

CHAPTER I

INTRODUCTION

A. Background of Problem

Al-Qur'an is the biggest guidance of God for human being in all aspects of their life, it directed them to the right path and to the path of guidance. As which Allah has clearly mentioned in His book in Q.S al-Isra : 9

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ

"Indeed this book will guide to the straight path".

Through this verse Allah gave the compliment toward His powerful and gracious book in which had been revealed down by Him to prophet Muhammad SAW, where al-Qur'an will guide human to the right path and to the most clear way which meant here as the way of Islam and Tawhid (the oneness of God). Al-Qur'an is the guidance for man in the matter of economic, politic, law, social human relation and all other aspects in their livelihood.

As obviously known, putting al-Qur'an into a guidance will exactly include either understanding its meaning or understanding its contain, this way is well known as the science of exegesis. This kind of knowledge

¹ Hafidz ibn Katsir, *Tafsir al-Qur'an al-'Adzim* (Qahiroh: Darul Hadis, 700-774 H), p. 283.

firstly emerged in the era of prophet Muhammad when His companion asked Him concerning about some definite things in al-Quran which hard to be understood, then He replied it.

Indeed Allah has named his holy book with various names which all of those names illustrated its glory, urgance and importance in building the personality of muslim individuals and it as well uphelded the pillar of muslim societies in living their life on the earth, where it is to increase the flag of al-Quran.² Among those names are “الذكر”, as Allah mentions it in His Holy Book in Q.S al-Hijr : 9

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَنَافِعُونَ

“We have indeed trascended the Quran and We will surely be the preseverer of it.”

This verse apparantly indicates that the nature function of al-Quran is to be reminder for the whole man after they recited and comtemplated it thoroughly. They will never find the benefits and advantage of it unless by doing three major things, those are recitation, reflection, and practice.

Allah has given the privilege for muslim to reflect thoroughly the substance of al-Quran itself, as He mentioned it in His word in Q.S an-Nisa' : 82

²Mahmud bin Hamzah Al-Kurmani, *Asrar al-Tikrar fi al-Quran* (ttp: Darul Fadhilah, tt), p. 5.

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا

كَثِيرًا ﴿١٦٦﴾

“Don’t you reflect upon the Quran, if it comes from the other one than Allah you will find in it so many disputes.”

Allah stated to His servants in a command form to reflect upon al-Quran and He prohibited them for becoming ignorant to it. He also governed them to understand its meaning, admonition, and its *balaghoh* words as information and evidence that there is no difference and ambiguity in it, neither it reconciled nor contradicted among each other, because it is a revelation from the wisest and the honored. Al-Quran is the truth coming from *al-Haqq* where He made it as the material for their worship and supplication to their creator.

Among the things which Allah demanded His servants to reflect upon in al-Quran is *qisas* (story). *Qisas* itself is not hidden from the evidence which indicated about the previous nations with their prophet and

the distant past facts which were clouded by the fables, so it is escaped from the knowledge and insight. The story about the previous nations has obvious lesson and sharing argumentation of the proof of *‘Imul ghaib* which is only known by Allah, as which it has abundant lessons and *‘ibrah*, admonition and advices which were already known by believers and disbelievers, particularly those who are expert in it or those who deep down their focus to it. Because that al-Quran has put the greatest attention

with those previous stories and has developed these stories in several form of it purpose in order to strengthen its argumentation and evidence.³

Qhasos in al-Qur'an informed about the previous nations, the previous prophethood, and the event which ever happened. Surely al-Quran contains a lot of stories about the last events, the story of the nations, and a glance information of previous lands and towns.⁴ We came accross the al-Quran upon the stories of some prothets which contain their islamic mission (*daqwah*) to their people, the miracles which Allah has backed them up with, the attact and arrogance of their anamies toward them, the phase of their islamic mission and its development and the end of the believers, the trangressor and the wrong doers or sinners. Just like the story of some prophets, Nuh, Luth, Ibrahim, Harun, Isa, Muhammad and some others of them among the prophets and the messangers.

