is repeated more together with Moses. Fir'aun was a degree which used ancient Egyptian king. The word is derived from the *Hebrew Per-O* which means the Big House. This degree be applied to the ancient Egyptian kings for generations, because they were considered to be incarnations of the gods of Egypt such as Horus, Buto, and others. The Fir'aun were lived in the time of Prophet Moses was Ramses II, who ruled Egypt from 1304-1237 BC. Ramses II was one of the kings of the new dynasty which replaced the kings of Hykos Dynasty (1700-1550 BC), after conquering and expel them from the land of Egypt<sup>6</sup>.

In the present study, researcher specialized to examine the Fir'aun associated with the story of Moses in

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<sup>5</sup> Ali Fahmi Khosim, *Bahsan 'an Furu' al-Arabi*, Cairo: Markas al-Hadharah al-Arabiyah. Whitout year, p. 35

<sup>6</sup> M. Ishom El-Saha dan Saiful Hadi, *Sketsa Al-Qur'an, Tempat, Tokoh, Nama, dan Istilah*, Lista Fariska Putra, 2005, p.

the Quran. The Bible states that the Fir'aun who ruled Egypt at the time of the birth of Moses died when Moses was in Midian (Ex. 2: 23, 4: 10). Upon his return from Midian, Moses faced Fir'aun Fir'aun different face. As already concluded in Section Closing Year According to the Biblical exodus by comparing information from the Bible with established historical facts<sup>7</sup>.

In connection with the story of Fir'aun and Moses, the Qur'an repeated 30 times, both in the short or long description. Each repetition gave new information or gave particular emphasis. Ibn Taymiyyah explained that the repetition was because Fir'aun was the number one dissidents. He was used as a symbol of the pinnacle of human disobedience to God, were manifested, among others, appears from his statement that he (Fir'aun) was the only god the Children of Israel (Surat al-Qasas [28]: 38). In this case, the Qur'an want to convey the message

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<sup>7</sup> Dr. Louay Fatoohi dan Prof. Shetha Al-Dargazelli, *Sejarah Bangsa Israel dalam Bibel dan Al-Qur'an*, Bandung: Mizania, 2008, p. 169. Translated from *History of the Infallibility of the Qur'an*, (A.S. Noordem 1999)

that a king destroyed by God even though he recognizes the oneness of God in the final seconds of his life (see QS. Yunus [10]: 109).<sup>8</sup>.

M. Quraish Shihab explained that the Fir'aun intended was king who ruled at the time of the prophet Moses. His name was Marenpath. He was a ruler the nineteenth dynasty, circa 1491 BC. Before the dynasty, ruler of Egypt named by the Qur'an with the title "king" ie the time of the Prophet Yusuf as. Egypt was under governmental Heksos were had been expelled by the people of the land. After that, the Egyptian ruler named himself with Farahah / Fir 'aun<sup>9</sup>.

According to Ibn 'Ashur, Ramses II had divided the territory into 36 regions. Each region led by a ruler were carried out the orders from Fir'aun. At that time, one of the groups of people who lived in Egypt was Bani Israil. Their presence in Egypt starting from the presence of the Prophet Yusuf as. In the past, Egypt composed from

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<sup>8</sup> M. Quraisy Syihab, *Tafsir Al-Mishbah, Pesan, Kesan, dan Keserasian Al-Qur'an*, Jakarta: Lentera Hati, 2002, volume 14, p. 530

<sup>9</sup> M. Quraisy Syihab, *Tafsir Al-Mishbah, Pesan, Kesan, dan Keserasian Al-Qur'an*, (Jakarta: Lentera Hati, 2002) volume 5, p. 188

two major parts. The southern part of Upper Egypt were was now popularly known as ash-Sha'id, while the second part was the northern Egyptian capital, Manfis (sektiar 30 km from Cairo). This last part was defeated by Heksos. Historians disagree about when they ruled. However, that is almost agreed, power Heksos ended around 1700 BC. According to the dictionary al-Munjid, his reign between 1650 to 1560 BC., Before they were defeated by Ahmus, founder of the dynasty XVIII<sup>10</sup>.

In his book, *Sejarah Bangsa Israel dalam Bibel dan Al-Qur'an*, Dr. Louay Fatoohi dan Prof. Shetha Al-Dargazelli assert that the Qur'an explained Fir'aun identity. According to them, Fir'aun intended in a period of exodus was just one Fir'aun, not two. The Fir'aun oppressed the Israelites, and he pursued them when the exodus from Egypt. All the verses of the Qur'an very clearly refers only to the Fir'aun. In the verses of the Qur'an were tells the story of Moses was not one mention of a new Fir'aun in

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<sup>10</sup> M. Quraisy Syihab, *Tafsir Al-Mishbah, Pesan, Kesan, dan Keserasian Al-Qur'an*, Jakarta: Lentera Hati, 2002, volume 10, p. 305

Egypt. All mention of Fir'aun in the Qur'an refers to the figure<sup>11</sup>.

Abd Al-Wahhab Al-Najjar explained, in his book, *The Stories of Prophets*, stated that the story of the exodus in the Qur'aan can be aligned with the Biblical claim that Fir'aun the oppressor different from the figure Fir'aun in the Exodus story. This view was also presented by Maurice Bucaille (1995) in his famous book, *Sejarah Bangsa Israel dalam Bibel dan Al-Qur'an*. But, Dr. Louay Fatoohi and Prof. Shetha Al-Dargazelli refute this argument. Most Muslim authors found Fir'aun (the oppressor) in contrast to Fir'aun (of the Exodus). Difficult to understand why the authors conclude that there is a different Fir'aun. In fact, the Qur'an explained only about one Fir'aun<sup>12</sup>. The latter is used as a handle by researcher.

It is also interesting to noted that although the commentators of the Qur'an in the past also know the contents of the Bible, they never stated that the text of

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<sup>11</sup> Dr. Louay Fatoohi dan Prof. Shetha Al-Dargazelli, *op.cit*, 169

<sup>12</sup> This book published on approximately on year 70. Look at Dr. Louay Fatoohi dan Prof. Shetha Al-Dargazelli, *Sejarah Bangsa Israel dalam Bibel dan Al-Qur'an*, (Bandung: Mizania 2008) p. 170



Qur'an can be understood as referring to the two Fir'aun. Mostly they were explicitly reject the Bible's claim with took the basic text of Qur'an, such as Ibn Katsir (1301-1372) in his classic book, *Qisash Al-Anbiya* '(Ibn Katsir, 1985, page 317). This proves, first, that the text of Qur'an is not at all ambiguous on this issue. Second, modern interpreters Qur'an were received claims "two Fir'aun" in the Bible took the stance because they believe that the archaeological findings-were did not affect the previous interpreter-prove this conclusion. Al-Najjar and Bucaille submit archaeological datas to confirm their views. Which is that Ramesses II was Fir'aun Merneptah was Fir'aun oppressors and; were drowned while pursuing the Israelites. View of "two Fir'aun" was considered mislead and an arbitrary interpretation of the text Qur'an<sup>13</sup>.

