

CHAPTER I

INTRODUCTION

A. Research Background

One of gift from Allah that bestowed to people that He don't only equips them by the tendency religion that see across to goodness, but also He had been sending messengers among them from time to time. A Messenger brought a messege and invited mankind to worship to Allah only, conveid the good news and warnings in order that evidence (*hujjah*) erect for people.¹

The Quran tells some past events about the previous people and their religion law. The Peoples were almost did not know these stories except some of the People of the Book who studied it. The Prophet Muhammad conveid the previous stories to the Muslims based on revelation not the process of learning.² The stories mentioned in the Quran was the most true stories, didn't contain a lie, that was the benefit stories to anyone who would understand it.³

The Quran came down fourteen centuries ago when the letters world did not uncover the principles of short stories, the basics of drama, or film art.⁴ The Quran reveals many stories, especially the stories of the prophets. These stories are not only a separate aspect of art in its topic and plot, but also it's the important

¹Mannā' Al-Qaṭṭān, *Mabāḥith Fī 'Ulūm Al-Qur'ān* (Cairo: Maktabah Wahbah, n.d), 12.

²Muhammad Alwi Al-Maliki, *Keistimewaan-Keistimewaan Al-Qur'an*, trans. Nur Faizin (Yogyakarta: Mitra Pustaka, 2001), 40.

³Muḥammad Ṣāliḥ Al-'Uthaymīn, *Uṣūl Fī At-Tafsīr* (n.p: Maktabah Al-Islāmiyyah, 2001), 50.

⁴Aḥmad Bahjat, *Anbiyā' Allāh*, (Cairo: Dār Ash-Shurūq, 2003), 26.

of the religious aspect.⁵ The Quran al-Karim is not a history book although it contains some of history, it is the preach book in the way of Allah.⁶

If not cause the Quran, so will not know the truth of the prophets and how live them. The prophets are the best people, but at the same time they are ordinary people who walk in markets, eat food that is commonly eaten by people, and they have families like the other ordinary people.⁷

The meaning of the Prophet by etymology is a people given news or receives news. The messengers is delegate or a people sent for a task. In the religion terminology the prophet is a people who receives revelation from Allah regarding the religion law and if he commanded to communicate it to the people so called the messenger. So, all of messengers are prophets, but not all prophets are messenger.⁸

Besides that, there are messengers who privileged by Allah, be known as “Ulul Azmi”. It’s the highest degree and also special in the ranks of prophets and messenger. Ulul Azmi is the degree for a prophet who has a strong heart and high patience.⁹ They are messengers who have the most challenges and sufferings, but

⁵Ahmad Bahjat, *Anbiyā’ Allāh*, 24.

⁶Ahmad Bahjat, *Anbiyā’ Allāh*, 31.

⁷Ahmad Bahjat, *Anbiyā’ Allāh*, 18.

⁸Fachruddin Hs, *Ensiklopedi Al-Qur’an*, vol. II (Jakarta: Rineka Cipta, 1992), 199. See more Muhammad bin Ibrāhīm bin ‘Abdullāh At-Tuwaijī, *Mukhtaṣar Al-Fiqh Al-Islāmī Fī Daw’ Al-Qur’ān wa As-Sunnah* (Riyād: Dār Al-Ishrak Mujtama’, 2010), 74-75.

⁹Hamam Winandi, Bambang S Ma’arif, and Ida Afidah, “Nilai-Nilai Dakwah Ulul Azmi dalam Al-Qur’an: Studi Deskriptif Ayat-Ayat Al-Qur’an Tentang Dakwah Nabi Ibrahim as. dan Nabi Muhammad saw. Serta Relevansinya di Zaman Sekarang,” *Komunikasi Penyiaran Islam*, Vol. 2, No. 2, 2016, 141.

they remain steadfast, patient, and continue to fight until they success in fulfilling the task from Allah.¹⁰

The stories of prophets has diverse purposes almost infinitely, are the struggle between goodness and evil, man and his desires, prophets and unbelievers, and ect. The stories of prophets reminds about blessings of Allah to them, and describes the various forms of human relations. It explains also about paternal, childish, kinship, patria relationships dan skin color are not a relationship binding among people. But the essential relationship is the relationship of faith to Allah.¹¹

