



MAHRUS AS'AD

## *Al-Qur'an* Interpretation on Musa's Story-Related Verses in *Surah Al-Kahf*, 60-82

**ABSTRACT:** Narrative story in *Al-Qur'an* can be classified into four models, namely: relatively complete narrative model; middle narrative model; brief narrative model; and fragment narrative model. *Al-Qur'an* contains two per third narrative story of people living in the past. This shows how valuable those narrative story in *Al-Qur'an* since their story serve as an inspiring lesson for Muslim daily life. This Article is aimed at identifying one of the middle narrative story model of *Al-Qur'an* that is narrative story of Musa found in "surah" (chapter) *Al-Kahf*, verses 60-82. This narrative model only features Musa's story in "surah *Al-kahf*" and it doesn't fully cover Musa's story found in *Al-Qur'an*. Since it presents complete story between Musa and Khidlr, its plot is understandable. Allah ordered Musa to learn from Khidlr, because he thought that he was the smartest man on earth and no one could outperformed him. Allah wanted to teach Musa that in the world, there were many smarter human being than he was, so that he didn't need to be arrogant with the knowledge he possessed. Above the sky there is a higher sky. It was the interaction with Khidlr and learning process that made Musa realized that the knowledge he possessed was not as much as Khidlr possessed. Allah is indeed the source of knowledge. Musa realized that to achieve the best result in learning process, he should not be in the position of ignorance and his teacher was in the state of more knowledgeable. That was what Musa did in his short course, so that he learned successfully from his teacher, Khidlr.

**KEY WORDS:** Education; *Al-Qur'an* Interpretation; *Surah Al-Kahf*; Musa and Khidlr; Narrative Story.

### INTRODUCTION

*Al-Qur'an* and its miracle has been a discussion among Islamic scholars (Muhsin, 2014). *Al-Qur'an*, as the main source of Islamic law, has content which is true; and it also features the highest literary art that human can't produce to challenge its artistic level. *Al-Qur'an* is the first source of Islamic law and it collects the revelation transmitted by God to Prophet Muhammad SAW

(*Salallahu Alaihi Wassalam* or Peace be Upon Him) between 610 to 632 AD or *Anno Domini* (Sahliah, 1996).

*Al-Qur'an* plays a role as sophisticated way of life for Muslims. It gives guidelines for every aspect of life, including education (Mudlofir, 2011). It goes without saying that *Al-Qur'an* uses Arabic language and Muslim competence related to Arabic language becomes crucial to understand *Al-Qur'an*.

---

**About the Author:** Mahrus As'ad is a Senior Lecturer at the Faculty of *Adab* and Humanities UIN SGD (State Islamic University, Sunan Gunung Djati) Bandung, Jalan A.H. Nasution No.105 Cipadung, Bandung 40614, West Java, Indonesia. For academic interests, the author is able to be contacted via e-mail at: [mahrusasad@uinsgd.ac.id](mailto:mahrusasad@uinsgd.ac.id)

**How to cite this article?** As'ad, Mahrus. (2017). "*Al-Qur'an* Interpretation on Musa's Story-Related Verses in *Surah Al-Kahf*, 60-82" in *TAWARIKH: International Journal for Historical Studies*, Vol.8(2) April, pp.179-188. Bandung, Indonesia: Minda Masagi Press and UIN SGD Bandung, ISSN 2085-0980.

**Chronicle of the article:** Accepted (January 17, 2017); Revised (March 17, 2017); and Published (April 28, 2017).

The campaign to love reciting *Al-Qur'an* should be maintained. Recently in Indonesia, MoRA (Ministry of Religious Affairs) also promotes *Al-Qur'an* reading after *Maghrib*, in the evening. This is good stimulus for people, especially student to both learn Arabic and recite *Al-Qur'an* (Akmaliyah, 2016).

*Al-Qur'an* features narrative verses and they serve as a guidance for Muslim. In other words, Allah uses narrative verses as a method to explain religious teaching, like faith, knowledge, nature, and etc. (Nadhiroh, 2013). This study was aimed at investigating *Al-Qur'an* interpretation on narrative story found in *surah* (chapter) *Al-Kahf* and elaborating education-related verses found in *surah Al-Kahf*. These verses belong to narrative story model in *Al-Qur'an*, since they tell the story of Musa learning from Khidhir (*cf* Shalih, 1997; and Workneh, 2008).

