

*ASAATIRUL AWWALININ THE HOLY QUR'AN*

(Study on the Tafsir *Al Manar*)

Submitted to Ushuluddin Faculty in Partial Fulfillment of the Requirement for the  
Degree of S-1 of Islamic Theology on Tafsir Hadith Department



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## A THESIS STATEMENT

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

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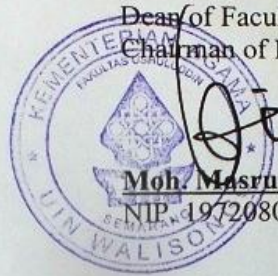
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## MOTTO

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةً لِأُولِي الْأَلْبَابِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَكِن تَصَدِيقَ

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

“Indeed in their stories that are teaching for people who have sense. Al Quran it is not a made-up story, but justify (books) previously and explained everything, and as guidance and mercy for people who believe”.  
(Q.S. Yusuf verse 111)

## DEDICATION

**This Thesis is dedicated to:  
My beloved Mom and Dad,  
My Brother and My Sister,  
My Lectures,  
And everyone who loves the knowledge**

## ACKNOWLEDGEMENT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

This final assignment entitled “***ASATIR AL-AWWALIN*** IN THE HOLY QUR’AN (Study on the Tafsir *al-Manar*)” will not be finished on time if not with the help and encouragement of those who always take their time to help me accomplishing this final task. Likewise, nothing I can convey except the thanks coming sincerely from the deepest of my heart for their contributions to give moral and material assistance.

My great respect and deep thank goes to all lecturers of Ushuluddīn faculty for their efforts to make me clever. I dedicate my special regards to: Dr. Abdul Muhaya, M.A, caretaker of Ma’had Ulil Albāb for Special Program of Ushuluddīn Faculty.

My special thanks go to Dr. H. Suparman Syukur, M.Ag, and Dr. H. Nasihun Amin, M. Ag. Right as my academic advisors, without whose guidance and encouragement, this work would not be accomplished. I was benefited greatly from their constructive criticism and was indebted to them in a way that perhaps cannot be repaid. Love and compassion for my great family, Dad, Mom, My brother Dian, my sister Ely, my beautiful nephew Rizka and my special boy Ahmad Qomaruddin, you are everything for me, the most beautiful present I’ve ever had. God, how should I be grateful for this great gift? Their love is overwhelming to my shed, and sure, it is your love, God. Further, I’d like to express my deep thanks to my amazing family, my loving community, PK 7 Unyu-Unyu. Thanks for being a part of my life. My beloved sister for those who love me in Perum Bank Niaga C2.

Last, I really thank to people in my future, my dream family, my love estuary. I don’t know who you are, I don’t know who you’ll be, but you are deep in my heart, in my mind, my

delusion. You are the only reason why I have to keep fighting, keep going, to get there, step my feet a head, reach our dream. Your shadow comes across my life, smiling and strengthening me. I do struggle for our future

Semarang June 24 2015

The Writer

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## TRANSLITERATION<sup>1</sup>

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

Short : --- =a    --- = i    --- = u

Long : --- = ā    = ī    = ū

Diphthong :    =ay    =awe

Ta marbuṭah : h;in idafah, it is written t

Hamzah in initial position is omitted

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

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## ABSTRAK

**Keywords:** *Asatir al-Awwalin*, Myth, Qur'anic Narrative, Tafsir *al-Manar*

Myth in most of people interpreted as fairy tales or stories of the past, which often do not have a reference that can be justified academically. This kind of understanding that led to the myth of a negative stigma in the eyes of society; is as something synonymous with things irrational and superstitious without them knowing that the Al-Qur'an also a myth recognized. Term *Asatir al-Awwalin* is translated with "fairy tale people earlier. Thus the story as one of the most important components in the Qur'an because most of the contents of al-Qur'an load on the story. The most important in this discussion is not whether or not divulging story historical but moral values that can be drawn from these stories, although the story is not known for sure never happens or not. Muhammad Abduh as the main character in the author interpretation of *al-Manar* is a pioneer that looked at the stories in the Qur'an is not a story or narrative history. However, moral values and *Ibrah* taken from the story.

Based on this background, the author formulated two issues namely; First, How does the view of *Asatir al-Awwalin* in the holy Qur'an. Secondly, how is the interpretation of the (*Asatir al-Awwalin*) According to Tafsir *al-Manar*.

To answer the problem formulation, data collection is done by means of the documentation used by the author. Other data collection methods, library research, namely gather from the data based on books, dictionaries, scientific journals, and others. This study uses a literary approach, qualitative data processing using descriptive analysis. After gather from the data, then *Asatir al-Awwalin* analyzed using tafsir *al-Manar*.

From these results it can be concluded that: In the study of al-Qur'an interpretation *Asatir al-Awwalin* have two different meanings. First, *Asatir al-Awwalin* addressed to al-Qur'an as a whole. It's as allegations made by one of Quraish he is Nadlr bin Harith and Quraish during the revelation of al-Qur'an, namely that al-Qur'an as a whole is a tale of those who passed was retold by the Prophet Muhammad. Second, *Asatir al-Awwalin* that leads to the mythical elements in the stories of the Qur'an. That the stories of the Qur'an are not only entirely true historical basis but also many of them are just tales, news and news from the past that did not really happen. In tafsir *al-Manar*, there are only two verses about *Asatir al-Awwalin* who interpreted the letter al-An'am verse 26 and Sura al-Anfal verse 31. From the interpretation of Rashid's approval of the two verses, we can conclude that the allegation of Quraish which states al-Qur'an is *Asatir al-Awwalin* based on two things. First, need to protect their religion and beliefs of destruction. Most of them have a good understanding of al-Qur'an were read out, but proud to recognize this truth brought Muhammad. This is because they are worried that the acceptance of al-Qur'an would destroy religion they have built for so long, and

confirmed their territory in the land of Mecca. Second, their inability to turn away from what they believe before. The religion brought by the ancestors.

## CHAPTER I

### INTRODUCTION

#### A. Background

Myth for most people is often interpreted as fairy tales or stories of the past, this does not have a reference that can be accounted for academically. It seems that, this kind of understanding that reason to the myth of a negative stigma in the society; is as something that is synonymous with things irrational and superstitious. Every time hear the word of myth, which comes to mind, is a lie, a fabrication, or other things that magical and mysterious.

However if we trace the historical myths correlated in public life especially in terms of confidence, belief or religion. No matter how wrong and bad myths, he still has benefits and usefulness. Myth serves revealed, lifting, and formulate trust, protect and strengthen morality, to ensure the efficiency of the rite, as well as giving practical rules to guide human. Thus, according to the functionalist anthropology, myth is the powers that regulate society itself. Myth and religion as a force composed plays an important role in social life.<sup>1</sup>

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<sup>1</sup> Mariasusai Dhavamony, *Phenomenology of Religion*, translated by A. Sudiarja c.t, Yogyakarta, Kanisius, 1995, p. 150-151

Myths or derived from the Greek language is *mythos*, myths, fables, stories, legends, narrative, conversations, rumors, whatever conveyed through words by mouth. A story whose origins are forgotten and the display history of non-scientific thinking of those who explain things like the creation of the universe, the structure of the universe, the origin, nature of human and natural phenomena (pride, envy, sin, trees, rivers, etc.) in the form of anthropomorphic and animistic.<sup>2</sup>

K. Bertens in the book *Sejarah Filsafat Yunani* outlines that myth is a factor that precedes philosophy and prepare towards the emergence of philosophy. Themes of mythology in the modern era have become one of the "warehoused". That is a myth that only reputed of fantasy stories, fairy tales, without meaning from ancient era. In the division of the stages of the evolution of human thought, Prof. Kuntowijoyo put the myth as the most basic level before ideology and science. This myth takes place before the stage and in the 19th century and early 20th century. Even up to this time in fact, myth and mystique<sup>3</sup> it still continues to influence human thought.

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<sup>2</sup> Tim Penulis Rosda, *Kamus Filsafat*, Bandung, PT Remaja Rosdakarta, 1995, p. 105

<sup>3</sup> Mystical can be discriminated from myth, because In Big Indonesian Dictionary p. 749 myth is the story of a nation defined about gods and heroes of ancient times, containing the interpretation of the origin of nature, people, and nation contains profound meaning expressed by supernatural means. Myth is a concept of diverse reality. Whereas mystical is 1. There are subsystems almost all of religion to fulfill desire of human to experience and feel emotion united with God; *tasawuf; suluk*; 2. Mysterious case that not achievable with ordinary human reason, Berger and Luckman, citation by Kuntowijoyo on opini Mitos,

Kuntowijoyo said that in essential myth should be avoided because it is not concrete.<sup>4</sup> However, no matter how much myth is defined as "negative" because it is not concrete, imaginary and far from scientific reasoning, nonetheless it cannot be protected from the practice of public life.

Human cannot live without myths or mythology. Myth is needed by human to seeking clarity about the natural environment and the history of its past as a depiction of realities that is not affordable, either absolute or relative way, in a simplified format and easy to understand. Because only through a statement that it is perceivable that a person or the public may have an idea of the layout itself in this cosmic arrangement, then based on that picture he too run alive and doing activities. Each myth, although it wrong, still has its own benefits and usefulness.<sup>5</sup>

In practice, the myth proved to be able contributes in controlling human behavior, especially about natural or somewhere that is believed to be a myth behind it. Humans will tend to behave when he knew that was the environment that has a story of its own myth. For example, the familiar to us is a myth that unmarried lovers who come together within the *Maqbarah*

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Ideologi dan Ilmu (Bagian 1). *Republika*, 27 Agustus 2001. But there are some philosophers at the sight of myth as part of mystical.

<sup>4</sup> Kuntowijoyo, "*Mitos, Ideologi, dan Ilmu*": "Bagian Pertama Dari Tiga Tulisan". *Harian Republika*. 27 Agustus 2001

<sup>5</sup> Nurcholish Madjid, *Cendekiawan & Religiusitas Masyarakat*, Jakarta, Paramadina, 1999, p. 198-199



Sunan Muria, then they would break up, or the myth that every great tree if felled will cause interference problems genie or a trance because every tree was inhabitants. Although both examples of this mythical story sounds illogical in academic reasoning, but it proved to be the story of this kind has a significant role in controlling moral and nurturing environment.

Myth is always identical to the symbol, because it is the reality of the myth itself. In conjunction with a religious experience, a symbol can be a measure that includes the experiences of the subject is limited to objects that are not mentioned. Symbols that can be symbolic notion that tends to tangible idioms and their ideological dogma rules (doctrine). Besides, it can also be tangible symbol in symbolic actions such as creating a place of worship, offerings, sculpture. All embodiments are a form of symbolic transformation of the myths that exist. The myths tell of the sacred, how supernatural divine life it can be very close to the natural human life.<sup>6</sup>

Myth in relation to religion is important not merely because it contains miraculous events or events of *adikrodati* (supernatural) beings, but also these myths have existential function for humans. The main function of myth in culture are revealed, raised, and formulate trust, protect and strengthen morality, to ensure the efficiency of the rite, as well as giving practical rules to guide human. Thus, according to the functionalist anthropology, myth is

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<sup>6</sup> Daniel L. Pals, *Seven Theories of Religion*, Yogyakarta, IRCisoD, 2012, p. 244

the power that regulation society itself. Myth and religion as a force composed plays an important role in social life.<sup>7</sup>

The function of myth to explain, demonstrate, underlies the collective consciousness of a project group to carve a new historical action in a story establishment; it is a myth in the stage of appearance of various new possibilities for social-historical existence of a group of movers change an ancient order with a new order symbol. As well as the stories of the Bible, the al-Qur'an discourse describes the mythic expression levels. Social-historical actions of the group led by Muhammad accompanied by a discourse of a structure myths in the al-Qur'an.<sup>8</sup>

It is also explicitly described in the al-Qur'an by using أساطير الأولين term translated "myth". There are nine<sup>9</sup> verses which explain about this, one of them in the Sura of al-Anfāl 31-32 verse Allah says:

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<sup>7</sup> Mariasusai Dhavamony, *Phenomenology of Religion*, translated by Dr. A. Sudiarja c.t, Yogyakarta, Kanisius, 1995, p. 150-151

<sup>8</sup> Mohammed Arkoun, *Membaca al-Qur'an*, Yogyakarta, Lkis, 2012, p. 74

<sup>9</sup> See Q.S al-An'am 25, Q.S al-Anfāl 31-32, Q.S al-Mu'minūn 83-84, Q.S al-Furqān 5-6, Q.S an-Naml 67-68, Q.S al-Ahqāf 17, Q.S al-Qalam 10-15, Q.S at-Tatfīf 10-13, Q.S an-Nahl 24.

وَإِذَا تُلِيٰ عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا

أَسْطِيرٌ الْأُولِينَ ﴿١٦﴾ وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ

عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ آتِنَا بِعَذَابٍ أَلِيمٍ ﴿١٧﴾

Meaning: and when our verses are recited to them, they said, "Indeed, we have heard anything like this, if we willed we can read anything like this. Qur'an this is but a fairy tale of the past ". And when they (polytheists) said: "O God, if the Qur'an is true revelation from you, then it was us with stones rained from sky or brings us to our painful torment."

At-Tabari in his commentary explains that Abu Ja'far interpret this verse with stories about people who recited verses of the Qur'an in front of them but most of them deny it and say that they ever heard similar stories and Qur'an they consider nothing more than a fairy tale (myth) of those who passed. <sup>10</sup> Most *mufassir* like Imam Baidlowi and Imam Fakhrudin Razi

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<sup>10</sup> Imam at-Tabari, *Jami'ul Bayan fi Ta'wil al-Qur'an*, Juz 13, Egypt: Mu'assasah ar-risalah, 2000, p. 503. Maktabah Syamilah

tells that charges the al-Qur'an only "*Asāṭir al-Awwalīn*" spoken by Nadlr bin Harith<sup>11</sup>, one of Quraish.

That verse for Nadlr bin Harits. He was going to Hirah do commerce. There he buys some story about *Kalilah, Damnah, Kisra dan Qaishar*. When Rasulullah tell a past story, An-Nadlr said "if you want, I can tell like that story" this is a boner and untruth. And there are said that they should be doing that, like enchanter admit can doing that like Musa Prophet. But they are cannot be comparable. Then they are said *إِن هَذَا إِلَّا أَسْطِيرَ الْأَوَّلِينَ* (this is only a myth).<sup>12</sup>

Here, writer describes that *Asāṭir al-Awwalīn* is myth because literally, in Arabic dictionary, *أساطير* is the plural form of the word *أسطورة* that has meaning fairytales and do not clear the source. The word is also interpreted as a story that resembles a lie. As in the words of *هو يسطر ما لا أصل له أي يولف* "she told him what no origin or fabricated".<sup>13</sup> And in *al-Munawir* dictionary *علم الأساطير* is mythology, so *أساطير* is myths.<sup>14</sup>

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<sup>11</sup> At Rasulullah Periods, story or fairy became a tool to attack Prophet Muhammad. And one of them is Nadlr bin Harits. He can interested by Quraisy until they are run from Prophet Muhammad when Nadlr bin Harits tell about story of Persia and story of Expandaria's Kings.

<sup>12</sup> Syaikh Imam Al Qurthubi, *Al-Jami' li Ahkām Al-Qur'an*, Translated by Sudi Rosadi dkk, Pustaka Azzam, Jakarta, 2008, p. 996

<sup>13</sup> Ibnu Mandzur, *Lisanul 'Arab*, Bairut, Dar Shadir, t.th, p. 363

<sup>14</sup> Ahmad Warson Munawwir, *Al-Munawwir Dictionary Arabic-Indonesia*, Surabaya, Pustaka Progressif, 1997, p. 631

Meanings *Asāṭir al-Awwalīn* as a myth, although literally is suitable, but very rarely found in both classical and contemporary interpretation. Translation of *Asāṭir al-Awwalīn* as myth, the first time explicitly performed by Muhammad Ahmad Khalafullah in his dissertation *al-Fann al-Qaṣaṣi fi al-Qurʾān al-Karīm*. And as a result of this courage, vehemently denied his dissertation and spawned a wave of massive protests in the Egyptian academics among tahun1940's.

Verses describe about *Asāṭir al-Awwalīn* or myth there are two reason, *first* include in verses *Makkiyah* category although there are be said to be *Madaniyah*, like this al-Anfal verse. Classic scholars decide that case base on *Mushaf Maliki*, said that thirty of verses until thirty six sura al-Anfal is *Makkiyah* verse. From this fact, be said that elements of myth much be said by inhabitant of Makkah, never call at *Madinah* after Prophet Muhammad *Hijrah*. *Second* that verses show to us that statement of element of myth majority is people that disavow resurrection day and not believe with the hereafter day.<sup>15</sup> But Muhammad Abduh explain Fakhruddin al-Razi opinion that actually they are (Quraish) when heard narratives in al-Qurʾān, they said that “the contain of this book (al-Qurʾān) only myth” whereas they do not know that be intended al-Qurʾān actually is not the out material of narrative,

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<sup>15</sup> Muhammad Ahmad Khalafullah, *al-Fann al-Qasasi fi al-Qurʾān al-Karim*, Kairo, *sina li al-nasyr*, 1999, p. 137

but another thing out of that narrative. So Fakhruddin al-Razi and Muhammad Abduh can be said to be first scholars who open that discourse.

There are some scholar that also related to Muhammad Abduh thought, such as Thaha Husain, Muhammad Izzat Darwazah and Muhammad Ahmad Khalafullah. Claim that not all of the narratives in al-Qur'an not reality history to explain history or to believed detail of narrative, but narratives in al-Qur'an purposed as advice and to take *'Ibrah* from the narrative. This opinion was beginning by Muhammad Abduh and completed by Thaha Husain and Muhammad Ahmad Khalafullah. The model of his study uses descent of regulation verse that has similarity with what was done Khalafullah and Darwazah. Actually, if we look at the verses that describe *Asatir al-Awwalin*, we can see that the al-Qur'an itself has not asserted him denial of the existence of the mythical element. We see that the al-Qur'an only deny the existence of such myths when used as evidence or reasons to say the al-Qur'an as a result of the creation of Muhammad and not of God.<sup>16</sup>

Intellectually, Bani Quraish are the children of the most fluent in Arabic land (أفصح العرب), so a lot of the groups that do not understand the al-Qur'an. However, in this verse Allah explains that, they will hear the al-Qur'an with a closed heart. And in the end they will accuse al-Qur'an as *Asatir al-Awwalin* or myth. From what was interpreted Rida, the author has concluded

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<sup>16</sup> see al-Qur'an surah al-Furqan verse 5-6

that allegations stating Quraish that al-Qur'an is *Asatir al-Awwalin* based on two things. First, need to protect their religion and beliefs from destruction. Most of them have a good understanding of the al-Qur'an were read out, but proud to recognize this truth brought Muhammad. This is because they are worried that the acceptance of the al-Qur'an would destroy religion they have built for so long, and confirmed their territory in the land of Mecca. Second, their inability to achieve turn away from what they believe before, the religion brought by the ancestors.<sup>17</sup>

In a phenomenological study of religion, myth and religion as a force composed plays an important role in social life. Myth has the power to establish a social institution in society, revealing, lifting, and formulate trust, protect and strengthen morality, to ensure the efficiency of the rite, as well as giving practical rules to guide human. Apart from whether it is true or false, myths play a role in shaping social attitudes. In this study, the author is interested in review about *Asatir al-Awwalin* verses in the al-Qur'an according to *Tafsir al-Manar*. This study will focus on how the stories in the al-Qur'an position themselves and play a role as one of the style of the Qur'an "dialogue" with its readers and how *Asatir al-Awwalin* according to *Tafsir al-Manar*.

