

ej LHSS

ISSN : 3032-1123

<https://doi.org/10.61796/ejlhss.v1i6.666>**ANALYSIS STUDY OF ASHAB AL-KAHF STORY
ACCORDING QUR'AN TABARI TAFSIR PERSPECTIVE****Ulil Azmi**

STAI Tgk Chik Pante Kulu Banda Aceh, Indonesia
ulil.azmi@pantekulu.ac.id

Syeh Walid Hamdi Muhammad Abdul Ghaffar

Ihnasiya Al-Madinah Girls School, Egypt
mmooww2468@gmail.com

Lismijar

STAI Tgk Chik Pante Kulu Banda Aceh, Indonesia
lismijar@pantekulu.ac.id

Abdul Hadi

STAI Tgk Chik Pante Kulu Banda Aceh, Indonesia
abdul.hadi@pantekulu.ac.id

M. Isa

STAI Tgk Chik Pante Kulu Banda Aceh, Indonesia
m.isa@pantekulu.ac.id

Received: Apr 04, 2024; Accepted: May 03, 2024; Published: Jun 23, 2024;

Abstract: The stories in the Koran are divided into three types, namely stories of prophets, stories related to events that occurred in the past and people whose prophethood was not confirmed and stories related to events that occurred at the time of the Prophet Muhammad. One of the stories in the Qur'an is the story of Ashab Al-Kahf. The mufassir have different views on the story of Ashab Al-Kahf. At-Tabari explained in verse 17 of Surah Al-Kahf about the inclination of the sun from the direction of the cave, the sun rises facing the cave so Allah inclines the sun to the right of the cave so it doesn't hit them. In At-Tabari's Tafsir, there are many differences of opinion on interpretation based on history, as in verse 25 of Surah Al-Kahf, At-Tabari mentions two opinions. First, this verse is the saying of the people of the book. Second, this verse is an explanation from Allah to His Messenger. The difference in interpretation that exists in At-Tabari's Tafsir with the others is influenced by the period of his life among the mufassir, in where at the time of At-Tabari only interpreted verses based on the history in the interpretation without mentioning certain chapters in the verse, while other interpreters who interpreted the verses were arranged according to certain themes so that it was easier to understand one verse as explained in the explanation of the Qur'anic qiraat which was explained based on certain qiraat priests.

Keywords: Ashab Al-Kahf Story, Al-Qur'an, Tafsir Al-Tabari



This is an open-access article under the [CC-BY 4.0](https://creativecommons.org/licenses/by/4.0/) license

Introduction

The story of Ashab al-Kahf is one of the stories in the Koran in surah al-Kahf verses 9-26. Ashab al-Kahf is a group of youths numbering 7 people who are guided and believe in Allah. They lived in the midst of a heathen, pagan society with a cruel King. The king asked his people to worship other than Allah. If not, they will be tortured and killed, even these youths were threatened by the King when their faith was found out. The youths also secluded themselves in a cave, they prayed to Allah to pour out His mercy on them in the cave, then Allah granted their request and Allah put them to sleep for 309 years.

One of the stories in the Qur'an is about Ashab al-Kahf, who has his own plot of explanation which is located in several verses and surahs, starting with the background of why they entered the cave, their situation in the cave, the atmosphere when they woke up from sleep, the attitude of the townspeople after knowing them. The story of Ashab al-Kahf is a story full of divine meanings and messages as well as material for reflection for every human being who is still living the life process in this world and functions his mind to contemplate every fragment presented by the Qur'an.

The study of Ashab al-Kahf is very urgent to discuss because, First, the explanation of the values contained in the values of Islamic education in the story of Aṣḥāb al-Kahf in the Qur'an, is: Belief in the signs of Allah's power, who have sent the youths in the cave, belief in the protection that Allah gives to his servant, and belief in Allah's promise regarding the Day of Resurrection and the Day of Resurrection, endeavor and put his trust in Allah, instilling the qualities of tawadhu, tasamuh (tolerance), istiqomah, siddiq, and Zuhud in social life, always contemplating (thinking) in taking action, fearing Allah, always being careful in every action, prioritizing the interests of others, and always introspecting oneself. Second, there are thirteen values of Islamic education in the story of Aṣḥāb al-Kahf in the Koran, namely: The values of aqidah, tawadhu, tasamuh (tolerance), endeavor, tawakkal, istiqomah, siddiq, zuhud, tafakkur (thinking), taqwa, wira'i (careful), I'tsar (prioritizing the interests of others, and muḥāsabatun nafsi (self-introspection).