In terms of conceptual narrative, narrative verses of Musa in *Al-Qur'an* can be seen as a paradigm of *Al-Qur'an* story classification in its *tartib-al-ayat* and the narrative unity of its *surah*. In this context, Subhi Shalih (1997) argues that this paradigm is based on the Islamic scholars opinion concerning *tauqifi tartibil ayat* and *tartib suwar*, stating that Allah had decided the sequences, unity of *ayat* or verse in its *surah* or chapter (Shalih, 1997:70-73).

*Al-Qur'an* story unity is in line with the way *Al-Qur'an* arranges its *surah* not the arrangement of event and figures. Khalafullah (1981), further, classifies it as unity in objectives and substance of *Al-Qur'an* narrative story (Khalafullah, 1981:27-28).

With respect to how long and brief a story is delivered, Sayyid Qutb (1980) has classified *Al-Qur'an* story into six forms serving also as one of the criteria of basic classification. These forms include: (1) *qishah al-syamilah* model; (2) *qishah mutawasitaat al-tafshil* model; (3) *qishah qosiroh* model; (4) *qishah mutanahiyah fi al-qoshri* model; (5) story model that features signs; and (6) fragment story model (Qutb, 1980).

In the same vein with Sayyid Qutb (1980)'s models, Syarif Mazari (2001), in his study on the excellence quality of *Al-Qur'an* story, categorizes *Al-Qur'an* story into episodes,

plot of story, figure, time, and place setting (Mazari, 2001:118). In a comparison, the two models proposed above have little differences. The former focuses on the length of the story of narrative verses, and the latter emphasizes the component in the story (*cf* Qutb, 1980; and Mazari, 2001).

From the above mentioned concepts, Abdul Wahid (2013) classifies narrative story found in the *Al-Qur'an* into four narrative model, as follows: (1) *Qishah Syamilah* model refers to a complete story which is delivered in *Al-Qur'an* based on a complete plot of story in a *surah* or chapter, either in the whole verses or the majority of verses in *surah*; (2) *Qishah Mutawasithah* model refers to a collection of short narratives presented in a sequence of writing style in terms of *tartib al-ayat* or sequences of verses and text unity in a *surah*; (3) *Qishah Qashirah* model refers to short narrative presented in a sequence organization, either wording style in a separate verse, or in a form of small narrative; and (4) *Qith'at al-Qishah* model refers to a narrative consisting either one or two verses featuring fragment of a story. A story fragment in *Al-Qur'an* is usually mentioned in *tikrar* or repetition manner of the previous story (Wahid, 2013).

This study discusses one of the narrative story model found in *surah Al-Kahf*, verses 60-82, concerning Musa narrative story. *Qishah Mutawasithah* model was applied to investigate narrative verses found (Qutb, 1980; Mazari, 2001; and Wahid, 2013). Since narrative story in these verses belong to a fragment of the whole Musa story found in *Al-Qur'an*, the narrative verses of *surah Al-Kahf* don't represent the complete story of Musa's life.

To achieve the objective of this study, it is strongly advised to describe event, characters, and setting found in the verses dealing with Allah's order for Musa to learn from someone who was given broad knowledge by Allah, called Prophet Khidhir (Shalih, 1997; and Workneh, 2008). Having described these narrative story, the study analyzed and classified messages and essence that fit the education-related messages, which are common in Islamic education field the so-

called *tafsir tarbawi* (Abdalla *et al.*, 2006; and Suryadi, 2016).

*Tafsir Tarbawi* has been famous among scholars, since it has a distinctive approach in organizing thematic idea concerning education (Suryadi, 2016). *Tafsir Tarbawi* enables researcher to investigate verses found in *Al-Qur'an* containing both explicitly and implicitly education message.

## METHOD

This study was qualitative in nature (Creswell, 1994; Burns, 2000; and Hughes, 2005). The primary data was taken from *Al-Qur'an*, that is verses of *Surah Al-Kahf*, verses 60-82. Content analysis was applied to deal with these data. Data analysis was done in the following stages: description, categorization, and interpretation (Creswell, 1994; Burns, 2000; and Hughes, 2005).

## FINDINGS AND DISCUSSION

In this section, these narrative verses of *Surah Al-Kahf* (18), verses 60-82, will be described in a table 1. The table features information as follows: S stands for *Surah* or Chapter, V stands for Verse or *Ayat*, English meaning of the verse, and Arabic written verse. Those data are displayed in table 1.

