

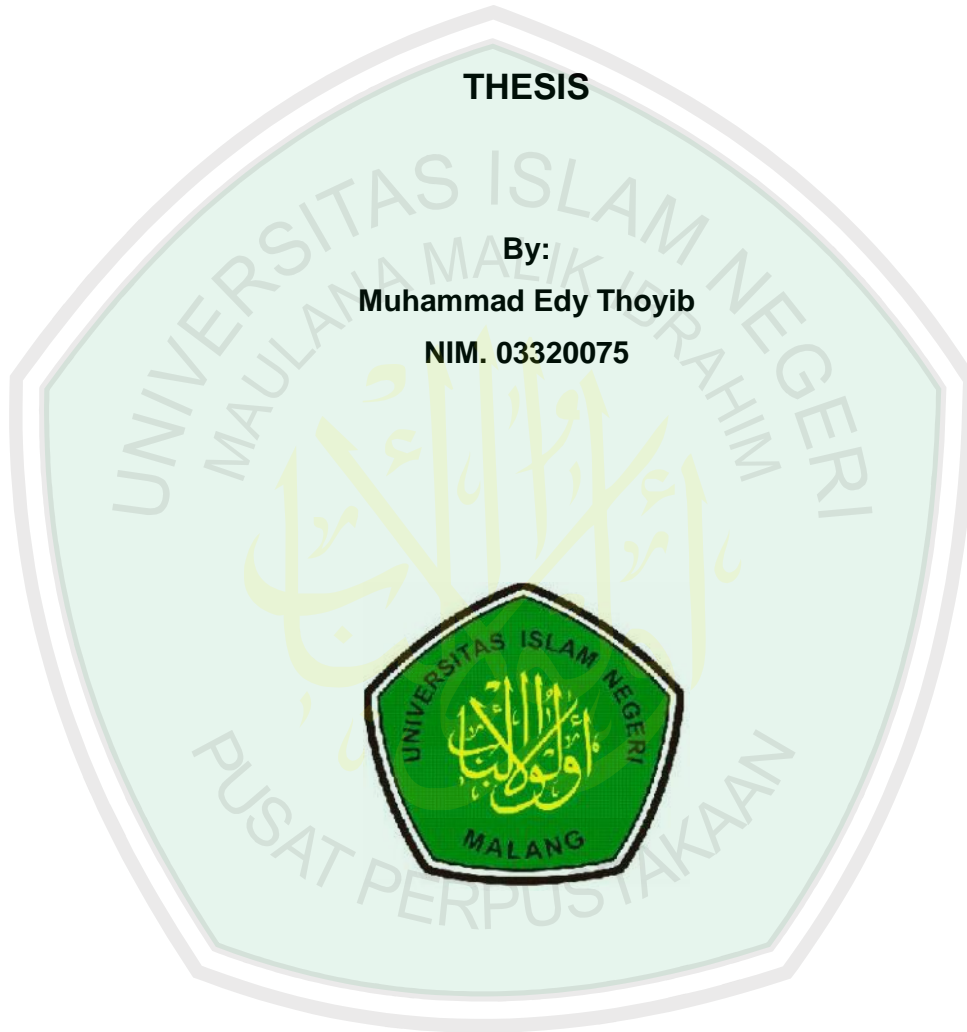
**ALLUSIONS TO ISLAM IN SALMAN RUSHDIE'S *THE SATANIC VERSES***

**THESIS**

**By:**

**Muhammad Edy Thoyib**

**NIM. 03320075**



**ENGLISH LETTERS AND LANGUAGE DEPARTMENT  
FACULTY OF HUMANITIES AND CULTURE  
THE STATE ISLAMIC UNIVERSITY OF MALANG  
2008**

**ALLUSIONS TO ISLAM IN SALMAN RUSHDIE'S *THE  
SATANIC VERSES***

**THESIS**

Presented to  
The State Islamic University of Malang  
in partial fulfillment of the requirements  
for the degree of *Sarjana Sastra (SS)*  
in English Letters and Language Department

Advisor:

**Sri Muniroch, SS., M.Hum**  
NIP. 150 331 144

By:

Muhammad Edy Thoyib  
NIM. 03320075

**ENGLISH LETTERS AND LANGUAGE DEPARTMENT  
FACULTY OF HUMANITIES AND CULTURE  
THE STATE ISLAMIC UNIVERSITY OF MALANG**

**2008**

## APPROVAL SHEET

This is to certify that the *Sarjana's* thesis of Muhammad Edy Thoyib entitled *Allusions to Islam in Salman Rushdie's The Satanic Verses* has been approved by the thesis advisor for further approval by the board of examiners as the requirements for the degree of *Sarjana Sastra (SS)* in English Letters and Language Department.

Malang, March 28, 2008

Approved by Advisor

Acknowledged by  
the Head of  
English Letters and Language Department

**Sri Muniroch, SS., M.Hum.**  
NIP. 150 331 144

**Dra. Hj. Syafiyah, M.A.**  
NIP. 150 246 406

Acknowledged by the Dean of  
Humanities and Culture Faculty

**Drs. H. Dimjati Ahmadin, M. Pd.**  
NIP. 150 035 072

## LEGITIMATION SHEET

This is to certify that the *Sarjana's* thesis of *Allusions to Islam in Salman Rushdie's The Satanic Verses* by Muhammad Edy Thoyib has been approved by the Board of Examiners as the requirement for the degree of *Sarjana Sastra* in English Letters and Language Department, Humanities and Culture Faculty, The State Islamic University of Malang.

Malang, 16 April 2008

1. Dra. Istiadah, M.A. (Main Examiner) 1. \_\_\_\_\_
2. Mundi Rahayu, M.Hum. (Chair) 2. \_\_\_\_\_
3. Sri Muniroch, SS., M.Hum. (Advisor) 3. \_\_\_\_\_

Approved by

The Dean of Humanities and Culture Faculty

**Drs. H. Dimjati Ahmadin, M.Pd.**

**NIP. 150 035 072**

## DEDICATION

**This thesis is dedicated to  
those who struggle for Islam**



## MOTTO

والشعراء يتبعون الغاؤون (224) ألم تر أنهم في كل واد يهيمون

(225) وأنهم يقولون ما لا يفعلون (226) إلا الذين آمنوا وعملوا

الصالحات وذكروا الله كثيرا وانتصروا من بعد ما ظلموا وسيعلم الذين

ظلموا أي منقلب ينقلبون (227) (الشعراء 224-227)

And the poets- it is those straying in Evil, who follow them (224)

Don't you know that they wander distractedly in every Valley?

(225) And they say what they practice not (226) Except those who believe, work righteousness, engage much in the remembrance of Allah, and defend themselves only after they are unjustly attacked. And soon will unjust Assailants know what vicissitudes their affairs

will take (227)

(Al-Qur'an, Surah Al-Shu'ara': 224-227)

## CERTIFICATE OF THE AUTHORSHIP

The undersigned,

Name : Muhammad Edy Thoyib  
Reg. Number : 03320075  
Department : English Letters and Language  
Faculty : Humanities and Culture

Certify that the thesis I wrote to fulfill the requirement for the degree of *Sarjana Sastra (S.S.)* in English Letters and Language Department, Faculty of Humanities and Culture, The State Islamic University of Malang entitled *Allusions to Islam in Salman Rushdie's The Satanic Verses* is truly my original work. It does not incorporate any materials previously written or published by another person except those indicated in quotations and bibliography. Due to this fact, I am the only person responsible for the thesis if there is any objection or claim from others.

Malang, March 28, 2008

The Writer,

Muhammad Edy Thoyib

## ACKNOWLEDGEMENT

### *Bismillahirrohmanirrohim*

Praise be to Allah SWT, the Almighty and the most merciful, who has given me guidance and blessing in finishing this thesis entitled "Allusions to Islam in Salman Rushdie's *The Satanic Verses*". His mercy peace be upon the prophet Muhammad SAW, who has brought the Islam norms and values to the world that makes Islam *Rahmatan lil Alamin*.