When a prophet starts his allurement to Allah, suddenly the world as ranged to disobey it. The ordeal is experienced by them different according to their position in the side of Allah. The high position of Allah for who receive the most and heavy test. The Prophet Nuh (Noah) was belied by his people during 950 years.¹² The Prophet Ibrahim (Abraham) was expelled by his father's house and thrown into the fire. The Prophet Musa (Moses) felt the fear of arrest him and conspiracy to kill him. The Prophet Isa, his people made various lie to himself and his mother. The Prophet Muhammad received various hardship so that his whole life was almost fulfilled by torture, conspiracy, and war to uphold the truth on earth of Allah.¹³ Allah said:

¹⁰Perpustakaan Nasional RI, *Ensiklopedi Islam*, vol. 7 (Jakarta: Ichtiar Baru Van Hoeve, 2005), 159.

¹¹Aḥmad Bahjat, *Anbiyā' Allāh*, 29.

¹²Q. 29: 14.

¹³Aḥmad Bahjat, *Anbiyā' Allāh*, 27.

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ
لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنْ نَّهَارٍ بَلَاغٌ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ ﴿٣٥﴾

*Therefor patiently persevere, as did (all) messengers of inflexible purpose; and be in no haste about the (Unbelievers). On the Day that they see the (Punishment) promised them. (it will be) as if they had not tarried more than an hour in a single day. (Thine but) to proclaim the Message: but shall any be destroyed except those who transgress?*¹⁴ (Q.46:35)

Although islamic clergy disagree about the number of Ulul Azmi with many differences, but the famous opinion says they are Nuh (Noah), Ibrahim (Abraham), Musa (Moses), Isa, and Muhammad.¹⁵ Allah mentioned their names in two verses:

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ
وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا ﴿٣٣﴾

*And remember We took from the Prophets their Covenant: As (We did) from thee: From Nuh (Noah), Ibrahim (Abraham), Musa (Moses), and Isa the son of Maryam (Mery): We took from them a slomn Covenant.*¹⁶ (Q.33:7)

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ
وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ

إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴿١٣﴾

The same religion has He established for you as that wich He enjoined on Nuh (Noah)-that which We have sent by inspiration to thee-and that wich We enjoined on Ibrahim (Abraham), Musa (Moses), and Isa: namely, that ye should remain steadfast in religion, and make no division therein: to those who worship other things than God, hard is the (way) to wich thou callest them. God choose to

¹⁴Abdullah Yūsuf ‘Alī, *The Holy Qur’an: Original Arabic Text with English Translation & Selected Commentaries* (Kuala Lumpur: Saba Islamic Media, 2001), 624.

¹⁵Ibnu Kathīr Ad-Dimashqī, *Tafsīr Al-Qur’ān Al-‘Azīm*, vol. 4 (Beirut: Maktabah An-Nūr Al-‘Alamiyyah, 1995), 174.

¹⁶Abdullah Yūsuf ‘Alī, *The Holy Qur’an*, 507.

*Himself those whom He pleases, and guides to Himself those who turn (to Him).*¹⁷ (Q.42:13)

When the ordeal come repeatedly, so one of the strengthen a religion missionary is support by family. Moreover for a prophet, where their ordeal above the ordeal of ordinary people, if the people and the environment hate him, so there are families who will receive when them come back to home. But in reality, not all of the prophet's family are the ideal family, even the ordeal itself comes from members of their own family. Nuh (Noah) is a prophet, his son who is beside him and he infer his son is a believer, but when the flood came and destroyed the people of the unbeliever so his son included among them, he refused to ascend into the ark which Allah had commanded, he preferred to save his life by going up the hill and he thought would be safe, but the hill was drowned and he was a people of drowned. It can proves that family affiliation will be not useful if one unbelieve to Allah. However, Nuh (Noah) is a prophet of Allah, he can not change decree of Allah on his son. Whereas Nuh (Noah) had called his son by love feeling as a father in order his son follow him and had also prayed for his son. But Allah denied and said that his son was not member of his family being saved.¹⁸

Not only that, the wife of Nuh (Noah) also betrayed for him,¹⁹ and Nuh (Noah) could not help them a particle from the torture of Allah. It can proves that a wife of a pious husband (prophet) or a child of the pious father (prophet), are not the guarantee they being a pious person also. On the other side, The Prophet Ibrahim have two wives, Sarah and Hajar, and two sons, Ismail and Ishaq, they

¹⁷ Abdullah Yūsuf 'Alī, *The Holy Qur'an*, 596.