**Interpretation on the Narrative Story in *Surah Al-Kahf*, Verses 60-82.** It is mentioned in the book of *Hadits Bukhari and Muslim*, from Ubay bin Ka'ab and Wahhab Zuhaili that he heard Allah's Messenger saying, as follows:

Musa got up to deliver a speech before *Bani Israil*, and he was asked, "Who is the most learned person among the people?". Musa replied, "I am the most learned". Allah admonished him for he didn't ascribe knowledge to Allah alone. So Allah revealed to him "At the junction of two seas, there is a slave who is more learned than you".

Musa asked, "O my Lord, how can I meet him?". Allah replied, "Take a fish and put it in a basket, and then proceed (set out where you lose the fish you will find him)". So Musa took a fish and set out along with his boy-servant, Yusya bin Nun, till they reached a rock on which they lay their head and slept. The fish moved vigorously in the basket and got out of it and fell into the sea and there it took its way through the sea as in a tunnel. فاتخذ سبيله في البحر سربا (QS, 18:61, as cited in Ariffin, Ahmad & Suliaman eds., 2014).

According to Quraish Shihab (2005), the word *al-fataa* (الفتى) (initially was used to refer to adolescence. The word then has been used to refer to servant. *Jahiliyah society* (refers to Islamic concept that categorizes particular society in Mekkah who were in a state of ignorance of Allah's guidance) used to call their servants using the word 'abd or slave (Shihab, 2005:90).

In response to this, Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or Peace be Upon Him) proposed the usage of word *fataa* instead of the word *abd*. This movement was meant to provide equality for all human beings regardless their position and status. In other words, the servants must not be humiliated, because they were human being and they deserve equal treatment. This movement was in the spirit of promoting equality as the word *fataa* suggests (Shihab, 2005; and Ariffin, Ahmad & Suliaman eds., 2014).

It is clear that *al-fataa*, who accompanied Musa, was his boy servant. In general, Islamic scholars believe that the person that *al-fataa* refers to in this context was Yusya ibn Nun (cf Shihab, 2005; and Ariffin, Ahmad & Suliaman eds., 2014). According to Quraish Shihab (2005), there are opinions suggesting that *fataa Musa* (موسى فتى) refers to Musa's nephew, that is a son of his sister. Yusya ibn Nun was born in 1463 AD (*Anno Domini*), in his 110th age. He was one out of twelve envoys to spy *kan'an* people in the region *halab*, now it is referred to Aleppo in Syria and Hebron in Palestine (Shihab, 2005:90).

The term *majma' al-bahrain* (مجمع البحرين) has been a topic of discussion among Islamic scholars. According to Ibnu Katsir (2007), *Al-Qur'an* doesn't explain the phrase *majma' al-bahrain*, the junction or point where two seas meet, in this verse (Katsir, 2007:87). Qatada suggests that the two seas refer to Persia sea from east and Roman sea from west (cited in Katheer, 2001). Muhammad bin Ka'ab al-Qardhi also suggests that the place refers to a point in Tonjah, that is the edge of Maghrib country (cited in Katheer, 2001).

Wahbah Zuhaili (2005) suggests that there are views concerning what the term refers to. Some says that it refers to the junction of Red sea and Hindi sea in *abal-mandub*. Other