Tafsir is an attempt to understand and explain the intent and purpose of the Qur'an, which has undergone quite varied developments. As the result of human works, the occurrence of diversity in methods and patterns of interpretation is inevitable. Among the causes for the emergence of this diversity include: differences in tendencies, interests, motivations of interpreters, differences in the depth of knowledge they possess, differences in the times and environment that surround them and so on. To all that gave rise to various methods and styles of interpretation of various kinds.

According to 'Abd al-Hayy al-Farmawi, there are four methods of interpreting the Qur'an; tahlili, ijmalī, muqaran, and maudu'i. First, the method of interpretation of tahlili, namely how to interpret the verses of the Koran by examining all its aspects, starting from the description of the meaning of vocabulary, sentences, the links between the separators of both verses and surahs (munasabat), to the aspects of the linkages between the suras and asbab al-nuzul, by following the procedure for the composition of the rules of the mushaf by doing more or less analysis in them. Second, the Ijmalī interpretation method, which is a way of interpreting the Koran globally, based on the arrangement (order) of the manuscripts of the Koran, with the aim of explaining the meanings of the Koran in a brief description and language that is easy for everyone to understand and understand.

Third, the muqaran interpretation method, namely how to interpret the Koran by comparing verses of the Koran that speak on certain themes, such as different editorials even though the contents are the same, or between verses that have similar editorials even though the

contents are different or also comparing verses of the Koran with the hadiths of the prophet, which at first glance appear to be contradictory in the Koran.

Fourth, the maudu'i interpretation method, which is a way of interpreting the Koran by collecting verses of the Koran that discuss the same theme, then analyzing the contents one by one based on certain methods, to explain their meanings and extract their elements and to relate one to another with a comprehensive correlation. So that it can present the theme as a whole and can take a complete understanding of Closing.

One of the books of exegesis that uses the tahlili method is al-Tabari's exegesis, this exegesis attempts to explain the meaning of the verses of the Qur'an from various aspects based on the rules of the order of the verses or letters from the mushaf. Meanwhile, in terms of the style of interpretation, it uses the form of history (bil-ma'tsur), namely interpreting the Koran based on the texts, both with the verses of the Koran itself, with the traditions of the Prophet, with the aqwal of the companions, as well as the aqwal of the tabi'in.

Tabari adheres to the Ahlussunnah wal Jamaah sect. His work related to this flow is Sharih al-Sunnah. In addition, he also supports the schools of the Salaf scholars in the field of interpretation. Meanwhile, with regard to the sanad narrations cited in the exegesis, generally At-Tabari does not include his explanation of the authentic and da'if sanad. As for fiqh law, what is conveyed includes the opinion of the clergy and their schools of thought, and chooses one opinion and then evaluates it.

Tafsir al-Tabari is the initial reference for mufassirs who are involved in the field of interpretation bil atsar, Ibn Jarir mentions the tafsir with the sanad which is connected to the companions, tabi'in, and followers of the tabi'in, discussing opinions and then studying them. The scholars who became the reference agreed that no one wrote in the field of interpretation comparable to him. The specialty that Ibn Jarir had was making conclusions and hinting at difficult I'rab. So that al-Tabari's interpretation is above other interpretations. Even Ibn Kathir often quoted from Ibn Jarir's opinion.

This is different from Sayyid Quthub. Sayyid Quthub is a figure who is not only recognized for his clergy but also for his persistence in fighting for the upholding of Islam, even by rebelling against the authorities. With such a strong style of da'wah, observers of the Islamic movement dubbed him the al-Banna' generation of Islamic radicals. Behind his "violence" in preaching Quthub was very productive in writing and one of his monumental works was Tafsir Fi Zhilal al-Qur'an which he wrote while serving time in prison on charges of treason. This is then the focus of the study in this article, did Quthub's life in the political arena and a situation of social upheaval when his commentary was written influence the content of his commentary? Through a historical approach and content analysis (discourse analysis), this study found that Quthub's spiritual situation when writing the commentary, as well as the socio-political situation in Egypt, were felt when reading the interpretation of Fi Zhilal al-Qur'an. As a result, this interpretation is often called Tafsir Harakah (Movement Interpretation).

Among the privileges possessed by Ibn Jarir is making conclusions and hinting at difficult I'rab. So that al-Tabari's interpretation is above other interpretations. Even Ibn Kathir often quoted from Ibn Jarir's opinion in interpretation.

Result and Discussion

A. The story of Ashab al-Kahf

Ashab al-Kahfi is a group of young people who believe in Allah they consist of seven people, They lived during the time of King Diqyanus (249-251 AD). Apart from that they (Ashab al-Kahf) received intimidation and threats from the King and his people, because Ashab al-Kahf was a young man who did not want to weaken their faith and did not want to compromise on following the religion of the king and his people, even though they were threatened with intimidation and torture. As the persecution escalated they felt compelled to leave their people.