First of all, I should like to thank those who have helped and given contribution to me in writing this thesis. My first sincere gratitude goes to the Rector of UIN Malang, Prof. Dr. H. Imam Suprayogo, the Dean of the faculty of Humanities and Culture, Drs. H. Dimjati Ahmadin, M.Pd., and the Head of the English Language and Letters Department, Dra. Hj. Syafiyah, M.A.

In particular, I wish to express my sincere gratitude to my advisor, Ibu Sri Muniroch, SS., M.Hum for her patience, excellent suggestive ideas, and motivation. More, I specially thank to my senior colleague, Miftahul Huda, S.Hum, for your help and our discussion. In general, I bear my thankfulness to the lecturers in Humanities and Culture Faculty, Ibu Masitoh, Ibu Istiadah, Pak Ridlwan, Pak Faisol.

Above all, my unbounded thank goes to my beloved family, especially to my father, Masyhadi and my guardian mother, Isrohah for your endless care, advice, and motivation, to my younger sister, Auji, and to my younger brother, Faqih who have colored my life, to my stepmother, Mufadhilah, to Paklek Farhan and Bulek Syam, I give you my best gratitude.



Furthermore, I would like to acknowledge the precious assistance of my Albi Chika. May our affectionate farewell is the God's best fate, and I pray for your happiness and your family. To my beloved Little Sweetie, you inspires me "when love ends with a hope, hope another love that will never end".

I would like to appreciate my relatives, Khozi, Mufid, Ahans, Pak De, As'ad, Akid, Adnan, Zawawi, Qowim, Nely, Linda, Hilda, Faiqoh, Zulfi, my *ikhwani* MBS, Ye' Amak, Muis, Romdhoni, Mbah Zen, my Earnest family, Ika "Bracknel" and Wiwin "Gwendolen", thanks for your togetherness, *Bravo Youth Movement!*

The last but not the least, I'm very thankful to PMII Rayon Ibnu Aqiel for showing me another side of studying in college by Dzikir, Fikir, and Amal Sholeh, and to everyone who has adorned my life that I cannot mention one by one, may God repay your kindness.

Malang, 28 March 2008

The Writer

**M. Edy Thoyib**

## TABLE OF CONTENT

|  |      |
|--|------|
| COVER .....  | i    |
| APPROVAL SHEET .....                                 | ii   |
| LEGITIMATION SHEET .....                             | iii  |
| MOTTO .....  | iv   |
| DEDICATION .....                                     | v    |
| ACKNOWLEDGEMENT .....                                | vi   |
| ABSTRACT .....                                       | viii |
| TABLE OF CONTENT .....                               | ix   |
| <b>CHAPTER I INTRODUCTION</b>                        |      |
| A. Background of the Study.....                      | 1    |
| B. Statement of the Problems.....                    | 6    |
| C. Objectives of the Study .....                     | 6    |
| D. Scope and Limitation .....                        | 7    |
| E. Significance of the Study .....                   | 7    |
| F. Research Method .....                             | 8    |
| 1. Research Design.....                              | 8    |
| 2. Data Source.....                                  | 9    |
| 3. Data Collection.....                              | 10   |
| 4. Data Analysis.....                                | 10   |
| G. Definition of Key Terms.....                      | 11   |
| <b>CHAPTER II REVIEW OF THE RELATED LITERATURE</b>   |      |
| A. Allusion .....                                    | 13   |
| B. Comparative Literature .....                      | 16   |
| C. The Fundamental Doctrines of Islam.....           | 18   |
| 1. The Definition of Islam .....                     | 18   |
| 2. The History of Islam Revelation.....              | 20   |
| 3. The Life of Muhammad.....                         | 22   |
| 4. Theological beliefs of Moslem.....                | 27   |
| a. Five Pillars of Islam.....                        | 27   |
| b. Six Pillars of Faith.....                         | 30   |
| c. Source of Islamic Doctrinal and Social Views..... | 31   |
| D. Previous Studies.....                             | 32   |

### CHAPTER III ANALYSIS

|   |    |
|---|----|
| A. Names .....  | 34 |
| 1. Mahound .....  | 35 |
| 2. The Angel Gibreel .....  | 39 |
| 3. Khadijah .....   | 41 |
| 4. Abu Thalib, Hamzah, Bilal, and Mahound's Wives ...                       | 43 |
| B. The Doctrines .....  | 44 |
| 1. The Ritual Ablution .....  | 44 |
| 2. The Sodomy.....  | 45 |
| 3. The Pilgrimage.....  | 47 |
| C. The Histories.....   | 48 |
| 1. Mahound's Admission of Lat, Manat, and Uzza.....                         | 48 |
| 2. The Coming of Islam.....   | 52 |
| 3. The Isra' and Mi'raj.....  | 53 |
| D. The Sacred Places.....   | 56 |
| 1. The House of Black Stone.....  | 56 |
| 2. The Spring of Zamzam.....  | 60 |
| E. The Theme of the Novel.....  | 61 |
| F. The Implication of Rushdie's Allusion in <i>The Satanic Verses</i> ..... | 63 |

### CHAPTER IV CONCLUSION AND SUGGESTION

|                    |    |
|--------------------|----|
| A. Conclusion..... | 66 |
| B. Suggestion..... | 70 |

### BIBLIOGRAPHY

### APPENDIXES

## ABSTRACT

Thoyib, Muhammad Edy. 2008. Allusions to Islam in Salman Rushdie's *The Satanic Verses*. Thesis. English Letters and Language Department, Faculty of Humanities and Culture, The State Islamic University of Malang. Advisor: Sri Muniroch, SS., M.Hum.

Key Word: Allusions, Islam.

The freedom of expression in literature has been much known since literature is assumed as a free value work. Everyone is able to freely express his idea with his own way. This matter, sometime, makes literature uncontrolled because it goes too far more than its own capacity. The freedom in literature should have a clear limitation that it will not oppose or even break other norms, values, or discipline of knowledge as the happening on the publication of Rushdie's *The Satanic Verses* that causes much controversy.

The novel, which is written in many forms of allusion, contains many complex themes of story. The extended dream is one of sub-plot which dominates the story. It may be the main idea of writing the novel to re-narrate the history of Islam in another version. This novel has provoked Moslem all over the world to protest for its blasphemous allusions addressed to Islam. The relation between both runs unequally in which the prophet Muhammad is figured out by Mahound, the imperfect prophet that pawns his belief for a high position in the government of Jahilia. Of course, the story in the novel is very harmful that makes Islam becomes a contemptible religion. Thus, this study is aimed at finding the allusive references that refer to Islam as portrayed in the novel. The researcher, then, tries to compare between those allusions found in the novel and that in the real history and doctrines of Islam.

To be able to achieve the above objectives of the study, the researcher applies comparative literature approach which insists on comparing the novel with the Islamic references. This study is categorized as literary criticism since it is emphasized on the analysis of literary work. The primary data of this study are collected from Salman Rushdie's *The Satanic Verses*, and the secondary data are taken from all references which relate to allusion, Islam, and the biography of Salman Rushdie, especially that relates to the background of writing the novel.

As result of the researcher's analysis, Rushdie's allusion that are addressed to Islam as reflected in the novel takes four forms i.e. names, doctrines, history, and sacred places. Such popular Islamic figures that some of them are humiliated by the adorned absurd characters, the absolute Islamic fundamental doctrines taught by Mahound are adopted from the prophet Muhammad's teaching. The God's revelations of dogma that revealed to the prophet Muhammad are what the angel Gibreel has conveyed to Mahound. Then, the researcher concludes that the allusions in the novel are truly addressed to Islam, though some of them do not represent equally.

## CHAPTER I

### INTRODUCTION

#### A. Background of the Study

A literary work can be the reflection of the author's point of view on his life. He can use it as a medium of expression of his idea, will, thought, and life experience. Author is the source of literary work. It means that the meaning of literary work is relatively as the same as aim, message, and even certain purposes of the author (Ratna, 2006:56). Besides, literary work is also a reflection of the universe, society, and environment themselves not the author. He actually has no pure idea to create a literary work, but author only transfers and describes his environment in either written or spoken literary work. He may also express what he sees or feels in his or her surrounding.