**Table 1:**  
The Narrative Verses of Surah Al-Kahf (18), Verses 60-82

No	S:V	Meaning	Arabic Verse
1	18:60	And (remember) when Musa said to his boy-servant: "I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years in travelling".	وَإِذْ قَالَ مُوسَى لِفَتْنِهِ لَآ أَبْرُحُ حَتَّىٰ ۚ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا
2	18:61	But when they reached the junction of two seas, they forgot their fish, and it took its way through the sea as in a tunnel.	فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا
3	18:62	So when they had passed further on (beyond that fixed place), Musa said to his boy-servant: "Bring us our morning meal; truly, we have suffered much fatigue in this, our journey".	فَلَمَّا جَاوَزَا قَالَ لِفَتْنِهِ ءَاتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا
4	18:63	He said: "Do you remember when we took ourselves to the rock? I indeed forgot the fish; none but Shaitan made me forget to remember it. It took its course into the sea in a strange (way)!".	قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَذْسَنِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا
5	18:64	Musa said: "That is what we have been seeking". So they went back retracing their footsteps.	قَالَ ذَلِكَ مَا كُنَّا نَبْغِ فَارْتَدَّآ عَلَىٰ ءِثَارِهِمَا قَصَصًا
6	18:65	Then they found one of or slaves, on who we had bestowed mercy from Us, and whom we had taught knowledge from Us.	فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَّدُنَّا عِلْمًا
7	18:66	Musa said to him (Khidlir): "May I follow you, so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allah)?"	قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُسُلًا
8	18:67	He (Khidlir) said: "Verily you will not be able to have patience with me!"	قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا
9	18:68	"And how can you have patience about a thing which you know not?"	وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا
10	18:69	Musa said: "If Allah wills you will find me patient, and I will not disobey you in taught".	قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا
11	18:70	He (Khidlir) said: "Then if you follow me, ask me not about anything till I myself mention it to you".	قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا
12	18:71	So they both proceeded, till when they embarked the ship, he (Khidlir) scuttled it. Musa said: "Have you scuttled it in order to drown its people? Verily, you have committed a thing <i>imr</i> (a <i>munkar</i> – evil, bad, dreadful thing)".	فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا
13	18:72	He (Khidlir) said: "Did I not tell yo, that you would not be able to have patience with me?".	قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا
14	18:73	Musa said: "Call me not to account for what I forgot, and be not hard upon me for my affair (with you)".	قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا
15	18:74	Then they both proceeded, till they met a boy, and he (Khidlir) killed him. Musa (Moses) said: "Have you killed innocent person who had killed none? Verily, you have committed a thing <i>nukra</i> (a great <i>munkar</i> -prohibited, evil, dreadful thing)".	فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنِي نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا

No	S:V	Meaning	Arabic Verse
16	18:75	(Khidlir) said: "Did I not tell you that you can have no patience with me?"	قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا
17	18:76	Musa said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me".	قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَحِّبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا
18	18:77	Then they both proceeded, till when they came to the people of a town, they ask them for a food, but they refused to entertain them. They found therein a wall about to collapse and he (Khidlir) set it up straight. Musa said: "If you had wished surely, you could have taken wages for it!"	فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطَعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا
19	18:78	Khidlir said: "This is the parting between me and you. I will tell you the interpretation of (those) things over which you were unable to hold patience".	قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا
20	18:79	"As for the ship, it belonged to <i>masakin</i> (poor people) working in the sea. So, I wished to make a defective damage in it, as there was a king behind them who seized every ship by force".	أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا
21	18:80	"And as for the boy, his parents were believers, and we feared he should oppress them by rebellion and disbelief".	وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنِينَ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا
22	18:81	"So, we intended that their lord should change him for them for one better in righteousness and nearer to mercy".	فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا
23	18:82	"And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them: and their father was the righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your lord. And I did them not of my own accord. That is the interpretation of those (things) over which you could not hold patience".	وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا

**Notes:** These data taken from the book entitled *The Noble Qur'an in English Language*, written by M.T. al-Hilali & M. Muhsin Khan (2001).

view proposes that the phrase refers to the junction of White sea and Atlantic sea in *jabal thariq* peninsula (Zuhaili, 2005:320).

When Musa and his boy-servant woke up, they continued travelling in day and night. His assistant forgot to report the lost of the fish to Musa. In the following day, having gone for a long trip, they felt tired, Musa told his boy servant to prepare meal for them. His assistant told Musa that the fish they carried had lost in the sea (Katheer, 2001; and Zuhaili, 2005).

According to Ibnu Katsir (2007), the beach has source water of life that brings

life to living thing that is dead including their dead fish (Katsir, 2007:87). The fish they carried was alive in the junction of two sea. Musa said: "That is what we have been seeking". So, they went back retracing their footsteps, according to *Al-Qur'an*, chapter *Al-Kahf*, verse 64 (al-Hilali & Khan, 2001). Then, they returned to the place they slept before, because the *abid* (the person they were looking for) that Allah meant was there.

Having arrived there, they met *abid* called Khidlir. Musa greeted him. After replying greeting, Khidlir asked, "Who are you?". Musa replied, "I am Musa". Khidlir asked, "Musa of

Bani Israil?". Musa said to him (Khidlir): "May I follow you, so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allah)?" He (Khidlir) said: "Verily you will not be able to have patience with me!" (quoted in *Al-Qur'an*, 18:66-67, as cited in al-Hilali & Khan, 2001). See also one of verses, following here:

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا (الكهف:61).