¹⁸ M. Adib Bisri, *Qashashul Anbiya dalam Al-Qur'an* (Surabaya: Nun Surabaya, n.d), 49.

¹⁹ Q. 66: 10.

were faithful servants and always supported Prophet Ibrahim in obedience to Allah. So it was not surprised if there are obedient people emerged from obedient families also.

The Prophet Musa, since still baby his life was hunted by the ruling Egyptian Regime, he was born in the year the baby boy should have been killed, but by Allah's destiny and plan, he lived and grew up in the royal palace. Before that Allah had inspired to his Mother to wash her baby boy on the Nile to be saved from the Fir'aun's army, she followed Allah's command and be patient with it, so Allah returned her baby with a wonderful scenario.

Another family story from the Prophet with his mother who was enshrined in the Quran, were Prophet Isa and Maryam. Allah really revealed His power to a virgin girl who could pregnant without being touched by any man. After giving birth, she brought her baby to the midst of her people, they throw various accusations that painful, but Maryam was silent as a form of obedience at the Allah's command, she pointed towards her baby as a sign that the answer to your accusation was on him, and Isa who was still in the cradle spoke and defended his mother's honor.

The Prophet Muhammad was a ideal husband, there was no chance he missed unless he used it to include happiness in his wives' hearts. The moral glory and noble character towards life partner really maximizes it. He was the best example for all husbands in treated their wives. The life of the Prophet's family was not without problems, but they overcome it by involved Allah in everything, so that Allah helped them and gave a way out.

Based on the description above, the author interest to study family's messengers stories of Ulul Azmi in the Quran. The author necessary to research how are the family of a human choice, to be a role model for human beings and obtain an Ulul Azmi title. Whether they get a resistance from their people, they have families as a supporter who will strengthen them or not. Wether they have pious family members because they are pious people, or their family as a family of general people, some are good family members and some are bad. So, family's messengers stories of Ulul Azmi includes these, the author wants to deepen it through this study. This thesis will describe the stories by compiling its from the verses of the Quran.

B. Problems Statement

Based on the background above, so the problem choice by the author in this research that how are family's messengers stories of Ulul Azmi in the Quran?

C. Purpose and Significance

1. Research Purposes

This study purpose to detect verses concerned about it and reveal family's messengers stories of Ulul Azmi that contained in a detail manner of the Quran.

2. Significance of Research

The results of this study are expected to be useful for:

- a. Academically, this research can provide information and add insight about family's messengers stories of Ulul azmi, especially for academics in the field of Quranic commentary and Islamic stories.
- b. Socially, this research expected to give understanding to the public about family's messengers stories of Ulul Azmi, so acquire benefits and applicable in family life.

D. Operasional Definition

Furthermore, to facilitate understanding and prevent errors in interpreting the issues to be discussed, it is necessary to forward the definition of terms related to this title are:

Family in the *Oxford Learner's Pocket Dictionary* is group consisting of one or two parents and their children.²⁰ Family is an institution formed of the marriage bond between husband and wife to live together, get along and having the same direction to build the the household and reach the peacefulness (*sakinah*) family in protection of Allah.²¹ The Family is the primary basis of auxiliary social structure which broader, the understanding that other institutions are dependent on their existence.²² So this thesis take several element of Alul Azmi messengers' families who are mentioned in the Quran, such us father and mother of

²⁰Jonathan Crowther, *Oxford Advanced Learner's Dictionary* (Oxford: Oxford University Press, 1995), 419.

²¹Mafatihatus Taubah, "Pendidikan Anak dalam Keluarga Perspektif Islam," *Jurnal Pendidikan Agama Islam*, Vol. 03, No. 1, Mei 2015, 112.

²²William J.Goode, *Sosiologi Keluarga*, trans. Lailahanoum Hasyim (Jakarta: Bumi Aksara, 1991), 8.

messengers, the messenger with their role as a son, a husband and a father, their wives and children.