These stories are not only the historical evidences which happened in the past, it is not only been made in an admirable form using the selective sentences and amazing style. In fact, there are abundant lessons, *'ibrah*, advices and secret which will be gotten by human by taking it as the self-reminder and the source of advice likewise Allah has made al-Qur'an easy for muslim people to be understood for which it has come to them using their own language or commonly known as arabic language.

³Nuruddin 'Ithir, '*Ulum al-Qur'an al-Karim* (Dimsyiq : Subail's copy right, the Sixth copy, 1416 H/1996 M), p. 240.

⁴Manna'u Kholil al-Qaththon, *Mabahis fi al-Ulum al-Qur'an* (Riyadh : Mansyuratu 'Ashrul Hadis, Third Copy, 1493 H/1973 M), p. 306.

Allah has completed it with some kinds of advices, moral values, promises and threat as a mean of self reminder and a source of breathtaking advices.⁵ Allah has said repeatedly in four places in the chapter of al-Qamar : 17, 22, 32 and 40

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿١٧﴾

“Verily we have made al-Qur’an become easy to be remembered, is there who took it as the remembrance.”

This was actually the real nature of al-Quran where it is revealed down from the side of the greatest lord, Allah SWT. Allah has made this al-Quran easy for reminding human being for what they need among self-reminder, it is the guidance or motivation which is appropriate with the method of al-Quran in elaborating *qasos* by expending out its direction, lesson and advices which enlived by it that story with lesson and admonition.

Stories in al-Quran are complete and perfect due to its high aim, noble meaning and superior target. It contains some chapters of *Akhlaq* which by it soothe the soul, beautify the manner and moreover it spreads out the admonition and *adab* and the varied method of education and reflection cues, it is sometimes explained in a form of conversation. All of these stories has come with clear talk, wise style, astonishing words, and amazing art, in order to guide human to Allah, the provider the sustainer,

⁵Syihabbuddin Sayyid Mahmud Alusi Al-Baghdadi, *Ruh al-Ma’ani* (Bairut-Lebanon: Dar al Ikhyat at Turas al ‘Arabi, tt), p. 529.

in order to bring them to the true faith and show them to the knowledge which is beneficial.⁶

Al-Quran does not deliver these verses only for the sake of entertaining. On the other side, those who observe deeply these stories undoubtedly will gain the insight about Tauhid-related problems. Thus, the explanation of the laws of Allah and his degree upon human being which will forever never change and alter.

Within the large scope, the story in the al-Quran contains two important aspects, which are theology and moral. That material of *da'wah* in al-Qur'an indicated the truthfulness of the message brought by the prophets and messengers, from those material of *da'wah*, it is expected that the human can at the end of the process take the benefits from it. Whether it is from the aspect of theology which encompasses divinity, prophethood and miracles or the aspect of moral which include manner.

There are countless of ways which can be done for implementing the value of moral, one of those ways can be copied from the story of Luth. As continuously come in speaking that in the story of Luth there was description of moral problem of the previous nation which was homosexuality. As the writer prolong in reading, it is found that the divergence of moral done by the people of Luth is not only about homosexuality but also other moral divergences as conveyed by al-

⁶Muhammad Ahmad Jadu Maula wa Ikhwanuhu, *Qososal-Qur'an* (Bairut: Darul Jail, 1408 H/1988 M), p. 3.

Qurthubi in his tafsir book (*Al- Jami' lil Ahkamil Qur'an*) in Q.S Al-Ankabut : 28

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ
مِّنَ الْعَالَمِينَ

“And remember when Luth said to his people : “indeed you were truly doing bad deeds which never been practiced by anyone among the previous nations”

Al-Qurthubi approved that the people of Luth is robber who fond of looting people who is on travel, they (people of Luth) frequently killed and looted the luggages brought by those travelers.