"Verily, you will not be able to have patience with me!" (cited in al-Hilali & Khan, 2001).

Allah ordered Musa to learn from Khidlir, because Musa boasted that he was the smartest human on earth. This indicated his arrogance that Allah hated. Since Musa was Allah's messenger who ought to be role model for his followers, he must not misbehave. The misbehavior could be imitated by Musa's followers. In this event, Allah taught Musa lesson, so that he was fully aware that there were many smarter people on earth than he was (Katheer, 2001; and Zuhaili, 2005).

According to Ar-Raazi, as cited in Wahbah Zuhaili (2005), when Musa was expressing his intention to learn to Khidlir, he delivered it in a polite, gentle, and humble manner. Among the good behavior exhibited by Musa were: expressing his willingness to follow Khidlir; asking permission to follow; and affirming his ignorant state by using the words *tu'allimani* (تعلمني) on the one hand and on the other hand by using the words *ullimta* (علمت) when addressing to Khidlir and asking direction from Khidlir (Zuhaili, 2005:326). Khidlir said as follows:

"Hi Musa, from Allah, I gained the knowledge, Allah will teach me things that you don't know. From Allah you gain the knowledge. Allah teaches you knowledge that I don't know". Khidlir required Musa to meet the requirement if he wanted to learn from him. Khidlir prohibited Musa from asking or even protesting whatever he did until he explained it to Musa. Khidlir predicted that Musa would not be able to meet the condition and meet requirement. It was hard for Musa to obey, even only one condition that Khidlir proposed. Since Musa was determined to learn from Khidlir, he accepted the requirement that Khidlir asked him to fulfill (cited in Zuhaili, 2005).

قَالَ سَتَجِدُنِي إِِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا  
(الكهف:69).

Musa said, "If Allah wills, you will find me patient and I will not disobey you in taught" (quoted in *Al-Qur'an*, chapter *Al-Kahf*, verse 69, as cited in al-Hilali & Khan, 2001).

They walked through the beach and met a group of people sailing on a boat. After a small conversation, the group of people agreed to allow Musa and Khidlir to join them in the boat free of charge. In the middle of their voyage, Khidlir pierced the boat and removed some pieces of board. Musa was surprised and protested against Khidlir action and Musa said: "Have you scuttled it in order to drown its people? Verily, you have committed a thing *imr* (a *munkar* – evil, bad, dreadful thing)". He (Khidlir) said: "Did I not tell yo, that you would not be able to have patience with me?". He then stated, "I told you, if you follow me don't ask and protest anything I do, before I explain it to you". Musa promised to Khidlir not to protest his action, because he was determined to learn from Khidlir (quoted in *Al-Qur'an*, chapter *Al-Kahf*, verses 71-72, as cited also in al-Hilali & Khan, 2001).

Both Khidlir and Musa continued their trip and met a boy playing with other children. Khidlir approached the child and hold his head then killed him. Musa was so surprised. His surprise was bigger than that of his first experience. Musa asked Khidlir, "Why did you kill the child who was innocent? What was his mistake? You have done misconduct". Khidlir replied, "I told you that you will not be patient to go along with me, if you asked me anymore, you can't join me anymore". Musa promised to Khidlir to obey his instruction (cited in al-Hilali & Khan, 2001).

With respect to Musa reaction against Khidlir action, some Islamic scholars see that Musa's protest against Khidlir's action was based on his conscience and not because he forgot the promise they had agreed. Musa realized that when he asked Khidlir, it meant he had broken the promise he made to Khidlir. His protest was triggered by Khidlir action that went beyond his logic. Musa was ready to face the consequences on his action

that is the shorter duration for Musa to learn from Khidlir and getting closer to farewell moment (Katheer, 2001; and Zuhaili, 2005).

Then they both proceeded, till when they came to the people of a town, they ask them for a food, but they refused to entertain them. They found therein a wall about to collapse and he (Khidlir) set it up straight. Musa said, "If you had wished surely, you could have taken wages for it!". Khidlir said, "This is the parting between me and you, (هذا فراق بيني وبينك) I will tell you the interpretation of (those) things over which you were unable to hold patience" (quoted in *Al-Qur'an*, chapter *Al-Kahf*, verses 77-78, as cited also in al-Hilali & Khan, 2001).