If we see from social aspect, literary work can be seen as the reflection of life or the reality which exists in society, but that is not totally true because literary work has also creative and imaginative values. So it will be contradictive between "literature for literature and literature for society". It is accordance with Kleden who said that literary work is not separated from society and socio-cultural in which it is produced (2004:8). So, it is undeniable that literature and the society can influence each other, as Levin says "Literature is not only the effect of social causes but also the cause of social effect" (Elizabeth and Burns, 1973: 31), that sometimes literary works may give great effects to the readers and society.

In expressing his or her idea, each writer may have different way and intentions to convey in writing a literary work. A writer may use a certain style as a manner of expression to explore his idea. Because a style is an identification as difference between what he says and the way he says, or between the content and the text. A same contain may be expressed in different ways of utterance. A writer may express it using the direct language or he use another rhetoric which according to Abrams to get an esthetic effect (1981: 193) such as using figurative language that is only understood in literal meaning because it often deviates from common used utterance. But a writer may also express his idea with the same utterance to what he actually means. So, he can explicitly mention what he desires in a brief reference.

Allusion is one of many ways of utterance that a writer may use to write a literary work with passing reference to a person, place or event beyond the obvious subject matter of a text, or a reference within a text to another literary work (Peck and Coyle, 1986: 129). So that, a writer may allude to the existing famous characters with their own surpluses and fames when he means to express the certain intentions based on their alluded characteristics. Moreover, allusion is helpful for readers to understand the literary works. It enables them to relate the characters described in the story to those well-known characters.

Besides, a number of various themes, topics, ideas are unlimited that each writer may use a certain theme with another purpose to camouflage what he actually wants to express. Moreover, literary work is a creative imaginative work that tends to be free value that a writer may freely reflect or criticize the

phenomenon in society based on his point of view, a writer may also want to deliver his idea, or a writer may deconstruct the establishment that he considers irrelevant to the up to date moment, or even extremely, a writer may defame a certain doctrine which does not suit his or her belief or may has disappointed him or her that automatically will affect not only the readers but also the followers of the doctrine.

*The Satanic Verses* (1988), Salman Rushdie's fourth novel that got *Whitbread Prize* is one of literary works that gives a very great effect to its readers, especially Muslims. This novel caused much controversy upon publication in 1988, as many Muslims consider that it contains blasphemous references. This novel rapidly becomes one of the most widely known and controversial books in the world when it was published. Reviled by much of international Muslim community, the novel was banned in India and protested across the world for its portrayal of certain sensitive topics. Indonesia is one of the countries that protest the content of the novel and its publication. And based on the agreement of Munawir Sadzali, who, then, occupied on the Minister of Religion in 1988, also bans the novel to enter Indonesia.

This condition made almost all Muslims in the world angry despite some of them did not read the novel that they do demonstration against the novel for looking after the purity of their religion and the last prophet Muhammad. Even the Iranian Ayatollah Khomeini issued a “fatwa,” or Islamic judicial decree that Rushdie and those involved in the publication of the novel be killed.



Salman Rushdie wrote his *The Satanic Verses* in many forms of allusion. Although it touches on a great variety of political, cultural, abstract, and theoretical themes, but many of its most central ideas relate to philosophical and religious notions of good and evil that seemed to address the religious beliefs, history, terms, and practices of Islam.

Salman Rushdie characterizes some characters in *The Satanic Verses* as the same as many figures in Islam. For instance, Mahound, as one of major characters in that novel has many similar characters with Muhammad as the Prophet of Islam. Mahound is also a prophet and a merchant who lives in the city Jahilia. He has many wives. He often marries widows that many prostitutes pretend to be Mahound's wife. He teaches some doctrines that are absolutely incompatible with Islamic doctrine. He allows his followers to do sodomy. He pawns his belief with the high position in the city. He occupies a council in Jahilia because he has admitted Lat, Manat, and Uzza as the same position as his god, Allah. He also adds the verses of Islamic Koran in An-Najm 1-5 that people and devils admire him and finally they welcome him as the following data say.

“The star, ‘Mahound cries out, and the scribes begin to write.  
‘In the name of Allah, the compassionate, the Merciful’  
‘By Pleiades when they set: your companion is not in error:  
neither is he deviating.  
‘Nor does he speak from his own desires. It as a revelation that  
has been revealed: one mighty in power has taught him.  
“At this point, without any trace of hesitation or doubt, he recites  
two further verses.  
Have you thought upon Lat, Uzza, and Manat, the third, the  
other?  
They are the exalted birds, and their intersection is desired  
indeed (*The Satanic Verses*, 1998: 114).



Studies on Salman Rushdie's *The Satanic Verses* have been much conducted by some critics. Paul Brian positively elaborates the novel in his article entitled *The Unity of The Satanic Verses*. He has the same point of view as Rushdie has that the novel does not lay down the certain rules, but the novel is unified by a related set of topics, all of them widely acknowledged in earlier criticism. More, Brian states that the entire novel strives to break down absolutes, to blur easy dichotomies, to question traditional assumptions of all kinds ([www.google.com](http://www.google.com) accessed on 18 January 2008).

Unlike Brian, Sadar and Davies have objectively argued in their *Distorted Imagination: Lessons from the Rushdie Affair* (1990). They observe the novel from the both sides, namely from the literary aspect and other norms which relate to the story. They state that *The Satanic Verses* is an original work of fiction, but it is also, indeed, as Daniel Pipes in his *The Rushdie Affair: The Novel, the Ayatollah, and the West* (1990), the logical culmination of, the well-known tradition of Orientalism, and the scholarly and literary tradition responsible from the Western image of Islam.

Due to the above previous studies which convincingly show that Rushdie's *The Satanic Verses* has attracted many critics to give critical comments in various perspectives, the researcher decides to conduct a study on "Allusions to Islam in Salman Rushdie's *The Satanic Verses*". This research is aimed not only in describing and explaining Rushdie's allusion but

also presenting the comparative data from Islamic sources. By appealing the comparative literature approach, the researcher tries to compare Rushdie's allusions in *The Satanic Verses* with the real Islam, such as the history, figures, doctrines et cetera that are similar to what Rushdie wrote in the novel.

### **B. Statement of the Problem**

Based on the above background of the study and also considering that Salman Rushdie is one of writers who often write his literary works in the form of allusion, especially in his *The Satanic Verses*, he wrote many allusions that are addressed to Islam. So this research is intended to answer the following problem:

1. What are Salman Rushdie's allusions in *The Satanic Verses* that are addressed to Islam?
2. What is the implication of Salman Rushdie's allusion in his *The Satanic Verses*?

### **C. Objective of the Study**

In relation to the preceding statement of the problem, the objective of this study is to find out what are Salman Rushdie's allusions in *The Satanic Verses* that are addressed to Islam.

#### **D. Scope and Limitation**

In order that the study enables to answer the formulated problem appropriately in accordance with the research topic, the researcher wants to conduct an analysis on the allusions used by Salman Rushdie in his *The Satanic Verses* addressed to Islam that many Muslims considered it despises Islam because it contains many terms, places and the names referred to Islam and is a transformed re-narration of the life of Prophet Muhammad in distorted story. And in order to keep the study from being broad, the researcher focuses the research on the sacred places, doctrines, history and the names referred to Islam. Besides, there is an important focus to enable the researcher to reveal the main idea of the author's intention of writing the novel.

#### **E. Significance of the Study**

There are two kinds of the significance of the study; there are theoretical and practical significance. Theoretically, this research is intended to enrich the theoretical bases of literary studies, especially those which are related to the religious aspects in the literary works. Practically, this study is to implement one of literary theories, thus the researcher can reach the formulated objective appropriately.