Ibnu Abbas said, “ for indeed the people of Luth is having other sins rather than only sexuality, those are, being tyrannical one another, humiliating each other, farting others in every meeting or association, throwing others and playing the weird and overwhelming things quite often, having a cock fight, man wears woman's dress and woman wears man's dress, and they also loot the luggages of the travelers.”⁷

Allah SWT Sent Luth to a place called Sodom. Another names that Allah describes or mentions sodom is as *Al-Muthafika*, sodom or *Al-Muthafika* are one place. That place is in the borders of Jordan and palestine now, which we have these days something called as dead sea. Allah SWT sent Luth on a mission and that mission of his is to call the

⁷Imam al-Qurtubi, *Al Jami' Li al-Ahkam al-Qur'an*, Translated by. Muhyiddin Mas Ridho, Muhammad Ratna Menggala (Jakarta : Pustaka AZZAM, 2009), chapter. 13, p. 869-872.

people of sodom back to Allah. Sodom is the most corrupt city that ever existed in the history at that time, but these days we have something even worse which called as Lesbian, Gay, bisexual and Transgender (LGBT). The scholars say Allah didn't described a tribe as bad as he described the tribe of Luth. He described them as *fasiqeen*, *kafireen*, *jahaleen*, He described them with the worst or the bad or the evil description of someone being described.

As we can see also for example in this verse Q.S asy-Syu'ara':

165-166 where Allah has said

أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ﴿١٦٥﴾ وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَرْوَاحِكُمْ
بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ﴿١٦٦﴾

"Do you approach males among the worlds, and leave what your lord has created for you as mates? But you are a people transgressing."

During 2011, KOMNAS anak has noted 2.508 cases of children harshness. This number is slightly increasing compare to 2010 where it was only 2.413 cases. In 2010, around 62% of it is a kind of sexual harshness in a form of sodomy, raping and others are physics and psychic harshness.⁸

This kind of situation in Indonesia is extremely worrying. It indicated that moral divergences which happened recently also interlinked with behavioral aspect (*akhlaq*). All of the disvergences mentioned before

⁸Purwa Hardiwardoyo, *Moral dan Masalahnya* (Yogyakarta : KANISIUS, 1990), p. 113.

proved that there is the crisis of moral. In fact, if they have good morality they won't do such bad deeds as what was done by Indonesia people recently. This moral problem should be accomplished sooner or Indonesia community would be more worse.

An Arabian poet once said that the measure of the nations is its moral. If they don't have moral, they are meaningless. Once more, moral is very important for the society and nation. If the moral is bad, the peace and respect of a country will be gone. For that case, to preserve the label as the respected country, Indonesia should take control over the moral of the next generation.⁹

I see something which is happening in today's society in which turning back the event which ever happened in prophet Luth era, it is *liwath* or having sex with the same sex oriented or officially known as LGBT. It has already spreaded out in indonesia where the majority of its inhabitants are muslim, moreover it has already had its supportive group and community. As quoted from republika.co.id "based on the estimation of Kemenkes in 2012, there already 1.095.070 active LSL whether it is hidden or unhidden. More than 5 percent (66.180) of it are suffered from HIV. Meanwhile, United Nations (PBB) organization department predicted that the amount of Lesbian, Gay, bisexual and Transgender (LGBT) is more that than, that is 3 million people in 2011. In fact, the

⁹Zakiyah Dradjat, *Membina Nilai-Nilai Moral Indonesia* (Jakarta : Bulan Bintang, 1977), p. 9.

population of gay in 2009 is only around 800 million people. They hide themselves behind thousands of society's organization which supported the tendency to have sex intercourse with the same genital organ. Until the end of 2013, there has already been two National Lesbian, Gay, bisexual and Transgender (LGBT) organization network that protected 119 organization organization in 28 provinces. Firstly, Gay Lesbian and the man which do sex intercourse with the other men (GWLINA) uphelded on february 2007. This network is supported by international organization. Secondly, Indonesia LGBTIQ forum which was uphelded in 2008. This network is aimed to advance the extent of sexuality legal rights and enlarge the network so that it will encompass the organization of lesbian, bisexual, and transgender.¹⁰

The *qisah* of Luth has relevant correlation with the issue which happened to the humanity life recently which is the issue of moral (*akhaq*). It is unevitably also become the issue faced by Indonesia community. So, it is a must for muslim people to take the lesson and moral messages from the story of Luth so that it can be a self reminder and a brightful lesson for them in term of the cases which occured, where it is the case of Lesbian, Gay, bisexual and Transgender (LGBT) and other humanity crimes, for instance, corruption, rubbery, bullying, thief and so much more. Because that I do want to do the research in this thesis entitle "Moral Messages of Luth's story in Al-Qur'an"

¹⁰<http://Nasional.Republika.co.id> , accessed on 07 February 2018, at 10.15WIB

B. Identification of The Problem and Its Limitation

Based on the background of the problem above, the main problem of this research is “ What are Moral Messages of Luth’s story in al-Qur’an”

In order this research come out from its major problem, I needed to limit it, the problems are as follow :

1. What is the story of Luth in al-Qur’an?
2. What are moral messages from Luth’s story?
3. What is the actualization of moral messages Luth’s story for today’s world?