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<sup>17</sup> Muhamad Rasyid Rida, *Tafsir al-Qur'an al-Hakim (al-Manar)*, Dar al-Ma'rifah, Beirut, t.th, juz 1, p. 204

The writer chose Tafsīr *al-Manār* for analysis in this study because the characteristic of this Tafsīr is using *Adab Ijtima'i*. This means that it's correlation with myth as the main discussion of this writing and Muhammad Abduh is pioneer that al-Qur'an is not history book. Muhammad Abduh is experts in the literature so this Tafsīr uses a literary approach. Muhammad Abduh argues that the stories in the al-Qur'an just as education, teaching, and taken *'Ibrah* of the story, not as a historical story that must be opposed true or not. Sayyid Qutb is a mufassir who are also experts in the field of literature and he disagrees with Muhammad Abduh, although Sayyid Qutb argues that the stories in the Qur'an is as a lesson, education and also taken *'Ibrah* of the story, but to Sayyid Qutb all stories that exist in the Qur'an is the story of the history that actually never happened in the past.

This study solely purposes of academic, without any intention of reducing the majesty of the al-Qur'an as a holy book that gave instructions on the straight path. And of course, this study does not at all diminish confidence in the truth of the author of the al-Qur'an. Furthermore, this study is expected to answer charges of *orientalist* that al-Qur'an is not valid because related historical sources in stories.



## B. Research Questions

To arrive at a systematic understanding and reflect the substance of the discussion and research methodology of thesis, which in turn can provide a clear direction, the main problems that became this study are:

1. How is the view of *Asāṭir al-Awwalīn* in al-Qur'ān?
2. How is the interpretation of the *Asāṭir al-Awwalīn* according to Tafsīr *al-Manār*?

## C. Aims and Significances of Research

### Aims

Based on the above subject matter, it is the goal of this thesis is:

1. To know the general view of the *Asāṭir al-Awwalīn*.
2. To know about describes of *Asāṭir al-Awwalīn* According to Tafsīr *al-Manār*.

### Significance

From this research can be a literature on the Tafsīr Hadith study, especially for Tafsīr Hadith student and generally for student of UIN. Academically, this research is intended to be a simple contribution for the treasure of Qur'ānic studies, especially in the field study of Qaṣās al-Qur'ān.

for the next research, this research expected to be a reference for the same research studies.

#### D. Prior Research

According to a search that has been done, as long as there is no thesis or books that specifically discusses *Asāṭir al-Awwalīn* in the al-Qur'ān and *Tafsīr al-Manār*. From the observation, author find there are some academic works that discuss it.

The first, is the dissertation of Muhammad Ahmad Khalafullah entitled “*al-Fann al-Qaṣāṣi fī al-Qur'ān al-Karīm (al-Qur'ān Bukan Kitab Sejarah)*” in this work Khalafullah confirms that the narrative in the al-Qur'ān is not entirely a narrative that actually happened in the real world. Khalafullah assume that previous scholars mistake by assuming that the narrative of the al-Qur'ān as a history that can be held down. Khalafullah in his book categorizes the narrative in the al-Qur'ān is divided into three kinds: First, the model's history is a narrative that tells of certain historical figures such as Prophet and Messenger, and some stories are believed to be those who passed as a historical reality. Second, the model parable, is stories by those who passed, it happened intended to explain and explain a thing or values then, the model does not require that this story was a story that was appointed to shear a historical reality and should be cheerful fictitious within the limits

those who passed. Third, the model legends or myths (*Asāṭir al-Awwalīn*), namely is stories taken from the famous myths and applicable in a social community. Usually this kind of mythical goal is to strengthen the goals of thought or to interpret a thinking problem. Keep in mind, the mythical element in this story is not a story goal, but serves as one of the instruments story to attract listeners, here Khalafullah describe that *Asāṭir al-Awwalīn* is myth. In his dissertation Khalafullah use literary approach.

The second, the book is *Kisah-Kisah al-Qur'an dari Orang-orang Terdahulu* by Shalah al-Khalidy. This book describe about stories in the past, during Prophet Adam but there are opinion that stories in al Al-Qur'an is myth or symbolic. One of book said that is *Demitologi Adam dan Hawa* by Iswandar. Shalah al-Khalidy in his book said that there are stories in al-Qur'an are symbolic pioneer by Muhammad Abduh in his book *Tafsir al-Manar*.

The third, thesis of Hanik Mutmainah of UIN Walisongo Semarang (2012) with the title "*Kashef in al-Qur'an (Study of Rashid Ridha's Interpretation in Tafsir al-Manar)*" this thesis describes the interpretation of Muhammad Rashid Rida on the Kashef. There are focused in *Tasawuf* and *Tauhid* as object of research not about history and narrative in the holy al-Qur'an.

The fourth, is the dissertation of Hamim Ilyas of UIN Sunan Kalijaga Yogyakarta (2002), entitle *“Pandangan Muslim Modernis Terhadap Non-Muslim (Studi Pandangan Muhammad Abduh dan Rasyid Ridha terhadap Ahli Kitab dalam Tafsir al-Manār)*. This dissertation describes about Muhammad Abduh and Rashid Rida Interpretation on verses of al-Qur’an that explain about positives and negatives to *Ahli Kitab*. In this dissertation more explain in theology.

## **Research Method**

### 1. The Type of Research

Base on the formulation of the problem above, this research is qualitative category. It is library research which is base on bibliographical research that relating to the research topic. Library research is research that use source data from the library and others.<sup>18</sup>

### 2. Source of Data

The source of data divided into two categories:

#### a. Primary Data

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<sup>18</sup> Lexy J. Melleong, *Metodologi Penelitian Kualitatif*, Bandung, Remaja Rosda Karya, 1993, p. 2

It is data that directly collected from the primary source. Those are an al-Qur'an verse which explains about the order of *Asāṭir al-Awwalīn* and Tafsīr *al-Manār*.

#### b. Secondary Data

Secondary data used to support and explain about the topic. Secondary data is taken from many literatures of Tafsīr, books, journals, papers, and other media such as the internet which discuss about the research topic.

### 3. Method of Collecting Data

Method of collecting data used in this research is documentation. As the object will be examined in this research is verses "*Asāṭir al-Awwalīn*" on holy al-Qur'an, the research will be done in the form of qualitative research with the research literature by documenting the data, both primary and secondary data, and data complements in the form of articles, magazines, and journals related to the object of the problem will be examined as well.

### 4. Method of Analyzing Data

Method of analysis data will be use is descriptive-analysis which is not only limited in collecting and arranging the data but also classified, analyzed and interpreted data.<sup>19</sup> The approaches used in this research are: First, the content analysis approach which is a systematic technique to analyze data

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<sup>19</sup> Winarno Surakhmad, *Pengantar Penelitian Ilmiah; Dasar Metoda Teknik*, Bandung, Tarsito,1998, p. 139

objectively which then is classified and interpreted to make the data of the *Asāṭir al-Awwalīn*. In this step, writer classified the data from books of Tafsīr, books of philosophy, book of *Qaṣāṣ al-Qur'ān* and other source narrated or explained about *Asāṭir al-Awwalīn*, and Myth. Second, apply about Tafsīr *al-Manār* analysis on *Asāṭir al-Awwalīn* verses. Third, after knowing the opinion about *Asāṭir al-Awwalīn* verses on *al-Manār*, writer will compare the method of previous scholar in reading *Asāṭir al-Awwalīn* and thus, it will finding what is the different thing of Tafsīr *al-Manār*.

#### E. Structure of Writing

Overall, this study consists of five chapters.

*The first* chapter is an introductory chapter that presents the background, research question, aims and significance of research aims, prior research, research methodology and structure of writing.

*The second*, regarding the background and research question that has been described in the first chapter, this chapter will describe about theoretical framework of this thesis. It will contents the explanation of Tafsīr *al-Manār* including the life biography of Muhammad Abduh and Rashid Rida, educational background, mindset development, preparation and background work as well as social-political setting and its influence on the book "*Tafsīr al-Manār*". Furthermore, also will be discussed about the methods of interpretations, examples and characteristics of interpretation,

example of verses in *Tafsir al-Manār*, the critique of Muhammad Abduh and Rashid Rida to the interpretation model of the verses that made by the classic scholars and the scholars view about *Tafsir al-Manār*. Here, use *tafsir al-Manār* because if correlated between *Asāṭir al-Awwalīn* (myth) suitable with the type from *tafsir al-Manār* (adab ijtimā'i) and also that Muhammad Abduh is a pioneer that al-Qur'an is not all about history but for important a moral value or *'Ibrah* of that and then Muhammad Abduh also use a literary approach.

**The third**, After describing theoretical framework in the second chapter, the third chapter will presents the data of this study. It will describe about the *Asāṭir al-Awwalīn* in the holy al-Qur'an. This chapter is divided into four sub-chapters. First explain definition of *Asāṭir al-Awwalīn*, Second description of *Asāṭir al-Awwalīn* in the Holy Qur'an. Third is explaining *Asāṭir al-Awwalīn* according to Interpreters such as Classis and Modern Interpreter, then orientalist's view about *Asāṭir al-Awwalīn*. Fourth explain the reception of *Asāṭir al-Awwalīn* according to Ulama.

**The fourth** chapter is analysis. It will discuss about the interpretation of *Asāṭir al-Awwalīn* according to *tafsir al-Manār*. Theoretical framework, datas and method will be discussed in order to find the answer of research question. This chapter will be divided into five sub-chapters. *First* section describes the elements of *Asāṭir al-Awwalīn* in the al-Qur'an. *Second* is discussing about interpretation toward *Asāṭir al-Awwalīn* in *Tafsir al-Manār*, Third discussion is about interpretation of narrative verses in *al-Manār*. Fourth is explained about *Israiliyat* verses and it's relation with

*Asāṭir al-Awwalīn*. The last is discuss about *Asāṭir al-Awwalīn* in contemporary Era, in this chapter will be explained about religion's concept of myth, myth of the social aspects, myth of the anthropology aspects, and then myth of philosophy aspect.

**The fifth** chapter is the epilogue. It contains conclusion, suggestions, and closing remarks and final section contains a list of references, appendices, and resume writer.



## CHAPTER II

### INTERPRETATION AND TAFSĪR *AI-MANĀR*

#### A. Historical Development of Interpretation

The term 'interpretation' refers to al-Qur'an as stated in verse 33 of Surah al-Furqan: (not unbelievers that come to bring something odd, but we bring to you a true and explanation (interpretation) are best). This explanation be intended in the *Lisan al-Arab* with “*kashf al-mughathatha*” (open something closed), and “interpretation” according to Ibn Manzhur is open and explain difficult meaning of a word (lafadz).<sup>1</sup>

Al-Qur'an was revealed in Arabic. All of *Lafadz* al-Qur'an is Arabic original with the exception of a few words derived from other languages which have become used according to the Arabic language. That words (*Lafadz-lafadz*) are desired it reality (*hakikat*), *majaz*, and *kinayah*. Rasulullah after receive verses of al-Qur'an directly convey to the companions and which ones need to explained by Rasulullah. Sometimes The Prophet interprets with *Sunnah Qauliyah*, *Sunnah Fi'liyah*, and *Sunnah Taqririyyah*.<sup>2</sup>

Become the laws that he sent any messengers by using the language of his people. This is so that the communication between them running perfectly. Book

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<sup>1</sup> Ibnu Mandzur, *Lisan al-Arab*, Beirut, Dar Shadir, t.th, p. 55

<sup>2</sup> M. Hasbi ash-Shiddieqy, *Sejarah dan Pengantar Ilmu al-Qur'an dan Tafsir*, Semarang, Pustaka Rizki Putra, 2009, p. 175

revealed to him also with the language and the language of his people. If the language of Muhammad was Arabic, the book revealed to him also in Arabic.

Interpretation at the period of the Prophet Muhammad and the Companions, the Prophet understand al-Qur'an globally and detailed, and obligation to explain to his companions. The companions also understand al-Qur'an because al-Qur'an is lowered by their language, even if they do not understand details. Ibnu Khaldun in his *Muqaddimah* explains: "Al-Qur'an was revealed in Arabic and that *uslub-uslub balagha*. Therefore, all of Arabian people to understand and know the meaning both vocabulary and sentence composition". However, they are different levels of understanding, until what is not known by someone among them may be known to others.<sup>3</sup>

In this period companions interpret al-Qur'an adhering to al-Qur'an, the Prophet peace is upon him, and *ijtihad*. After the time of the Prophet and the Companions later interpretations during the *tabi'in*, Muhammad az-Zahabi said in understanding the Book of Allah, the interpreter from among *tabi'in* hold on to what is in al-Qur'an itself, information which they narrated from the Companions which comes from the Prophet, the interpretation that they receive from the friends form their own interpretations, the information received from the Book *tabi'in* derived from the contents of their books, and *ijtihad* as well as consideration of their reasoning against al-Qur'an as it has been given by God to

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<sup>3</sup> Manna' Khalil al-Qattan, *Studi Ilmu-Ilmu Qur'an*, translated by Mudzakir, Bogor, Pustaka Litera AntarNusa, 2012, p. 469

them.<sup>4</sup> Interpretation informs us about the opinions *tabi'in* interpretation they produce through *Ra'yi* and *ijtihad*. And their interpretation is the least not from the Prophet or from friends.

Methods of interpretation of existing or developed during this time have the privilege and weaknesses. Each can be used in accordance with the objectives to be achieved. Generally there are four kinds' methods of interpretation, namely: *Tahlili* (Analysis), *Ijmali* (Global), *Muqarin* (Comparison), *Maudhu'i* (Thematic).<sup>5</sup>

In its interpretation there are two kinds of interpretation that tafsir *bi al-Ma'tsur* and tafsir *bi al-Ra'yi*. Tafsir *bi al-Ma'tsur* only interprets al-Qur'an with *atsar* or history (flow interpretations adhered to the history course). Tafsir *bi al-Ma'tsur* is based on quotations authentic according to the order that has been mentioned in terms of the interpreter's condition. Namely interpreting al-Qur'an with al-Qur'an, al-Qur'an with the *Sunnah* because it serves to explain the Book of Allah, the sayings companions because they are the most aware *Kitabullah*, or with what is said great figures *tabi'in* because they generally receive from the friend.<sup>6</sup>

While the Tafsir *bi al-Ra'yi* interpreter just hold on to its own understanding and inference (*istinbat*) based solely on *Ra'yu* in explaining the meaning of the

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<sup>4</sup> Manna' Khalil al-Qattan, *Studi Ilmu-Ilmu Qur'an*, translated by Mudzakir, Bogor, Pustaka Litera AntarNusa, 2012, p. 474

<sup>5</sup> M. Quraish Shihab, *Kaidah Tafsir*, Tangerang, Lentera Hati, 2013, p. 377-378

<sup>6</sup> M. Hasbi ash-Shiddieqy, *Sejarah dan Pengantar Ilmu al-Qur'an dan Tafsir*, Semarang, Pustaka Rizki Putra, 2009, p. 181

verse. In accepting the Tafsir *bi al-Ra'yi* of the scholars are divided into two: there are allowed and some are against it. But after investigation it turns out that contrary opinion was merely *Lafdzi* (editorial). Meaning both sides are equally denounced interpretation based *Ra'yu* (thought alone (lust) without regard to rules and criteria that apply. Instead the two agreed to allow the interpretation of al-Qur'an with *Ijtihad* is based on al-Qur'an and the Sunnah of Rasul and rules that *Mu'tabar* (admittedly legitimate collectively).<sup>7</sup>

At the time *tabi'in*, *Israiliyyat* stories began to enter into the interpretation. *Israiliyyah* beginning of the entry into the interpretation is when the friends want to strive with particulars of the Jews and Christians that point to the truth of the Prophet. At first the friends, such as Abdullah ibn Umar narrated the contents of the law, solely to strengthen information in challenging the Jews and Christians, not to add to or change the contents of al-Qur'an. However, the most regrettable is that after some time period passes, move the function *Israiliyat* of *Ijtihad* function to function *Takwil*, *Takhrij* and interpretation of al-Qur'an turned intention to mean that according to narrations, then opened the door for people such as ad-Dimasyqi Yuhanna to destroy the meanings of the Qur'an.<sup>8</sup>

*Israiliyat* are stories or tales of the past comes from the Jews and Christians which is then used as the basis for interpreting and understanding the verses of

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<sup>7</sup> Nashruddin Baidan, *Metode Penafsiran al-Qur'an*, Yogyakarta, Pustaka Pelajar, p. 47

<sup>8</sup> M. Hasbi ash-Shiddieqy, *Sejarah dan Pengantar Ilmu al-Qur'an dan Tafsir*, Semarang, Pustaka Rizki Putra, 2009, p. 180-181

the Koran, especially verses story, like the story of the tree of Eternity and the prophet Adam, tale slaughter cattle the children of Israel, the story of Harut and Marut, and so forth. If commentators want to use *Israiliyyat* story, then that should be noted is that the stories just to clarify a story that called al-Qur'an in outline, and do not deviate from the limits of permissibility predetermined by the Prophet.<sup>9</sup> Not all of the stories of *Israiliyyat* are bad, but also there is authentic *Israiliyyat*'s. While it is not contrary to the *shari'ah*, then narrated is not a problem.

In the classical interpretation *Israiliyyat* stories are found, because the classical commentators take *Israiliyyat* to interpret a verse, like At-Thabary interpretation. In the contemporary times, scholars reject their interpretation *Israiliyyat* story in the book of commentary. And commentators taking steps and new patterns with regard *uslub* beauty and subtlety of expression, and with emphasis on the social aspects, contemporary thinking and modern streams, thus was born the interpretation patterned "social literature". Among the commentators of this group is Muhammad Abduh, Muhammad Rashid Rida, Muhammad Mustafa al-Maraghi, Sayyid Qutb and Muhammad Izzat Darwazah.

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<sup>9</sup> Zuhad, *Israiliyyat dan Ayat-Ayat Setan dalam Tafsir At-Thabari*, Semarang, RaSAIL Media group, 2012, p. 195

## A. Tafsir al-Manar And Its Authors

### 1. Biography of Authors

Before discuss further about Tafsir *al-Manar*, the biography of its authors will firstly explained. It is because in the study of book of Tafsir, the background of authors is really important to be known in order to understand comprehensively mindset building of a literary work.