In beside the fact that the Qur'an explicitly mentions only one Fir'aun, also contained clear evidence that the Fir'aun of the oppression and the Fir'aun of the exodus are the same. The first evidence contained in the

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<sup>13</sup> Dr. Louay Fatoohi dan Prof. Shetha Al-Dargazelli, *ibid*, p. 170

letter of Al-Qasash: 28<sup>14</sup>. In the third verse, the letter stated that the contents of the verse was an explanation of the story of Moses and Fir'aun. Then, mentioned the crimes committed by Fir'aun and the atrocities committed against the Children of Israel before the birth of Moses. Furthermore, the story continues on from birth of Moses and Fir'aun granted permission to his wife to Moses left alive. The story continues with the departure of Moses to Midian, the Exodus, and was informed that Fir'aun drowned. Thus, the text the Qur'an very clearly tell the story of Moses were dealing with only one Fir'aun. Atrocities committed by Fir'aun spoken since before the birth of Moses to the Fir'aun destroyed at sea<sup>15</sup>.

Interesting to note here related to the answers given by Fir'aun to Moses, "We cherish among our family when you were a kid and you lived with us a few years

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<sup>14</sup> He (Moses) said: "It was an agreement between me and thee. Whichever of the two terms I fulfill, there is no demand (extra) on me (again). Allah is witness over what we say."

<sup>15</sup> *Ibid*, p. 171

from your age, didn't you" (Surah Al-Syu'ara '[26 ]: 18<sup>16</sup>) interpreted by modern commentators Al-Najjar as a warning from Fir'aun for Moses that they were had lived together in childhood in his father's palace. But, the same answer interpreted by Ibn Katsir that "proves that the Fir'aun were sent to Moses was the same when avoided, as opposed to an explanation of the Book (Jews) that the Fir'aun were Moses fled from him died during Moses lived in Midian. While the Fir'aun to Moses was different. Thus, Ibn Katsir did not to dispute whether the Fir'aun Ramesses II, the son of Fir'aun Merneptah or another, so she has no reason to impose an arbitrary interpretation of the text of the Qur'an "<sup>17</sup>.

The Qur'an gives a unique description of Fir'aun Ramesses II that proved to be. The Qur'an mentions the word Fir'uan in two verses as Dhul al-autad. The



[Fir'aun] said [to Mûsa (Moses)]: "Did we not bring You up among us as a child? and You did Dwell many years of Your life with us.

<sup>17</sup> Dr. Louay Fatoohi, *op.cit* p. 173

following verses before and after, considering all it is very relevant to understand the meaning of the above expression<sup>18</sup>:

The first verse:

أَمْ لَهُمْ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوا فِي  
 الْأَسْبَابِ ﴿١٠﴾ جُنُودًا مَّا هُنَالِكَ مَهْزُومٌ مِنَ الْأَحْزَابِ  
 ﴿١١﴾ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو  
 الْأَوْتَادِ ﴿١٢﴾ وَثَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ الْأَيْكَةِ  
 أُولَئِكَ الْأَحْزَابُ ﴿١٣﴾<sup>19</sup>

Or are those the kingdom of heaven and earth that they exist between them?, Then let them up the stairs (to the sky). A large army which was there from the classes that association, will surely be defeated. Have denied (the apostles) before merkea it the Noah, 'Ad, Fir'aun autad owner, and Thamud, you Luth, and residents Thicket. They are the factions allied against the apostles. (Surah Saad [38]: 10-13)

Second verses:

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<sup>18</sup> *Ibid*, 191

<sup>19</sup> QS. Shad/38: 10-13

أَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ﴿٦﴾ إِرَمَ ذَاتِ الْعِمَادِ ﴿٧﴾  
 الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ﴿٨﴾ وَثَمُودَ ﴿٩﴾  
 الَّذِينَ جَاءُوا الصَّخِرَ بِالْوَادِ الْأَوْثَادِ ﴿١٠﴾  
 الَّذِينَ طَعَوْا فِي الْبِلَادِ ﴿١١﴾ فَأَكْتَرُوا ﴿١٢﴾  
 فِيهَا الْمَسَادَ ﴿١٣﴾ فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ﴿١٤﴾

Have you not seen how your Lord do to the people of 'Ad, the people of Iram who have high buildings, which had never built a city like that, in other countries, and Thamud who cut the large rocks in the valley; and the Fir'aun autad owners, who do domestic arbitrary, and they do a lot of damage in this country, and they do a lot of damage in that country. (Surah Al-Fajr [89]: 6-13).

The commentators differ about the meaning of the Qur'an's description of the Fir'aun "autad owner", because the plural of autad-watad-have a number of different meanings. Among the many interpretations which say the word autad is "power or extraordinary brutality", because he has a lot of troops. But, the meaning

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<sup>20</sup> QS. Al-Fajr/89: 6-13

of "pegs" or "spikes" used Fir'aun when crucify the people who move to the religion of Moses is more widely used, such a witch:

فَأُلْقِيَ السَّحَرَةُ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَى

﴿٢٠﴾ قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّهُ لَكَبِيرِكُمْ

الَّذِي عَلَّمَكُمُ السَّحَرَ فَلَا تُفْطِنُوا أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافِ

وَأُصْلَبْكُمْ فِي جُدُوعِ النَّخْلِ وَلَتَعْلَمَنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَبْقَى

21 ﴿٢١﴾

Then the sorcerers bow down with prostrate, saying: "We have believed in the Lord of Harun and Musa." Fir'aun said: "Do you believe in Musa before I give you permission as well. Indeed he is your chief who taught you magic as well. Then surely I will cut off your hands and feet to the cross opposite sides, and indeed I will crucify you all at the base of the palm tree, and actually you shall know which of us is more grievous and more enduring siksananya. "(Surah Ha Tha [20 ]: 70-71).

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<sup>21</sup> QS. Taha/20: 70-71

The fact that The Qur'an talked about the Fir'aun who ruled Egypt since before the birth of Moses to the exodus encourage the very important conclusion about the long power of Fir'aun. Moses born at the time of Fir'aun was in power and died in pursuit Fir'aun against Moses. Based on that, the old Fir'aun power of can be calculated by summing all of these: (i) the duration of the reign Fir'aun before Moses was born, (ii) age when Moses left Egypt to the median; (iii) the duration of the time when Moses lived in Midian; and finally (iv) the duration of the time when Moses lived in Egypt after returning from Midian<sup>22</sup>.

