

**FAMILY'S MESSENGERS STORIES OF ULUL AZMI
IN THE QURAN
(A THEMATIC INTERPRETATION)**

UNDERGRADUATE THESIS

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**ANTASARI STATE ISLAMIC UNIVERSITY
USHULUDDIN AND HUMANITIES FACULTY
QURANIC SCIENCE AND TAFIR DEPARTMENT
BANJARMASIN
2019**

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**Submitted in partial fulfillment of the assignments and requirements
for the S. Ag degree at Antasari State Islamic University**

By:
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BANJARMASIN
2019**

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Presented and Written by :

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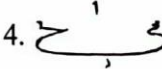

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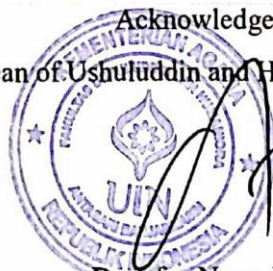
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ABSTRACT

Siti Zaenab: 1501421837. *Family's Messengers Stories Of Ulul Azmi In The Quran (A Thematic Interpretation)*

Supervisor I : Dr. H. Mirhan, AM., M.Ag

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This thematic study has based on the verses about the stories (*Qaṣaṣ*), the kind is the story of the Ulul Azmi messengers. Ulul Azmi messengers are the five prophets who were special by Allah as in Q.46:35, Q.33:7, and Q.42:13. They are messengers who have the high determination and patience in fighting for the Allah's religion. A messenger was a usual people who certainly lives in a family, they have parents, wives, and children. Whether the special degree that they get was also supported by family support or even their own family which be test for themselves, because defiance or denial of the Allah law. So, how does the Quran explained their family stories and their position as part of a family? This question will be tried to be answered in this thesis research.

The research method is the thematic method (*Mauḍū'ī Method*) which is presented based on the description and analysis of the Quran's verses about family's messengers stories of ulul azmi as primary data, would be taking from the interpretations of several commentaries book collected and then analyzed carefully by author, after that complement data from histories books and stories of the prophets books and other related readings.

Family's messengers stories of Ulul Azmi becomes interesting because their family members were not fully obedient people. The Prophet Nuh was preached for 950 years but only a few of people were believers, and among those who did not believe were his wife and child. The Prophet Ibrahim has a father who a carver of idol and he had to awaken his father to follow a straight path, but his father was still stubbornly opposed. Then, Ibrahim married Sarah, then remarried a slave named Hajar. From Hajar he obtained a child named Ismail and from Sarah even they were old, God gave Ishaq to them. And all of the prophets after Ibrahim came from the generations of Ismail and Ishaq. The Prophet Musa, a baby born in the age of a boy must be killed, but Allah gave inspiration to his mother to make a chest and wash it in the Nile, until the chest beyond the king's unjust palace, he was even cared and becomes king's foster son. He fled to Madyan, and then he married a shepherd girl. The Prophet Isa was born from the holy girl was a servant of Baitul Maqdis, since his birth his mother had been bombarded with various heinous accusations because puerperal a baby without marriage, so Isa who was still in the cradle spoke and explained to his peoples to defend his mother. The Prophet Muhammad tested when his wives demanded more shopping, and he could only leave them for one month until the verse came down to this problem. There are some verses of the Quran concerned his wives, they are Khadijah, Aishah, Hafṣah, and Zainab.

Based on the results of analysis was getting family's messengers stories of Ulul Azmi that not all of them was obedient people, some were pious and some were disbelieved to died. Each family's messengers stories tucked many valuable

lessons, about the piety of the parents who descend to their children, family relations in hereafter, family functions, responsibilities as parents, the good children, to obedience and betrayal of a wife.

Keyword: *family's messengers stories, ulul azmi.*

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وأشكره اللهم صلّ وسلّم على سيّدنا محمد وعلى اله وأصحابه ومن تبعهم بإحسان إلى
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This learning experience is a part of the long process that includes many contributions from a number of people. The author understands, it would not be able to reach this experience without any kind of help from them in various ways. The author expresses appreciation and gratitude to those who gave their help and motivation in finishing this thesis, they are:

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Finally the author hopes that this thesis will be useful for the next researches. The author believes that this thesis is far from perfection. For the improvement of this research, the author wishes the readers to give their criticisms and suggestions.

Banjarmasin, 3th of May, 2019.

Author

TRANSLITERATION TABLE AND ABBREVIATIONS

The method of transliteration of Islamic terminology from the ‘Arabic language has been carried out according to the standard transliteration American Library Association (Library Of Congress) 1997 mentioned below.

1.	ا :	A	16.	ط :	Ṭ
2.	ب :	B	17.	ظ :	Ẓ
3.	ت :	T	18.	ع :	‘
4.	ث :	Th	19.	غ :	Gh
5.	ج :	J	20.	ف :	F
6.	ح :	Ḥ	21.	ق :	Q
7.	خ :	Kh	22.	ك :	K
8.	د :	D	23.	ل :	L
9.	ذ :	Dh	24.	م :	M
10.	ر :	R	25.	ن :	N
11.	ز :	Z	26.	و :	W
12.	س :	S	27.	ه :	H
13.	ش :	Sh	28.	ة :	h,t
14.	ص :	Ṣ	29.	ء :	’
15.	ض :	Ḍ	30.	ي :	Y

Mad and Diftong:

- | | | | |
|-----------------|-------|-------|------|
| 1. Long Fathah | : Ā/ā | 4. أو | : Aw |
| 2. Long Kasrah | : Ī/ī | 5. أي | : Ay |
| 3. Long Dhammah | : Ū/ū | | |

- | | |
|-------------|--------------------------|
| 1. SRN. | Student Registry Number |
| 2. ORN. | Official Registry Number |
| 3. P.B.U.H. | Peace be upon him |
| 4. n.d | No Date |
| 5. n.y | No Year |
| 6. n.p | No Place |
| 7. n.p | No Publisher |

MOTTO

إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ

This is the true account

(Q.3:62)

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