Before they parted, Khidlir explained all the event that they had gone through (Zuhaili, 2005:334). *Al-Qur'an*, chapter *Al-Khf* (18), verse 79, stated as translated as follows:

As for the ship, it belonged to *masakin* (poor people) working in the sea. So I wished to make a defective damage in it, as there was a king behind them who seized every ship by force (cited in al-Hilali & Khan, 2001).

The king was a dictator king named Julundi ibn Karkar or Munawwar ibn Julundi al-Uzdi. This despotic ruler always plundered sophisticated boats. If the boat had a leaking hole or flaw, it wouldn't be plundered by the ruler. Many boat owners who were plundered were poor and their life were dependent on their boat (Katheer, 2001; Zuhaili, 2005; and Ariffin, Ahmad & Suliaman eds., 2014).

The boy whom Khidlir murdered was predicted that, in the future, he would be disbeliever infidel and would harm his parent and would cause his pious parent to be in difficult circumstance. As stated and translated in the *Al-Qur'an*, chapter *Al-Kahf* (18), verses 80-81, as follows:

And as for the boy, his parents were believers, and we feared he should oppress them by rebellion and disbelief.

We would expect that Allah will exchange them with pious child who would respect and love his parent. I could predict precisely the boy's future using the knowledge Allah gave me. Allah ordered me to do the right thing to save his parent.

So we intended that their lord should change him for them for one better in righteousness and nearer to mercy (cited in al-Hilali & Khan, 2001).

The weak fence which was likely to collapse was repaired to stand strong. That fence where below buried properties from pious parent belonged to two orphaned children. According to some records, the children names were *Ashram* and *Sharim* (Katheer, 2001; Zuhaili, 2005; and Ariffin, Ahmad & Suliaman eds., 2014). Allah wanted to secure the treasure for the future of the children, when they were adult and capable of using and seizing the treasure. These treasure were blessing from Allah for the two orphaned children, as stated and translated again in the *Al-Qur'an*, chapter *Al-Kahf* (18), verse 82, as follows:

And as for the wall, it belongs to two orphan boys in the town; and there was under it a treasure belonging to them: and their father was the righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your lord. And I did them not of my own accord. That is the interpretation of those (things) over which you could not hold patience (cited in al-Hilali & Khan, 2001).

According to Wahbah Zuhaili (2005), Khidlir then said, "All that I did from piercing the boat, killing the boy, and establishing the fence is not my intention, but it is Allah's order for me" (Zuhaili, 2005:335). From the above expression, it can be understood that Khidlir didn't proclaim that he was Allah's messenger, but a pious human being. He said that all that he did was based on Allah's order (*ilham* not *wahyu*). People who receives *wahyu* is Prophet. On the other hand, *ilham* is possible to be achieved by pious human being, who obeys all that Allah order him (cf Katheer, 2001; Zuhaili, 2005; and Ariffin, Ahmad & Suliaman eds., 2014).

The story of Musa and Khidlir is specifically intended to reject the arrogant disbelievers, who used their wealth and squads to oppress poorer people. In contrast, Musa who had broad knowledge and noble title as a Prophet and messenger of Allah, voluntarily came to Khidlir with modest manner to learn from Khidlir. This event showed that *tawadlu* or humble character is better than *takabbur* or arrogance (Katheer, 2001; Zuhaili, 2005; and Ariffin, Ahmad & Suliaman eds., 2014).

**Al-Qur'an Interpretation on Education-Related Verses or "Tafsir Tarbawi".** In this section, the study will interpret the above narrative story verses in the realm education field. These narrative story have indicated and taught lessons concerning education. *Tafsir Tarbawi* is an effort to understand the essence of *Al-Qur'an* from education point of view (Mudlofir, 2011). In short, *Tafsir Tarbawi* can be applied to investigate education lessons from these verses.

There are some lessons that belongs to education realm that can be taken from Musa's learning process with Khidhir, as follows:

*First*, no matter how broad and high a knowledge that someone possesses, he or she must not boast and feel that he/she is the smartest, the most knowledgeable person. Above the sky, there is another layer of sky.

*Second*, learning knowledge is not necessarily from someone who is higher or smarter, but it can be taken from anyone. In this story, it doesn't show that pious human being is higher than the Prophet Musa. Musa is for sure one of the Prophets of Allah, but Khidhir is debatable among Islamic scholars, whether or not he is a Prophet. Some scholars consider Khidhir as a Prophet and some not. Indeed Prophet and Messengers are higher than pious human beings (cf Leaman, 2006; Chasseur, 2008; and Mudlofir, 2011).