Tafsir *al-Manar* basically written by three Islamic figures, they are Sayyid Jamaluddin al-Afghani, Sheikh Muhammad Abduh, and Sayyid Muhammad Rashid Rida. The first figure implanted concepts of society rehabilitation to his friend and his student, Sheikh Muhammad Abduh. By the second figure, these concepts were assimilated, accepted and processed then delivered through interpreting Qur'anic verses. It was accepted by three figures who wrote all what was extended by his friend and his teacher in summary and explanation form then. The summary and explanation were started continuously in *al-Manar* magazine, led by him, by the title *Tafsir al-Qur'an al-Hakim* adopted from the lecture of al Ustad al-Imam Muhammad Abduh.<sup>10</sup>

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<sup>10</sup> Hasan Asy'ari Ulama'i, *Membedah Kitab Tafsir Hadis; Dari Iman Ibn Jarir al-Thobari hingga Imam al-Nawawi al-Dimasyqi*, Semarang, Walisongo Press, 2008, p. 63

Considering about the background of writing of this tafsīr, Muhammad Abduh and Rashid Rida were properly noticed as the authors of tafsīr *al-Manār*. The biography of both scholar will explained bellows:

**a. Muhammad Abduh**

The exact birthplace of Muhammad Abduh is unknown, nor is the year of his birth entirely certain. The year 1849 (A.H. 1266) is the date most commonly accepted. He himself gives this date in his writing, although he also mentions a year earlier but other dates are given by others, even as early as 1842.<sup>11</sup> For Muhammad Abduh was a pure Egyptian, he came from a family belonging to the farmer or peasant class of the Egyptian Delta. His father, Abduh ibn Hasan Khair Allah, came from the village of Mahallat Nasr. His mother, Junaynah bint Uthman al-Kabir, was a widow with own son when Abduh Hasan Ibn Khair Allah married her. She belonged to a renowned family of Tanta in the Gharbiyyah Province.<sup>12</sup>

His parents seem to have been persons of worthy character, although entirely uneducated, as are the great majority of the middle and lower classes of Egypt even until the present day. Muhammad Abduh, in his

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<sup>11</sup> E.J. Brill's, *First Encyclopedia of Islam*, Volume VI, Leiden: The Netherland, 1987, p. 18-19

<sup>12</sup> Aswita Taizir, *Muhammad Abduh and the Reformation of Islamic law*, Canada: 1994, p. 1

autobiography, which unfortunately, he never completed, speaks of his father in terms of much respect, and indicates that he was held in much esteem in his own village. The father seems at this time to have acquired enough ease of circumstances to provide for a teacher to come to the house to teach reading and writing to the youngest of his sons, for whom he was desirous of securing opportunities of education that had been denied to his other children.<sup>13</sup>

His position was probably little above that of the villager who possesses a little land. When ten years of age, the young Muhammad, after having learned reading and writing was sent to the home of a Hafiz or professional recite of the al-Qur'an, that he might learn to recite the al-Qur'an from memory. This task he accomplished in two years, which was regarded as an unusual performance and much to the credit of the teacher. This was the first step in the only type of educational which was then open to lads of families in the social position of Muhammad Abduh's parents if he carried his studies far enough.<sup>14</sup>

In 1862, Abduh's father sent him to the Ahmadi mosque in Tanta, at the age of thirteen, shortly after Tanta had been connected to Cairo

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<sup>13</sup> Dewan Redaksi Ensiklopedi Islam, *Ensiklopedi Islam*. Cet. 9 Jakarta: PT. Ichtiar Baru VanHoueve, 2001, p. 255

<sup>14</sup> Charles Clarence Adams, *Islam and Modernism in Egypt* Volume 10, Oxford: Oxford University Press 2000, p. 18-19



and Alexandria by a newly built railway. Tanta had been famous since the thirteenth century for its mosque, built around the tomb of Egypt's most revered Sufi saint, Ahmad al-Badawi, and during the mid-nineteenth century Tanta grew fast, becoming an important center for the cotton trade. As a result, a few European-style schools were just beginning to be established there by some of the newcomers whom the cotton boom was attracting but these newcomers were Greek Christians. Whose schools were not attended by Muslims, Muslims still had only one choice: the ancient school in the mosque of Ahmad al-Badawi.<sup>15</sup>

He pursued advanced studies there until 1864. He eventually decided to leave the place because the teaching methods there did not encourage him to continue his studies. On his back to Tanta, Muhammad Abduh stopped to stay with an uncle named Darwish, a Sufi. During that time, Abduh's uncle, Syaikh Darwish, played an important role in introducing him to the religious sciences. Had Syaikh Darwis not encouraged Abduh, he would have completely abandoned his studies. Abduh admired Sufism, and learned about it from Syaikh Darwis. In 1866 he not found a new matter of study not different with

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<sup>15</sup> Mark Sedgwick, *Muhammad Abduh*, London:WCIB3SR, 2010, p. 1-2

at Tanta. Then Abduh came back to continue his studies in the Ahmadi mosque at Tanta. He remained there for four years.<sup>16</sup>

He then studied at Cairo's al-Azhar University from February 1866-1877. He found the conditions there similar to those at the Ahmadi Mosque University at Tanta and was not satisfied with the system of education, which was rigid and far from satisfactory. The subjects taught at this university were based solely on classical Arabic works of dogmatic theology. The students were to read texts their commentaries, the glosses on the commentaries and the super glosses on the glosses. While still at al-Azhar University, Abduh meet Jamal al-Din al-Afghani (1839-1897), who came to Egypt in 1869 and again in 1871. Abduh was a student of his from 1871 to 1879. Al-Afghani, who was already famous as an advocate of religious and political freedom for the Islamic people, greatly influences Abduh intellect and emotions, it have more implication to development f rational thought of Muhammad Abduh. A special thing that given Afghani to Abduh is spirit to nationalistic and attack *taqlid* (blind acceptance).<sup>17</sup>

In 1879, he was appointed professor of history at the collage of *Dār al-Ulūm* and professor of literature at the school of language. He

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<sup>16</sup> Dudung Abdullah, *Pemikiran Muhammad Abduh dalam Tafsīr al-Manār*, Al-Risalah Volume 11 Nomor 2 November 2011, p. 204

<sup>17</sup> Munawir Sjadzali, *Islam dan Tata Negara Ajaran, Sejarah dan Pemikiran*, Jakarta, Universitas Indonesia (UI Press), 1990, p. 120

performed his new functions while still continuing to teach courses at al-Azhar University. During this period he became involved in journalism in collaboration with al-Afghani. His teaching career was soon interrupted reasons that are not clear, although some scholars believe the interruption was due to his association with al-Afghani and to his political views. He was dismissed by the Khedive Tawfiq Pasha and ordered to refrain from all political activities and to return to his native village, Mahallat Nasr.<sup>18</sup>

In 1889 M, Muhammad Abduh is permitted return to Egypt. After that he appointed as one of the editors of the official gazette, *al-Waqa'i al-Misriyyah* and later as its chief editor. This gazette not only abroad about official report but also article about national's important of Egypt.<sup>19</sup>

In 1905, Muhammad Abduh is originator of the idea of the establishment of the Egyptian University. This idea received an enthusiastic response from the government and society, as evidenced by the availability of a plot of land for the purpose. Unfortunately, the University can stand after Muhammad Abduh die to Rahmatullah, and the University is then a "Cairo University" on July 11, 1905 M, at the

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<sup>18</sup> Muhammad Abduh, *Risalah Tauhid*, Jakartan, Bulan Bintang, 1989, translated by K.H.Firdaus A.N. p. 44

<sup>19</sup> Harun Nasution, *Pembaharuan dalam Islam: Sejarah Pemikiran dan Gerakan*, Jakarta, Bulan Bintang, 2001, p. 52

height of its activities to foster community, Muhammad Abduh died in Cairo, Egypt. Who were mourning his departure not only Muslims, but were also grieving the many non-Muslim leaders.<sup>20</sup>

b. **Muhammad Rashid Rida**

Rida was a Syros-Egyptian Islamic thinker who epitomized the conservative and rationalist reformer in the course of his intellectual career. He was born in the Ottoman Empire, in 1864, in the village of *al-Qalmun*, near Tripoli in what is now Lebanon. He came from a family of devout Muslim Sheikh, many of whose members had mastered the Islamic sciences. His long name is al-Sayyid Muhammad Rashid Rida ibn Ali Rida ibn Muhammad Syamsuddin ibn al-Sayyid Baharuddin ibn al-Sayyid Munla Ali Khalifah al-Baghdadi.<sup>21</sup> Rida, however, rarely used the title Sheikh, preferring, instead, that of Sayyid. Reared in an educated family which appreciated knowledge and an environment conducive to learning, Rida was thus set on the road to intellectual development. He is a noble of Arab that have decline generally from Sayyidina Husain son of Ali ibn Abi Thalib and Fatimah is daughter of Rasulullah saw.<sup>22</sup>

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<sup>20</sup> Muhammad Quraish Shihab, *Rasionalitas Al Qur'an Studi Kritis atas Tafsir Al-Manar*, Jakarta: Lentera Hati, 2006, p. 12-13

<sup>21</sup> Dudung Abdullah, *Pemikiran Muhammad Abduh dalam Tafsir al-Manar*, Al-Risalah Volume 11 Nomor 2 November 2011, p. 205-206

<sup>22</sup> Hasbi Ash Shiddieqy, *Sejarah Pengantar Ilmu al-Quran / Tafsir*, Jakarta : Bulan Bintang, 1994, p. 280.

His parents taught him to recite the al-Qur'an and helped him to memorize it. In the meantime he also learned to write and acquired basic mathematical skills at a traditional school in his village that called are *Kuttab*. After passed from *Kuttab*, Rida did not immediately go on to higher education institutions, but only continue study with his parents and scholar in his village. When Rida was still young, his parent sent him to Tripoli, Lebanon to study at *al-Madrasah al-Rusydiyyah*, a Turkish government school. This school offered instruction in Arabic grammar, theology, Islamic law (fiqh), mathematics, geography and Turkish. However, Rida lost interest in the school as the instructor spoke only in Turkish and its alumni were destined for public office, a fate he did not relish. As a result, he spent only one year at this school.<sup>23</sup>

In 1882, he entered *al-Madrasah al-Wataniyah al-Islamiyah* (The National Islamic School). This school studied Arabic language, Turkish and France, religion's knowledge and modern's knowledge. This school had been founded by the enlightened and moderately progressive Sheikh of Tripoli, Husayn al-Jisr, a scholar who was influent modernism element by al-Sayyid Jamal al-Din al-Afghani and Sheikh Muhammad Abduh. Rida remained a student there for several years

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<sup>23</sup> A. Athaillah, *Rashid Rida konsep Teologi Rasional dalam Tafsir al-Manar*, Jakarta, Penerbit Erlangga, 2006, p. 27

until the school was forced to close when authorities refused to assign it the status of a religious institution, whose student were thereby exempt from military service. Rida moved to another school, *al-Madrasah al-Diniyyah* (Religious School), but retained his contacts with his former teacher, Sheikh al-Jisr. After studying under al-Jisr's supervision Rida was granted the diploma of *Alīm* in 1897 M. furthermore, al-Jisr gave him a certificate (*ijaza*) in the areas of religious sciences, language and philosophy.<sup>24</sup>

Another influential figure who inspired Rida's thought was Jamal al-Din al-Afghani and Muhammad Abduh through the journal, *al-Urwah al-Wuthqa*. As a result of reading *al-Urwah al-Wuthqa*, Rida was consumed with a desire to attach himself to al-Afghani but not realization. When Muhammad Abduh in Beirut, Rashid Rida gets an opportunity meet and dialogue with Muhammad Abduh, this meeting gave a good impression to him.

Rida's notes on Abduh's lectures were eventually published after he had elaborated upon them and submitted them to Abduh for correction. Rida published Abduh lectures in the journal *al-Manār*, after he became the editor in 1897. This journal was conceived and produced along the same lines as the journal *al-Urwah al-Wusqa*, which had been published

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<sup>24</sup> A. Athaillah, *Rashid Rida Konsep Teologi Rasional dalam Tafsir al-Manār*, Jakarta, Penerbit Erlangga, 2006, p. 28

by al-Afghani and Abduh in Paris about religion, social and economic. The new journal went on to become the leading organ of Islamic reformist thought. Unquestionably, it was through this journal that Rida's writing was disseminated throughout the Islamic world and his standing as an influential reformer was established. Thus, Rida's ideas came to shape Muslim thought across North Africa, to Southeast Asia and particularly in Indonesia.<sup>25</sup> This journal more publishes ideas of Muhammad Abduh. Teacher gives to student and then student explained and published to public through *al-Manār* pages. But another from ideas of Muhammad Abduh, *al-Manār* also contains articles authored by Muhammad Abduh own, similarly, the writings of other authors.

On the way home from the city of Suez in Egypt, after dropping Prince Saud al-Faisal (who later became the king of Saudi Arabia), the car he was driving crashed and he suffered concussion of the brain. During the trip, Rashid Rida just read al-Qur'an, even though he had so many times vomiting. After fixing the position, unnoticed by those who accompanied him, this figure died with a very bright face with a smile on 23 Jumadil Ula 1354 H, coinciding with the August 22, 1935.<sup>26</sup>

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<sup>25</sup> Deliar Noer, *The Modernist Muslim Movement in Indonesia*, Oxford, Oxford University Press, 1973, p. 56

<sup>26</sup> Muhammad Quraish Shihab, *Rasionalitas al-Qur'an Studi Kritis atas Tafsir al-Manār*, Jakarta, Lentera Hati, 2006, p. 80-81

## 1. Profile of Tafsīr *al-Manār*

Tafsīr *al-Manār* which originally named as *Tafsīr al-Qur'an al-Hakīm* introduces itself as the only one of Tafsīr book assembling riwayat ṣahih (trusted narratives) and explicit view of mind explaining Sharia's wisdoms and Sunnatullah (valid law of Allah) towards people and explains al-Qur'an function as a guidance for all people in every time, everywhere, and also it compares between his guidance and condition of Moslem who turn from the guidance nowadays (when it is published) and also compares to the condition of *salaf as ṣāliḥ* (The righteous predecessor) holding firmly the guidance. This tafsīr is arranged by easy redaction while trying to avoid science and technical terms in order to it could be understood by most of people but it could not be ignored by special people (the educated people). That is the way taken by the Islamic philosopher al-Ustad al-Imam Syaikh Muhammad Abduh in teaching at al-Azhar.<sup>27</sup>

The background of writing Tafsīr *al-Manār* is because Rashid Rida realized the presence of *Bid'ah* and *Khurafat* founding in mysticism (tasawwuf) and path for mystics to follow. Because of that, the teachings were left by him. He also tried serious effort to guide the society in leaving the teachings blended with *bid'ah* and *khurafat*. His

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<sup>27</sup> Hasan Asy'ari Ulama'i, *Membedah Kitab Tafsīr Hadis; Dari Iman Ibn Jarir al-Thobari hingga Imam al-Nawawi al-Dimasyqi*, Semarang, Walisongo Press, 2008, p. 63



efforts were like opening recitation of the Holy al-Qur'an, felling the tree considered as sacred and giving blessing tree, and prohibiting the society to look for blessing in *Wali's* grave and *tawassul* to wali who passed away. After his second meeting with Muhammad Abduh in 1885, the influence of al-Afghani and Abduh was getting deeper into Rida himself. The renewal ideas accordance with his vision was applied in his place of birth. Because of getting resistance from the government, Rashid Rida moved to Egypt and joined with Abduh in striving for renewal ideas in 1352 H/ 1885 M. In Egypt, Rida became a student, partner, translator, and reviewer of Abduh's thinking all at once.<sup>28</sup>

At the beginning, *Tafsir al-Manar* was coming from *al-Manar* magazine published in tabloid form publishing once in a week, once in a half month, then once in a month and sometimes in one year was only nine volumes. The magazine was published by Rida himself till he passed away. What Rashid did was a big achievement hard to be equaled by others. Since it was published, 34 big volumes which every volume consisted 1000 pages had been collected all. After Rashid Rida's death, his family and colleague kept publishing the magazine but

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<sup>28</sup> A. Athaillah, *Rashid Rida konsep Teologi Rasional dalam Tafsir al-Manar*, Jakarta, Penerbit Erlangga, 2006, p. 32-33

they only could publish two volumes collected into the 35<sup>th</sup> volume then.<sup>29</sup>

Generally, the beginning of tafsīr *al-Manār* development was inspired by Abduh's writing about tafsīr in *al-Urwah al-Wuthqo* magazine. Then, Rashid Rida asked the Sheikh to write a book especially for Tafsīr. But Abduh did not agree it directly. Just after having a long discussion between them, finally Sheikh Muhammad Abduh was willing to dictate his tafsīr in his lecture at al-Azhar and their activity run only six years. From the dictation yield, Rashid Rida wrote what he heard from Sheikh Muhammad Abduh then he added and published through magazine he led (*al-Manār*) after getting permission from his teacher.<sup>30</sup>

Muhammad Abduh had a chance to deliver his tafsīr lecture started from al-Fāṭīḥah sūrah till an-Nisā' sūrah verse 125. Then the third figure (Rashid Rida) interpreted Qur'ānic verses "by himself" following most of "method and main characters" used by his teacher (Muhammad Abduh) till verse 53, Yusuf sūrah. Therefore, Tafsīr *al-Manār* having 12 volumes is more genuine relate to Sayyid Muhammad Rashid Rida because he wrote more verses and pages and also because in

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<sup>29</sup> Muhammad Rashid Rida, *Tafsīr al-Qur'ān al-Hakim (al-Manār)*, Dar al-Manār, 1347, p. 12

<sup>30</sup> Hasan Asy'ari Ulama'i, *Membedah Kitab Tafsīr Hadis; Dari Iman Ibn Jarir al-Thobari hingga Imam al-Nawawi al-Dimasyqi*, Semarang, Walisongo Press, 2008, p. 63

interpreting verses of al-Fāṭihah sūrah and al-Baqarah sūrah till an-Nisā' sūrah was found also Rashid Rida's opinion marked by him by writing *aqulu* (أقول) before explaining his opinion.<sup>31</sup>

This tafsīr book does not include al-Qur'an entirely (from al-Fāṭihah sūrah till an-Nās sūrah). This tafsīr only consists 12 volumes pervading two parts. First, the Tafsīr was dictated by Muhammad Abduh to Rashid Rida. Second, the Tafsīr was written by Rashid Rida himself with following his teacher model. Based on the explanation above, the tafsīr *al-Manār* book basically forms Muhammad Abduh's lecture written by Rashid Rida (his student). It can be proved by Rashid Rida's confession in the cover of this book.