Approximate length of the rule Fir'aun can be seen by the following statement:

First, the Qur'an did not state in which year that in the time of Fir'aun, Moses was born. This means it can only make an estimate of the minimum duration of the king's power.

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<sup>22</sup> Dr. Louay Fatoohi dan Prof. Shetha Al-Dargazelli, *op.cit*, p. 176

Second, the conclusion how long Moses lived in Egypt before towards Midian it can be concluded from the following verse of the existence of Moses in Egypt:

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ

﴿٢٨﴾

"And when Moses was old enough and perfect his wits, We gave him wisdom (Prophethood) and knowledge. And thus do We reward those who did good. (Surah Al-Qasash [28]: 14)

## 2. Religion and Magic in Egypt

Religion is the main axis of the Egyptian society<sup>23</sup>. Ancient Egyptians, whether rich or poor, are the ones who obey. They worshiped many gods. In the earliest times, before and during the Early Dynastic Period, each local district (also called nome) has its own god. Furthermore, during the period of the Old Kingdom, Fir'aun and their monks created nasioanl religion. The official religion unites the gods, beliefs, and rituals locally.

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<sup>23</sup> Ali Fahmi Khosim, *Bahsan...*, *op.cit.*, p. 19



Official religion of the Egyptians became very complicated and diverse, because sustained many myths about the creation and the gods as well as their behavior. Besides that, a description of the position and the importance of gods and rituals are held for them, subjected to change and continue to evolve through the centuries<sup>24</sup>.

Myth is a story of religious or sacred folk tales which tells about the origin of the earth, the gods, people or society and so on. Sometimes the stories that are important in the community who do not know how to read and write, is part of the oral tradition which were carried out in the form of ritual<sup>25</sup>.

Meanwhile, Wilhelm Schmidt, as quoted by Karen Armstrong, said there has been a primitive monotheism before humans worship. At first, they acknowledge there is only one Supreme Lord, who has created the world and organize human affairs from afar<sup>26</sup>.

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<sup>24</sup> Don Nardo, *Mitologi Mesir*, Depok: Onkor, 2001, p. xiii

<sup>25</sup> Machrus, *Mitos dan Kekuasaan, Makna Mitos dalaSm Kekuasaan Raja-Raja Mataram Islam*, Teologia, Volume 19, Nomor 1, Januari 2008, p. 4

<sup>26</sup> Karen Amstrong, *Sejarah Tuhan*, Bandung: Mizan, 2012, p. 27

Motives of thought, preaching, and worship of Egyptian society devoted to the idols that have become cultural heritage of Egypt, both in terms of language and thought. For example, a king became the center of attention, and political movements, as well as the idea of a social community made him obeyed, so that was built the pyramids were worshiped in day-night<sup>27</sup>.

For example, hieroglyphics, drawings ancient Egyptians used as a written language, noting that the Egyptian magic and religion are closely related. The Gods of Egypt, in contrast to other cultures, witchcraft entrusted to mankind. In comparison, according to Greek mythology: Prometheus-whose name means "thinking ahead"-must outsmarted the gods in order to give him fire, which represented life and knowledge<sup>28</sup>.

During this process, a number of local deities began to be widely worshiped and considered as a the creators, each associated with a different creation myth, and identity as deities gradually merged with other gods<sup>29</sup>.

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<sup>27</sup> Ali Fahmi Khosim, *Bahsan...*, *op.cit.*, p. 19

<sup>28</sup> David Colbert, *Dunia Ajaib Harry Potter*, Jakarta: Gramedia, 2006,

<sup>29</sup> Don Nardo, *op.cit.*, p. xiii

According to religion in Egypt, magic was created in the form of the god Heka shortly after the world was created. Heka actually a word that means "magic". After arriving at ears of the Greeks, and then given a local spelling and pronunciation, the word changed to megeia, which is the root word in the English language that is used now, magic<sup>30</sup>.

One of the Egyptian god "Toth", even more closely associated with magic. Besides mastering astronomy and mathematics, Toth also mastered the science of healing which always associated with witchcraft in ancient cultures. He is usually depicted carrying a pen, and has written several books which revealed mysteries of alchemy and science.

Egyptians greatly depending on on the enchanters and spells. An action will happened only with spoken. Sometimes, the words were spoken in the wax or clay doll which formed according to the form of a person or object. These mantras usually used to heal, but sometimes also

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<sup>30</sup> David Colbert, *op.cit*, p. 36

used for doing less well. A magician, Weba-enar, narrated been revive a small doll alligator in a court. The animals kill people which commit adultery, then restored to the its original form by the magician. One more wizard-priest to be a leader in using this technique to "master all the kings under his power". He causing the enemy ships to drowned by a replica ship sank.

However, the Egyptian magicians did not think too much about material possessions compared to holiness. According to a text, "He is a priest of the living, doing the right thing without seeking reward. Such teachers live in righteousness "<sup>31</sup>.

Such was the ancient Egyptian civilization, a field of idolatry. In those days, two vocabulary is narrowed outstanding significance ie the word al-Din and al-malk. The word al-din, which has a special meaning about the belief systems relating to the affairs of the world and faith, have the same meaning as the word religion-as a guideline of the Jews, Christians, Muslims, and Buddhists. In Ancient Egypt, the sense as it does not apply. Ancient Egyptians cling to some things, for example prayer,

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<sup>31</sup> David Colbert, *ibid*, p. 37

sacrifice. The same thing done was worshiped cow as a god, the creators, and that turn. All of that which to religious foundations of Ancient Egypt<sup>32</sup>.

According to Ali Fahmi Khosim said in his book, *Bahsan 'an Furu' al-Arab*, an important basic of the ancient Egyptian religious system ie not able to break away from the figure of Fir'aun, which declared himself as children of God, idols, even the god he worshiped. His words was sacred principles. Fir'aun became the main reference and last for all the rules.

In fact, for matters of divinity, there is a strange understanding, that there is no direct relationship between humans and gods. All of these relationships have to go through intermediaries of Fir'aun. This is why the word "al-din" to be something far from the thinking of ancient Egyptians. They do worship to the idol that was likened to of Fir'aun. This is the underlying declaration of Fir'aun “انا ربكم الاعلى”<sup>33</sup>.