Furthermore, the finding of the study is for readers who have a great attention on literary works and for those who are interested in understanding the content of *The Satanic Verses*, especially concerning with the critical analysis of the allusion by using comparative literature approach. The finding

of the study is also expected to be the example or reference for researchers who conduct the study of the allusion in Salman Rushdie's *The Satanic Verses*. The study may give useful information and gain inspiration to other researchers to conduct research on literary work especially in the same study.

## **F. Research Method**

### **1. Research Design**

This study is categorized into literary criticism. From the word “to criticize”, etymologically means to analyze and later to judge (A Dictionary of Modern Critical Terms, 1987: 46). This study is intended to analyze, evaluate, justify, describe, or judge a literary work (The Encyclopedia Americana, 1978: 221). In this study, the researcher conducts discussion on literature which according to Peck and Coyle including analysis, interpretation and evaluation of literary works: it does not mean ‘finding fault with’. Criticism is an academic activity expresses the reader’s sense of what is happening in the text (1984:149). Furthermore, with the same point of view, Wellek stated that literary criticism is the more narrow sense as the study of concrete works of literature with emphasizes on their evaluation (1976:35). So that the researcher proposes this study is aimed at analyzing a literary work, i.e. Salman Rushdie’s *The Satanic Verses* based on the intended topic of the study i.e. Allusions to Islam in Salman Rushdie’s *The Satanic Verses*.

To be able to conduct the research, the researcher must use a certain appropriate approach to analyze the literary work that is investigated based on

the statement of the problem. And to fulfill the term of agreement as a literary criticism according to Wellek and Warren is frequently used in such a way to include all literary theory (1956:39). So that, the researcher applies comparative literature approach to examine the study, because in this study, the analysis focuses on the studying beyond the content of text it self or commonly known as the internal analysis, than it is related to Islam. Definitively, comparative literature is comparing two or more literary works, but both of them must not be literary work, it can be another. Because according to Budiman, comparative literature is about the relation and not essence (2005: 7). That makes this approach is not limited and be able to be applied in many kinds of works. In relation to this study, the researcher proposes that Salman Rushdie's *The Satanic Verses* truly proves his allusions are addressed to Islam as what is happening in the novel compared with the real Islam. That is why comparative literature is then exactly applied in this research since it reveals the allusions presented by Salman Rushdie in his *The Satanic Verses*.

## 2. Data Sources

There are two kinds of data that the researcher uses for conducting the study. First, primary data, that is, all the data that are taken from the novel *The Satanic Verses* written by Salman Rushdie. The version used is the novel published by Vintage in 1998. To support the primary data, researcher uses secondary data, that is, any kind of data taken from all references which relate

to allusion, Islamic doctrines, history and values, and also the biography of Salman Rushdie especially the background of writing the novel such as some related books, journals, encyclopedias and other written material printed from internet.

### **3. Data Collection**

There are some ways of the researcher collects the data. The first is reading, careful rereading the novel that is being analyzed while it needs deep understanding as well as highlighting the words, phrases, sentences, paragraphs and dialogues that seems having relation to Islamic doctrines, terms, names and story referred to the history of Islam. In addition, the researcher reads any other data related to the novel, the author, and also elaboration on other written materials explaining the Islamic doctrines, values, and history to gain the information to complete the required data.

The next step is that the researcher classifies the highlighted data and retypes them based on the original quotations existing in the novel than relates them to Islam. The data then are used in the process of data analysis to reveal the allusion that the author really means in writing the novel.

### **4. Data Analysis**

To be able to analyze the presented data systematically, the researcher formulates four appropriate steps to conduct the analysis. The first step is reviewing the collected data from the novel that relate to Islam and also

determining the component parts of each event. The second is exploring the real Islamic doctrines, terms, names and the story that refers to the history of Islam. The next step is finding out the similarities between the content of the novel and the real Islam, so that, the researcher can give a critical judgment, whether or not the novel is really an allusion which is addressed to the Islam. And the last is drawing the conclusion if it is appropriate enough to answer the stated problem.

#### **G. Definition of Key Terms**

To avoid a difference of perception between readers and researcher in understanding this study, it is important to give some operational definitions of the key terms applied in the study as follows:

**Allusion** : in a work of literature, according to Abrams, is a reference, explicit or indirect, to a person, place, or event, or to another literary work or passage (1981: 8). Based on its function, Allusions are means of reinforcing the emotion or the ideas of one's own with the emotion or ideas of another work or occasion.

**Islam** : is a name of religion founded by Muhammad based on believe in God and His Prophet, to say prescribed prayers, to give alms, to observe the feast of Ramadhan, and to make the pilgrimage to Mecca. The faith is characterized by an exclusive monotheism, the worship of Allah as the one

true God, and Muhammad is the greatest of his prophets

(Dictionary of Philosophy and Religion, 1996: 349).

Implication : is a thing that is suggested or implied or a thing that is not  
openly stated (Hornby: 1995: 596).





## CHAPTER II

### REVIEW OF THE RELATED LITERATURE

#### A. Allusion

Allusion is a passing reference to a person, place or event beyond the obvious subject matter of a text, or a reference within a text to another literary work (Peck and Coyle, 1986: 129). In addition, allusions, according to Abrams, are indirect, explicit or brief reference to well-known characters, events, or to another literary work or passage (1981: 8).

Allusion is often used to summarize broad, complex ideas or emotions in one quick, powerful image. It is accordance with what Barzun's statement that allusions are means of reinforcing the emotion or the ideas of one's own with the emotion or ideas of another work or occasion (1945: 114). Furthermore, allusions vary widely in the number of readers to whom they will be familiar. The poet, in using an allusion as in using a figure of speech, is always in danger of not being understood. In appealing powerfully to one reader, he may lose another reader altogether. But the poet must assume a certain fund of common experience with his readers. For example, to communicate the idea of self-sacrifice, one may refer to Jesus, as part of Jesus' story portrays him dying on the cross in order to save mankind. In addition, to express the handsomeness, one may allude to prophet Yusuf in which the history tells that, then, all women who see him must have been interested in him. At glance, allusion is such an economical device, a figure of speech that draws upon the ready stock of ideas or emotion already associated with a topic in a relatively

short space. Thus, an allusion is understandable only to those with prior knowledge of the covert reference in question.

Some aspects of the references must be invoked and identified, in order for the implicit association to be made; the allusion is indirect in part because it depends on something more than mere substitution of a reference. The allusion depends as well on the author's intent; an industrious reader may search out parallels to a figure of speech or a passage, of which the author under examination was unaware, and offer them as unconscious allusions

In the most traditional sense, allusion is a literary term, though the word also has come to encompass indirect references to any source, including allusions in film or the visual arts. In the field of film criticism, a film-maker's intentionally unspoken visual reference to another film has come to be called an *homage*. It may even be sensed that real events have allusive overtones, when a previous event is inescapably recalled by a current one. In relation to the traditional perception, Abrams argues that in older literature, allusion is assumed to be recognized only by the educated readers of the day, but many modern authors often employ allusions that are highly specialized, or else are based on the author's private reading and experience (1981: 8).

In general, the use of allusions by an author shows an expectation that the reader is familiar with the references made, otherwise the effect is lost. Moreover, according to Abram, most allusions serve to expand upon or enhance a subject, but some are used in order to undercut it ironically by the discrepancy between the subject and the allusion (1981: 8).

Based on its category, Thomas distinguishes allusion into six types of allusive references, which are applicable to a wider cultural sphere. First is casual reference, that is, the use of language which recalls a specific antecedent, but only in a general sense. That is relatively unimportant to the new context. Second is single reference, in which the hearer or reader is intended to recall the context of the model and apply that context to the new situation; such a specific single reference in Virgil, according to Thomas, is a means of making connections or conveying ideas on a level of intense subtlety. Third is self-reference, where the locus is in the poet's own work. Corrective allusion is the fourth style where the imitation is clearly in opposition to the original source's intentions. Fifth is apparent reference which seems clearly to recall a specific model but which on closer inspection frustrates that intention. And the last is multiple reference or conflation, which refers in various ways simultaneously to several sources, fusing and transforming the cultural traditions ([www.wikipedia.com](http://www.wikipedia.com) accessed on 13 March 2008).