Their people are disbelievers because they worship other than Allah Their disbelief causes their injustice and lies. So, who is more unjust than people who make lies against Allah. These young believers thought how to survive the misguidance of their people, namely by isolating themselves, then they decided to leave their people, because they were unbelievers, it was impossible for the youths to live with them. They then left the city and went to a mountain, then decided to take refuge in a cave in the mountain. They asked Allah to pour out His mercy on them in the cave.

The first time they entered the cave was with high spiritual enthusiasm, where they were willing to leave the world to save their faith. They took refuge in the cave and asked Allah to pour out His mercy on them in the cave. Allah granted their request, and Allah's mercy was sent down to them in the cave where Allah facilitated their affairs and showed them His power. He ordered the sun to shine on their bodies, so as not to damage them. Neither at sunrise in the morning nor at sunset in the evening, the sun kept away from the cave so that its rays missed them. They were in the middle of a spacious cave.

Among the signs of Allah's power over them in the cave is that their eyes are kept open, so that those who see think they are awake and can see, even though they are sleeping soundly. In fact, the earth did not swallow their bodies, because Allah turned them from time to time right and left. With them was a Dog who became their friend. The dog sat on the threshold of the cave, stretched out its arms, and slept like the inhabitants of the cave. So that no one dared to disturb them while sleeping. Allah has made the heart of anyone who sees them to be afraid, if he turns to them he will flee in fear.

They slept for a very long time, in surah al-Kahf it is stated that they slept in the cave for 309 years, after that, Allah woke them up, so they wondered about the length of their sleep, but they differed on the length of time they slept in the cave. Some of them said, "You slept for a day or half a day!" However, they did not extend the debate because they did not know it, they left it to Allah, they said "Your God knows better how long you stayed in the cave."

Then they appointed one of them to go to town, supplied with money to buy food. They asked him to choose good and halal food. Likewise, so that he remains alert and careful so that no one knows and recognizes him, because they are afraid of their people. If they know the inhabitants of the cave and where they live, surely their people will kill them or persuade them to return to their religion and acts of shirk.

The young man went to the market to buy food. He went carefully, vigilantly, and secretly, but Allah wanted something else. Allah wants to make some of them as a sign of His power and as proof of the ability of Allah, the Most Holy, to resurrect. Allah revealed them and showed them to their people. Meanwhile, these people had become believers in Allah, the previous generation had disappeared, namely the generation that had been left behind by the inhabitants of the cave. What is now alive is a generation of believers.

Finally, the people of the country know their whereabouts through the dirham money they want to use to buy food. They brought the young man to meet their leader. When the youths had met with the country's leaders at that time, they explained what had happened to them and how long they had been in the cave. Only then did they realize that all of that was the power of Allah. After that they died.

This makes them differ in opinion, what will they do with the Ashab al-Kahf? Some of them said, "Build a building, their Lord knows better about them." However, the wise men among them decided to build a synagogue. Thus, a house of worship was erected on it. Thus the end of the story about faith, sincerity, and asceticism in the world to return to Allah, but the story of Ashab al-Kahf will not be lost, the believers meditate on it so they can take lessons about faith, sincerity, and determination.

B. Interpretation of the Verses of the Story of Ashab al-Kahf

1. QS: Al-Kahf verses 17 and 18

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقَرَّبُ إِلَيْهِمْ ذَاتَ الشِّمَالِ
وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُ
وَلِيًّا مُرْشِدًا ﴿١٧﴾ وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ وَكَلْبُهُمْ
بَسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعبًا ﴿١٨﴾

"And you will see the sun when it rises, leaning from their cave to the right, and when the sun sets, turning away from them to the left while they are in a wide area in (the cave). Those are some of the signs (greatness) of Allah. Whoever is guided by Allah, then he is the one who gets the guidance; whoever leads him astray, then you will not find a helper who can guide him." And you think they are not sleeping, but they are sleeping; we turned them back and forth to the right and to the left, while their dog spread its arms in front of the cave door. And if you see them you will surely turn away from them and surely you will be filled with fear of them .

Sentence (وترى) O Muhammad. In the word (تزاور) there is a different way of reading, the first is with the tasydid in the letter zay (تزاور) is the reading of Medina, Mecca and Basra. While the second reading is the reading of Kufah in the absence of tasydid, namely (تزاور). Where these two readings are 2 correct readings and contain adjacent meanings.