Ulul Azmi is the highest and special degree in the ranks of prophets and messengers. Ulul Azmi is the degree for a prophet who has a strong heart and patience.²³ The Meaning of ulul azmi are the prophet who approve the most challenges and sufferings, but they remain steadfast, patient, and continue to struggle until they have success to carry out a task from Allah. Ulul Azmi messengers they are Prophet Nuh (Noah), Prophet Ibrahim (Abraham), Prophet Musa (Moses), Prophet Isa, and Prophet Muhammad.²⁴

Story which meant by this thesis is the story of Quran, according to Mannā' Al-Qaṭṭān, the story of Quran is the news of Quran about the previous peoples condition, previous prophecies, and past events.²⁵

The conclusion of definition from this thesis that how are the Quran explained family's messengers stories of Ulul Azmi about their family members, any conflicts occurred and their method to confront it.

E. Previous Research

Previous research is research done on the same theme by other people, it is useful to know what method has been using, what outcomes have been achieving,

²³Hamam Winandi, Bambang S. Ma'arif, and Ida Afidah, "Nilai-Nilai Dakwah Ulul Azmi dalam Al-Qur'an", 141.

²⁴Perpustakaan Nasional RI, *Ensiklopedi Islam*, 159.

²⁵Mannā' Al-Qaṭṭān, *Mabāhith Fī 'Ulūmil Qur'ān*, 300.

which parts of the research are not yet resolved, any support factors, or what solutions selected in overcoming the research barriers.²⁶

The author has reviewed the previous research concerned the problems of Ulul Azmi's family, and found it are:

1. "*Nilai-Nilai Edukatif pada Kisah Nabi Nuh as. dalam Surah Nuh,*" by Khoiruz Zad, IAIN Salatiga, in 2016.²⁷ This focuses study on educational values taken from the story of Prophet Nuh (Noah), its were the role of Prophet Nuh (Noah) as educator, educational values in the surah Nuh as goals, methods, media, materials, processes, educational institutions, educators, learners, and evaluation, family and community responsibilities to child education.
2. "*Idealita Keluarga Ibrahim as. Dalam Perspektif Tafsir Fi Zhilalil Qur'an,*" by Tuti Alawiyah, IAIN Raden Intan Lampung, in 2017.²⁸ This study introducing the verses related about the Prophet Ibrahim (Abraham)'s Family with the *asbābun nuzūl*, *tafsīr*, and *munāsabah* of verses. The verses appointed were verses about the construction of the Ka'bah, the prayers of Ibrahim (Abraham), and the qurban education by Sayyid Quthub. Then describe the characteristic of the ideal of Prophet Ibrahim (Abraham)'s family which immortalized in the

²⁶Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktik* (Jakarta: Rineka Cipta, 2010), 83.

²⁷Khoiruz Zad, "Nilai-Nilai Edukatif pada Kisah Nabi Nuh as. dalam Surah Nuh," *Skripsi* (Jurusan Pendidikan Agama Islam Fakultas Tarbiyah dan Ilmu Keguruan Institut Agama Islam Negeri Salatiga, 2016).

²⁸Tuti Alawiyah, "Idealita Keluarga Ibrahim as. Dalam Perspektif Tafsir Fi Zhilalil Qur'an," *Skripsi* (Jurusan Ilmu Al-Qur'an dan Tafsir Fakultas Tarbiyah dan Ilmu Keguruan Institut Agama Islam Negeri Salatiga, 2017).

Qur'an as the pure unity of Allah, piety to Allah, pertinacity of Prophet Ibrahim when thrown into the fire, the harmonious relationship between the individual in the family, the life guarantee, and the exemplary values of the Prophet Ibrahim's family such as religious values, tolerance, hard work, responsibility, and gratitude.

3. *"Nilai-Nilai Pendidikan Akhlak pada Dialog Nabi Musa as. dan Nabi Harun as. dalam Al-Qur'an Surah Al-A'raf Ayat 150-154: Kajian Tafsir Al-Mishbah,"* by Emilia Khumairo Syafi'i, IAIN Maulana Malik Ibrahim Malang, in 2015.²⁹ This study explains a summery of the story of surah Al-A'raf and its commentary according to Al-Mishbah. Explains also the method of moral education obtained from dialogue between Prophet Musa with Prophet Harun and its relevance. This dialogue tell about the rage and sadness of Musa (Moses) because the people left with the Prophet Harun was worshipping the idol of the calf.
4. *"Nilai Toleransi dalam Ayat tentang Penyaliban Nabi Isa: Studi Penafsiran Kontekstual Abdullah Saeed,"* by Fahmi Subhan Hasani, UIN Sunan Kalijaga Yogyakarta, in 2017.³⁰ This study is a study of Abdullah Saeed's thoughts, he regrets the textual commentary that stops and make go round in literal search only with the conclusion that