C. The purposes and the advantages of the study

The purpose of this research are :

1. To know the story of Luth in al-Qur’an
2. To know moral messages of Luth’s story
3. To know the actualization of moral messages Luth’s story for today’s world

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The advantages of the study

Among the beneficial things which can be taken from this research are :

1. Completing one among some other mandatory requirement which is to write scientific thesis in the Department of Tafsir

and Hadist, Ushuluddin Faculty, Islamic State University Imam Bonjol Padang.

2. Improving the insight of writer personally and the public commonly about the qisah of Luth and moral messages. it will also give the depiction about the severe impact of LGBT which has the relation with Luth's qisah.
3. Showing up the scientific analysis about al-Qur'an interpretation and showing up the development of islamic knowledge related to Luth's qisah and its moral messages. So than it will add up the collection of book resourse in the library of Islamic State University Imam Bonjol Panjang.

D. Operational Definition

The topic of this research is **Moral Messages of Luth's Story in al-Qur'an**. For the sake of understanding this topic, I will explain the meaning of the vocabularies which happened to be in this research topic

Moral	Arabic : أَخْلَاقٌ is an Arabic term referring to the practice of virtue, morality and manner in Islamic theology and philosophy. It is most commonly translated in english dictionaries as ; disposition, nature, temper, ethics, morals or manners (of a person). ¹¹
Luth	Arabic : لُوطٌ , Translit. Lut), Known As Lot In The Old

¹¹<https://Wikipedia.org>, accessed on 10 Maret 2018, at 10.09 WIB

	Testament, Is A Prophet Of God In The Quran. He also appiers in the Bible, but the biblical stories of lot are not entirely accepted within Islam. According to Islamic tradition, lot lived in Ur and was the son of Haran and the nephew of Abraham. He migrated with Abraham to Canaan. He was bestowed as a prophet to the cities of Sodom and Gomoroh. ¹²
Story	It is a depiction about the things which tells the condition of the previous nations, previous prophethood, and the event which ever emerges. ¹³
Al-Qur'an	It is a word of Allah revealed down to prophet Muhammad SAW in which reciting it is a part of worship. ¹⁴

Based on what I have explained above, the meaning of this topic is the explanation about moral messages of Luth's story in al-Qur'an.

E. Literature Study

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Before starting the research, The writer has reviewed other conducted studies related to the object of discussion and similar themes in positioning the writer research in this study. *First*, a student from Tafsir Hadis Department State Islamic University of Imam Bonjol had written

¹²<https://Wikipedia.org>, diakses pada 28 februari 2018, jam 06.09 WIB

¹³Manna'u Kholil al-Qaththon, *Mabahis fi al-Ulum al-Qur'an* (Riyadh : Mansyuratu 'Ashrul Hadis, Third Copy, 1493 H/1973 M), p. 306.

¹⁴*Ibid.*, p. 6.

the same theme as what the writer made. This Minithesis was written by Ilhamni from Department of Tafsir and Hadis Ushluddin Faculty State Islamic University Imam Bonjol Padang in 1994 in title “Hikmah Kisah Nabi Luth di dalam al-Qur’an bagi Kehidupan Umat Manusia.” This minithesis contains about the lessons that can be taken out from that story for the sake of giving advice for the society. She discussed about the bad habit that happened at the era of prophet Luth, then She concluded from that story the lesson for humanity.

Second, research is conducted by Ulummudin, student of UIN Sunan Kalijaga.¹⁵ His research entitled “Kisah Luth dalam Al-Qur’an (Pendekatan Semiotika Roland Barthes). The study discusses about semiotic method in the story of prophet Luth, semiotic is one of the methoeds used to critisize the literature works. He then divided the story of prophet Luth into three fragments, the first fargment is the speech of prophet Luth to his people, the second fragment is Luth is visited by the quests of Allah, the third fragment is the punishment of Allah to the people of Luth.