Thus, allusion serves an important function in writing literary works. It allows the readers to understand a difficult concept by relating to an already familiar.

## B. Comparative Literature

The term of comparative literature which is widely known has become one of the success studies. In literary works, comparative study becomes an interesting phenomenon and has a unique characteristic that is, then, commonly called as comparative literature.

In practice, the term comparative literature has covered and still covers rather distinct fields of study and groups of problems. First, it may mean the study of oral literature, especially of folk-tale themes and their migration; of how and when they entered higher artistic literature. Second, sense of comparative literature confines it to the study of relationships between two or more literatures. A third conception obviates, however, all these criticisms, by identifying comparative literature with the study of literature in its totality, with world literature, with general or universal literature (Wellek and Warren, 1956: 47-48).

In addition, comparative literature does not only reach literatures in some certain regions, countries, but it relates to other different regions, different countries and of course with different languages that we often find many literary works from other countries that resemble and sometimes they have similarities of stories. Those phenomena attract many researchers who compare two or more literatures that are commonly called “*comparatistes*” more attractive to do the research that comparative literature, then, widely develops. In the contrary, it is different from Van Tieghem’s attempt to distinguish between comparative literature and general literature. According to

him that comparative literature is confined to the study of interrelations between two literatures, while general literature is concerned with the movements and fashions which sweep through several literatures. But according to Wellek that the attempt to narrow comparative literature to a study of foreign trade of literatures is surely unfortunate because it would be, in subject matter, an incoherent group of unrelated fragments (1976: 283).

However, comparative literature appears first as the theory of literature and academic approach is doubtful and is not success enough. This matter is different from other previous established approaches such as structuralism, feminism, and sociological approach that have been well accepted by the society of literatures. Nevertheless, each of them has also the weakness that cannot make them as the perfect approaches.

Comparative literature, which is then, categorized as the new approach has its own focus. It is critical approach which is dealing with the literature of two or more different linguistic, cultural or national groups. While most frequently practiced with works of different languages, it may also be performed on works of the same language if the works originate from different nations or cultures among which that language is spoken. Furthermore, according to Budiman that two text compared should not be both literary works but they can be literary text and non-literary text (2005: 7). The study of comparative literature is also included in the range of inquiry are comparisons of different types of art; for example, a “*comparatist*” may investigate the relationship of film to literature.

This condition above is different from the origin of comparative literature which first appears in French is aimed to know the influences of a certain literary work from another work. And after this approach has developed in French and Europe, comparative literature is continuously developed until the United States. Since this approach is much used in America, its essence and limitations begin to move slowly. According to French comparative literature, it allows the study of literary works on the same works such as poem with poem and drama with drama. But in America, the study of comparative literature is not limited on those. American comparative literature introduces the study of literary works with other disciplines of knowledge, such as poem with painting and poem with sculpture, et cetera. That makes French comparative literature is, then, known as classical theory and American comparative literature is modern theory (www.google.com accessed on 30 January 2008).

### **C. The Fundamental Doctrines of Islam**

#### **1. The Definition of Islam**

Dictionary of Philosophy and Religion (1996: 349-351) Islam is the name of religion founded by Muhammad. The term means submission to god. Islam is resignation to the will of God. The word generally used by Muhammadans or Moslems (the followers of Islam or those who profess the religion of Islam) themselves for their religion. It implies submission to the divine will; and Muhammad explained it to mean the observance of the five

duties: (1) Bearing witness that there is but one God and Muhammad is his messenger; (2) Reciting the daily prayers; (3) Giving the legal alms; (4) Observing the Ramadan or month's fast; (5) Making the pilgrimage to Makkah once in lifetime. The faith is characterized by an exclusive monotheism, the worship of Allah as the one true god, and Muhammad as the last greatest of his prophet.

In the Qur'an, the holy book of Islam, explains that the word Islam is used for doing homage to God. Islam is said to be the religion of all the prophets from the time of Abraham, as will appear from the following verses (QS. iii, 78-79): "say: we believe in God and in what had been sent to Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and in what was given to Moses, and Jesus and the prophet from their lord. We make no difference between them, and to him are we resigned (i.e. Moslems). Who desires any other religion than Islam, the religion shall never be accepted of him, and in the next world he shall be lost".

There are three words used by Muhammadan writers for religion, namely *Din*, *Millah*, *Mazhab*; and in the *Kitabu At-Ta'rifat*, the difference implied in these words is said to be as follows: *Din*, it stands in its relation to God, e.g. *Dinullah*, the religion of God; *Millah*, it stands in its relation to prophet or lawgiver, e.g. *Millatu Ibrahim*, the religion of Abraham; and *Mazhab*, as it stands in relation to the divines of Islam, e.g. *Mazhab Hanafi*, the religion or religious teaching of Abu Hanifah. The expression *Din*, however, is of general application.



## 2. The History of Islam Revelation

(Dictionary of Islam, 1985: 371-380) Islam, one of the world's great monotheistic religions has a long history in its revelation. In the year 610 C.E., God firstly revealed his words to Muhammad through the angel Gabriel in the cave of *Hira'*. It was the cave in a mountain called the Mountain of Light not far from Mecca, and his chosen month was Ramadan, the month of heat. It was there one night toward the end of his quiet month. Then, Muhammad was forty years old. He became the chosen bearer of the divine message and began proclaiming the oneness of God. The name of this new religion is Islam, means "submission to God". The followers of Islam are called Moslems, means "those who submit."

This is certainly the most important type of revelation for Moslems. Islamic beliefs about revelation are based on the Qur'an. Unlike Judaism and Christianity, Islam sets the belief in all books revealed by Allah (God) through his prophets as an important article of faith. Moslems believe that Allah revealed books to His messengers as proof for mankind and as guidance for them. Allah's prophets purified and taught mankind wisdom from these books. The Qur'an is the final book, which Allah revealed to the Prophet Muhammad. Allah has guaranteed the Qur'an's protection from any corruption or distortion.

Among the books that were revealed are the Taurat (Torah), which was revealed to Musa (Moses); the Injil (Gospel), which was revealed to Isa



(Jesus); the Zabur (Psalms), which Allah gave to Dawud (David); the Tabligh (Tablets) of Ibrahim (Abraham) and Musa; and, finally, the Qur'an.

The Qur'an is not simply a book that equals the Bible, though there are many common points between the two. One major difference is that the original books of the Bible are not available in the form and language in which they were first written and only translations are extant - whereas no translation of the Qur'an can be called the Qur'an.

Another point about the Qur'an is that it is not a book of history, a book of science or a book of law - though it has all these in it. It is first and foremost a book of divine guidance. Also, you need to know that the Qur'an does not contain detailed explanations of the situations that prompted the revelations of its verses.

Mostly the verses are guidelines and general principles. Besides, they offer good news for the good people and warnings for the misguided. They contain a number of narrations that serve to give admonitions, exhortations and warnings to mankind in general. In certain cases, the Qur'an also gives specific instructions.

The Qur'an was revealed in the course of the 23 years of the prophetic career of Muhammad, in accordance with the requirements of the particular contexts that called for divine guidance in certain issues. For this reason, in order to arrive at the correct understanding of many of its verses, we need to know the circumstances in which these verses were revealed. That is why the foundation of the religion of Islam is not just the Qur'an; but it includes the

sayings and the example of the Messenger as well that later is known as *sunnah*. This also means that the best interpreter of the Qur'an is Prophet Muhammad, to whom the verses were actually revealed.

### 3. The Life of Muhammad

(Zahoor and Haq, Biography of Prophet Muhammad, [www.google.com](http://www.google.com) accessed on 30 January 2008) Muhammad, the founder of the religion generally known as Muhammadanism, but called by its own adherents Islam was the posthumous son of Abdullah by his wife Aminah. He was a member of the ruling Quraish tribe, who was born at Makkah on about fifty-five days after the attack of Abrahah, or on the 12<sup>th</sup> day of the month Rabi'ul Awwal of the first year of the Era of Elephan (in the year 570 C.E.). He was orphaned at an early age and then raised by his uncle Abu Thalib.