²⁹Emilia Khumairo Syafi'i, "Nilai-Nilai Pendidikan Akhlak pada Dialog Nabi Musa as. dan Nabi Harun as. dalam Al-Qur'an Surah Al-A'raf Ayat 150-154: Kajian Tafsir Al-Mishbah," *Skripsi* (Program Studi Pendidikan Islam Jurusan Pendidikan Islam Fakultas Tarbiyah dan Ilmu Keguruan Institut Agama Islam Negeri Salatiga, 2015).

³⁰Fahmi Subhan Hasani, "Nilai Toleransi dalam Ayat tentang Penyaliban Nabi Isa: Studi Penafsiran Kontekstual Abdullah Saeed," *Skripsi* (Jurusan Ilmu Al-Qur'an dan Tafsir Fakultas Tarbiyah dan Ilmu Keguruan Institut Agama Islam Negeri Salatiga, 2017).

Prophet Isa being elevated to the sky, he tries to show that meaning is not a simple thing, but in the context of contemporary it is appropriate and wise to use a contextual approach to be able to find the true meaning. This study explains the commentary about the Isa' crucifixion based on Abdullah Saeed's approach. And how should the form of commentary be in the present context.

In addition to the above studies, there are still some other similar studies, but have not yet been found a study about family's messengers stories of Ulul Azmi in the Quran as this author's researching. Therefore, the authors are tempted to examine this problem.

F. Research Method

1. Kind and Research Methods

The kind of this research is library research. The first step is collect the necessary data from the Quran and other relevant literature. The method of this research is thematic method or in the Interpretation studies came to be called *maudū'ī* method. *Maudū'ī* method is a method where the *mufasssīr* seeks to collect verses of the Quran from several surah and related to the issue or topic that has been determined. And then *mufasssīr* work through and analyze the content of these verses so that it becomes a whole unified.³¹

³¹ Abd. Muin Salim, Mardan, and Achmad Abu Bakar, *Metodologi Penelitian Tafsir Maudhu'i* (Yogyakarta: Pustaka, 2017), 44. See Abdul Djalal, *Urgensi Tafsir Maudhu'i pada Masa Kini* (Jakarta: Kalam Mulia, 1990), 83-86. See more M. Quraish Shihab, *Kaidah Tafsir* (Tangerang: Lentera Hati, 2015), 385.

Mawḍū'ī commentary has two forms: The first, studying a surah with a universal study which there proposed the initial mission, then main mission, and the relation of one part of the surah to another, so that the surah face is like a perfect and complementary form. The second, collect all verses of the Quran that speak of the same theme. all of its put under one title, then commentaried. Thus, the author's research enter in this second form.³²

The systematics for this method there are several stages of commentary, its are:

- a. Determine the issue to be discussed.
- b. Collect the verses concerned the issue.
- c. Arrange order of the verses appropriate *asbābun nuzūl*, and the knowledge of it.
- d. Know the correlation of the verses in theirselvesurah.
- e. Prepare the discussion in a perfect outline.
- f. Complete the discussion with *ḥadīth* relevant to main discussion.
- g. Studied these all verses by compiling verses that have the same meaning, or compromise between general (*'am*) and special (*khas*), *mutlaq* and *muqayyad*, or in apparently contradictory, so that all meet in one estuary, without distinction or coercion.³³

This are a general stages used in the *mauḍu'ī* commentary, but in this study the author does not apply all of the stages, because this study is a stories research

³² Abdul Ḥayy Al-Farmāwī, *Al-Bidāyah Fī At-Tafsīr Al-Mawḍū'ī* (Cairo: Dār Aṭ-Ṭabā'ah wa An-Nashr Al-Islāmiyyah, 2005), 40-41.

³³ Abdul Ḥayy Al-Farmāwī, *Al-Bidāyah Fī At-Tafsīr Al-Mawḍū'ī*, 48-49. See Abdul Djalal, *Urgensi Tafsir Maudhu'ī pada Masa Kini*, 91. See more Quraish Shihab, *Kaidah Tafsir*, 389-390.