Third, research conducted by Jihad Muhammad Abdul Rahman

Hamad.¹⁶ His research entitles “*Qissah Luth baina al-Qur’an al Karim wa*

¹⁵Ulummudin, “*Kisah Luth dalam al-Qur’an (Pendekatan Semiotika Roland Barthes)*”, Jurusan Tafsir Hadis Universitas Islam Negeri Sunan Kalijaga Jogjakarta, 2013.

¹⁶ Jihad Muhammad Abdul Rahman Hamad “*Qissah Luth baina al-Qur’an al Karim wa at-Taurah*”, the University of an Najah al Wathaniyah Department of Dirasat al Ulya.

at-Taurah". The study discusses about the comparison between the story of prophet Luth in Holy Qur'an with the story of him in the book of Torah.

from the elaboration of the above minithesis made by a student of Tafsir and Hadis. It shows that no one who had ever studied about moral messages from the story of Luth in al-Qur'an. Because that this thesis later on will discuss about moral messages of Luth's story in al-Qur'an, as well how about if this story is interlinked with today's society in Indonesia.

F. Research method

As scientific works in a dicipline, any discussion of the problem of course must use a methodology to analyze the problem. The method itself serves as a steping stone in elaboration so it can be explained in detail and without any doubt can be understood.

The research method which the writer used in this research is library research method where he collected the books which have the relation with the topic which he is proposing in this thesis. The primary resource is al-Qur'an, meanwhile the secondary resources are from the book of tafsir. Among them are *Al-Jam' li Ahkam Al-Qur'an* by al-Qurthubi, *Tafsir fi Zilalil Qur'an* by Sayyid Quthub, *Al Azhar* by Prof Dr. Hamka, and *Al Misbah* by M. Quraish Syihab and I rely on to other books of Tafsir. I also depand on to the book of *ulumul quran*, they are *Al-Itqon fi Ulum al-Qur'an*, *Al-Burhan fi Ulum al-Qur'an*, *Mabahis fi Ulum al-Qur'an*, *Ilmu Munasabat fi Suwar wal Aayat* and others. I also rely on to

other books, they are, *Qososs al Anbiya'* written by ibn katsir, *Anbiyaulllah* written by Ahmad bahjad and *Mufasssirun Hayatuhum Wa Manhajuhum* written by Muhammad 'Ali al-Iyazi and other books.

I chose those books to be the references of my research due to some reasonable and imaginabe reasons, they are as follow :

1. Sayyid Qhuthub and al-Qurthubi discussed a lot of things related to this topic in their book, it will of course ease my way to dig more this particular topic. Both of them are interpreting the Quran regarding today's phenomenon.
2. Prof. Dr. Hamka and Quraish Syihab are the modern interpreters. The problem that appear today is also interlinked with modernization and human right, it is better for the writer to collect the opinion of modern interpretes like them both.

The interpeting method which is applied in this research is *tafsir maudhu'i*. It is a kind of tafsir in which a mufasssir collected the separated verses in the definite chapter in al-Qur'an which are correspondent with the topic in term of *ma'az* and *hikmah*. The interpretation itself is in line with *maqosid al-Qur'aniyah*.¹⁷

The types of *tafsir maudhu'i* are divided into three types:

¹⁷Mustofa Muslim, *Mabahis fi Tafsir al-Maudhu'i*, (Dimsiyiq : Darul Qalam, 2005), p. 17.

1. The researcher should follow a word from the words of the Holy Quran, and collect the verses in which the word or its meanings were received from its linguistic material, then interpret it and derive its meanings and uses of the Holy Quran.

Among the works on this type of interpretation are: *Kalimat al-Haq fi al-Qur'an al-Karim* by Sheikh Mohammed bin Abdul Rahman Al-Rawi, *Al-Mustholahat al-Arba'at fi al-Qur'an al-Karim (ilah, rabb, 'ibadah, ad-diin)* by Abu Al-Maawdudi, *al-Ummat fi Dilalatihā al-'Arabiyah wa Qur'aniyah* by Dr. Muhammad Muhammad Khalifa and other works.