This book is the only one tafsīr book integrating genuine (ṣahīh) hadith with rational explanations. This book also explains the wisdom of law and natural law (sunnatullah) prevailing in human life. Besides that, it also explains al-Qur'an position as general guidance for all human entirely in whole era and place. This tafsīr book creates balance between guidance of Allah and obligatory that must be done by Moslem entirely nowadays when most of us leave the guidance and religious teachings becoming *Salaf as-Ṣāliḥ* (the righteous predecessor) firm principle in long time ago. This book is easy to understand either

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<sup>31</sup> Muhammad Quraish Shihab, *Rasionalitas al-Qur'an Studi Kritis atas Tafsīr al-Manār*, Jakarta, Lentera Hati, 2006, p. 84-85

its explanation or its sentence arrangement avoiding using technical-science and technology term. In such a case, this tafsīr is easy to be understand by *Awam* (common people) and it is needed by *Khawas*. This is the method taken by Hakim al-Islam al-Ustād al-Imām Muhammad Abduh in delivering his lecture at al-Azhar”.<sup>32</sup>

The explanation strengthens the argument above and also tells us that this tafsīr was inspired and summarized from the lectures of Muhammad Abduh. Moreover, the confession of Rashid Rida is supported by a research of J.J.G Jansen expressing that Rashid Rida followed and wrote Abduh’s lecture that he revised and enlarged. Then he showed the result to Muhammad Abduh and it was approved by him. It started to be published periodically in *al-Manār* magazine started by 3<sup>rd</sup> volume in 1900 “as tafsīr written by Abduh”. It is better because as long as Abduh’s perusal, even written by other, is considered by them as Abduh’s writing. Those tafsīr then was well-known as *al-Manār* Tafsīr. The popularity of this tafsīr book, called by *al-Manār*, could be stated because some part of this tafsīr content had been published serially and periodically in *al-Manār* magazine. The contents of *al-Manār* tafsīr, as expressed in social discourse at the time, are making

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<sup>32</sup> Muhammad Rashid Rida, *Tafsīr al-Qur’ān al-Hakim (al-Manār)*, Juz 1, Dar al-Ma’rifah, Beirut, t.th, p. 1

the *Ummah* aware from the handcuff of obstinacy. The function of this tafsīr is making al-Qur'ān as functional guidance.<sup>33</sup>

## 2. Principles of Interpretation

Some of interpretation principles becoming framework of tafsīr *al-Manār* methodology could be explained below:

### a. the role of the mind

Utilizing mind widely in interpret al-Qur'ān. The rationality glorified by the author of this Tafsīr departed from the assumption that the matters of religion that could not be convinced except by logical authentication. As he admitted that there is elusive-sense matter of religion but not contrary to reason/mind.<sup>34</sup> In such of case, although it should be understood sense, Abduh steadily admitted the limited sense and human need for prophet SAW. (Revelation) especially in matters of metaphysics or some matters of worshipping god.

### b. the role of social condition

According to Abduh, religion teaching is divided into two parts generally, for example detail and general. The detail one is a group of

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<sup>33</sup> Hasan Asy'ari Ulama'i, *Membedah Kitab Tafsīr Hadis; Dari Iman Ibn Jarir al-Thobari hingga Imam al-Nawawi al-Dimasyqi*, Semarang, Walisongo Press, 2008, p. 63-65

<sup>34</sup> Rosihan Anwar, *Samudera al-Qur'ān*, Bandung, CV Pustaka Setia, 2001, p. 260

god and prophet assessment that could not be changed or developed. Whereas the general one is the principles and rules that the elaboration and detail could be changed appropriate to social condition.<sup>35</sup> From here, Abduh criticized Moslem scholars (ulamā') in his era who requiring the society to follow the former ulamā's understanding without paying attention to the difference of social condition. This, according to Abduh, made difficulty for the society even urged them to ignore religion teaching. The Moslem had taken off their religion because their attention is addressed to the verses (nash) redaction without paying attention to the spirit of those verses. That is why Abduh suggested to Ulamā' to gather in one organization where they could discuss the matters of religion and look for *Illat* (motive) for every assessment. Through both of things above, Abduh strived for his goal, for example. Making essence of Islamic teaching is pure according to his point of view which correlated to the teaching and life nowadays. This characteristic of tafsīr towards Qur'ānic verses is colored by those points of view clearly.

### 3. Method and Characteristic of Tafsīr *al-Manār*

Globally, it could be proposed that Muhammad Abduh (Rashid Rida's teacher) lived together with the society touched by various

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<sup>35</sup> Dudung Abdullah, *Pemikiran Muhammad Abduh dalam Tafsīr al-Manār*, Al-Risalah Volume 11 Nomor 2 November 2011, p. 208

developments which is in Europe where the society was very stiff, frozen, inflexible, and they closed the *Ijtihād* way. It appeared because of willingness of *Ummah* feeling enough with the former Ulama's product in order to their mind was frozen (rigid) while the way of life which is deifying mind was growing in Europe.<sup>36</sup>

Based on the condition above, Muhammad Abduh meant, in every expressing his thinking including in his tafsīr, to always remember and make *Ummah* all at once to turn back to al-Qur'an and Hadīth. This calling also invited *Ummah* to functionalize mind in understanding al-Qur'an. In such a case, the law is settled based on the certain condition and the condition should be explained. When the conditions change, the determination will change too. In understanding al-Qur'an, moreover relating to verses of law, this is never ignored.

Specifically it could be expressed that tafsīr *al-Manār* has two styles/ characteristic with tafsīr method all at once, for example. Method and style owned by Muhammad Abduh and also method and style owned by Muhammad Rashid Rida. Because of that in analyzing tafsīr *al-Manār* could not same entirely although it has more similarity but, there is difference between both of them. The characteristic of

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<sup>36</sup> Hasan Asy'ari Ulama'i, *Membedah Kitab Tafsīr Hadis; Dari Iman Ibn Jarir al-Thabari hingga Imam al-Nawawi al-Dimasyqi*, Semarang, Walisongo Press, 2008, p. 62

Tafsīr Muhammad Abduh's which is distinguishing the former tafsīr, for example.

1. Considering at every sūrah as unity of harmonious verses by the meaning that idea of sūrah should be a foundation of understanding verses inside and also the theme inside should be a foundation of understanding other verses correlated with it. An example of unity of idea is that before *mufasssīr* (interpreter) explains the interpretation of verses in al-Baqarah sūrah, he proposes idea/ essence of al-Baqarah sūrah containing three points, for example. 1) General Islamic proselytizing, 2). Obligatory calling to all *Ummah* through general proselytizing themes, for example. Tauhid (unity of god), 3). Obligatory calling to *Ummah* through good deeds like worshipping practice, proscribing black magic, *Qisās* in killing and etc.
2. He considered that Qur'ānic verses are general. Understanding the meaning of verse is based on general redaction not on revealing causes which is special. (أَلْعِبْرَةُ بَعْمَوْمِ اللَّفْظِ لِابْخِصُوصِ السَّبَبِ)
3. Al-Qur'ān is source of Aqidah (faith) law. So, keep holding on al-Qur'ān and Hadith firmly, not holding on to the law product which is resulted by madhab, is a must.
4. Utilizing mind widely in understanding Qur'ānic verses.
5. Being careful towards the Hadith of Prophet Muhammad SAW.



6. Being careful towards the opinion of companion.<sup>37</sup>
7. Fighting against *taqlīd*. This character is shown by condemning kinds of *taqlīd* in Islamic thinking.
8. Leaving long-winded character in discussing unclear (*mubham*) Qur'anic verses.
9. Being careful in using *bil ma'tsur* interpretation and avoiding *Israilliyat* stories.
10. Paying attention to sociology life aspect in living together with the society as basic of al-Qur'an earthed-guidance.

Meanwhile, the method of Rashid Rida in tafsīr *al-Manār* is not really different from Abduh's interpretation, but according to some scholars (Ulama), there is special character in Rashid Rida's tafsīr which is not owned by Abduh, as Abd Allah Mahmud Syahatah said, "it is not questionable that Sayyid Rashid Rida following his teacher (Imam Abduh) way, after his death, had tried to reveal Imam Abduh's method, but Imam Abduh's ways had been inside of his mind. So, what he actualized in thinking and interpreting discourse is his real ability not only just being a follower of Abduh's *manhaj* (method). Because of that, we find in parts of Sayyid Rashid Rida's perfections, for example

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<sup>37</sup> Muhammad Quraish Shihab, *Rasionalitas al-Qur'an Studi Kritis atas Tafsīr al-Manār*, Jakarta, Lentera Hati, 2006, p. 90-108

his hard effort in quoting Abduh's opinion. There are two<sup>38</sup> things inside of tafsīr *al-Manār* that we could not find in Muhammad Abduh's interpretation.

1. Supporting his interpretation with Hadith of Prohet Muhammad p.b.u.h. so, it is not questionable that Rashid Rida's tafsīr is good entirely.
2. He quoted many opinions of former *Mufasssīr* (interpreter) due to the reason that Imam Abduh, when delivering lesson, expressed all the things depicted in his mind and his heart, also all the things he read and wrestled with, and also expressed what he recited al-Qur'an with his orientation to direct at al-Qur'an-understanding.

Released from the difference and similarity of the method used by both of *Mufasssīr*, tafsīr *al-Manār* should be called as *bil ra'yi* tafsīr because of the domination of rationality is bigger than *riwayat* (narratives). Meanwhile, its tafsīr *thariqah* (way) uses *tahlili* with the assumption that tafsīr interpreted by either Rashid Rida or Muhammad Abduh is started from the first Surah in series (verse by verse, surah by surah according to the sequence of mushaf), although it is not complete

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<sup>38</sup> Muhammad Quraish Shihab, *Rasionalitas al-Qur'an Studi Kritis atas Tafsir al-Manar*, Jakarta: Lentera Hati, 2006, p. 90

in 30 Juz. While the prominent style (*laun*) is *Ijtima'i* (social oriented).<sup>39</sup>

#### 4. Ulama's view about tafsir *al-Manār* and its Authors

As the one of tafsir book spread out to the whole world, tafsir *al-Manār* could not be free from public attention and judgment, neither pro nor contra, neither praising nor condemning. It is directed to either the tafsir (interpretation) or its *mufassir* (interpreters). As some Ulama's comments below:

According to some Ulama, this *al-Manār* tafsir is well-known as "*al-Manār*" because this tafsir was written in *al-Manār* magazine in 34 volumes, even some of them said that this tafsir does not belong to Muhammad Abduh but belongs to Rashid Rida himself (*wa huwa lahu wa laisa li al-Imām Muhammad Abduh*). Adz-Dzahabi said in comment that Abduh was the only one figure calling to renewal, preleasing from handcuff of *Taqīd* and he also used his freedom of mind in discussing and writing his tafsir. He did not do as the former thinker did. Even he had different opinion with his predecessors. It made some scholars (Ulama) get angry at the time. The freedom of thinking had real

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<sup>39</sup> Hasan Asy'ari Ulama'i, *Membedah Kitab Tafsir Hadis; Dari Iman Ibn Jarir al-Thobari hingga Imam al-Nawawi al-Dimasyqi*, Semarang, Walisongo Press, 2008, p. 67-68

influence in his tafsir method. Released from some judgments above, some scholars (Ulama) had given much appreciation towards tafsir *al-Manār* either the method, the interpreter character or his thinking written in his tafsir.<sup>40</sup>

Tafsir *al-Manār* seeing from its excess and shortage that tafsir *al-Manār* is a big product, have do masterwork and seriously comment on al-Qur'an. Part of that work deservedly get a approbation and the other is not. Because Tafsir *al-Manār* using a mind that released to interpret al-Qur'an.

Author of Tafsir *al-Manār* prefers not to examine the verses that there is no explanation in the Qur'an. If there are interpretations that no solid foundations, such as the disclosure of historical tales are any roots in Islam, then he will declare that there is a need to believe in it. 'Origins story very considered correct in this interpretation.

## 5. Example of Interpretation in *al-Manār*

As discussed in this chapter the author deals with the story, then the author will give an example of the story of Adam. But before explained we need to look first opinion says that the story of Adam in the bible is a mere myth or symbolic. In the book Demythologize of Adam and Eve

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<sup>40</sup> Hasan Asy'ari Ulama'i, *Membedah Kitab Tafsir Hadis; Dari Iman Ibn Jarir al-Thabari hingga Imam al-Nawawi al-Dimasyqi*, Semarang, Walisongo Press, 2008, p. 69

(*Demitologi Adam dan Hawa*), Iswandar said that as far as he know, the scholar whose pioneered to interprets the story of Adam in al-Qur'an as mere symbolic are Muhammad Abduh and Rashid Rida. Some of Muhammad Abduh's Opinion on the story of Adam as follows:<sup>41</sup>

1. God's information to the angel about His plan to create (*yaj'alu*) man as caliph in the earth, is a metaphor (*'Ibaratun*) that the Earth, the *Sunnatullah* as its soul, and its dependence has been prepared (*Tahyiat*) by God for human habitation (*nau 'min al makhluqat*) in order to create the perfection of life in this world.
2. The questions of angels to the God about the caliph who will (or can) damage and bloodshed on earth, is the description (*taṣwirūn*) of man's potency to know and practice those things- although this potential is not contrary to the meaning of the caliphate as mentioned above.
3. God's teaching toward Adam about the names of all objects is an explanation of the potential human ability to know everything in this universe as well as the ability to process and take advantage.
4. The exposure of questions toward the angels and the lack of response from them is a picture of the limitations of soul that organizing the nature.

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<sup>41</sup> Fauz Noor, *Berfikir seperti Nabi*, Yogyakarta, Lkis 2009, p. 137-139

5. The prostration of angels to humans is a metaphor of human ability to exploit the natural law (*sunnatullah*) in order to develop this nature through the knowledge of the laws.
6. Reluctance to worship the devil is a metaphor that showed human weakness and inability to subdue evil spirit or eliminate whisper dirty that drove him to dispute the split aggression and hostility in the face of the earth.
7. As is the Adam is a tribe of Adam. As the father of the greatest names in a tribe often adoption as the name of the tribe itself. It is like mentioning Kilab with meaning Kilab tribes; call Quraish with intent shows the Quraish tribe. In such a case the Arab world is their culture.
8. And what is meant by the tree is evil and differences. As like the Lord of the good sentence with "good tree" which has the meaning of monotheism sentence and poor sentence with "bad tree" which means broken sentences (infidels).

We get from this Abduh explanation that he had interpreted the verses of al-Quran about the Adam story. Therefore, commenting on the teacher's explanation, Rashid Rida said that what was done by al-Ustad so he calls Muhammad Abduh, is no more as al-Ghazali. Let us consider the above eight points Abduh opinion. Although Abduh has interpreted "angel" "devil", and "tree" with specific meanings, it turns

out he did not interpret Adam as a mere myth. He still holds the understanding that Adam was a historical figure.

According Rida, such understanding is absolutely necessary. Because talking about whether humans originated from a single lineage or not, until now cannot be answered scientifically by the Neo-Darwinism even though they are holders of Darwin's Theory of Evolution baton. Who was the first man, scientifically, is still a puzzle. Departing from here, all opinions about the first man was rather a conjecture. By doing so, it is more cautious and will be useful for us to argue that the first man was Adam. As Muhammad Abduh who believes that Adam is the father of man, even though he describes things that are inherent in this first human story, such as angels and trees are not textually.<sup>42</sup>

The next chapter, writer will be explain how does *Asatīr al-Awwalīn* in the al-Qur'ān, such as definition, interpretation of classic and modern interpreter and *orientalist's* view about *Asatīr al-Awwalīn* verses.

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<sup>42</sup> Fauz Noor, *Berfikir seperti Nabi*, Yogyakarta, Lkis 2009, p. 139





## CHAPTER III

*ASAṬĪR AL-AWWALĪN* IN THE HOLY AL-QUR'ĀNA. Definition of *Asaṭīr al-Awwalīn*

Literally, the Arabic language dictionary أساطير is the plural form of the word that has meaning أسطورة stories lie and do not clear the source. The word is also interpreted as a story that resembles a lie. As in the words of *هو يسطر ما لا أصل له أي يؤلف*, "He told me what no origin or fabricated".<sup>1</sup> In the dictionary of al Munawwir سطر word has the meaning of the story, while the word أساطير plural of words that have meaning الأسطورة saga, a story that is not origins; علم الاساطير is Mythology (the science of the ancient story).<sup>2</sup>

*Asaṭīr* has synonyms superstition, story falsehood, *Akādhib* (lies stories), *Ahādīth* (chat) and the saga of al common as *Sabiqah* (the story of the ancients). *Asaṭīr* has meaning of which fairy tales, myths, legends or old stories. Arab society understood in the sense of a variety of news or story that became the talk to pass the time, whether it was true and correspond to reality or not. While *Awwalīn* is the plural form of the word *Awwal*, which means that there are people first, people who lived in ancient times. The combination of the words connote stories, good fairy tales, legends, myths,

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<sup>1</sup>Ibnu Mandzur, *Lisanul 'Arab*, Beirut, Dar-Ashodir, t.th

<sup>2</sup>Ahmad Warson Munawwir, *Al-Munawwir Dictionary Arabic-Indonesia*, Sūrahbaya, 1997, Pustaka Progressif, p. 631

non-fiction, which is derived from the civilization of people who lived in the past were maintained until the later.<sup>3</sup>

In accordance with the above definition, if translated into Indonesian, *Asāṭir al-Awwalīn* the same meaning to the myth. In Big Indonesian Dictionary "myth" the story of a nation defined about gods and heroes of ancient times, containing the interpretation of the origin of natural, human, and these nations contain profound meaning expressed by supernatural means.<sup>4</sup>

In the view of ordinary people, the myth is often misunderstood as something meaningful negative. Society's view of something or a certain place which is considered a myth, according to the writer's observation, will divide into two. First, people will link it with something mystical or supernatural, spirit, jinn, and demons and so on. In this view, people will tend to avoid and fear of the object that contains the myth. Second, people will tend to be apathetic, disbelief and indifference. This is because they understand the myth as nonsense; false story is not to be feared because it will not affect anything.

Public reaction to the discourse of these myths in sync with the definition of myth in Webster's College Dictionary, myth is defined as a story is usually

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<sup>3</sup>[Http://: www. Abdulqohar. gurusertifikasi.org](http://www.Abdulqohar.gurusertifikasi.org) dilihat pada tgl 13 04 2015 jam 10.45

<sup>4</sup> Kamus Besar Bahasa Indonesia (kbbi)

fashioned traditional dealing with supernatural beings, ancestors, or heroes that serves as a kind of basic in view of the human world, to explain aspects of the natural or describe psychology, customs, or ideals of society. Or myths interpreted as popular belief, a story that has been associated with people, institutions or events, especially those considered to illustrate the cultural ideal: a star whose fame turned it into a myth.<sup>5</sup>

In the perspective of ordinary people, the myth is often understood as lies, false stories, or other things that is magical and mysterious. However, in scientific studies, the myth becomes a sort of realities (which is not affordable, either relative or absolute) in a simplified format, so incomprehensible and was caught by the crowd. In this way, the person or people can have an idea of the layout itself in the cosmic composition.