(*Qaṣaṣ*). So, the stages is apply by the author are: *Firstly*, determine the theme. *Secondly*, collect the relevant verses, explore the *Asbabun Nuzul* if there are be present, and its *Munasabah*. *Thirdly*, get to know general verses through the help of commentaries books, then after the author mapped the frame of the study in the form of sub-chapters and put the verses based on the order of the verses themselves or according to the order of the stories in the trustfull history books. *Fifthly*, interpose interpretations from the commentaries books specifically the *bil ma'tsur* interpretation books, *ḥadīth* relevant, completing the discussion from the history books of the prophets and messengers, the other readings relating to the family, and the last analysis by the author herself.

2. Data and Data Sources

Data by lexically is true and real information, real explanation that can be used as the basis of the study.³⁴ The data required for this study are all verses about the Ulul Azmi messenger, and more specifically about their families.

The verses relating to the problem are quite numerous, its are:

- a. The Prophet Nuh: Q. 11: 40, 42-43, 45-47, Q. 23: 27, Q. 66: 10.
- b. The Prophet Ibrahim: Q. 6: 74, 84, Q. 9: 114, Q. 11: 69-74, Q. 14: 37, 39, Q. 15: 51-56, Q. 19: 42-49, Q. 21: 52-56, Q. 26: 70-87, Q. 29: 27, Q. 37: 85-87, 99-107, 112-113, Q. 51: 24-38.
- c. The Prophet Musa: Q. 20: 43-44, Q. 26: 16-19, 22, 24, 27, Q. 28: 7-13, 25-26.

³⁴ Abd. Muin Salim, Mardan, and Achmad Abu Bakar, *Metodologi Penelitian Tafsir Maudhu'i*, 109.

- d. The Prophet Isa: Q. 3: 42, 45-48, Q. 4: 156, 171, Q. 5: 75, 110, Q. 19: 16-34, Q. 21: 91, Q. 66: 12.
- e. The Prophet Muhammad: Q. 24: 11-20, Q. 33: 28-29, 36-37, Q. 66: 1-5.

The data source of the study is the subject from which the data is obtained.³⁵ The data will be extractive from primary and secondary sources. Primary sources are the Quran, the books of classical and contemporary commentaries, and the stories books of prophets and messenger. Secondary sources are *hadīth* books, scientific studies related, encyclopedias and dictionaries, and other supporting books.

3. Data analysis

Data analysis is the process of organizing or sorting data into patterns, categories, and units of basic description so that the theme can be found and formulated hypotheses as suggested from data.³⁶

To analyze the data used descriptive method of analysis, which describes the problem pot luck appropriate the commentaries of verses and equipped with *hadīth* or *riwāyah*, then analyzed it with relevant materials, so that can be found family's messengers stories of Ulul Azmi.

G. Structures

The preparation of this thesis divided into four chapters, the description are:

³⁵Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktik*, 172.

³⁶Basrowi and Suwandi, *Memahami Penelitian Kualitatif* (Jakarta: Rineka Cipta, 2008), 91.

The First Chapter: contains research backgrounds, problem statement, purpose and significance, operational definitions, prior research, and to complete research used research methods and the end with structures.

The Second Chapter: in this chapter will be presented the theoretical base about the story of Quran, Ulul Azmi messengers, and family. *Firstly*, the story of Quran: the definition story of Quran, the kinds of stories in the Quran, the purposes of stories in the Quran, and the benefits of stories in the Quran. *Secondly*, the meaning of Ulul Azmi messengers. *Thirdly*, family: the definition of family, various of family words in the Quran, and types of families in the Quran.

The Third Chapter: this chapter is the core of the study, as Ulul Azmi messengers and their family in the Quran. The presentation of this chapter divided into five sub-chapters. *Firstly*, family story of Prophet Nuh pbuh. *Secondly*, family story of Prophet Ibrahim pbuh. *Thirdly*, family story of Prophet Musa pbuh. *Fourthly*, family story of Prophet Isa pbuh. *Fifthly*, family story of Prophet Muhammad pbuh.

The Fourth Chapter: this chapter is concluding, contains conclusions and suggestions.