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<sup>32</sup> Ali Fahmi Khosim, *Bahsan...*, *op.cit.*, p. 20

<sup>33</sup> *Ibid*, p. 21

### 3. Slavery

The Qur'an has did not provided a detailed picture regarding change of status of Bani Israil in Egypt became the slaves and even abused. In some verse, the Qur'an reminds Bani Israil to do reflection, how the condition when Fir'aun and his followers were oppressed them, killed their sons and let the women alive, and how God had saved them from misery<sup>34</sup>.

Slavery did not only has destroyed tradition and civilization of Bani Israil, but also has damaged their mentality. The people of Israel have lost their identity. Family of Yakub became a stranger in Egypt. Although at first they had a place of honor in the kingdom, in the end the people of Egypt probably aware that the "natives" were more entitled to power and got a respectable position than those "strangers", and that strangers can did not shift

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<sup>34</sup> Dr. Zulkarnain Abdullah, MA, *Yahudi dalam Al-Qur'an: Teks, Konteks dan Diskursus Pluralisme Agama*, (Yogyakarta: eLSAQ Press 2007) p. 159

View of Al-Qasash: 49, which says: "And (remember) when We rescued you from Fir'aun and his followers, they afflict you with punishment so cruel: they slaughter your children and let the male children live thy are women. And in this there was a great trials of the Lord. "

position of indigenous people. This was the model fear were always haunt mankind in the history of ethnic-tribal sovereignty of any nation in the world, to the present day<sup>35</sup>.

### **B. Story in the Qur'an**

The academics sciences of the Qur'an, in general, notice that miracle of the Qur'an lies in a beautiful sentence structure, good in the language selection, and placement impartial vocabulary. Abu Hasan al-Nadawi mentioned miracle of the Qur'an is not just in terms of its linguistic, but also on the coverage aspect of religious information, and disclosure of old stories that do not live in folklore, and even not all of them can be revealed in historical research. Meanwhile, Mahmud Musthofa notice that the miracles of Qur'an lies in what the effect obtained by the reader or the people who listen.

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<sup>35</sup> Dr. Zulkarnain Abdullah, MA, *ibid*, p. 159

Indeed, each author has a different observation and appreciation of one another. But, apparently it can be concluded miracles of the Qur'an lies in three things, ie the language of beauty and precision that influence the readers and listeners; magical stories, and illustrations of his teachings on cue science. All aspects of this is owned by the Qur'an and can weaken the opponents of the truth, which is also an evidence of the truth of God and the truth of the Apostle<sup>36</sup>.

The miracles of the Qur'an can be seen from all sides, among others.

1. Miracles of the Qur'an in terms of linguistic

Appreciate the beauty, precision, and accuracy discussion of the Qur'an is not easy. But the miracle of the Qur'an is precisely in terms of language, in addition to the contents of illustrations. History has shown that the Qur'an was revealed by the sequence of events and not based on verse or sura as seen in a al-mushaf. Even the verses of the Qur'an was revealed to spontaneously answer the thorny

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<sup>36</sup> Azyumardi Azra, *Sejarah dan 'Ulum Al-Qur'an*, Jakarta: Pustaka Firdaus, 2001, p.. 113



problems faced by the prophet. The researchers found remarkable miracle owned al-Qur'an, which is impossible for humans to be able to match both the content and language. Naufal Abdul Razak when researching of the Qur'an found continuity in the number of words used. While Rashad Khalifah found consistency on the discharging opening sura number of letters. Meanwhile al-Ramani, al-Baqilani, and Rashid Rida, notice the beauty of the language of the Qur'an far more than the beauty of Arabic literature<sup>37</sup>.

## 2. Miracles of the Qur'an in terms of news

All the teachings contained in the Qur'an as a whole are miracle for his opponents. But there are certain parts that really *ijaz*, and anyone can not do it, ie concerning news about the supernatural, both old stories are not identified in the study of history or the events that will happen in the future<sup>38</sup>.

### a) News stories of the past

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<sup>37</sup> *Ibid*, p.. 114

<sup>38</sup> *Ibid*, p.. 124

One of the strengths of the Qur'an and also a miracle is the exposure of old stories that no longer live in Arab folklore at the time, and not to be found in its entirety in historical studies. Strength is emphasized in of the Qur'an sura Hud/11: 49:

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا

فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ ﴿٤٩﴾

"It is among the important news of the Unseen which We revealed to you (Muhammad), you never know, nor your people before this."

This verse was revealed in the context of the news story of Nuh and his followers rescued in the story of a great flood as a trial for the opponents of the prophets preaching. The Qur'an also tells of other prophets, such as Ibrahim, Isma'ill, Luth Ya'qub, Yusuf, Musa, and Harun. The story hard to identify all humans without using a revelation.

The series of stories in the Qur'an disclosed to elaborate religious teachings, and describe the consequences for those who oppose it. This is one of the privileges and power of the Qur'an.

The stories are not something fictional, but is believed to be something that never happened on earth<sup>39</sup>.

b) news events that will happen in the future

In addition to the events of the past through a series of stories, the Qur'an also reveals events that will occur, both in this world or in the hereafter. The events depicted in the Qur'an will happen, some have been proven in history. Allah says in surah like al-Qamar/54: 45:

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ﴿٤٥﴾

"The Group will surely be defeated and they will retreat to the back"

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<sup>39</sup> Anthropological research greatly helped to solve the mystery a story. For example, the story of Nuh. Umar Anggara, in the study mentioned that Nuh had four children, ie Sam, Ham, Yafat, and Right. More see Azyumardi Azra, *Sejarah dan 'Ulum Al-Qur'an*, Jakarta: Pustaka Firdaus, 2001, p.. 125-126

Umar anggara was a faculty member at the University of Gadjah Mada, Yogyakarta, and reconstructing the historical origins of ethnic diversity of the human race, which he wrote in a paper titled, "The story of Ancient History in the Qur'an", in the *Miracle al-Quran and al-Sunnah on Science and Technology*, Jakarta: Gema Insani Press, 1995.

Through this letter, Allah tells Muhammad that Quraysh mushrikeen nation will be defeated. This verse was revealed during the Apostles still lived in the city of Mecca. Several years later, in the year 8 H, they were defeated in the event of Fath al-Makkah<sup>40</sup>.