As Muhammad grew up, he became known for his truthfulness, generosity and sincerity, so that he was sought after for his ability to arbitrate in disputes. His reputation and personal qualities also led to his marriage at the age of 25 to Khadijah, a widow whom he had assisted in business. From then on, he became an important and trusted citizen of Makkah. Historians describe him as calm and meditative.

Muhammad never felt content to be part of his society whose values were devoid of true religious significance. He never worshiped idols and never drank alcohol, although drinking was widespread in Arabian society at that time. It became his habit to retreat from time to time to meditate in the

cave of *Hira'* near the summit of *Jabal An-Nur*, the “Mountain of Light”, near Makkah.

At the age of 40, while engaged in one such meditative retreat, Muhammad received his first revelation from Allah (God) through the Angel Gabriel (Jibril). This revelation, which continued for twenty-three years, is known as the Qur'an.

His first convert was his wife Khadijah, whose support and companionship provided necessary reassurance and strength. He also won the support of some of his relatives and friends. The basic themes of the early message were the majesty of the One, Unique God; the futility of idol worship; the threat of judgment; and the necessity of faith, compassion and morality in human affairs.

All these themes represented an attack on the crass materialism and idolatry prevalent in Makkah at the time. So when he began to proclaim the message to others, the Makkans rejected him. He and his small group of followers suffered bitter persecution. Muhammad and his followers drew comfort from the knowledge revealed to him about other Prophets, such as Abraham, Joseph, and Moses, each of whom had also been persecuted and tested.

The persecution by the Makkans grew so fierce that in the year 622 C.E., thirteen years after the beginning of the revelation, Allah (God) commanded the Muslims to emigrate. This event, the *hijrah* (migration), in which they left Makkah for the city of Madinah, some 433 km (260 miles) to

the north, marked the beginning of a new era and thus the beginning of the Muslim calendar.

In Madinah, the Muslims were able to live, worship, and spread their message in peace. During this period, the revelations of the Qur'an mainly dealt with the Muslims' relationships with family members, the community of believers, and the non-Muslims.

The Quraish in Makkah continued their efforts to stop the growth of Islam and forced the Muslims to fight several battles. Finally a truce was called and the Treaty of Hudaibiyah was signed to bring an end to hostilities.

When the Makkans broke the truce two years later, the Muslims set off to fight them. However, on seeing the size of the Muslim army, the Makkans surrendered. Prophet Muhammad (peace and blessings be upon him) and his followers entered the city peacefully, where they forgave their enemies and established Islam definitively.

By the time the Prophet died at the age of 63, ten years after the *hijrah*, the greater part of Arabia had accepted Islam. Within a century of his death, Islam had spread as far west as Spain and as far east as China. It was clear that the message was not limited to Arabs; it was for the whole of humanity.

In the Qur'an, Allah describes Muhammad as a mercy to the worlds ([www.islamonline.net](http://www.islamonline.net) accessed on 18 December 2007).

In Muhammad's lifetime, he took to himself eleven lawful wives, they were:

- a. Khadijah, a Quraish lady, the daughter of Khuwailid ibn Asad. She was a rich widow lady, who had been twice married. She was married to Muhammad when he was 25 years old, and she was 40 years, and remained his only wife for twenty-five years, until she died (A.D. 619), aged 65, Muhammad being 60 years old. She bore Muhammad two sons, al-Qasim and 'Abdu 'llah, surnamed at-Tahir and at-Taiyib, and four daughters, Zainab, Ruqaiyah, Fatimah, and Ummu Kulsum. Of these children, only Fatimah (the wife of 'Ali) survived Muhammad.
- b. Saudah, daughter of Zama'ah, the widow of as-Sakran, (a Quraish and one of the Companions). Married about two months after the death of Khadijah.
- c. 'Ayishah, the daughter of Abu Bakr. She was betrothed when she was only 7 years old, and was married at 10; about the ninth month after the flight to al-Madinah.
- d. Juwairiyah, a widow, the daughter of al-Haris ibn Abi Zirar, the chief of the Banu Mustaliq. Muhammad ransomed her from a citizen who had fixed her ransom at nine ounces of gold. It is related that 'Ayishah said, "No woman was ever a greater blessing to her people than this Juwairiyah."
- e. Hafsa, the daughter of 'Umar. She was the widow of Khunais, an early convert to Islam. Muhammad married her about six months after her former husband's death.

- f. Zainab, the daughter of Khuzaimah the widow of Muhammad's cousin 'Ubaidah, who was killed at the battle of Badr. She was called the "Mother of the Poor," *Ummu 'l-Masakin*, on account of her care of destitute converts. She died before Muhammad.
- g. Ummu Salimah, the widow of Abu Salimah, one of the Refugees, who was wounded at the battle of Uhud, and afterwards died of his wounds.
- h. Zainab the daughter of Jahsh wife of Muhammad's adopted son Zaid. Zaid divorced her to please the Prophet. She was (being the wife of an adopted son) unlawful to him, but Surah xxxiii. 36 was produced to settle the difficulty.
- i. Safiyah, daughter of Hayi ibn Akhtab, the widow of Kinanah, the Khaibar chief, who was cruelly put to death. It was said that Muhammad wished to divorce her, but she begged that her turn might be given to 'Ayishah.
- j. Ummu Habibah, the daughter of Abu Sufyan and the widow of 'Ubaidillah, one of the "Four Enquirers," who, after emigrating so a Muslim to Abyssinia, had embraced Christianity there, and died in the profession of that faith.
- k. Maimunah, the daughter of al-Haris and widowed kinswoman of Muhammad, and the sister-in-law of al-'Abbas. She is said to have been 51 years of age when she married Muhammad.

#### 4. Theological Beliefs of Moslems

(Dictionary of Islam, 1885: 367-399) As many other religions, Islam has also formulated a framework for Moslems as guidance of life and worshipping the God. There are five pillars of Islam, six pillars of faith, and four sources of Islamic doctrinal and social views. They are fundamental theological beliefs that every Moslem has to know.

##### a. Five pillars of Islam

During the earliest decades after the death of the Prophet Muhammad, certain basic features of the religio-social organization of Islam were singled out to serve as anchoring points of the community's life and formulated as the "Five Pillars of Islam". To these five, the Khawarij sect added sixth pillars, the *jihad*, which, however, was not accepted by the general community. These five pillars of Islam are:

- i. Faith, it is reciting that there is no god worthy of worship except God and Muhammad is His messenger. This declaration of faith is called the *Syhadah*, a simple formula which all the faithful pronounce. In Arabic, the first part is *La ilaha illa'Llah* - 'there is no god except God'; *ilaha* (god) can refer to anything which we may be tempted to put in place of God - wealth, power, and the like. Then, comes *illa'Llah*: 'except God, the source of all Creation. The second part of the *Shahada* is *Muhammadun rasulu'llah*: 'Muhammad is the messenger of God'. A message of guidance has come through a man like ourselves



**ii.** *Shalat* is the name for the obligatory prayers which are performed five times a day, and are a direct link between the worshipper and God. There is no hierarchical authority in Islam, and no priests, so the prayers are led by a learned person who knows the Qur'an, chosen by the congregation. These five prayers contain verses from the Qur'an, and are said in Arabic, the language of the Revelation, but personal supplication can be offered in one's own language.

Prayers are said at dawn, noon, mid-afternoon, sunset and nightfall, and thus determine the rhythm of the entire day. Although it is preferable to worship together in a mosque, a Muslim may pray almost anywhere, such as in fields, offices, factories and universities. Visitors to the Muslim world are struck by the centrality of prayers in daily life.

**iii.** The *zakat*. The third pillar is the obligatory tax called *zakat* ("purification", indicating that such a payment makes the rest of one's wealth religiously and legally pure). This is the only permanent tax levied by the Qur'an and is payable annually on food grains, cattle, and cash after one year's possession. The amount varies for different categories. Thus, on grains and fruits it is 10 percent if land is watered by rain, 5 percent if land is watered artificially. On cash and precious metals it is 2 ½ percent. Zakat is collectable by the state and is to be used primarily by the poor, but the Qur'an mention other purposes: ransoming Muslim war captives, redeeming chronic debts, paying tax collectors' fees, *jihad* (and by



extension, according to Qur'an commentators, education and health), and creating facilities for travelers.