2. Compiling Qur'anic verses that deal with one issue in different ways, presenting, analyzing, discussing, commenting, and clarifying the ruling of the Qur'an. The interpreter in this way makes his subject matter the same and what leads to it does not concern itself with the mention of readings (*al-qirooat*),

expressions of expression, and images of rhetoric, only as far as relevance to the subject and what leads to it. The books that deal

with the miracles of the Koran or the scribe or the Koran or the Koran or the Koran or the stories of the Qur'an or the controversy of the Koran or the rhetoric of the Koran or the section in the Koran or otherwise is only of this type of interpretation. In the modern era they have added to these sciences social and economic topics, politics, etc., including:

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the verses of Jihad in the Holy Qur'an for the whole of Salama al-Duks, the money in the Qur'an for Mahmoud Gharib, the constitution of ethics in the Qur'an by Dr. Muhammad Abdulla Deraz, And many other topics.

3. It is the definition of the topic dealt with by one surah and then the study of this subject through that surah alone. This type is close to the second type, but its circle is narrower. It is well known that each of the Quranic verses has its own independent character and that it has a clear goal to clarify and clarify it, and the realization of the objective of the sura reveals precise meanings, nice events and eloquent images. Among the works in this type of interpretation: the depiction of divinity as presented by Al-Ana'am to Dr. Ibrahim Al-Kilani, examples of the Quranic civilization in Sura Al-Roum by Dr. Abdel-Moneim Al-Shafi'e, issues of faith in the light of Surah Qalam Muhammad Issa, women's issues in Surah Al-Nisa' and some other works.

This quick presentation shows that *tafsir maudhu'i* is one of the most important methods of interpretation and has many advantages.¹⁸

The steps of thematic interpretation according to Imam Farmawi are as follow:

¹⁸Fahd Bin Abdul Rahman Bin Sulaiman Al-Roumi, *Buhus fi Ushulat-Tafsir wa Manahijuhu* (Maktabah at-Taubah), p.66-69.

1. Selecting the topics correlated with the study.
2. Collecting the Qur'anic verses which are in link with the study.
3. Organizing the verses as it chronological revelation to ease the writer in understanding the verses and in practicing those verses with the topic.
4. Acknowledging the correlation between each verse.
5. Arranging the study with the suitable rules and frameworks
6. Supporting that topic with some supportive narration from Rasulullah, explaining what is still general, interpreting what's still complicated, and specializing what is still general.
7. Explaining the verses with a very good explanation which unveil its contain, connect between its parts, dismiss the doubt that talked that those verses are different and contradicted, or those verse are *naskh* and *mansukh*, or *khos* and *'am*, or *muthlaq* and *muqoyyad*, or *mujmal* and *mufassar*.¹⁹

Based on the above steps of thematic interpretation according to Imam al-Farmawi, the writer only used two methods in this research, which are the first step and the second step, the first step is selecting the topic that correlated with the study, in the second step is collecting the qur'anic verses which are in link with the study.

¹⁹Dr. Abdul Hayyi al Farmawi, *al Bidayah fi Tafsir al Maudhu'i*, al Maktabah al Jumhuriyah, p. 45.

Moreover, The system of writing which is applicated in this thesis is in line with the scientific research method of Islamic State University Imam Bonjol Padang.

G. Writing System

The first chapter is introduction, it consisted of backround of the problem, the limitation of the problem, operational meaning, the purposes of the research, the benefits of the research, the method of the research and writing system.

The second chapter is around the stories in Holy Qur'an, it consisted of the meaning of stories, the sort of the stories in Holy Qur'an, the method of stories in Holy Qur'an, the impact of stories in holy Qur'an for education and self reminder.

The third chapter in around moral messages and lesson of Luth's story in al-Qur'an, it consisted of the verses of the story of Luth in al-Qur'an, Luth's story in al-Qur'an, moral messages of Luth's story in al-Qur'an and the actualization of moral messages of Luth's story in al-Qur'an for today's humanity life.

Morover, the fourth chapter is the closing, it consisted of conclusion and suggestion.