Furthermore, the Qur'an also states that the Eastern Roman Empire (Byzantium) would be defeated by Muslims, as mentioned in the letter as follows:

الم ﴿١﴾ ﴿٢﴾ ﴿٣﴾ غُلِبَتِ الرُّومُ ﴿٤﴾ ﴿٥﴾ ﴿٦﴾ ﴿٧﴾ ﴿٨﴾ ﴿٩﴾ ﴿١٠﴾ ﴿١١﴾ ﴿١٢﴾ ﴿١٣﴾ ﴿١٤﴾ ﴿١٥﴾ ﴿١٦﴾ ﴿١٧﴾ ﴿١٨﴾ ﴿١٩﴾ ﴿٢٠﴾ ﴿٢١﴾ ﴿٢٢﴾ ﴿٢٣﴾ ﴿٢٤﴾ ﴿٢٥﴾ ﴿٢٦﴾ ﴿٢٧﴾ ﴿٢٨﴾ ﴿٢٩﴾ ﴿٣٠﴾ ﴿٣١﴾ ﴿٣٢﴾ ﴿٣٣﴾ ﴿٣٤﴾ ﴿٣٥﴾ ﴿٣٦﴾ ﴿٣٧﴾ ﴿٣٨﴾ ﴿٣٩﴾ ﴿٤٠﴾ ﴿٤١﴾ ﴿٤٢﴾ ﴿٤٣﴾ ﴿٤٤﴾ ﴿٤٥﴾ ﴿٤٦﴾ ﴿٤٧﴾ ﴿٤٨﴾ ﴿٤٩﴾ ﴿٥٠﴾ ﴿٥١﴾ ﴿٥٢﴾ ﴿٥٣﴾ ﴿٥٤﴾ ﴿٥٥﴾ ﴿٥٦﴾ ﴿٥٧﴾ ﴿٥٨﴾ ﴿٥٩﴾ ﴿٦٠﴾ ﴿٦١﴾ ﴿٦٢﴾ ﴿٦٣﴾ ﴿٦٤﴾ ﴿٦٥﴾ ﴿٦٦﴾ ﴿٦٧﴾ ﴿٦٨﴾ ﴿٦٩﴾ ﴿٧٠﴾ ﴿٧١﴾ ﴿٧٢﴾ ﴿٧٣﴾ ﴿٧٤﴾ ﴿٧٥﴾ ﴿٧٦﴾ ﴿٧٧﴾ ﴿٧٨﴾ ﴿٧٩﴾ ﴿٨٠﴾ ﴿٨١﴾ ﴿٨٢﴾ ﴿٨٣﴾ ﴿٨٤﴾ ﴿٨٥﴾ ﴿٨٦﴾ ﴿٨٧﴾ ﴿٨٨﴾ ﴿٨٩﴾ ﴿٩٠﴾ ﴿٩١﴾ ﴿٩٢﴾ ﴿٩٣﴾ ﴿٩٤﴾ ﴿٩٥﴾ ﴿٩٦﴾ ﴿٩٧﴾ ﴿٩٨﴾ ﴿٩٩﴾ ﴿١٠٠﴾

سَيَعْلَمُونَ ﴿١﴾ ﴿٢﴾ ﴿٣﴾ ﴿٤﴾ ﴿٥﴾ ﴿٦﴾ ﴿٧﴾ ﴿٨﴾ ﴿٩﴾ ﴿١٠﴾ ﴿١١﴾ ﴿١٢﴾ ﴿١٣﴾ ﴿١٤﴾ ﴿١٥﴾ ﴿١٦﴾ ﴿١٧﴾ ﴿١٨﴾ ﴿١٩﴾ ﴿٢٠﴾ ﴿٢١﴾ ﴿٢٢﴾ ﴿٢٣﴾ ﴿٢٤﴾ ﴿٢٥﴾ ﴿٢٦﴾ ﴿٢٧﴾ ﴿٢٨﴾ ﴿٢٩﴾ ﴿٣٠﴾ ﴿٣١﴾ ﴿٣٢﴾ ﴿٣٣﴾ ﴿٣٤﴾ ﴿٣٥﴾ ﴿٣٦﴾ ﴿٣٧﴾ ﴿٣٨﴾ ﴿٣٩﴾ ﴿٤٠﴾ ﴿٤١﴾ ﴿٤٢﴾ ﴿٤٣﴾ ﴿٤٤﴾ ﴿٤٥﴾ ﴿٤٦﴾ ﴿٤٧﴾ ﴿٤٨﴾ ﴿٤٩﴾ ﴿٥٠﴾ ﴿٥١﴾ ﴿٥٢﴾ ﴿٥٣﴾ ﴿٥٤﴾ ﴿٥٥﴾ ﴿٥٦﴾ ﴿٥٧﴾ ﴿٥٨﴾ ﴿٥٩﴾ ﴿٦٠﴾ ﴿٦١﴾ ﴿٦٢﴾ ﴿٦٣﴾ ﴿٦٤﴾ ﴿٦٥﴾ ﴿٦٦﴾ ﴿٦٧﴾ ﴿٦٨﴾ ﴿٦٩﴾ ﴿٧٠﴾ ﴿٧١﴾ ﴿٧٢﴾ ﴿٧٣﴾ ﴿٧٤﴾ ﴿٧٥﴾ ﴿٧٦﴾ ﴿٧٧﴾ ﴿٧٨﴾ ﴿٧٩﴾ ﴿٨٠﴾ ﴿٨١﴾ ﴿٨٢﴾ ﴿٨٣﴾ ﴿٨٤﴾ ﴿٨٥﴾ ﴿٨٦﴾ ﴿٨٧﴾ ﴿٨٨﴾ ﴿٨٩﴾ ﴿٩٠﴾ ﴿٩١﴾ ﴿٩٢﴾ ﴿٩٣﴾ ﴿٩٤﴾ ﴿٩٥﴾ ﴿٩٦﴾ ﴿٩٧﴾ ﴿٩٨﴾ ﴿٩٩﴾ ﴿١٠٠﴾