- iv. *Fasting*. Fasting during the month of Ramadhan (ninth month of the Muslim lunar calendar), laid down in the Qur'an (2: 183-185), is the fourth pillar of the faith. Fasting begins at the daybreak and ends at sunset, and during the day eating, drinking, and smoking are forbidden. The Qur'an (2: 185) states that it was in the month of Ramadhan that the Qur'an was revealed. Another verse of Qur'an (97: 1) states that it was revealed "on the night of determination" which Muslims generally observe on the night of 26-27 Ramadhan. For a person who is sick or on a journey, fasting may be postponed until "another equal number of days." The elderly and the incurably sick are exempted through the daily feeding of one poor person.
- v. The *Hajj*. The fifth pillar is the annual pilgrimage (*hajj*) to Mecca prescribed for every Muslim once in a lifetime- "provided one can afford it" and provided a person who has enough provisions to leave from his family in his absence. A special service is held in the Sacred Mosque on the 7<sup>th</sup> of the month of Dhu al-Hijjah (last in the Muslim year). Pilgrimage activities begin by the 8<sup>th</sup> and conclude on the 12<sup>th</sup> or 13<sup>th</sup>. All worshippers enter the state of *Ihram*; they wear two seamless garments and avoid sexual intercourse, the cutting of hair and nails, and certain other activities. Pilgrims from outside Mecca assume *Ihram* at specified points en route to the city. The principal activities consist of walking seven times around the Ka'bah, a shrine within the mosque; the kissing and touching of the Black

Stone (Hajar al-Aswad); and the ascent of and running between Mountain Safa and Mountain Marwa seven times. At the second stage of the ritual, the pilgrims proceeds from Mecca to Mina, a few miles away; from there he goes to Arafah, where it is essential to hear a sermon and to spend one afternoon. The last recites consist of spending the night at Muzdalifah (between Arafah and Mina) and offering sacrifice on the last day of *ihram*, which is the *id* (“festival”) of sacrifice.

#### **b. Six Pillars of Faith**

Six pillars of Islam is a fundamental belief for Moslems. First, Moslems believe in one, unique, incomparable God. Second, Moslems must believe in the books revealed to God’s prophets, such Torah, which was revealed to Musa; the Gospel, which was revealed to Isa; the Psalms, which Allah gave to Dawud; the Tablets of Ibrahim and Musa; and, finally, the Qur’an that was revealed to Muhammad. Third, Moslems believe in God’s prophets and His messengers that through them His revelations were brought to mankind, and Muhammad was His last prophet. Forth, Moslems believe in the angels created by God. Each of them has his own duty that is ordered by God, including Jibril who relays the God’s revelation to the prophets. Fifth, Moslems believe in the Day of Judgment on individual accountability for actions as long as in the world. Sixth, Moslems believe in God's complete authority over human destiny and in life after death.

### c. Source of Islamic Doctrinal and Social Views

Islamic doctrine, law, and thinking in general are based upon five sources, or fundamental principles (*usul*): (i) the Qur'an, (ii) the *sunnah* (iii) *ijma'* (consensus) (iv) *ijtihad* (individual thought)

- i. The Qur'an is regarded as the Word or Speech of God delivered to Muhammad by the angel Gabriel which is divided into 114 *surahs* (chapters) of unequal length. It is the fundamental source of Islamic teaching. The *Surahs* revealed at Mecca during the earliest part of Muhammad's career are concerned with ethical and spiritual teachings and the Day of Judgement. The *surahs* revealed at Medina at a later period in the career of the prophet are concerned with social legislation and the politico-moral principles for constituting and ordering the community.
- ii. The *Sunnah* (a well-trodden path) was used by pre-Islamic Arabs to denote their tribal or common law. In Islam, it came to mean the example of the prophet i.e. his words and deeds as recorded in compilations known as Hadiths.
- iii. The doctrine of *ijma'* or consensus was introduced in the second century AH (9<sup>th</sup> century AD) in order to standardize legal theory and practice and to overcome individual and regional differences of opinion. Though conceived as a "consensus of scholars," in actual practice *ijma'* was a more fundamental operative factor. From the 3<sup>rd</sup> century AH, *ijma'* has amounted to a principle of rigidity in thinking; points on which consensus was reached in practice were considered closed and further substantial

questioning of them prohibited. Accepted interpretations of the Qur'an and the actual content of the *sunnah* all rest on the *ijma'*.

iv. *Ijtihad*, meaning to endeavor or to exert effort was required to find the legal or doctrinal solution to a new problem. In the early period of Islam, because *ijtihad* took the form of individual opinion (*ra'yun*), there was a wealth of conflicting and chaotic opinions. In the second century AH, *ijtihad* was replaced by *qiyas* (reasoning by strict analogy), a formal procedure of deduction based on the text of the Qur'an and the Hadiths. The transformation of *ijma'* into a conservative mechanism and the acceptance of a definitive body of Hadiths virtually closed the "gate of *ijtihad*". Nevertheless, certain outstanding Moslem thinkers (e.g. Imam Ghazali, died AD 1111) continued to claim the right of new *ijtihad* for themselves, and the reformers of the 18<sup>th</sup> and 19<sup>th</sup> centuries, because of modern influences have caused the principle to once more receive wider acceptance. The Qur'an and Hadiths are treated in the following sections. The significance of *ijma'* and *ijtihad* are discussed in the contexts of Islamic theology, philosophy, and law (The New Encyclopedia Britannica, 1995: 5-15).

#### D. Previous Studies

Since the novel *The Satanic Verses* published in 1988, it has attracted a great reaction for its readers all over the world. The novel contains controversy that makes many researchers interested in conducting analysis.

Daniel Pipes is one of the researchers whose books discussing about Salman Rushdie's *The Satanic Verses*. In his *The Rushdie Affair: The Novel, the Ayatollah, and the West* (1990), Pipes discusses about Rushdie's logical culmination of, the well-known tradition of Orientals, the scholarly and literary tradition responsible for the Western image of Islam.

Another writer, Koenraad in his article entitled *The Rushdie's Affair Legacy* (1991) also examines on Rushdie's biography that he was unsatisfied of Islamic doctrines is one of the reasons of writing the novel. But unfortunately, no one knows Rushdie's real intention of writing the novel because he disappeared since many elements especially Moslems considered that the novel is an attempted interpolation in the Qur'an described by Ibn Ishaq in his *Biography of Muhammad*.

Due to the above consideration, the researcher decides to conduct a study on *The Satanic Verses* to reveal than to prove that the novel really contains the references of Islam that the researcher considers this novel is an allusion to Islam by comparing the story and the real fundamental doctrines of Islam.

## CHAPTER III

### ANALYSIS

It has been noted before that this study is aimed to find out the allusions used by Salman Rushdie in his *The Satanic Verses* that are addressed to Islam. Due to its controversy and many Moslems consider it contains blasphemous references and allusions of Islam that this novel became very well-known at that time in 1988-1989. Its result is, then, compared to the real Islam, including the history, doctrines, sacred places, and also the names that refer to Islam.

Based on the objectives of the study, this chapter is divided into six parts. In the first five parts, the researcher presents and analyse the data collected from Salman Rushdie's *The Satanic Verses* (which the title is, then, shortened with TSV in the following analysis) relating to Islam that include the history, doctrines, sacred places, and also the names referred to Islam and than compared and are contrasted to each of them. In the fifth part, the researcher presents the theme of the novel, which according to Kenney, is in order to know the meaning of the story (1966: 88). And in the last part of the analysis, the researcher presents the implication of publishing the novel, especially its allusive stories to Islam.