Taking into account the negative concept of the public about the myths, as has been the writer explained briefly above, then it becomes logical that the translation *Asāṭir al-Awwalīn* as a myth, drawing protests very hard. As myths regarding beliefs, not the ratio or reason, love for the Muslims of al-Qur'an, too. So to believe that there is a myth (*Asāṭir al-Awwalīn*) in al-Qur'an, without any scientific studies that long, absolutely all Muslims would be rejected.

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<sup>5</sup> Webster's College Dictionary

Muhammad Ahmad Khalafullah, is an Egyptian scientist, who first boldly translates *Asāṭīr* as a myth, and also believe that not all the stories in al-Qur’ān correctly in history, part of it is fictitious events that are not found in the history and reality of human life (myth).<sup>6</sup> This very bold thesis, causing his doctoral dissertation was rejected and even polemical in Egypt at that time.<sup>7</sup>

In this thesis, so as not to get stuck on the extent of the definition, the author will try to dig deeper into the interpretation of the verses of *Asāṭīr al-Awwalīn*. Here, the author examines the interpretation *Asāṭīr al-Awwalīn* in the interpretation of *al-Manār*, because its main writer, Muhammad Abduh open discourse toward the mythical elements in al-Qur’ān. In addition, the style of commentary is also *Adabi Ijtima’iy*, which means it is open to interpretation about the social. And myths, also widely studied in the study of society such as sociology and anthropology.

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<sup>6</sup> Muhammad Ahmad Khalafullah, *al-Fann al-Qasasi fi al-Qur’ān al-Karim*, Jakarta, Paramadina, 2002, h. 137

<sup>7</sup> Khalafullah noted as the lecturer staff at Cairo University after graduated from his MA studies. In 1947, he presented a doctoral dissertation on the Qurān to the Faculty of Arts under the topic of narratives in al-Qurān. This dissertation was published after revision in 1951 under the title “*al-fann al-Qasasi Fi al-Qurān al-Karim (The Art of Narratives in al-Qurān)*” and has been reprinted several times since. This topic stirred up considerable controversy among the scholars and got a large negative accusation and critiques. Moreover, J.J.G. Jansen, an Islamic observer, said that this magnum opus gained a very huge attention from Arabic media in 1947. See J.J.G Jansen, *Diskursus Tafsir Al-Quran Modern* terj. Hairus Salim and Syarif Hidayatullah (Yogyakarta: Tiara Wacana, 1997), page. 39-72

Before going any further in the interpretation of *al-Manār*, in this chapter the author will explain the interpretation of the scholars both classical and contemporary verses about *Asāṭir al-Awwalīn*. It is important to know the urgency and the position of *al-Manār* commentary in this study.

### B. *Asāṭir al-Awwalīn* In The Holy al-Qur'an

*Asāṭir al-Awwalīn* said in al-Qur'an there is repeated nine times in different letters, namely in the letter of al-An'am verse 25, al-Anfal verse 31-32, al-Mu'minun verses 83- 84, al-Furqan verses 5-6, an-Naml verse 67-68, al-Ahqaf paragraph 17, al-Qalam verse 10-15, al-Muthaffifin verses 13, an-Nahl verse 24.<sup>8</sup> Here are the verses of al-Qur'an that includes mention of the existence of mythical elements in al-Qur'an.

In view Khalafullah, associated with mythical elements, there are important things we need to know from the verses that contain the editors "*Asāṭir al-Awwalīn*" is: *First*, these verses are included in the category of verses *Makkiyah* (down at *Makkah*), although no such mention in the letter *Madaniyah* (down in Medina) as verses of *Sūrah* al-Anfal earlier. The classical scholars define it based Manuscripts Maliki, who said that verse 30 to 36 letter al-Anfal is *Makkiyah*. From this fact, we have been able to

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<sup>8</sup> Wahbah Zuhaili, *Ensiklopedia al-Qur'an*, Jakarta, Gema Insani, 2006, h. 800

approach the subject, which we can say that the elements of this myth are said by many people including the polytheists of *Mecca*. The next fact, the issue of the mythical element is never mentioned in *Madina* after the emigration of Prophet Muhammad.<sup>9</sup>

*Second*, the verses above show us that the speeches about the existence of this myth, the majority are people who deny the resurrection and do not trust the hereafter. It is clear from the *Sūrah al-Mu'minūn*, *an-Naml*, *al-Ahqāf*, and *al-Muthaffifīn*. *Third*, from these verses can be captured that the idolaters really believe what they say and they looked very strong suspicion. The *sūrah al-An'ām* told the idolaters accompanied Prophet Muhammad to listen to verses of *al-Qur'ān*, but once heard, they argue and say, "Al-Qur'ān is nothing but tales of the ancients" (Q.S 6: 25). From this verse, you can bet they say the statement is not in front of the Prophet directly, but they believe the statement and correct view. This indicates, their suspicion that *al-Qur'ān* contains elements of the myth is very large. Fourth, after listening to a few verses that relate to the issue of the myth, we can see that *al-Qur'ān* itself has not asserted her denial of the existence of the mythical element. We see that *al-Qur'ān* only deny the existence of such myths when used as evidence

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<sup>9</sup> Muhammad Ahmad Khalafullah, *al-Fann al-Qasasi fī al-Qur'ān al-Karīm*, Jakarta, Paramadina, 2002, h. 140

or reason to say al-Qur'ān as a result of the creation of Muhammad and not of God.

The scholars differ about the conclusion of the statement Khalafullah above. The first group believes that all elements of the story in al-Qur'ān are real and happening in history. This group rejects the myth that there is a story in al-Qur'ān. Some are included in this group is Sayyid Qutb, Manna Khalil al-Qattan and others. The second group was to agree with the opinion about the existence of an element of myth in the stories of al-Qur'ān. This group believes that the most important thing in a story is *'Ibrah* behind. Al-Qur'ān, according to this group, is not concerned about whether the story is true historical lifted, because the message behind the story is much more important. Besides Khalafullah, Ar-razi and Abduh also has a similar statement.

### C. *Asāṭir al-Awwalīn* According to Interpreters

#### 1. Classic Interpreter

For comparison discourse, the author will present some commentators thought the classic who, in the view of the authors, representative for the study discussed in the story about al-Qur'ān. The commentators are at-Tabari, Ibn Kathir and Fakhruddin ar-Razi. At-Tabari in his commentary entitled *Jami'ul bayan* use a lot of narrations *Israiliyat* in interpreting the

verses of the story. In the world of interpretation, history *Israiliyat* often rejected because it comes from the books earlier, instead of culture and Islamic literatures. From the point of view of the source of the story, history *Israiliyat* has similarities with *Asāṭīr al-Awwalīn*. What is different is the subject say. By scholars and expert commentary and hadith, the term they use this history to judge foreign narrations originating from outside the cultural story of Islam. While *Asāṭīr al-Awwalīn* is the accusation that appears along with a process of revelation, this term also appears from outside the Islamic community.

Then, why commentators caliber At-Tabari, which cling to the model *Tafsir bil-ma'tsur*, to use narrations *Israiliyat* in his commentary? On this subject, At-Tabari said in one of his book that: First, he argues that historians should not be departed from logic, analogy and *Istimbat* in obtaining historical data. Therefore, he documented historical data on the basis of the news of the narrators only. He was not collect data relevant to the history of thought. Second, to obtain historical data, can only be done one way, namely through the news comes to us. Third, Tabari stated that the people before him have never done a critical study of history receives.

However, based on the statement above, there are some criticisms to Tabari, the first and second points seem contrary to the principle of actual history. Historians are not allowed to manipulate the data of history, but that



does not mean the consideration ratio is not useful in collecting historical data.<sup>10</sup>

For example, in interpreting the Sūrah of al-Mu'minūn 83 verse:

لَقَدْ وَعِدْنَا نَحْنُ وَءَابَاؤُنَا هَذَا مِنْ قَبْلُ إِن هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ ﴿٨٣﴾

"Verily, we and fathers we have been given the threat (with) this advance, this is nothing but tales of the ancients!"

At-Tabari interprets *Asāṭir al-Awwalīn* in this verse with stories, rumors and news people earlier in their books, which are not real and far from the truth.<sup>11</sup>

It is also the interpretation of Ibn Kathir in al-Qur'ān al-Karīm, that they mean the human resurrection is an impossible thing; in fact it was only notified by the person who acquired it from the books of the past and their heritage. (*And they say; tales-tales of the past requested that written*), they mean the ancient books are asked to be noted. (*Then dictated to him*) which was read to him, (*every morning and evening*) is in the early afternoon (morning) and late afternoon. This is because of ignorance, deception and lies. Though each of them knows iniquities, because in fact and reality can be

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<sup>10</sup> Nur Alfiah, *Israiliyyat Dalam Tafsir Ath-Thabari dan Ibnu Katsir*, Jakarta, UIN Syarif Hidayatullah, 2010, p. 94

<sup>11</sup> Imam At-Thabari, *Jami'ul Bayan fii Tafsir al-Qur'an*

known that Muhammad did not know the world of writing from beginning to end of its life. He grew in their neighborhood since the beginning of his birth until he was sent by God at the age of 40 years. They know where entry and exit, honesty and holiness, devotion and trustworthy and she away from the lies, contempt and all other low morals-morals. So that they also provide the title *al-Amin* since childhood until He sent into Apostles, because they know honesty and devotion. When God glorify Him with something noble, they also still hold animosity to him and throws the charges actually any rational person knows to lack truth and they may provoke accusations by saying they are sometimes call a witch, a poem, a madman, or a liar.<sup>12</sup> Ibn Kathir narrated Athā opinion, confirms that the story of the people who came out from their homes for fear of death in the letter al-Baqarah verse 243 is a parable, not a true story.<sup>13</sup>

## 2. Modern Interpreter

Classical commentators believe that there is no element of *Asātīr* or myths in al-Qur'ān. Verses about *Asātīr al-Awwālīn*, interpreted textually, namely that the word is the accusation of the disbelievers who wanted to

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<sup>12</sup> Ibnu Katsir, *Lubab Tafsīr Min Ibni Katsir* terjemh. Abdul Ghoffar, Muassasah Daar al-Hilal Kairo, 1994, p. 200

<sup>13</sup> Muhamad Rasyid bin Ali Ridla, *Tafsīr al-Manār*, juz 2 (Cairo: al-Hayah al-‘Āmmah al-Masriyah li al-Kitāb, 1990), p. 362

reject the revelation of al-Qur'an. For classical commentators, all components in al-Qur'an, especially the stories in it are true historicity.

Furthermore, the author will present some modern commentators view the theme *Asāṭir al-Awwalīn*. Here the author will present the opinion in his commentary Wahbah Zuhaily al-Wasit li al-Qur'an. These commentators, authors make reference in this study given its interpretation of sync pattern in this study, namely *Adabi Ijtima'i*. In interpreting the Word of God in the Sūrah of al-Furqān verses 4-6 Wahbah Zuhaili say<sup>14</sup>:

وَقَالَ الَّذِينَ كَفَرُوا إِن هَذَا إِلَّا إِفْكُ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ فَقَدْ جَاءُوا ظُلْمًا

وَزُورًا ﴿١٠١﴾ وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ ﴿١٠٢﴾ أَكْتَتَبَهَا فَهِيَ تُمْلَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴿١٠٣﴾ قُلْ

أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا ﴿١٠٤﴾

"And those who disbelieve (Quraish) say:" the Qur'an is nothing but a lie that forged by Muhammad and He is assisted by the others [1054] "; surely then they have done a great injustice and falsehood. And they say: "tales-tales of the past requested that written, then tales and read from it to him

<sup>14</sup> Wahbah Az-Zuhaili, *Tafsir Al-Wasith* Jilid 3 (*Al-Qashas-An-Naas*), terj. Mashudi, Jakarta, Gema Insani, 2013, p. 744

every morning and evening." Say: "al-Qur'ān was sent down by (Allah) who knows the secrets of the heavens and the earth. Indeed, He is Forgiving, Merciful." (al-Furqan: 4-6)

As mentioned Ibn Abbas, this verse was revealed regarding the Nadr bin Harith al-Qur'ān that states are the stories lies the ancients. The idolaters of Mecca repeated himself that. They said "all the stories lies contained in al-Qur'ān caused by Nadr bin Harith are famous in it. Furthermore, they accused Muhammad fabricated. The verses above describe two *syubhat* Quraish and rebuttal. Two *syubhat* in question is as follows:

*First*, the Quraish said, al-Qur'ān is nothing but a lie and a lie, fabricated by Muhammad with the help of the rest of the scribes who converted to Islam, then Allah respond to them doing the obvious injustice and words of vanity and lies against Rabb. This is the same as the logic of infant child who cannot resist anything; they mention al-Qur'ān as the illusion is not true, a lie and said words of no value. But the fact is the opposite.

*Second*, the disbelievers of Quraish also said "al-Qur'ān is just stories lie the foregoing, the stories of those listed earlier in their books, made-up Muhammad through the intermediary of the Book that according to Mujahid explanation is Jewish group while according to the explanation of Ibn Abbas are slaves of Persia belongs to the Arabs, like Abu Fukaihan, a slave

belonging to people Hadhramu, Jabr, Basar, Addas and others. The stories were read to Muhammad lie anytime secretly to memorize and then notified. The main factors that triggered a debate about the truth of the story contained in al-Qur'<sup>ān</sup> is the lack of objective data that can be presented and which could justify the relatively contained stories of al-Qur'<sup>ān</sup>, the lack of data this fact can be understood as the story contained in al-Qur'<sup>ān</sup> occurs in hundreds, thousands, and possibly millions of years ago. The impasse will be the data that is the embryonic emergence of diverse speculations about the stories in al-Qur'<sup>ān</sup>.

### 3. According to Orientalist's view

It is a well known fact that the quranic narrative are brief and straight to the point to tend not to go into much detail concerning chronological, historical and environmental details<sup>15</sup>, as opposed to the bible, which tends to elaborate. Thus when non *muslīm* study a *qur'<sup>ān</sup>ic sūrah* containing a story which they have already seen in other scriptures, they naturally assume that the al-Qur'<sup>ān</sup> derives from those other scriptures.

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<sup>15</sup> Kate Zebiri, *Muslim and Christian Face to face*, (Oxford: One World Press, 1997) page 18

Abraham Geiger<sup>16</sup>, the traditional Western scholar, in his essay “*What did Muhammad Retain from Judaism?*” tried to find the extent of biblical influence on the al-Qurān. He explained what and how the prophet took from Judaism. Geiger believed that some of the Quranic narratives were not to be found in any source except Judaism. Besides the bible, according to Geiger, the prophet used many post biblical Jewish material.<sup>17</sup>

Biblical influence is what is called *Asāṭir al-Awwalīn*, as alleged by the Quraish at the time of the revelation of al-Qur’ān was revealed. Simply put, accusations that al-Qur’ān *orientalis* under the influence of biblical stories (the Bible), has been there since the time al-Qur’ān was revealed. The charges were intensified by Nadlr bin Harith and his group of descendants of Quraish. Another western scholar and linguistic expert, Theodore Noldeke, saw the al-Qurān as the product of the prophet. He believed that after the poetic style of the early Meccan sūrah, the prophet’s creative powers gradually declined and consequently the style became progressively more prosaic.<sup>18</sup> Torrey agreed this thought and make a further explanation about the Jewish settlement in Mecca relating to the material of al-Qurān.

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<sup>16</sup> He was a German rabbi and scholar who led the founding of Reform Judaism. At Bonn University, he began an intense study of Arabic and al-Qur’an. His essay “*What did Muhammad Retain from Judaism?*” winning a prize and earned him a doctorate at the University of Marburg. ([www.wikipedia.en](http://www.wikipedia.en)), accessed on 03 November 2014, 8.45 AM)

<sup>17</sup> Abraham Geiger, *Judaism and Islam*, (New York : KTAV Publication House 1970), viii

<sup>18</sup> Neal Robinson, *Discovering the Qurān : A contemporary Approach to a Ve Led text*, (London: SCM Press Ltd, 1996) page.95

According to him, the prophet receive at least the biblical and haggadic narratives (which occupy a large part of the al-Qurān) in his town. Then make it extended in Quranic narratives.<sup>19</sup>

Most of western scholar raised a question about the validity of narrative from the historical aspect. The method they use to determining the validity is almost the same. They compare the text of Quranic narrative with all the event, accident and characters mentioned in *Taurat*, *Zabur*, *Injil* and other books of story.

With this statement if explain al-Qur'an with history method its will be a power of orientalist to again and accuse that all of content al-Qur'an is myth, especially on narratives in al-Qur'an. So most of scholars must be brave to interpret al-Qur'an with other approach such as literary approach, with the result that can be orientalist not again the validity of al-Qur'an because about the literary approach al-Qur'an rate as himself not as history narrative but about the moral view of al-Qur'an although the story in al-Qur'an real history or not for importantly the *'Ibrah* of the story to human live.

#### 4. The Reception of *Asatir al-Awwalin* According to Ulama'

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<sup>19</sup> Charles Cutler Torrey, *The Jewish Foundation of Islam*, New York:KTAV Publishing House 1967 (first pub. in 1933) page.12

Term *Asatīr al-Awwalīn* in the study of al-Qur'ān interpretation, leading to two different meanings. *Firstly*, *Asatīr Awwalīn*, addressed to al-Qur'ān as a whole. It's as allegations made by Nadlr bin Harith and Quraish during the revelation of al-Qur'ān, namely that al-Qur'ān as a whole is a tale of those who passed was retold by the Prophet Muhammad. In the context of this understanding, no one of scholars and the Muslims who receive it. Al-Qur'ān is a divine revelation, will forever remain so. *Secondly*, *Asatīr al-Awwalīn* that leads to the mythical elements in the stories of al-Qur'ān. namely, that the stories of al-Qur'ān are not entirely true historical basis. Many of them are just tales, news and news from the past that did not really happen. In the context of this concept, many scholars who received it, on condition that during story is considered a myth contain *'Ibrah* or messages that are useful for the people.

For example Ibn Asyur who is more likely to regard the story as an inspiration for both developed and developing. He said that the purpose of the story of al-Qur'ān as a motivation for Muslims to have a global insight into the chain rule the world and become the ruler in it. In addition, the stories of al-Qur'ān also demonstrate the power of Allah. In this universe, which is His knowledge encompasses all things.<sup>20</sup> Al-Naisaburi found factors

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<sup>20</sup> Muhammad Tahir Ibn Asyur, *Al-Tahrir wa al-Tanwir, Tunis, li al-Dar al-Tunisiyah li al-Nasyr*, 1984, p. 64-69



that encourage people Quraish denier's al-Qur'an is because they find in al-Qur'an stories of people earlier and did not understand the purpose of explanation, and they responded with a curt, "tales of the History".