(وترى الشمس إذا طلعت تزاور عن كهفهم ذات اليمين) That is leaning from the cave to the right. When it sets, it will leave them to the left. The meaning of this verse. When you see the sun rising facing their cave, it will rise leaning to the right of the cave so that it doesn't hit them. If it rises right in front of them, it will burn their bodies. When sunset will leave them to the left of the cave.

(وهم في فجوة منه) The young man entered into a wide place, the word (فجوة) singular of (فجوات) and (فجاء). The history of Qatadah mentions that they were in an open room, while the history of Sa'id bin Jubair said they were inside.

(ذَلِكَ مِنْ آيَاتِ اللَّهِ) What Allah wants for Ashab al-Kahf from the inclination of the sun to the right and left when it sets, and also that they are in a wide area inside the cave is a proof for people who think of the greatness and power of Allah.

(مَنْ يَشَاءِ اللَّهُ فَيُهَيِّجْ قُلُوبَهُمْ) This verse shows that whoever Allah wills for guidance will be shown the evidence for him, and they are the ones who get the right path, and vice versa if someone is led astray by Allah then he is not shown the right path, so don't be sad because of the attitude of those who turn away and belie you . Indeed, if Allah wants guidance, they will surely believe.

And you, O Muhammad SAW, think that the young people whose stories are made fun of, if you see them, you think they are awake, even though they are sleeping.

(وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ) The commentators differ about dogs, some say that the dog is their dog and was with them before going to the cave, some say that humans are a cook for them, and the mufasssirs also differ on the word (الوصيد), meaning the front yard of the cave, or holding the door of the cave, and some say it means land .

And a stronger opinion means the door or in front of the cave door so that it covers the cave. Because the meaning of الوصيد covers, as in the letter al-humazah (إنها عليهم مؤصدة) is read in two languages. First, (الأصيد) Nejad language. Second, (الوصيد) language tihamah, there is also a mention of Yemen. As if the dog covered the cave door by sticking out both hands at the cave door.

(لَوْ أَطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا) If you see their state of sleep in the cave, you will flee in fear from their sight, so that no one will see them and no one can hold them until the appointed time. And Allah wakes them up at the appointed time as an 'ibrah to the servant chosen by Allah.

In the word (وَلَمَّيْتُمْ) there are different readings. first, the medina qiraah recites with tasydid on the letter lam (وللمت) that Allah fills the increasing fear of the sight of those who are sleeping, while the other qiraat (ولمنت) Iraqi qiraat with no tasydid on the letter lam which means Allah fulfills the fear only once for them.

2. QS: Al-Kahf verse 22

سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُل رَّبِّي أَعْلَمُ بِعَدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَهْرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿٢٢﴾

"Later (some people will) say, "(their number) is three (people), the fourth is the dog," and (the other) says, "(their number) is five (people), the sixth is the dog," as a conjecture about the unseen; and (another) said, "(their number) is seven (people), the eighth is the dog. " Say (Muhammad), "My Lord knows their (number) better except a few." Therefore, don't you (Muhammad) argue about them, unless the argument is just outwardly and don't ask anyone about them (the youths) .

(سَيَقُولُونَ) People will say about the number of youths, some say the number is three, some say the number is five, six with the dog. And tell them that they are saying it without being sure of the truth. So say that no one knows except Allah.

Ibn Abbas narrated this verse (الْأَقْلِيلُ) which is meant here by a few of our experts from the Jews, while the narrations from Qatadha are a few from humans whether people of the book or not.

In verse (فَلَا تُمَارِفِهِمْ) there is a difference of opinion. First, what is meant by rebuttal is what Allah tells in his book, it is permissible for them to read it, and it is not permissible for anything other than that. The second said that it is enough what Allah revealed from the story of Ashab Al- Kahf . Third, by saying 'it's not like what you say' then it includes a rebuttal that is forbidden to them.

Ibn Abbas narrated that the meaning of the verse (وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا) is People of the Book, while the mujahids said they are Jews, do not ask Jews about the ashabul kahf except what Allah has informed you of what happened.

3. QS: Al-Kahf verses 25 and 26

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا ﴿٢٥﴾ قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ
السَّمَوَاتِ وَالْأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ
أَحَدًا

“And they lived in the cave for three hundred years and nine years plus. Say, “Allah knows better how long they stayed (in the cave); to Him belongs all that is hidden in the heavens and on earth. How bright is His sight and how keen is His hearing; there is no protector for them but Him; and He does not take anyone as His partner in making decisions.”