المُؤْمِنُونَ ﴿١﴾ ﴿٢﴾ ﴿٣﴾ ﴿٤﴾ ﴿٥﴾ ﴿٦﴾ ﴿٧﴾ ﴿٨﴾ ﴿٩﴾ ﴿١٠﴾ ﴿١١﴾ ﴿١٢﴾ ﴿١٣﴾ ﴿١٤﴾ ﴿١٥﴾ ﴿١٦﴾ ﴿١٧﴾ ﴿١٨﴾ ﴿١٩﴾ ﴿٢٠﴾ ﴿٢١﴾ ﴿٢٢﴾ ﴿٢٣﴾ ﴿٢٤﴾ ﴿٢٥﴾ ﴿٢٦﴾ ﴿٢٧﴾ ﴿٢٨﴾ ﴿٢٩﴾ ﴿٣٠﴾ ﴿٣١﴾ ﴿٣٢﴾ ﴿٣٣﴾ ﴿٣٤﴾ ﴿٣٥﴾ ﴿٣٦﴾ ﴿٣٧﴾ ﴿٣٨﴾ ﴿٣٩﴾ ﴿٤٠﴾ ﴿٤١﴾ ﴿٤٢﴾ ﴿٤٣﴾ ﴿٤٤﴾ ﴿٤٥﴾ ﴿٤٦﴾ ﴿٤٧﴾ ﴿٤٨﴾ ﴿٤٩﴾ ﴿٥٠﴾ ﴿٥١﴾ ﴿٥٢﴾ ﴿٥٣﴾ ﴿٥٤﴾ ﴿٥٥﴾ ﴿٥٦﴾ ﴿٥٧﴾ ﴿٥٨﴾ ﴿٥٩﴾ ﴿٦٠﴾ ﴿٦١﴾ ﴿٦٢﴾ ﴿٦٣﴾ ﴿٦٤﴾ ﴿٦٥﴾ ﴿٦٦﴾ ﴿٦٧﴾ ﴿٦٨﴾ ﴿٦٩﴾ ﴿٧٠﴾ ﴿٧١﴾ ﴿٧٢﴾ ﴿٧٣﴾ ﴿٧٤﴾ ﴿٧٥﴾ ﴿٧٦﴾ ﴿٧٧﴾ ﴿٧٨﴾ ﴿٧٩﴾ ﴿٨٠﴾ ﴿٨١﴾ ﴿٨٢﴾ ﴿٨٣﴾ ﴿٨٤﴾ ﴿٨٥﴾ ﴿٨٦﴾ ﴿٨٧﴾ ﴿٨٨﴾ ﴿٨٩﴾ ﴿٩٠﴾ ﴿٩١﴾ ﴿٩٢﴾ ﴿٩٣﴾ ﴿٩٤﴾ ﴿٩٥﴾ ﴿٩٦﴾ ﴿٩٧﴾ ﴿٩٨﴾ ﴿٩٩﴾ ﴿١٠٠﴾

"Alif lam mim, the Romans have been defeated Eastern (Byzantine centered in Constantinople). In the nearest land, and they will get a win after the defeat, in a few years. Affairs to Allah before and after they win. And in the victory of the Romans, the believers will rejoice. "

### C. The importance of stories in the Qur'an

<sup>40</sup> Azyumardi Azra, *Sejarah dan..., op.cit*, p.. 127

<sup>41</sup> QS al-Rum/30: 1-4

The Qur'an is the sacred book of Islam which contains guidance for mankind to achieve kehidpan happy in this world and the Hereafter, and unseen. As Allah says:

﴿.. وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا<sup>42</sup> ...﴾

Means: and we have sent down to You the Book (the Qur'an) as an exposition of everything

To deliver, on several occasions the Qur'an uses the story as a messenger. Therefore, the stories in the Qur'an is one of the psychological factors that are important and are used to express a refutation of the beliefs, to persuade and to frighten, to explain the principles of Islamic da'wah and establish, and strengthen the heart<sup>43</sup>. Psychology included one branch of science that gained the attention of the Qur'an. Empirically, the psychology was developed to give help to people with psychiatric disorders. The Qur'an shows the concept that those who fear Allah will always avoid feelings of sadness and worry in his life, because the soul is

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<sup>42</sup> النحل: 20

<sup>43</sup> A. Hanafi, MA, *op.cit*, p.. 20

filled with the gift of faith given by God<sup>44</sup>. In addition, social themes are also a considerable part mentioned in the Qur'an, both in terms of fostering family ties, kinship, community, and social stratification principle put forward as a criticism of human behavior developed<sup>45</sup>.

#### D. Various Stories in the Qur'an

Because of the large stories contained in the Quran, of course also many typologies used in telling a particular story. While the kinds of stories in the Qur'an consists of three kinds of<sup>46</sup>.

##### 1. Models of History

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<sup>44</sup> Azyumardi Azra, *Sejarah dan 'Ulum Al-Qur'an*, (Jakarta: Pustaka Firdaus, 2001), p. 150

يَا بَنِي آدَمَ إِذَا يَأْتَيْنَكُمْ رَسُولٌ مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِي فَمَنْ اتَّقَى وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا

هُم يَحْزَنُونَ ﴿١٣١﴾

"O Children of Adam! If it came to you apostles of your religion itself, which tells these verses of my to you, whoever fear Allah and made repairs, then there is no fear, on them and they did not grieve. "

<sup>45</sup> Azyumardi Azra, *op.cit*, p. 151

Look also QS. Alu Imran/3: 112

<sup>46</sup> Muhammad A. Khalafullah, *Al-Qur'an Bukan Kitab Sejarah*, Jakarta: Paramadina, 2002, p. 101, translatted from *Al-Fann al-Qashashi fi al-Qur'an al-Karim*, 1999, by Zuhairi Misrawi and Anis Maftukin

Models of history is a story which tells the stories of historical figures such as the prophets and apostles, and some stories that believed to be those who passed as a reality. In this scope, the validity of history is not the main objective of a story. But, to put forward a charming literary elements<sup>47</sup>.

Example for the model historical figure in the Qur'an can be found in the story below:

كذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ ﴿١٨﴾ إِنَّا أَرْسَلْنَا عَلَيْهِمْ  
 رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُّسْتَمِرٍّ ﴿١٩﴾ تَنْزِعُ النَّاسَ كَأَنَّهُمْ  
 أَعْجَازُ نَخْلٍ مُّنْقَعِرٍ ﴿٢٠﴾ فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ  
 ﴿٢١﴾

"The 'Ad rejected. Then it would be the enormity of my doom and my threats. Verily, We sent against them a furious wind, on that fateful day constantly, that menggelimpankan human subject as if they that uprooted palm. So how powerful my doom and my threats. (Q 54: 18-21)

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<sup>47</sup> *Ibid*, p. 102

The Qur'an explained this incident with the description of literature amazing The words selected truly precise and clear, so it can foster the impression and arouse feelings. ريحا word usage (wind) accompanied صرصرا word (strong) and said نحس (fateful day) given adjective مستمر (continuous). Even more impressive, the wind power said Al-Quran with winds that can ravage human beings as if they were just a fallen palm tree.

The reason of the Qur'an tell the narrative model was very simple. The Qur'an only want the souls of the followers of Muhammad growing feeling of fear of His punishment. Because the Qur'an want to show them a picture that makes sense of fear grows strong and big. Therefore, chosen The fateful events of 'Ad, so that their minds are not directed against the interests of other events. So the essence of the above narration is to foster feelings of fear of God rooted in the soul and human consciousness<sup>48</sup>.