In fact, the purpose of the story is to explain the power of the Holy God. In acting the natural universe and transform a nation of triumph to humiliation, and vice versa.<sup>21</sup> Exposure story or stories in al-Qur'an has given rise to various interpretations on those who read it, especially when the story leaves spaces that need to be filled imagination.

Khalafullah, in his *al-Fann al-Qaṣaṣi fi al-Qur'an*, saying that the classical interpretation which tends to reject any element of myth in the story of al-Qur'an, when viewed from the literature, it is much influenced by the historical overview. That is, they interpret the texts of al-Qur'an story as part of the history texts. Therefore, he concluded that the classical commentators have much of substance and stuck into a rambling discussion that did not fit with the context of the actual al-Qur'an. They are not aware of having forgotten the sides of sociology and religious stories of the message of al-Qur'an.<sup>22</sup>

In looking at a story, do not sit Khalafullah stories in al-Qur'an as historical texts, literary texts but that al-Qur'an is used as a mediator to

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<sup>21</sup> Al-Naysaburi, *Ghara'ib al-Qur'an wa Ragha'ib al-Furqan*, Kairo, Mustafa al-Babi al-halabi, 1964, p. 83

<sup>22</sup> Muhammad Ahmad Khalafullah, *al-Fann al-Qasasi fi al-Qur'an al-Karim* (Kairo: *sina li al-nasyr*, 1999), p. 365

facilitate the delivery of the message. Therefore, he thinks that not all the stories in al-Qur'<sup>an</sup> are a historical reality that is actually happening in the real world. In his work Khalafullah asserted that the story in al-Qur'<sup>an</sup> is not entirely a story that actually happened in the real world. Khalafullah assume that the former cleric wrong to assume that the story of al-Qur'<sup>an</sup> as a history that can be held down. Khalafullah categorize the story in al-Qur'<sup>an</sup> is divided into three kinds<sup>23</sup> namely: the model's history, parable models, and models of legend or myth.

The stories in the al-Quran are not all known story of the historical side. It could be a story of fantasy, fiction or fiction but can provide guidance, advice and *'Ibrah* for human life. One is like the story of *Ashab al-Kahf*, the proper method of interpreting the story is the literary approach. With the approach of the literary story of *Ashab al-Kahf* will be able to find the exact position of al-Qur'<sup>an</sup> as mediator to convey the messages in particular, is not a story of history that should be known.

Khalafullah define the story as a literary work of the imagination of the story maker of the events committed by an offender (figure) is actually fictitious, or figure it really exists, but the events that range at himself in the story are not real happening, Or events that really happened to a character,

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<sup>23</sup> Muhammad Ahmad Khalafullah, *Al-Fann Al-Qassasi fi al-Qur'<sup>an</sup> al-Karim*, terj. Zuhairi Misrawi dan Anis Maftukhin, Jakarta, Paramadina, 2002, p. 101

but the story was prepared on the basis of beautiful art, so that sometimes there are some fragments of the story comes first and partly the end. There are also some mentioned and some others actually eliminated. Or to events that actually it added new events that do not occur or dramatized depiction, so that the actual historical figure considered mediocre, but the depiction of the excess that gives the impression that the characters become inspirational figure and spectacular.<sup>24</sup>

Other figures have the same assessment method is Sayyid Qutub and Khalafullah. However, in the case of the conclusion of the tale of al-Qur'<sup>ān</sup>, they are different. Sayyid Qutb considers the story in al-Qur'<sup>ān</sup> subject to and bound by religious purposes had to say while Khalafullah explain the purpose of the story in al-Qur'<sup>ān</sup> to the four objectives, namely: *Firstly*, relieve misery liver prophet Muhammad and his followers. *Secondly*, directs the liver to the *Aqidah* and renewal to reveal the origin of the text.

Meanwhile, according to Sayyid Qutb explained that the story in al-Qur'<sup>ān</sup> subject to and bound by religious purpose to say. And historical destination is not the purpose of the story. These objectives are: *First*, set a revelation and treatises. *Second*, explain all the religions of God, based on one principle, and there are similarities between all religions. *Third*, explain

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<sup>24</sup> Muhammad Ahmad Khalafullah, *al-Fann al-Qasasi fi al-Qur'<sup>ān</sup> al-Karim* (Kairo: *sina li al-nasyr*, 1999), p. 136

the help of God to His Prophet. Fourth, explain the favor of Allah upon the prophets and saints. *Fifth*, warns people that there is a temptation of the devil. *Sixth*, explaining the power of God. Seventh, explained as a result of good and evil. *Eighth*, explain the wisdom of humanity and wisdom of nature.<sup>25</sup>

Similarity between Sayyid Qutb and Khalafullah lies in their approach. That is literary approach and their style of psychological interpretation. While the difference between the two is, if Sayyid Qutb considers all the stories embodied in al-Qur'an is the fact that really happened. Khalafullah then stated that not all the stories in al-Qur'an are a historical reality. There are some stories that just a mere metaphor.

While Abed Al-Jabiri express his views on the story of al-Qur'an. The story of al-Qur'an is seen as a parable. According to him, the story of al-Qur'an is spoken not for the sake of the story itself, but rather for the purpose of propaganda. Therefore, the story of al-Qur'an are not told chronologically tale itself, but by the propaganda phase sequence of the Prophet Muhammad Salla Allah 'Alaihy wa Sallam.

In the parable, the suitability of the story with the facts is not disputed. The truth of the parable, as well as the story of al-Qur'an, not based on their

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<sup>25</sup> Ade Alimah, *Kisah dalam al-Qur'an Studi Komparatif Pandangan Sayyid Qutb dan Muhammad Ahmad Khalafullah*, Yogyakarta, thesis UIN Sunan Kalijaga, 2003, p. 45

compatibility with historical facts, but rather on its effectiveness in influencing the listener. "If we admire and are influenced by a parable, then it is the truth according to us. While the truth of the story itself is not in question as long as he is able to give the impression that expressed in the form of admiration and justification". Al-Jabri is not an argument on the idea that equates the story of al-Qur'an with the parable, in addition to calling verses of al-Qur'an that draw together parable with the story. He said that the similarity of al-Qur'an story with imagery is reinforced by the alignment of parables and stories in many verses of al-Qur'an.<sup>26</sup>

Such as the Word of God:

فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلَ عَلَيْهِ يَلْهَثُ أَوْ تَتْرُكُهُ يَلْهَثُ ۚ ذَٰلِكَ مَثَلُ الْقَوْمِ

الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۚ فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ (الاعراف: 176)

Meaning: Then the parable like a dog if you menghalaunya extended his tongue and if you let him stretch out his tongue (also). Similarly that is the likeness of those who deny our verses. Then tell (them) the stories that they think.<sup>27</sup>

<sup>26</sup> Muhammad Abid al-Jabiri, *Madkhal ila al-Qur'an al-Karim, al-Juzu al-Awwal, fi al-Ta'rif bi al-Qur'an*, (Beirut: Markaz Dirāsāt al-Wahdah al-'Arabiyyah, 2006), p. 257-258.

<sup>27</sup> Departemen Agama Republik Indonesia, *al-Quran dan Terjemahnya*, (Bandung: Gema Risalah Press, 1989), 251

Al-Jabri limit the study only on the information provided al-Qur'<sup>an</sup>. He said, "This study does not want, even do not want to anyway, improved or interpret stories based on information *Isrā'iliyyāt* or other information, such as text scriptures of Judaism or Christianity or information of an ancient cultural heritage". Because, according to him, the stories told by another holy book is intended as a narrative history, while the story of al-Qur'<sup>an</sup> intended as advice and lessons.

The main concern of al-Qur'<sup>an</sup> is what lessons can be learned from a story to support the preaching of the Prophet Muhammad Salla Allah 'Alaihy wa Sallam in the present and future of his people propaganda. But in a footnote, he explained that sometimes beyond the resources of al-Qur'<sup>an</sup> is quoted in the study as a descriptive word or problem, not because the information was true, but because the information it reflects an understanding of the Arabs against the word or problems. He also stated that he quotes the Torah in order that the reader can see immediately the difference tale of al-Qur'<sup>an</sup> and its relationship with the preaching of the Prophet Muhammad Salla Allah 'Alaihy wa Sallam of the story of the Torah and its relationship with the Children of Israel.<sup>28</sup>

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<sup>28</sup> <https://mazinov.wordpress.com> dilihat pada 21-01-2015 jam 03.34 WIB

Study of al-Jabiri will not discuss issues that many modern attention of the reviewer, namely the relationship between the stories of al-Qur'an with historical facts. Al-Jabiri insists that al-Qur'an is not a book about the art of storytelling, within the meaning of modern art, nor a book about the history in terms of its modern. Al-Qur'an is the Book of proselytism. Given that the story of al-Qur'an is intended as a parable for lessons learned, it is not important to talk about the facts of history. On the other hand al-Jabiri admitted that the story of al-Qur'an is not a fictional story, but the narrative of historical facts which are within the range of knowledge of the Arabs.<sup>29</sup>

It should be noted that the history of the written word in quotation marks ("historical"). Definition of historical fact is al-Jabiri not historical facts such as the actual events, but stories that have been known to Arabs before spoken of al-Qur'an. In other words, al-Jabiri consistently said that the story of the al-Qur'an did not have to correspond to the actual events. Al-Jabiri believes that the stories were told of al-Qur'an has been known to Arabs before al-Qur'an was revealed. Because, according to him, not all Arabs are illiterate. Among them there is a group of Jews and Christians in Mecca, Yathrib, north, east and west of the Arabian Peninsula as well as experts and specialists nasab story. And they all have to know the stories written in the

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<sup>29</sup> Muhammad Abid al-Jabiri, *Madkhal ila al-Qur'an al-Karim, al-Juzu al-Awwal, fi al-Ta'rif bi al-Qur'an*, (Beirut: Markaz Dirāsāt al-Wahdah al-'Arabiyyah, 2006), p. 259

Torah as well as those known from the old cultural heritage. The stories of Noah, Pharaoh, hurricanes, contained in the Taurat, as well as the story of Ad and Thamud are not contained in the Torah, known in the Arab culture and thought.<sup>30</sup>

From the discussion in this chapter, interim conclusion is that, *Asatīr* when aimed at al-Qur'ān as a whole, totally unacceptable by the scholars, commentators and also all Muslims. However, when viewed from the side of their *Asatīr* mythical elements in the story of al-Qur'ān, most scholars accept it as the most important element of a story is not history. Rather *'Ibrah* or messages carried by a story. Although a story is unclear origins, only the biblical story, *Israiliyyat* and the like, as long as it is relevant for the purposes of propaganda, it is not rejected.

In the next chapter, the author will explain how Abduh and Rida opinion in interpreting verses about *Asatīr al-Awwalīn*. Do new things and views are taken by both the Tafsīr *al-Manār*?

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<sup>30</sup> <https://mazinov.wordpress.com> dilihat pada 21-01-2015 jam 03.34 WIB



## CHAPTER IV

### THE INTERPRETATION OF *ASĀṬĪR AL-AWWALĪN* ACCORDING TO TAFSIR *AL-MANĀR*

#### A. Elements of *Asāṭir* in al-Qur'an

There are nine verses *Asāṭir al-Awwalīn* in al-Qur'an<sup>1</sup>. The verses are related to the presence of mythical elements in al-Qur'an. *First*, these verses are included in the category of verses *Makkiyah* although no such mention in the *Sūrah Madaniyya*. Like the *Sūrah al-Anfāl*. The classical scholars define it based Manuscripts Maliki, who said that verse 30 to 36 of *Sūrah al-Anfāl* is *Makkiyah*. From this fact we are able to approach the subject, where it can be said that the elements of this myth is said by many residents of Mecca including the polytheists.<sup>2</sup>

The next fact, the issue of the mythical element is never mentioned in *Madinah* after the emigration of Prophet Muhammad. Some of this phenomenon we have to carefully study and analysis. Second, the above

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<sup>1</sup> See Q.S al-An'am 25, Q.S al-Anfāl 31-32, Q.S al-Mu'minūn 83-84, Q.S al-Furqān 5-6, Q.S an-Naml 67-68, Q.S al-Ahqāf 17, Q.S al-Qalam 10-15, Q.S at-Tatfīf 10-13, Q.S an-Nahl 24.

<sup>2</sup> Muhammad Ahmad Khalafullah, *al-Fann al-Qaṣas fi al-Qur'an al-Karīm*, Kairo, *sina li al-nasyr*, 1999, p. 200

verses show us that the speeches about the existence of this myth, the majority are people who deny the resurrection and do not trust the hereafter. It is clear from the letter al-Mukminūn, al-Naml, al-Ahqāf, and al-Muthaffifin. It appears from these verses, the talks addressed to them are a question that has been overshadowed by talk about doomsday in a Sūrah al-An'am and al-Nahl.

After listening to several verses that relate to the issue of the myth, we can see that al-Qur'an itself has not asserted itself against the denial of the existence of the mythical element. There was only al-Qur'an deny the existence of such myths when used as evidence or reason to say that al-Qur'an as the creation of Muhammad and not of God.

#### **B. Interpretation toward *Asāṭir al-Awwalīn* in Tafsir *al-Manār***

Of the nine letters containing the word *Asāṭir al-Awwalīn* in al-Qur'an, there are only two verses are interpreted in the interpretation of *al-Manār*. This is because this tafsir book does not include al-Qur'an entirely (from al-Fatihah sūrah till an-Nās sūrah). This tafsir only consists 12 volume from sūrah al-Fatihah untill sūrah yusuf verse 53. Two verses about *Asāṭir al-Awwalīn* are the Sūrah al-An'am verse 25 and Sūrah al-Anfal verse 31-32.

In the Sūrah al-An'am verse 25 Allah says:

وَمِنْهُمْ مَّنْ يَسْتَمِعُ إِلَيْكَ<sup>ط</sup> وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا<sup>ج</sup> وَإِنْ

يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا<sup>ج</sup> حَتَّىٰ إِذَا جَاءُوكَ تُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ

هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ ﴿٢٥﴾

Meaning: “And among them there are people who listen your read, and we have put a cover over their hearts (so they do not) understand it and (we put) blockage in the ear. And even if they see all the signs (the truth), they still would not believe him. So that when they come to you to contradict you, those who disbelieve say: "al-Qur'an is nothing but tales of the ancients.”

In interpreting this verse, Rida said that in response to the presence of al-Qur'an; indeed the polytheists of the Quraish had mixed reactions. Somebody does not want to listen because they fear his heart will yield to al-Qur'an, so religion has been built so long will collapse. There is also a deliberate listening to al-Qur'an with the goal of finding what is in al-Qur'an, but did not want to think what was expected of him and al-Qur'an does not make them think smart. The absence of scientific orientation after

hearing this al-Qur'an, because they cannot be separated from the follow what is being taught by their ancestors.<sup>3</sup>

Intellectually, Bani Quraish are the children of the most fluent in Arabic land (أفصح العرب), so the groups that do not understand al-Qur'an very little amount. However, in this verse Allah explains that, they will hear al-Qur'an with a closed heart. And in the end they will accuse al-Qur'an as *Asatir al-Awwalin* or fairy tales from the past.

From what was interpreted Rida, the author of this research has concluded that allegations stating Quraish al-Qur'an is *Asatir al-Awwalin* based on two things. *First*, need to protect their religion and beliefs of destruction. Most of them have a good understanding of al-Qur'an were read out, but proud to recognize this truth brought Muhammad. This is because they are worried that the acceptance of al-Qur'an would destroy religion they have built for so long, and confirmed their territory in the land of Mecca. *Second*, their inability to achieve turn away from what they believe before, the religion brought by the ancestors.

The same thing also expressed Ridha when interpreting *Asatir al-Awwalin* verses in surah al-Anfal verse 31-32:

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<sup>3</sup> Muhamad Rasyid Rida, *Tafsir al-Qur'an al-Hakim (al-Manar)*, Dar al-Ma'rifah, Beirut, t.th, juz 1, p. 206

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ

هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ ﴿٦٠﴾

Meaning: and when our verses are recited to them, they said, "Indeed, we have heard anything like this, if we willed we can read anything like this. Qur'an this is but a fairy tale of the past ".

In al-Qur'an there are knowledge, Islamic Law, stories, and explanation that can be influent soul of human. Accuse al-Qur'an as Asatir al-Awwalin explained by Nadlr bin Harits from Bani Abd Dar̄ accuse that al-Qur'an is falsehood. Asatir al-Awwalin includes stories and events that are writes in al-Qur'an.

### C. Interpretation of Narrative Verses in *al-Manār*

In the commentary of *al-Manār* when talking about the interpretation of the story of Harut and Marut were told in a letter al-Baqarah is mentioned as follows, "Muhammad Abduh repeatedly said that the stories of al-Qur'an told to give lessons, education, and guidance not to provides a history or that we believe some of the events that have passed. And indeed, al-Qur'an just

want to tell them some of their beliefs are right and wrong, as well as traditions, their customs which bring benefits and are causing harm to give lessons and *Itibar*. Thus the story of al-Qur'ān is no more than just a means to provide teaching, education and guidance. And for this purpose of course descriptions, tenses, and style have always showed kindness something good and denouncing something inherently bad.<sup>4</sup>

Sometimes, the stories of al-Qur'ān also use various expressions common to his audience, although the expression does not make sense, for example, "But as stands one whom possessed, because (pressure) insanity" (*Q*:275) and also the word of God: "He had to spot the rising sun" (*Q* 18:90). This kind of language style has been generally accepted and often used in everyday conversation. Often we see the author of a book in Arabic and English, using the word "God (god) good and evil" in various papers and their talk about the Greeks and Ancient Egypt, although they do not believe in the slightest myths".<sup>5</sup>

From the above explanation can be concluded that Muhammad Abduh recognize the stories and verses of al-Qur'ān that mythical myth to reveal the phenomenon, its function is to describe the various portraits of their beliefs are wrong and right. Abduh also admitted that al-Qur'ān convey his message

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<sup>4</sup> Muhamad Rasyid Rida, *Tafsīr al-Qur'ān al-Hakīm (al-Manār)*, Dar al-Ma'rifah, Beirut, t.th, juz 1, p. 390

<sup>5</sup> Muhamad Rasyid Rida, *Tafsīr al-Qur'ān al-Hakīm (al-Manār)*, Dar al-Manār, Kairo, 1347 p. 15

using a style of language and procedures applicable speaking literary discourse, it is often found elements of myth and superstition as a means of stylistic expression.

Muhammad Abduh insists that the story of al-Qur'<sup>an</sup> is not a story about the history or narrative of history, "which is the goal of the story is like and take a lesson from the context." On that basis in the story, it's not about the events recounted, but important is a style of its own imagery from which lessons can be concluded. On this basis Abduh confirms that "I'jaz" of the story of al-Qur'<sup>an</sup> in the language is not in the story. In other words, rhetoric story of al-Qur'<sup>an</sup> contain in the narrative structure of the language, not the similarities and the suitability of the events narrated by historical facts. In addition, Muhammad Abduh said that the sequence of stories in al-Qur'<sup>an</sup> is not in line with the logical sequence and nature of events actually. Instead, the purpose behind these sequences is to actually fulfill the functions of education and teaching.