*Third*, people who seek knowledge should feel that they have some shortages and willing to increase knowledge. On the other hand, people who feel that they have enough knowledge will find it hard to receive new knowledge. Khidhir's expression, "Don't ask me thing that I haven't explained yet" (cited in Zuhaili, 2005; Chasseur, 2008; and Workneh, 2008), is meant to place Musa in the state of ignorance and not to ask or protest thing as if he knew better than Khidhir.

*Fourth*, a student must obey his/her teacher as long as the teacher doesn't lead to unlawful act against Allah. He/she should be confident that all the rules outlined by his/her teacher is to ensure the successful learning process. Even though the rules are strict, it should be accepted in order the learning process can proceed well.

*Fifth*, a student should exhibit respect, politeness, gentle, modest to his/her teacher to achieve his/her support, since he/she wants to achieve knowledge from his/her teacher. This has been demonstrated by Musa, when he learned from Khidhir. How can a student achieve knowledge from his/her teacher, if the teacher has no willingness to share knowledge to him/her?

*Sixth*, it is considered good deed if someone prefer to prioritize lighter damage to bigger damage. As it was demonstrated by Musa in piercing boat of fishers, so that the boat wouldn't be plundered by the despot king. This is in line with the basic of *fiqih*, which says as following here:

إذا تعارض مفسدتان روعي أعظمهما ضررا  
بارتكاب أخفهما

*If there are two threatening dangers, it is strongly advised to take the lighter danger in order to prevent bigger danger (cited in Mudlofir, 2011).*

*Seventh*, pious parent will provide advantages for their children, since they will try their best to make their children happy. If the children are happy, their parent will feel happy too. On the other hand, if children suffer their parent will feel the pain. This was what the pious parent did in the story of Musa, by secretly burying treasure under the wall for the children they left, so that it will benefit them when they are adult.

*Eighth*, lastly, responding with good deed toward people who treats badly is a good deed. This was what Khidhir and Musa demonstrated by repairing the collapse wall, even though the stingy people didn't treat them on their visit.

## CONCLUSION

Based on the previous analysis on narrative story of Musa and Khidhir found in *Al-Qur'an, surah (chapter) Al-Kahf*, verses 60-82, this study found that there are many inspiration and messages that are relevant to the world of education. In summary, this study concludes as follows:

*First*, teacher should set clearly the rule for their students during their learning process,



so that they will not violate any rule. This was exemplified by Khidhir statement, "If you want to follow me, don't ask until I explain it to you".

Second, students should be curious and criticize wrong things that their teacher commit. They should also pose question if they don't understand a particular matter. This is in line with Musa's statement, "Don't you pierce the boat to sink the passengers?".

Third, no matter how broad the knowledge that someone possesses, he should not boast and show arrogance, because the essence is that the knowledge that he possesses is little and it is given by Allah to be used for good deed.

Fourth, to achieve successful education, students should place themselves in a state of ignorance, so that it is easier for them to absorb the knowledge they receive. In contrast, if they position themselves as knowledgeable persons, it is hard for them to absorb the knowledge.

Fifth, fighting evil with evil (it should not exceed) is permitted in Islam. It is strongly recommended to show good deed to bad deed. This was what the Prophets, Allah's messenger, and pious persons do; and it should serve as good example for our daily life.<sup>1</sup>