This was reinforced with the events and characters not mentioned in detail. So whatever the reason, is totally irrelevant to say that of the Qur'an giving or tells a historical event. That can be said is that these stories are tales of psychological literature

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<sup>48</sup> *Ibid*, p.. 102



that has a purpose, which is a warning and a lesson<sup>49</sup>. In short, it can be concluded that the delivery methods the story in the Qur'an is different from that applied in literature history books. Khalafullah clearly explained all the stories of the Qur'an are included in the category of literary-historical story. So assessment standards that should be used in vote is not the size of the art and historical linguistics<sup>50</sup>.

## 2. The Parable Models

Model of parable is a story that is meant to describe and explain a thing or values. Thus, the model does not require that this story was based on a story of history and reality may be a fictional story within the constraints of those who passed<sup>51</sup>.

The story of parable is a story used as an example that made in of the Qur'an. The story of this model are also included in the category of literary stories. Even the commentators make it as part of a discussion of the dimensions of literary art historical narratives. This happens because their conception of the story of

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<sup>49</sup> *Ibid*, p. 103

<sup>50</sup> *Ibid*, p. 108

<sup>51</sup> *Ibid*, p. 101

the history of of the Qur'an is a story that portrays a certain historical reality. Events that believed to be the events depicted actually occurred. Dialogue that told in the story is considered as something inevitable and ever spoken by a figure of. In their minds all the events related in the story there is no addition and subtraction. Thus, they make it as a valid source of history. From this, the world catastrophe interpretation begins. They often find a dead end when it comes to faced with the sides of controversial stories in of the Qur'an that does not deserve to be controversial. The only way they could find to understand the stories of of the Qur'an is by restoring all matters of controversy to God and they can only approach it with the theory of literature takwil and returned on of the Qur'an.

Definition of parable story that developed in the current discourse is a parable as part of the science of language and the beauty of one of the instruments stylistics. Arabic stylistics often based on reality and in fantasy or general practice. Thus, an occurrence that should not happened phrased. As well as the characters do not need to be of a real character. The dialogue does not have to come from certain people talk. This means, a parable story simply by using the power of imagination. Therefore, the

classical commentators to conclude that the story of parable Qur'an is the story of literary style or story<sup>52</sup>.

Interpreters of the parable stories in Qur'an shows a lack of understanding that these stories are part of a literary story. The proof, in the tafseer lengthy talks often found associated with the relationship between the literary parable. Various meanings, schools of thought, and the moral values it could not be explained. Means that when faced with a parable, the commentators have not touched the meaning, schools of thought, and moral values in the story to the fullest. To be able to touch and hang up with a parable, Zamakhshari<sup>53</sup> said, it takes a habit or routine practice<sup>54</sup>.

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<sup>52</sup> Muhammad A. Khalafullah, *ibid*, p. 125

<sup>53</sup> Al-Zamakhshari was born in Zamakhshar, Khwarezmia, and became a renowned scholar of the Mutazilite school of Islam.<sup>[5]</sup> He used Persian for some of his work, although he was a strong supporter of the Arabic language as well as an opponent of the Shu'ubiyya movement.<sup>[6]</sup> After losing one of his feet to frostbite, he carried a notarized declaration that his foot was missing due to accident, rather than a legal amputation for any crime.<sup>[7]</sup> He is best known for *Al-Kashshaaf*, a seminal commentary on the Qur'an. The commentary is famous for its deep linguistic analysis of the verses, however has been criticised for the inclusion of Mu'tazilite philosophical views. For many years he stayed in Mecca, for which he became known as Jar-Allah ("God's neighbour"). He later returned to Khwarezm, where he died in 1144 at the capital Gorgan (in the present Gulestan Province, Iran).

Not all materials parable stories of the Qur'an was the result fantasy or imagination. Most stories parable taken from real events, such as the story of two angels that have been described above, including the historical events the prophet David<sup>55</sup>.

According to Zamakhshari, the parable of the Qur'an deliberately used to convey the message, because it has been enacted and often used by the Arabs. In addition, this can be evidence of the consistency of of the Qur'an with the verse which says that of the Qur'an was not revealed to the humans except with their speech habits and procedures. Parables of the Qur'an, at certain times using the modality most likely imagined the human mind, or a form of reality that often happened in the human mind. Subjunctive often used because it has a substantial influence or effect in giving the impression on the mind and soul of man than when using the real thing<sup>56</sup>.

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Accessed from <http://en.wikipedia.org/wiki/Al-Zamakhshari> tanggal 29/1/2013

<sup>54</sup> Muhammad A. Khalafullah, *op.cit*, p.126

<sup>55</sup> *Ibid*, p. 128

<sup>56</sup> *Ibid*, p. 129

### 3. Models of Legend or Myth<sup>57</sup>.

That is the story taken from the myths that known and prevailing in social community. Usually the purpose of myth stories of this kind is to reinforce the purpose of interpreting the thought or thinking problems. Need to know, an element of myth in the story not be used as a destination for a story, but it serves as an instrument stories to attract listeners<sup>58</sup>.

The story of the myth has literary materials and how to use them. In terms of material, literary material in historical narratives real events that are formatted in such a way the Qur'an in the frame of literature to support the effectiveness of the achievement of the aims and objectives stories.

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<sup>57</sup> The distinction between myth, legend, and folktale is meant simply as a useful tool for grouping traditional stories. In many cultures, it is hard to draw a sharp line between myths and legends. Instead of dividing their traditional stories into myths, legends, and folktales, some cultures divide them into two categories, one that roughly corresponds to folktales, and one that combines myths and legends. Even myths and folktales are not completely distinct. A story may be considered true (and therefore a mythos) in one society, but considered fictional (and therefore a folktale) in another society. In fact, when a myth loses its status as part of a religious system, it often takes on traits more typical of folktales, with its formerly divine characters reinterpreted as human heroes, giants, or fairies.

accessed from <http://en.wikipedia.org/wiki/Mythology>, 29/1/2013

<sup>58</sup> Muhammad A. Khalafullah, *op.cit.*, p. 101

Al-Razi<sup>59</sup>, as quoted by Khalafullah said, when interpreting the word of God:

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَّبَ الَّذِينَ مِنْ

قَبْلِهِمْ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٦٠﴾

Even (the real thing), they deny what they do not know it perfectly and they have not received an

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<sup>59</sup> Abu Abdullah Muhammad ibn Umar ibn al-Husayn al-Taymi al-Bakri al-Tabaristani Fakhr al-Din al-Razi (Arabic: أبو عبدالله محمد بن عمر بن الحسن الرازي فخرالدين البكري التيمي البكري), most commonly known as Fakhruddin Razi was a Persian Sunni Muslim theologian and philosopher who wrote in Arabic. He was born in 1149 in Ray (today located in Iran), and died in 1209 in Herat (today located in Afghanistan). He also wrote on medicines, physics, astronomy, literature, history and law.