Therefore, among which is confirmed by Muhammad Abduh is: "the story stated in al-Qur'<sup>an</sup> does not mean that all submitted al-Qur'<sup>an</sup> in the story of human is true".<sup>6</sup>

Like the story of the magic in the S<sup>ur</sup>ah al-Baqarah verse 102:

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<sup>6</sup> Ilyas Daud, *Pemikiran Muhammad Abduh Tentang al-Qur'<sup>an</sup> Tafsir*, Jurnal Farabi Vol. 10 No. 1 Juni 2013, p. 29

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۗ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِن

الشَّيَاطِينِ ۗ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ

وَمَارُوتَ ۗ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۗ فَيَتَعَلَّمُونَ

مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۗ وَمَا هُم بِضَارِينَ بِهِ مِنْ أَحَدٍ إِلَّا

بِإِذْنِ اللَّهِ ۗ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۗ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي

الْآخِرَةِ مِنْ خَلْقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ ۗ لَوْ كَانُوا يَعْلَمُونَ ﴿١٧﴾

Meaning: "And they follow what is read by devil-devils in the kingdom of Solomon (and they say that Solomon was doing magic), Whereas Sulaiman did not disbelieve (not doing magic), only the devil-devil who disbelieve (doing magic). they teach magic to men and what was revealed to the two angels in Bibel country Namely Harut and Marut, were both not teach (something) to one before saying: "Verily, We only trial (to you), because



disbelieve not". So they learn from the angel's what the magic was, they could divorce between a (husbands) with his wife. And they were (sorcerers) do not give harm to his magic to anyone, except with the permission of Allah. And they learn something that will harm them and will not benefit. Surely they have to believe that He who exchange it (the book of Allah) with magic would have no advantage for him in the afterlife, and very wicked deeds they sell souls, if they but knew." (QS. 2: 102)

This does not mean that states public trust in the magic. The story that appears in al-Qur'an is meant to be taken lessons and benefits is not to explain history, nor to believe in details the story of the people of yore. Al-Qur'an only tell what is right and wrong of their rules, which are reliable and which are lying on their traditions, which are beneficial and which are harmful from their customs, in order to take lessons. Thus the story of al-Qur'an is no more than just taking a lesson, and nothing more than a show. Because so certainly in the expression or context and stylistic structure of al-Qur'an there is something that shows what both regarded as good and bad is regarded as poor.

Muhammad Rasyid Ridha explains in tafsir *al-Manar* about Yusuf prophet story, that al-Qur'an not said clearly name of Egypt man and his wife that buy Yusuf. According to Rashid al-Qur'an not a history book, but there are *hikmah*, advice, *Ibrah*, and akhlaq education. Because of it al-Qur'an just

said that Egypt man is al-Aziz, because title of al-Aziz the next will be used by Yusuf prophet after become of man confident to king of Egypt.

Sometimes al-Qur'an tells using expressions that are used by the target or did he tell, though the phrase itself is not true as Allah says in Surah al-Baqarah verse 275:

كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ

This kind of common language style, because we can see that many Arab and European writers who mention the gods of good and evil in the speeches and writings of them, especially in the context of their discussions about Greece and the Ancient Egyptians, and none among them believe a word about the *paganistik* myths of it. If we look at what is sought by Muhammad Abduh here, actually he was trying to protect al-Qur'an from the attack most of the orientalist, especially with regard to the problem of al-Qur'an stories and historical truth. Al-Qur'an is not a book about the history, so Abduh often repeated this phrase, but the guide, a book about the nations of the past as a story that aims to realize this objective, a goal which sometimes demanding a change, summarize or order the sequence of the narrative that is different from reality. Besides, Abduh also confirmed that the beliefs that told in line with the awareness of the recipient or is told. Therefore, there is

no actual place to believe validities or truth simply because it is mentioned in al-Qur'an.<sup>7</sup>

There is the phenomenon of freedom of expression in many editorial stories in al-Qur'an, whom al-Qur'an ignore the elements of history, either the time or place of the event story. Al-Qur'an often does not tell a whole story, but tells only certain parts of the story, as well as al-Qur'an is not deriving the chronology of events of a story. Thus, how much freedom of expression as that possessed by the writers and humanists in expressing ideas and they are also found in al-Qur'an, and this is referred to by al-Qur'an.

Khalafullah assume that the Pagans when saying al-Qur'an is filled with *Asatir*, there was no intention to deny them and hostile to al-Qur'an, but is awakened by their strong belief, as al-Qur'an itself does not ever deny the existence of *Asatir* in her womb. Word of Allah in Surah al-Furqan verses 5-6 is understood by many as a disclaimer where *Asatir* in the womb of al-Qur'an, neither<sup>8</sup> true nor deny the existence of *Asatir*. This verse simply denies that *Asatir* is sourced from Muhammad. On that basis, if there is said *Asatir* in one of the text content of al-Qur'an.

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<sup>7</sup>Amin al-Khuli, Nashr Hamid Abu Zayd, *Metode Tafsir Kcsasteraan atas al-Qur'an*, Yogyakarta, Bina Media, 2005, p. 129-132

<sup>8</sup> It means: "And they say:" tales-tales of the past, in order to ask him to write, so myth and read from it to him every morning and evening. "Say:" al-Qur'an was lowered by (God) who know the secret the heavens and the earth. Indeed, He is of Forgiving, Most Merciful ". See al-Qur'an, 25: 5-6

Khalafullah after claiming that al-Qur'ān is not free from *Asāṭīr*, with confidence he assumes that the religious story building on *Asāṭīr* means al-Qur'ān has inspired a positive value in the world of literature. Exposure *Asāṭīr* the story contained in al-Qur'ān is not a disgrace (disgrace). Here are excerpts from his thoughts:

"Al-Qur'ān with religious story building on *Asāṭīr*, actually has made a mere mythical tales-as part of a complex literary form and height, if the orientalist say: some of the stories in al-Qur'ān woke up on some mere tales, we say; it is not a disgrace to al-Qur'ān, because of the way the world used this kind of literature and great religions, thus becoming the pride that our scriptures have inspired something positive to others and stay ahead of them in this respect".<sup>9</sup>

#### D. *Israiliyat* Verses and It's Relation with *Asāṭīr al-Awwalīn*

If al-Qur'ān the term *Asāṭīr al-Awwalīn*, tales of the past, then in the world of interpretation also known term *Israiliyat*, namely narrations originating from the children of Israel. In concept, *Israiliyat* and *Asāṭīr* is the same, only different scope. Muhammad Abduh has its own concept regarding the use *Israiliyat* in the interpretation of al-Qur'ān. The concept is known as

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<sup>9</sup> Muhammad Ahmad Khalafullah, *al-Fann al-Qaṣas fi al-Qur'ān al-Karīm*, Kairo, *sina li al-nasyr*, 1999, p. 203

demythologizing, an effort to always rationalize something that looks less rational. Demitologi is meant by 'Abduh is contra with *Israiliyyat*, stories of myth *Israiliyyat* considered irrational, and he thought the task was to explain the narrative rationalization interpretation of al-Qur'an in the other form. Abduh found *Israiliyyat* not merely a product of classical interpretation of al-Qur'an itself. Al-Qur'an is the book explores the myths would not rational and irrational, hence the stories of the Prophets and personnel contained in al-Qur'an is a myth, because they do not meet the standards of modern rationality.<sup>10</sup>

*Israiliyat* word is plural of *Israiliyyat*. There is some sense that is used to explain the meaning *Israiliyyat*, but the general sense is a story or news *Israiliyyat* narrated from sources originating from Israel<sup>11</sup>. The scholars use the term *Israiliyat* to history obtained from the Jews and Christians, both in the form of stories or tales that are generally associated with the historical facts, the state of the people in the past and various things that ever happened to the Prophets and Messengers, as well as information about the creation of man and nature.<sup>12</sup>

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<sup>10</sup> Gamal al Banna, *Evolusi Tafsir*, Jakarta, Qisthi Press, 2004, p. 155

<sup>11</sup> Israel (Ibraniyah language: Isra means servant and il means God / Allah) itself is a title given to the Prophet Ya'qub ibn Ishaq ibn Ibrahim. Then the Children of Israel is the designation for the descendants of the Prophet Ya'qub child, this name is then connected with the Jews, so the Jewish people are called Bani Israel.

<sup>12</sup> Ahmad Zuhri, *Risalah Tafsir: Berinteraksi dengan al-Qur'an Versi Imam al-Ghazali* (Bandung: Cita Pustaka Media, 2007), hal. 135.

According to al-Dahabi term *Israiliyat* to history obtained from the Jews and Christians, but scholars tafsīr and hadith use it more widely than story of Jews. That means all of everything go in to tafsīr and hadith that source of Jews, Christians and others.<sup>13</sup>

*Israiliyat* a renewal of religious stories and beliefs of non-Muslims who go to the Arabian Peninsula which brought Islam by Jews who long since ventured into Arab East towards Babylon and the surrounding area, while to the west to Egypt. In relation to the interpretation of al-Qur'ān, it is intended to *Israiliyyat* is the culture, the culture and style of Jews and Christians in the interpretation and effect of the two cultures in the commentary.

According to scholars of tafsir and *hadith* terminology in modern times, *Israiliyat* is a culture and stories of Jews and Christians are sourced to the Torah, the Psalms, the Talmud, and the Gospels or the book of the old covenant and the new agreement includes all the information that is full of fairy tales and superstition and falsehood that they develop from time to time, including also the stories that come from other scribes and the heretic.<sup>14</sup>

In terms of Islamic law, *Israiliyat* divided into three parts, namely, first, the story *Israiliyyat* accordance with Islamic Shari'a contained in al-Qur'ān

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<sup>13</sup> Muhammad Husain al-Dzahabi, *al-Israiliyat fi al-Tafsir wa al-Hadits*, Kairo, Maktabah Wahbah, 1990, p. 13

<sup>14</sup> Rusydi Khalid, *Mencermati Israiliyyat Dalam Kitab-Kitab Tafsir*, Al-Fikr Volume 15 Nomor 2 Tahun 2011, p. 159

and Sunnah. As narrated by Imam Bukhari and Muslim that the Prophet SAW said: "On the Day of Judgment the earth is like a handful of bread. Allah holds it in your hands like holding a piece of bread on the trip. He is an expert place of heaven. "Then came a Jewish man approached the Prophet and admonished him:" O Abul Qasim, will tell you the place of Paradise on the Day of Judgments? Prophet Muhammad said, yes, of course. Then the man said: "That the earth is like a handful of bread as stated Prophet". Imam Bukhari describes the properties of the Prophet Muhammad that the source is taken from the Torah. It is the same as that described al-Qur'an: "O Prophet! We have sent you as a witness bearer of glad tidings and a Warner, and the Prophet was not rough and tough".

Second, the story *Israiliyat* contrary to law so must be rejected and not accepted. For example, stories contained in the book of Old Testament (*Perjanjian Lama*). At the book is told that that makes calves as gods Children of Israel is the prophet Aaron. Al-Qur'an emphatically denied this and stated that it is a misleading named Samiri from Samirah tribe. This was stated in Q.S. Taha verse 85, another example of the story of King Solomon that when going into the bathroom, leave the ring on one of his wife that they trust. Then came Satan incarnate as Solomon took the ring. This story is obviously a lie because devil (*syetan*) cannot be incarnated as a prophet.

Third, the story *Israiliyat* which silenced (*maskut 'anhu*), because it is not contained in that enforce Islamic law and there is also no reason that states there is no benefit. It is narrated by Imam Ibn Kathir in his commentary when explaining the verses of the cow in the QS al-Baqarah verses 67-68. Another example is silenced, is not justified and not in the deny is about the names of *Ashhab al-Kahf*, cave dwellers, the color of the dog, trees are taken to make the stick of Moses and bird species turned on Prophet Ibrahim.

Judging from history *Israiliyat* story is divided into two:<sup>15</sup> First: authentic stories, for example, what was stated by Ibn Kathir in his commentary: "From Ibn Jarir:'ve told us Mustani of Usman bin Umar of Fulaih of Hilal bin Ali of Ata 'ibn Yasir , he said: I have met with Abdullah bin Amr and said to him: tell ye about the properties of the Prophet is described in the Torah! He said: Yes, for the sake of Allah, the real nature of the Prophet in the law the same as described in al-Qur'an: O Prophet! We have sent you as a witness, giver of glad tidings and a Warner ", and nurture people *Ummi*. You are my servant and Apostle, who admired your name; you do not rough and not too loud. God will not take his life before Islam tall and straight, with the greeting: No god is worthy of worship in truth except Allah, "Imam Ibn Kathir has linked this history with the statement: That Imam Bukhari has

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<sup>15</sup> Rusydi Khalid, *Mencermati Israiliyat Dalam Kitab-Kitab Tafsir*, Al-Fikr Volume 15 Nomor 2 Tahun 2011, p. 164-165



narrated this story in the book *Saheeh* from Muhammad bin Sinan, from Fulaih, of Hilal bin Ali, he told his *Sanad*, as has been mentioned, but he has added after the words: "And for his friends in the markets, he never repay evil with evil, but forgive and pardon".

Second, the story is weak (dha'if), for example, is *Atsar* narrated by Al-Razi and Ibn Kathir taken by about QS. Qaf verse 50, he says, the real *Atsar* are *Gharib* and not authentic, he regards it as superstition story Children of Israel ", when interpreting:

ق وَالْقُرْآنِ الْمَجِيدِ ﴿٥٠﴾

In that *Atsar* it is stated: Ibn Abu Hatim said, has told my father, he said: I got the news of Muhammad bin Ismail Al-Makhzumi, has told Layth ibn Abu Sulaiman, from Mujahidd, from Ibn Abbas. He said: Allah has created below the sea surrounding it; on the ocean floor it creates a mountain called Mount Qaf. The world sky enforced thereon. Under the mountain of God created the earth as the earth in the amount of seven layers. Then underneath He created the surrounding sea. Below that it creates a mountain again, who was also named the mountain Qaf. The second type is created in the sky above it. So the number of all: the seven layers of the earth, the seven seas, seven mountains and seven heavens.

Model *Qisas* writing is more universal, as was done by Tabari, does not necessarily make free *Qisas* away from the mystical tendency and the superstition that accompany it. Tabari himself often criticized by the experts of *hadith* in the future because too many enter the *hadith* are not clear validity with respect to the pre-Islamic history. Apparently, the allure of *Qisas* as a means of mass entertainment is much more important to be delivered rather than struggling with the complexity of methodological and drought narrative. *Qisas* has turned into a part of the social imagination at the time. Important works were born after the era Tabari book is *Ara'is fi Majalis al-Qisas al-Anbiya'*, composed by Abu Ishaq Ahmad ibn Muhammad ibn Ibrahim al-Tsa'labi al-Nisaburi (1036) and by Muhammad ibn Abdullah al-Kisai entitled *Qisas al-Anbiya'*. Both works reflect the folklore literature that developed during the second. Al-Kisai even went so far as to divide the book into two categories: the segment anecdote with very little relation to the verses of al-Qur'an and 56 short stories about cosmogony and the prophets that began with the story of a tablet and pen, followed by the process of creation of the universe. *Qisas* slowly turns into another genre of the thousand and One Nights. But not everyone is satisfied with the position of populist *Qisas* as the authors presented above.<sup>16</sup>

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<sup>16</sup> HtmI//Himawan Pridityo, *Al Qur'an, Sejarah, dan Mitos*, Artikel 2013

Allah has commanded the Muslims to *Tadabbur* (contemplate and understand) al-Qur'an and to live wisdom-the wisdom contained in them so that they gain the happiness in the world or in the hereafter. In explaining the elements of the happiness of al-Qur'an sometimes were two ways: directly and indirectly. As for how to direct it in the form of commands and prohibitions, while indirectly by using stories. Therefore, the story in al-Qur'an is one of the important psychological factors and uses the Quran to express refutation of false beliefs to persuade and scare, explain the principles of Islamic propaganda and solidify and strengthen heart of the Prophet Muhammad and the Muslims. In al-Qur'an there are various history and stories that have occurred in past times when humans have not been good at writing down history. With that kind of tells the story, al-Qur'an does not intend to provide entertainment or provide historical data, but establishing a society grounded in the teachings given him, and to enable people to take moral lessons from the lives of their predecessors.

*Israiliyat* in interpretation because there are similarities between al-Qur'an with the Torah and the Gospel in a number of issues, particularly regarding the stories of the previous race, in which al-Qur'an is told briefly and concisely (I'jaz), but in our books previously discussed at length (Ithnab). Most examples *Israiliyyat* stories that were found in the books of tafsir is: about Noah's Ark, about the names of *Ashab al-Kahfi* along with

their dog, about Ya'juj and Ma'juj, about Balqis queen of Saba', about the prophet : Solomon, Job, David, Joseph, about Dhulqarnain, about Harut and Marut, on the stick of Moses, and others.

*Israiliyat* are stories or tales brought by the scribe from among the Jews and Christians who tell you things related about anything, be it about the story of the prophets or the other. However, the stories *Israiliyyat* there are justified and there are not justified because the stories are there as opposed to the texts of al-Qur'an and the traditions of the authentic. *Israiliyyat* infiltrate into the books of commentary by resource persons who have entered Islam from Jewish leaders in Medina that contains the culture, traditions, news and stories, and their tales. When they read the stories contained in al-Qur'an, they argued also with detailed descriptions contained in their books.

A good story was narrated by narrations *Israiliyat* or not according to the author, the story does not matter, because the story is seen from moral values, education, and *'Ibrah* taken from the story, so even if the story comes from the people of Israel but in good moral value, then it does not matter.

The story in al-Qur'an, in principle, contains the principles of education, and the education here is not only educational psychology, but the aspect ratio is also required. The real story is in al-Qur'an actually real and as a warning for people to reflect back on the great events. In al-Qur'an there are verses about the story of the Prophet and the people of previous generations.

Events related to the causes and consequences can attract the attention of the reader when tucked inside the messages and lessons about the news of the previous race. Curiosity is the most powerful factor in impressing the incident to heart. With the speech delivered without variation is not necessarily able to attract the attention of the reader, but if the story is told with al-Qur'an profusely language facilitates us to learn what really happened for an event in al-Qur'an.