## References

- Abdalla, Amr *et al.* (2006). "Improving the Quality of Islamic Education in Developing Countries: Innovative Approaches". Available online at: <http://www.creativeassociatesinternational.com/wp-content> [accessed in Bandung, Indonesia: December 19, 2016].
- Akmaliyah. (2016). "Socialization and Internalization of Qur'anic Verse by Enjoy Learning Arabic" in *TAWARIKH: International Journal for Historical Studies*, Vol.8(1), pp.79-92.
- al-Hilali, M.T. & M. Muhsin Khan. (2001). *The Noble Qur'an in English Language*. Madinah: King Fahd Printing.
- Ariffin, Sedek, Khadher Ahmad & Ishak Haji Suliaman [eds]. (2014). *Tajdid in Qur'anic Studies*. Kuala Lumpur, Malaysia: Department of Al-Quran & Al-Hadith, Academy of Islamic Studies UM [University of Malaya]. Available online also at: [https://umexpert.um.edu.my/file/publication/00010050\\_112500.pdf](https://umexpert.um.edu.my/file/publication/00010050_112500.pdf) [accessed in Bandung, Indonesia: December 19, 2016].
- Burns, R. (2000). *Introduction to Research Methods*. London: Sage.
- Chasseur, Michelangelo. (2008). "Oriental Elements in Surat al-Kahf" in *Annali di Scienze Religiose*, 1. Published by Brepols Publishers.
- Creswell, J. (1994). *Research Design: Qualitative and Quantitative Approaches*. Thousand Oaks, California: Sage.
- Hughes, Christina. (2005). "Qualitative and Quantitative Approaches to Social Research". *Unpublished Paper*. UK [United Kingdom]: Department of Sociology, Warwick University.
- Katheer, Ibn. (2001). *Stories of the Prophets: From Adam to Muhammad*. Cairo: Dar al-Manarah, Translation.
- Katsir, Ibnu. (2007). *Tafsir Al-Qur'an al-Adhim*. Beirut: Syirkah Abna Syarif al-Anshari.
- Khalafullah. (1981). *Qoshas Al-Qur'an*. Beirut: Dar Ilm.
- Leaman, Oliver. (2006). *The Qur'an: An Encyclopedia*. New York: Taylor & Francis.
- Mazari, Syarif. (2001). *Mustawiyat al-Sard al-Ijaz fil Qishah al-Quraniyah*. Damaskus: Ittihad al-Kuttah al-Arab.
- Mudlofir, A. (2011). "Tafsir Tarbawi sebagai Paradigma Qur'ani dalam Reformulasi Pendidikan Islami" in *Al-Tahrir*, Vol.11(2), pp.261-279.
- Muhsin, A. (2014). "Sumber Autentik dan Non-Autentik dalam Tafsir Qur'an" in *RELIGI: Jurnal Studi Islam*, Vol.5(1).
- Nadhiroh, W. (2013). "Memahami Narasi Kisah Al-Qur'an dengan Narrative Criticism: Studi atas Kajian A.H. John" in *Ilmu Ushuludin*, Vol.12(2), pp.213-238.
- Qutb, Sayyid. (1980). *Fi-Zilal al-Qur'an*, 6 Vols. Cairo: Dar al-Shuruq.
- Sahliah, S.A. Aldeeb Abu. (1996). "The Islamic Conception of Migration" in *The International Migration Review*, Vol.30(1), pp.37-57.
- Shalih, Subhi. (1997). *Mabahits fi Ulumul Qur'an*. Beirut: Darul Ilm Lilmalayin.
- Shihab, Quraish. (2005). *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an*. Jakarta: Lentera Hati.
- Suryadi, R.A. (2016). "Signifikansi Munasabah Ayat Al-Qur'an dalam Tafsir Pendidikan" in *Ulul Albab*, Vol.17(1), pp.71-87.
- Wahid, Abdul. (2013). "Narasi Kisah Musa dalam Al-Quran". *Unpublished Doctoral Dissertation*. Bandung: UIN SGD [Universitas Negeri, Sunan Gunung Djati] Bandung.
- Workneh, Yimam. (2008). "Narrative Techniques in the Holy Qur'an with Special Reference to the Five Surahs (Chapters)". *Unpublished M.A. Thesis*. Addis Ababa, Ethiopia: School of Graduate Studies, Addis Ababa University. Available online also at: <http://etd.aau.edu.et/bitstream> [accessed in Bandung, Indonesia: December 19, 2016].
- Zuhaili, Wahbah. (2005). *At-Tafsir al-Muniir*. Damaskus: Dar al-Fikr.

<sup>1</sup>**Statement:** I, hereby, declare that this article is my original work, it is not product of plagiarism, due to all sources used and cited in the analysis are showed clearly and available in the References. This article is also not submitted, reviewed, and published yet in other scholarly journals.



**Al-Qur'an on Chapter Al-Kahf, Verses 60-82**

(Source: <http://pulse.ng/religion/the-holy-quran>, 15/1/2017)

The story of Musa and Khidlr is specifically intended to reject the arrogant disbelievers, who used their wealth and squads to oppress poorer people. In Contrast, Musa who had broad knowledge and noble title as a Prophet and messenger of Allah, voluntarily came to Khidlr with modest manner to learn from Khidlr. This event showed that *tawadlu* or humble character is better than *takabbur* or arrogance.