He first studied with his father, and later at Merv and Maragha, where he was one of the pupils of al-Majd al-Jili, who in turn had been a disciple of al-Ghazali. He was accused of rationalism, despite the fact that he restored many to the orthodox faith.

His commentary on the Koran (Qur'an) was the most varied and many-sided of all extant works of the kind, comprising most of the material of importance that had previously appeared. He devoted himself to a wide range of studies, and is said to have expended a large fortune on experiments in alchemy. He taught at Ray and Ghazni, and became head of the university founded by Mohammed ibn Tukush at Herat.

In his later years, he also showed interest in mysticism, though this never formed a significant part of his thought.

accessed from [http://en.wikipedia.org/wiki/Fakhr\\_al-Din\\_al-Razi](http://en.wikipedia.org/wiki/Fakhr_al-Din_al-Razi), 29/1/2013

<sup>60</sup> QS: Yunus: 39

explanation. So people before them had rejected the apostles. Then, see what was the wrongdoers.

Related with the verse, al-Razi said:

"Verily, when they heard the story from the stories of the Qur'an, they said, 'This book only contains tales of the past.' And they did not know that the Qur'an is in fact the story is not material. However, other things outside of the story.

From that description, according Khalafullah, it appears that al-Razi distinguish between the material and the essence of story <sup>61</sup>.

According to the literature review, the story has lot of uses. Among other things, the story can stimulate readers to keep abreast of events and the perpetrators, whether the reader liked the actions or did not. Influence of can be penetrate all the story of

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<sup>61</sup> For examples of verses that categorized as myth, Khalafullah already explained quite lengthy explanation. please read *Khalafullah...*, p. 139-140

See also his statement on p. 142

human<sup>62</sup>. Muhammad A. Khalafullah, in his book *-Qur'an bukan Kitab Sejarah*, said there are two things that must be considered in studying the stories in the Qur'an. First, the intent and purpose of the story. Second, the specification of the final value that comes from every intent and purpose of the story<sup>63</sup>.

George Zaidan, a historical figure in modern Arabic literature who has written more than twenty books history of major Islamic events, preferring the story as his tools. Because in his opinion, the story is the best way to study history and learn more<sup>64</sup>. Regarding the use of story in the Qur'an, Muhammad Abdel Haleem in the book *Memahami Al-Qur'an: Pendekatan Gaya dan Tema* explained that the story in the Qur'an is used regularly to reinforce the teachings of faith and behavior<sup>65</sup>. Historical truth is not the intent and purpose of the Qur'an. Stories of the Qur'an is not relevant to be used as a historical reference, for it is essentially a part of history and elements of religion.

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<sup>62</sup> A. Hanafi, MA, *op.cit*, p. 21

<sup>63</sup> Muhammad A. Khalafullah, *op.cit*, p. 55

<sup>64</sup> A. Hanafi, MA, *op.cit*, p. 22

<sup>65</sup> Muhammad Abdel Haleem, *Memahami Al-Qur'an: Pendekatan Gaya dan Tema*, Bandung: Marja', 1999, p. 180, translated by Rofik Suhud dari *Understanding Al-Qur'an: Themes and Style* (1999)

For more informations look at Muhammad Abdel Haleem, p180-182



Which must be believed is that the truth of the stories in the Qur'an are none other than the values contained in it.

Among the meanings pretty interesting to be discussed in connection with the stories in the Qur'an is the social meanings and psychological will be revealed by Muhammad A. Khalafullah. In addition to be used as a medium to protect the teachings of the Prophet Muhammad and attack the idolaters who doubt the validity of divine revelation came down to him, social and psychological meanings serve as universal provisions described in each of which tells the story the conflict between the apostles with people. Universal provisions, in turn, became part of the sunnatullah that is always relevant in every place and time<sup>66</sup>. Because of the importance of the position in the story human life, the Al-Quran put stories as a medium to describe the people who

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<sup>66</sup>Muhammad A. Khalafullah, *op.cit*, p. 55

In this case, Muhammad A. Khalafullah exemplifies a messenger always sent to the people with the language. At every race sent an apostle or prophet and every people will go to their death and many more.

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live in the past and to facilitate an abstract issue to be accepted by the mind with ease<sup>67</sup>.

Social values and psychological (personality) contained by of the Qur'an through the verses is a necessity to be proud Muslims. Not quite up there, a Muslim is also obligated to reflect on and apply the social reality in order to prove that these rules are part of the miracle of the Qur'an.

Al-Qur'an utilize elements of emotional and psychological in a story as a weapon to debate, dialogue, threatening at the same time explaining the basics of Islam. Not only that, the stories of the Qur'an are also used to encourage the Prophet Muhammad and his followers of the Ansar and the Emigrants Tribe.

While the a condition of a people described of the Qur'an as in story 'Ad, the people and the Prophet Syu'eb Madyan. They all have special conditions that are not owned by other people. As a long story most mentioned in of the Qur'an, very odd if the story of the Fir'aun did not get in on it. The story of Musa and Midian, which included in the discussion, both closely associated with story of Fir'aun. Thus, researchers took a red thread that, implicitly, story Fir'aun included in this idea.

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<sup>67</sup> A. Hanafi, MA, *op.cit*, p. 22

To understand it, Khalafullah explained to the two categories of explanations<sup>68</sup>.

First, is meant by social provisions were ideas presented of the Qur'an about certain values that serve as the locomotive of progress and dynamic factor of a nation. These ideas are universal as a description of sunnatullah that will always be relevant to the conditions, time, and a different place and at any time.

Secondly, what is meant by personal provisions is instincts or mental condition, or emotional, or mental personality that will determine the success or failure of a call progress. That is, the personal-psychological phenomenon that will determine the success of a ruling principle in him. Phenomena that will arise when they feel a change in the times, as incredible amazement, conservative attitudes, and radicals, as described in the Qur'an<sup>69</sup>.

Both of the above was the last thing that will serve as a way to understand the stories Fir'aun. That is associated with the controversial actions in defense of his kingdom from the threat of Musa. Sebagaimaa known, empire foreseen by the magicians

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<sup>68</sup> Muhammad A. Khalafullah, *op.cit*, p. 57

<sup>69</sup> *Ibid.* p. 58

Fir'aun will be destroyed by the arrival of a child nationality of the Israelites. Hence the fears, Fir'aun ordered his government to commit mass murder to every baby boy who was born there. Namely, mengalisis actions Fir'aun to the community, both at the level of understanding of how the Fir'aun of the divinity and power.