Al-Qur'an tells some past events, about past peoples and *disappeared law* (Syari'at) is erased. People are now almost no one knows these stories, but only a small portion of the Book was studied. The story of al-Qur'an displayed delivered globally and detailed in several letters, in contrast to the stories generally presented in detail in a series with each other series of inter-related.<sup>17</sup>

Surely there are lessons in the stories of al-Qur'an it just especially for people who are rational and people who have a true reason, a clear vision and concrete attention. There are busying themselves from the instructions, warnings, and this lesson with just busy reading, studying and listening. In addition there are those who occupy themselves of guidance cues lesson and this warning by the analysis of language (semantics) diction and rhetoric art. There are also people who occupy themselves of guidance cues, lesson and

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<sup>17</sup> Sayyid Muhammad Alwi al-Maliki, *Keistimewaan-keistimewaan al-Qur'an*, translated. Nur Faizin, Mitra Pustaka, Yogyakarta, Cet. 1, 2001, p. 46

this warning by tales, fairy tales and myths and mystical *Kurafat* taken from *Israiliyyat* and history and stories that cannot be accounted for righteousness.<sup>18</sup>

This view comes from the classical commentators such as al-Razi when talking about the expression of the explanation of al-Qur'an that sometimes utilize elements of superstition and envious. As in the letter Yunus verse 39: "Even the fact, they deny what they know perfectly though not yet come to those explanations. So the people before they have denied (the apostle). So see how the end of those who do wrong was".

Al-Razi said, "when in fact they hear something from the stories of al-Qur'an, they say," This book contains only tales of the past ". Though they did not know that al-Qur'an is not a material fact is beyond the story, but other things outside of the story.<sup>19</sup>

Muhammad Abduh and Fakhrudin Razi may be referred to as hackers road and opening the door for this study, the contribution of their thinking in this matter has been great which they had already stated that the "bodies" story is not the purpose intended by al-Qur'an, because the basically it is not on the agenda of al-Qur'an to be explained.

#### E. *Asatir al-Awwalin* in Contemporary Era

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<sup>18</sup> Salah al-Khalidi, *Kisah-Kisah al-Qur'an*, Gema Insani Press, Jakarta 1997, p. 33-34

<sup>19</sup> Ibnu Katsir, *Tafsir al-Kabir* juz 4 h. 591

After discussed in previous chapters that literally, *Asāṭīr al-Awwalīn* has same definition in myth. So in context, in the modern world, *Asāṭīr al-Awwalīn* still is a belief that does not disappear from public life. He translated more universal in the Myth. Myth, as a study, trust, and the concept has reached all sectors and disciplines. In this section, a myth in the religious, social and philosophical authors will describe the purpose of expanding the horizons of our discourse about the study of myth. From here, we will be able to consider whether the concept of "*Asāṭīr al-Awwalīn*" does have in common with the myth? And if yes, what is behind *Asāṭīr* or myths in our scriptures? By examining the concept of the myth of the three aspects that have been mentioned authors, the understanding of the study *Asāṭīr al-Awwalīn* will be whole and not partially. Thus, misunderstandings and unnecessary debates can be reduced.

### 1. Religion's Concept of Myth

Myth contained in the language of religion is a meaningful symbol that needs to be interpreted. Problems of interpretation are a key concern for the religions of revelation. The main principal issue is how the revelation of God must be translated into human language and what is actually delivered want God to man. In other words, the myths have keeping the messages of God to human. Here does not intend to eliminate the mystical elements, but

suggested that reinterpretation of the meaning contained in myths, in the framework of the modern world view.

Myths in the *Revealed Religions* (Agama Wahyu) different from myths in the *Tribal Religions* (Agama Suku). In the *tribal religions*, myth is a sacred story that is meaningful to its adherents as functional for the existence of group ritual and tribal communities concerned. Through the deed of ritual and ceremonial myths this myth re-actualization as a condition set by the mythical figures. By repeating the events of myth through ritual ceremonies, they renew existence, his world, and its relation to the world, as well as with the forces that exist in this universe. While *the revealed religions*, myth is the way humans express his understanding of divine revelation. The most important of these myths is not the story, but the meaning behind it stored. Myth is a meaningful symbol language used to refer to God.<sup>20</sup>

To understand myths related in the scriptures, according to the myth of the images in the concept of simplification, to enable people in order to understand the symbolic languages in the scriptures, so that it can capture the substance, and the meaning of being caught will always live. According to M. Arkoun meaning of myth in al-Qur'an is not the same in the sense that a story that actually has no historical reality, but as an attempt to capture the

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<sup>20</sup> Robert P. Borrong dkk, *Berakar Di Dalam Dia Dibangun Diatas Dia*, Jakarta, Gunung Mulia, 2002, p.189-190



subtle mechanisms of symbolic expression to question the type of mythology that has been built by al-Qur'an.<sup>21</sup>

Myth in relation to religion it becomes important not merely because it contains miraculous happenings or events concerning *Adikrodati* beings, but because these myths have existential function for humans. The main function of myth in culture are revealed, raised, and to formulate beliefs, protect and strengthen morality, to ensure the efficiency of the rite, as well as giving practical rules to guide human. Myth and religion as a force composed plays an important role in social life.<sup>22</sup>

Myth is always identical to the symbol, because it is the reality of the myth itself. In conjunction with the religious experience, the symbols can be the size of the load between the subject experiences limited to the objects that are not mentioned. Symbols that can be either a symbolic notion that tends to intangible idiom and its ideological dogma rules (doctrine). Besides, the symbol can also manifest in symbolic action such as creating a place of worship, offerings, sculpture. All embodiments are a form of symbolic transformation of the myths that exist. The myths tell of the sacred, how divine supernatural life that could be very close to the natural human life.<sup>23</sup>

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<sup>21</sup> Mohammed Arkoun, *Berbagai Pembacaan Al Qur'an*, Jakarta, INIS, 1997, p. 57

<sup>22</sup> Mariasusai Dhavamony, *Phenomenology of Religion*, translated by Dr. A. Sudiarja c.t, Yogyakarta, Kanisius, 1995, p. 150-151

<sup>23</sup> Daniel L. Pals, *Seven Theories of Religion*, Yogyakarta, IRCisoD, 2012, p. 244

Myths in any religious studies, formal or informal, large or small will continue through the mechanism relational and systematic stages between Myth and Ritual. In other words, in order to avoid a disaster of human remains, the next being in order and peace, then humans construct stories about the holy and sacred objects that govern this universe that is reinforced with ceremonies (the ritual).

Myth contains human subconscious desire to express, explain, and answer a variety of symptoms and events happening around him. Myths are made for the benefit of man who is in progress and then establish the prevailing tradition and even sometimes need to be applied. Ritual is a common symptom that is based on religious principle such. In the sense that humans have an obligation to restore the gift of God in the form of ritual sacrifice and service.<sup>24</sup>

## **2. The Myth of the Social Aspects**

In public life, myths contained in the customs, mores while itself derived from social norms and social values that have been crystallized and serve as guidelines for society. Relation between myths with social control is as a regulator (handle). That mean community, especially the traditional, glorifying customs above all else. Even to defeat legislation (system constitution) and the ideology of a country. It cannot be considered to be one

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<sup>24</sup> Zeffry, *Manusia Mitos dan Mitologi*, Jakarta, Fakultas Sastra UI, 1998, h 28-103

even cannot be blamed by the state. Thus the social control in society can be in two ways, namely the myth/customs and constitution/state.<sup>25</sup>

Thanks to the myth, the man (society) realize the nature of welfare, the fact it can be seen from the various rituals celebrations which intends to repeat the conception of their life cycle (such as birth party, new year parties, and other celebrations are considered sacred, etc). The meaning of the myth is as a unifying media society, and maintaining that tradition.<sup>26</sup>

By using a functional approach, the myth is an important element in human life that serves as a pattern, scheme or map based on social norms and social structures. Myth is a social reality which also has a social importance. Myth can create legitimacy or provide the foundations for the legitimacy of efforts to regulate society. Myth can also be shifted in line with social changes that occur.

Myth to justify a social system, both ritual that has become a tradition and that will be preserved. Thus, it is a myth can only be used by certain groups to become movers, appraiser, legitimacy, and a protective system made. Such myths will be realized in the form of a symbol, slogan, logo, and motto that can be used to achieve the goals, objectives, and mission in

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<sup>25</sup> Miftakhuddin, *Mitos dalam Masyarakat: Pengetahuan Non-Ilmiah sebagai alasan perilaku ilmiah dan control social*, Jember, 2014, p. 12

<sup>26</sup> Sutrisno, Mudji dan Hendar Putranto, *Teori-Teori Kebudayaan*, Yogyakarta, Kanisius, 2005

accordance with the idea of formation. Myth and religion as a force composed plays an important role in social life.<sup>27</sup>

Mystical can also be distinguished from myth, because myth is a story of a nation of gods and heroes of ancient times contain interpretation of the origin of the universe and the nation's human nature to contain profound meaning expressed in a way unseen. Myth is a concept of reality which is diverse. While mysticism is existing subsystems almost all religions and religious systems to meet the human desire to experience and feel the emotion of union with God, Sufism, mysticism, and then unseen things those are not affordable by the human mind banality.<sup>28</sup>

### 3. Myth of the Anthropology Aspects

The discipline of anthropology, studying on literary sources such as myths, fairy tales, biographies, and other types of other oral literature is a practice that has been generally accepted (acceptable). A common practices in cases, when the communities of anthropologists switch to the written sources such as the news in the newspapers or literary works. Anthropological studies always assume that the author's perceptions of the world: to nature, to social relations, has been shaped by the cultural environment.

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<sup>27</sup> Mariasusai Dhavamony, *Phenomenology of Religion*, translated by Dr. A. Sudiarja c.t, Yogyakarta: Kanisius, 1995, p. 150-151

<sup>28</sup> Kamus Besar Bahasa Indonesia V1.2

In the Dictionary of Anthropology essay Ariyono Suyono in terminology myth is something that exists in human life that they experience to prove the truth and trust. In the actions of the conception of primitive people, is about spirits and their relation to human actions.<sup>29</sup> Myth is the knowledge of life in the community and is believed to be a rule that is almost equivalent to the customs, mores difference having a wider context, while the myth only on certain things. This myth comes from the limitations of the human senses which are then transformed into a living trust in the midst of society. Myths and beliefs there is a causal relationship, the trust would be the unseen forces and the supernatural powers in a place and an object is a trust (animism and dynamism). Knowledge is dynamism, as well as myths (non-scientific knowledge), myth here will experience a shift towards logic when what society considered as a thing impossible to know the reasons appear and the occurrence of has been solved by someone. But when a myth has been successfully solved it would appear, or at least will lead to new myths. An example is the history of the formation of the solar system and the initiation of *Heliosestris* theory by Nicolas Copernicus.<sup>30</sup>

According to the functionalist anthropology, myth is the power of the institutions of society itself. Myths to explain, demonstrate, underlies the

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<sup>29</sup> Ariyono Suyono, *Kamus Antropologi*, Jakarta, Akademika Presindo, 1999, p. 201

<sup>30</sup> Miftakhuddin, *Mitos dalam Masyarakat: Pengetahuan Non-Ilmiah sebagai Alasan Perilaku Ilmiah dan Control Social*, Jember, 2014, p. 10-11

collective consciousness of the group carve a new historical action project in a story of the establishment; it is a myth in the stage appearance of new possibilities for the existence of a group of social-historical substitute driving an ancient order with a new order symbol. As well as stories of the Bible, al-Qur'an discourse depicts the mythical expression levels. Social-historical actions of the group led by Muhammad accompanied a mythical discourse to get a structure in al-Qur'an.<sup>31</sup>

Myth is the result of *Arkhaic* human in delineating the path into the world of the supernatural myths, which in this case has unfold a veil of mystery to reveal the primordial events which until now is still retold and can be released at, for example, through rituals. At first anthropological studies assume that the myth is a product of pre-logical mental and therefore irrational, but then changed his view of modern anthropology. They then saw that various beliefs or myths which seem absurd it would be able to sense when viewed from the proper cultural context. He is a depiction of natural phenomena. But these symptoms are intricately intertwined in tales that hidden or even disappear. Hence myths need to be interpreted.<sup>32</sup>

At first anthropological studies assume that the myth is a product of pre-logical mental and therefore irrational, but then changed his view of modern

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<sup>31</sup> Mohammed Arkoun, *Membaca Al Qur'an*, Yogyakarta, Lkis, 2012, h. 74

<sup>32</sup> Hary P. S Susanto, *Mitos Menurut Pemikiran Mircea Eliade*, Yogyakarta, Kanisius, 1987, p. 87

anthropology. They then saw that various beliefs or myths which seem absurd it would be able to sense when viewed from the proper cultural context. He is a depiction of natural phenomena. But these symptoms are intricately intertwined in tales that hidden or even disappear. Hence myths need to be interpreted.<sup>33</sup>

Man cannot live without myth or mythology. Myth required human in seeking clarity about the natural world and its past history as a portrayal of reality-a reality that is not affordable, either absolute or relative way, in a simplified format and easy to understand. Because only through a statement that it is incomprehensible that a person or community can have an idea of the layout itself in this cosmic arrangement, then based on that picture he too was run alive and doing activities. Each myth, though it was wrong, still have the benefits and usefulness alone.<sup>34</sup>

#### 4. Myth of Philosophy Aspect

Knowledge in society there are two kinds, namely scientific and non-scientific. Scientific knowledge is knowledge that is obtained by formulating hypotheses and then test the hypothesis deduced from experiments/experiments on the hypothesis that has been formulated,

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<sup>33</sup> Arif Junaidi, *Pergeseran Mitologi Pesantren di Era Modern*, Volume 19 No. 2, Walisongo: Jurnal Penelitian Sosial Keagamaan, 2011 hal 516

<sup>34</sup> Nurcholish Madjid, *Cendikiawan & Religiusitas Masyarakat*, (Jakarta: Paramadina, 1999) p. 198-199

whether the hypothesis can be accepted or not, if the hypothesis is acceptable then it will be a scientific theory/scientific knowledge and no longer be mystery/myth. The non-scientific knowledge is not knowledge gained from the results of experiments using scientific methods. This knowledge can come from intuition, feeling, instinct, and revelation. Sources to get a non-scientific knowledge is indeed scientifically very doubtful, because not through scientific methods and evidence. Lots of scientists who did not heed the signs that have been granted from customs/myth in traditional societies despite ample evidence to show that the truth of the myth is true, but scientists are still wondering about the occurrence of the phenomenon. If the general public sees the phenomenon as a myth or a sign from the gods or the other, then the scientists would regard it as a phenomenon that must be a cause and there is consequently, for the scientists to do research to find out how this myth could arise until later this myth is not longer a myth but rather would be a logical story.<sup>35</sup>

Therefore, the myth can be regarded as something of a pre-scientific still continue to be sought after and in demand in every period in conditions that be imagined or idealized by humans. Myths are not intended to describe a particular situation, but to load it in a way that does not restrict its meaning in a particular situation. Myth is in the womb, not outside it. Myth is part of

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<sup>35</sup> Miftakhuddin, *Mitos dalam Masyarakat: Pengetahuan Non-Ilmiah Sebagai Alasan Perilaku Ilmiah dan Control Social*, Jember, 2014, p. 10



the theory of the symbol. Myth is part of the theory of the symbol. Symbol itself in the formal phase imaging, as when Aristoteles discuss *mimetic praxeos*. He is an imitation of action. *mimesis praxeos* which is identical to the action is called myth. Human action borrowed from history, while the second myth is an imitation of action, so the myth is actually not based on reality, but described more philosophical than historical.<sup>36</sup>

In the same manner as the myth that emerges from the beliefs and experiences repeated. Myth itself is something that concerns the belief, not the ratio or reason. In terms of creating the notion, the myth sometimes goes beyond the limits that can reach our intellect. Even though in modern society, the myth is regarded as the strongest factor in giving suggestions on our minds. Myths are not always associated with things unseen or supernatural. Because in general, myth is something that participated build paradigms and our perception of things. As usual myth born from the common assumption that increasingly many believed. Myth grew out of a lot or not belief in oneself.<sup>37</sup>

However harm *Asatīr* or myth; he still has benefits and usefulness. Like the functionalist similar argue, that the function of myth is to provide a sense of meaning in life that make the person concerned will not feel that his life was in vain.

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<sup>36</sup> Baidhowi, *Antropologi al-Qur'an*, Yogyakarta, Lkis, 2009, p. 31-32

<sup>37</sup> Moch. Fakhruroji, *Total Forgiveness*, Bandung, PT Mizan Pustaka 2008, p. 44-45



## CHAPTER V

### EPILOGUE

#### A. Conclusion

After doing research on the *Asāṭir al-Awwalīn* on the Tafsir *al-Manār*, the researcher can conclude some point :

1. In the study of al-Qur'an interpretation *Asāṭir al-Awwalīn* have two different meanings. First, *Asāṭir al-Awwalīn* addressed to al-Qur'an as a whole. It's as allegations made by one of Quraish he is Nadlr bin Harith and Quraish during the revelation of al-Qur'an, namely that al-Qur'an as a whole is a tale of those who passed was retold by the Prophet Muhammad. In the context of this understanding, none of scholars' and the Muslims who receive it. Al-Qur'an is a divine revelation, will forever remain so. Second, *Asāṭir al-Awwalīn* that leads to the mythical elements in the stories of the Qur'an. Namely that the stories of the Qur'an is not entirely true historical basis. Many of them are just tales, news and news from the past that did not really happen. In the context of this concept, many scholars who received it, on condition that during story is considered a myth contain *'Ibrah* or messages that are useful for the people.
2. In tafsir *al-Manār*, there are only two verses about *Asāṭir al-Awwalīn* who interpreted the sūrah al-An'am verse 26 and Sura al-Anfāl verse 31. From the

interpretation of Rashid's approval of the two verses, we can conclude that the allegation of Quraish which states al-Qur'an is *Asatir al-Awwalin* based on two things. First, the need to protect their religion and beliefs of destruction. Most of them have a good understanding of al-Qur'an were read out, but proud to recognize this truth brought Muhammad. This is because they are worried that the acceptance of al-Qur'an would destroy religion they have built for so long, and confirmed their territory in the land of Mecca. Second, their inability to turn away from what they believe before, the religion brought by the ancestors.

### **B. Suggestion**

The study of *Asatir al-Awwalin* specifically and narrative in the holy Qur'an generally, still need to be further researched. This is because the both *Asatir Awwalin* and Quranic narrative still used by the orientalist to against the validity of al-Quran. Except Tafsir *al-Manar*, it might still many other works of tafsir that can use as the method to prove that al-Qur'an and the story of al-Quran cannot be the evidence to against al-Qur'an and says it not valid.

As the scientific study, this paper still so far from perfectness. Therefore, in order to enrich the reference of Islamic study in the *Asatir al-Awwalin* and Quranic narrative, this paper is not be allowed, but it can be continued with another focus. Contextualization of Quranic verses with look back to the culture when al-Quran

was sending down, then customized and contextualized on what is required to protect them today can be interesting discussion.

### **C. Closing**

By saying thanks to Allah who has been blessing and giving mercies to the researcher, it is a great gift from him through finishing this final project.

Although the researcher has worked maximally, yet the researcher is sure that the work is still far from perfectness and also less satisfying. Critiques and comments which are constructive are always and continuously needed by the researcher.

At least, the researcher hopes that this work will be valuable and beneficial for the researcher especially and the others who concern on any other field of study generally.

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