(وَلَبِثُوا فِي كَهْفِهِمْ) In this verse there are several opinions. First, this verse is news from Allah which mentions how long he lived in the cave. Second, this verse is the word of the people of the book, even strengthened by qiraat ibn mas'ud (وقالو ولبثوا) which shows that it is a human word. In this case Imam al-Tabari strengthens the first opinion that this verse is the news of Allah regarding what they said about his long stay in the cave, reinforced by the verse that begins with the word (ولبثوا) that the news is from Allah and there is no argument that states that this is the word of the People of the Book or the Jews .

In this verse there is also a difference qiraat . First (ثلاث مائة سنين) with the tanwin in the word (مائة) qiraat expert of Medina, Basra and parts of Kufa. Second, (ثلاث مائة سنين) reading kufah without tanwin on the word (ثلاثمائة). The first opinion is stronger and correct because according to the rules in Arabic the word (مائة) is only translated if the word before it is in the singular form, such as (ثلاثمائة درهم) , but if it is interpreted with the plural before it, it must be paired like the example (عندي ألف درهم) .

(قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا) Knowledge has been given to you about the length of time ashabul kahfi was in the cave until today, in fact no one knows about it except for the substance that knows the unseen in the heavens and on earth.

In the verse (أَبْصِرْ بِهِ وَأَسْمِعْ) it means that Allah sees everything you do and hears all of them. (وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا) None of his creatures is a helper in his affairs. (مَا لِّلْمَعِينِ دُونِهِ شَيْءٌ) And Allah does not make partners in matters and laws, but Allah manages and judges everything as he wants and loves

Conclusion

In al-Tabari's commentary the explanation of the verse begins with the difference between the readings of Medina and Mecca with the reading of Kufa in the word (تَزَاوِرُ), and the word (وترى) is addressed to Muhammad SAW. Whereas in the interpretation of Al-Munir the word (تَزَاوِرُ) is read with three readings. First, the qiraat of Ibn 'Amir (تَزَاوِرُ) the letter Ra is tasydid. Second, qiraat 'Ashim, hamzah, kisai and khalaf (تَزَاوِرُ) with no tasydid marks. Third, by giving a tasydid sign on the letter Zay (تَزَاوِرُ). Meanwhile, the word (وترى) is not only the Messenger but includes all humans.

Al-Tabari explains in this verse about the inclination of the sun from the direction of the cave. When you see the sun rising facing their cave, it will be inclined to the right of the cave so that it doesn't hit them. Explanation of verse 18 of the letter al-Kahf in the interpretation of Al-Tabari states that the reason for not being able to see them is because of their frightening condition. If you see their sleeping state in the cave, you will flee in fear from their sight, so that no one will see them and no one can hold them until the appointed time. And Allah wakes them up at the appointed time as an 'ibrah to the servant chosen by Allah

References

- [1] Abdul Hayy al-Farmawi, Metode Tafsir Maudhu'i dan Cara Penerapannya, Translated by Rosihan Anwar & Maman Abd Djaliel, (Bandung: Pustaka Setia, 2002).
- [2] Al-Imam Al Hafizh Imanuddin Ad-Dimasqi, Mukhtashar al-Bidayah Waan-Nihayah, Translated by Asmuni.
- [3] Imran N. Hosein, Surat Al-Kahfi dan Zaman Modern, (Kuala Lumpur, 2007).
- [4] Latif, H. (2016). Melacak Alur Pemaparan dan Fragmen Kisah Ashab Al-Kahfi Dalam al-Qur'an. Jurnal Tafsere, 4(2).
- [5] Manna' Al-Qaththan, Dasar-Dasar Ilmu Al-Quran, (Jakarta: Ummul Qura, 2017).
- [6] Muhammad Ibnu Jarir, Jamiul Bayan An Takwil Al-Quran, Volume 5, (Bairut: Dar al-Fiq).
- [7] Rahmansyah, R. (2019). Nilai-nilai pendidikan islam dalam kisah Ashabul Kahfi (Analisis Kajian Al-Qur'an Surah Al-Kahfi: 9-26), (Islamic University of North Sumatra).
- [8] Sabry, M. S. (2013). Memaknai Kisah Ashab Al-Kahfi dalam Al-Qur'an. Jurnal Tafsere, 1(1).
- [9] Samsurrohman, Pengantar Ilmu Tafsir, (Jakarta: Amzah, 2014).
- [10] Shalah Al-Khalidy, Kisah-kisah Al-Qur'an; Pelajaran dari Orang-Orang Dahulu, Ma'a Qashashis-Sābiqīna Fil-Qur'an, Translated by Setiawan Budi Utomo, Volume 2, (Jakarta: Gema Insani Ress, 1999).