#### A. Names

Although Rushdie told Time magazine (1988) that he saw his book (*The Satanic Verses*, 1988) is not actually about Islam but about migration, but in

fact, he re-narrates many same references with Islam, even, some of them are distorted. Rushdie uses names resemble the names in Islam, such as Mahound and Muhammad. Then, he characterizes the names in the novel as the same as the name in Islam, but also with adornment.

### 1. Mahound

The character Mahound begins to appear in Gibreel Farishta's dream. He is introduced as someone who is motivated to be a prophet whose name is the synonym of devil that frequently frightens the babies at that time. He is handsome and has an athletic body. He is calm and not authoritarian but he is very tolerant to his followers and all people. He is very serious, kind and honest. Mahound is also told as a mountain climber. He often goes up and down the Mount Cone for meditation. He, as if, can see the world when he is on the top of the mountain that is one of the reasons of his being lonely in the hill.

To turn insult into strengths, whigs, tories, Black all chose to wear with pride the names they were given in scorn; likewise, our mountain climbing, prophet motivated solitary is to be the medieval baby-frightener, the Devil's synonym: Mahound.

That's him. Mahound the businessman, climbing his hot mountain in the Hijaz. The mirage of a city shines below him in the sun (*The Satanic Verses*, page 93).

Beside the orphan Mahound is a businessman, he, then, becomes a prophet who finds one great religion in the world which believes the only one god to worship. And he is the one who creates the world and reveals the verses to his messenger, Mahound. He himself, in one occasion, also states and



declares in front of the gathering of poets that he is a messenger of god to convey the verses which revealed by God through the angel Gibreel. He often comes to Mahound when he is doing meditation in the hill. And once on his birthday, a voice whispers him, mocking him as mouse.

In this city, the businessman-turned-prophet, Mahound, is founding one of the world's great religions; and he has arrived, on this day, his birthday, at the crisis of his life. There is a voice whispering in his ear: What kind of idea are you? Man-or-mouse?(TSV, p.95).

Mahound speaks without opening his eyes. This is a gathering of many poets, he says clearly, and I cannot claim to be one of them. But I am the messenger and I bring verses from greater one that any here assembled (TSV, p.114).

Furthermore, Mahound, who has many wives in his lifetime that many prostitutes then pretend to be his wives, lives in the city Jahilia; the desert area which rain never falls here. And water is a very precious thing for the society that they need much. Even for the very water in this place is also described that water is the enemy of that city.

The city, which is built entirely of sand and its structure is formed of the desert, is led by an authoritative leader named Abu Simbel and his wife, Hind. They both and their followers have three hundred and sixty idols to worship. They are the symbols of their god which are placed in the House of the black Stone. While, Mahound, who lives in the same city has the only one god to worship based on the revelation that teaches "There is no god but god".

A city of businessman, Jahilia. The name of the tribe is Shark (TSV, p.95)

The city of Jahilia is built entirely of sand, its structures formed of the desert whence it rises (TSV, p.93).

But there are no waves here. Water is the enemy of Jahilia.



It never rains in Jahilia; there are no fountains in the silicon garden (TSV, p.94).

In other hand, Muhammad, the prophet of Moslems, was an orphan since he was born in Makkah; a desert city, which is built of sand. Then, people who lived in this city were worshipping the idols which were considered as their gods. In addition, the government, then, obliged to kill all male babies who had just been born because they were afraid if someday the male babies would oppose and took their positions. The condition of the city, then, was well-known as the era of Jahilia that means “ignorance,” or “barbarism”. This term is commonly used by Muslims to refer to the period of history preceding the revelation of the Qur’an to the Prophet Muhammad during his one of many retreats to Mount Hira for meditation during the month of Ramadan. Then, today, it is used as a term of contempt meaning “unislamic”. Furthermore, Muhammad is a success businessman. He begins to trade since he was twenty five years old. On the recommendation of his uncle, Abu Thalib, he entered the service of Khadijah. And for his reputation and qualities, they led to his marriage at the age of 25 to Khadijah, a widow whom he had assisted in business. From then, he became an important and trusted citizen of Makkah. The fair character and honourable bearing of the unobtrusive youth won the approbation of the citizen of Makkah, and by common consent he received the title of *al-amin* (The Faithful).

During the lifetime, Muhammad had a habit to climb the mountain. He retired often to a cave in the desert for meditation. His place of retreat was Hira’, a cave in a mountain called the Mountain of Light not far from

Makkah. And at the age of forty, while engaged in one such meditative retreat, Muhammad received his first revelation from Allah through the angel Jibril, than its complete known as Qur'an. In this way, Muhammad became the chosen prophet and messenger, than began to proclaim the oneness god. And the name of this new religion is Islam, means submission to god.

Those two characters described above are actually the same person but with different names. Everyone who knows the history of Islam or the profile of the prophet Muhammad will spontaneously assume that the character Mahound which is described by the author of the novel as the prophet exactly represents the prophet Muhammad. They have same life story, both of them are the prophet and messenger of God. They are the founding of the new religion called Submission or Islam. And then, they have many wives. Besides, they also live in the city which has the environment; they live in the desert area that is led by the dictator leaders who worship the idols. In addition, they are the success businessmen who often climb the mountain and than they receive the revelation from the god. So, from those similarities they have, it can be inferred and of course Mahound that is described in the novel is undoubtedly the Prophet Muhammad who is sent by god to perfect the high moral. Unfortunately, the figure of Muhammad in the story of this novel is not presented based on the right history; but on the contrary, the figure of the Prophet Muhammad that is represented with Mahound is distorted and is taunted and humiliated. He is scolded and mocked as mouse. Moreover, he often behaves like he is not a prophet that should always keep his purity.

## 2. The Angel Gibreel

Gibreel Farishta is one of the two main characters that are first introduced in the first chapter of the novel. He is a superstar whose child name is Ismail Najmuddin. His fame makes him arrogant. He is very different from when he was child, now he likes free style of life. He loves many women; he likes free sex and drinking alcohol. Until then, he is sick for a long time. And the strange thing happens when he recovers from his illness, he loses his faith to the god. It might be because he always prays to god for his health but god does not respond. In the end, he thinks that his pray is hopeless and he begins to doubt the existence of god and he likes consuming the meat of pig. Since then, he often dreams. But in his dream, he takes the form of the angel Gibreel. He sees the Satan and his three children, Lat, Manat, and Uzza. They are giggling behind the Gibreel.

...with his daughters as his fiendish backing group, yes the three of them, Lat Manat Uzza, motherless girls laughing with their Abba, giggling behind their hands at Gibreel, what a trick we got in store for you, they giggle, for you and for the businessman on the hill (TSV, p. 91).

Furthermore, the above businessman is addressed to Mahound who, then, becomes the prophet, and Gibreel is the angel who always comes to him to give the revelation. He also takes the prophet Mahound to Jerusalem and then continued to the Throne of god to see the god. He is the loyal angel who always accompanies the prophet Mahound. Besides, he has once delivered the verses to Ayesha, one of the youngest Mahound's wives. He also flies her to Jerusalem.

In relation to the above story, Rushdie also tells that the angel Gibreel is involved with the previous prophetic story, where he helps Hagar, the wife of Ibrahim to reveal the water in the desert, so that, she and her son, Ismail can survive.

Here he is, Archangel Gibreel, revealing the spring of Zamzam to Hagar the Egyptian so that, abandoned by the prophet Ibrahim with their child in the desert, she might drink cool spring waters and so live (TSV, p. 91).

The name above really alludes the famous angel in Islam, Jibril. He is one of the god's creatures that Moslems must believe in, because to believe in angels is the forth pillar of the six pillars of faith in Islam.

Among all the angels, Angel Jibril is the one with the most merit and highest status. He is the Messenger of Allah to the messengers of Allah, meaning mostly he is Jibril who would bring the Revelation to the prophets. Angel Jibril would come to Prophet Muhammad and convey the Revelation to him, and the Prophet would hear his words and memorize them immediately. Angel Jibril used to come to the Prophet not in his own shape. He usually would take the shape of a man. However, when Angel Jibril brought the Revelation of prophet hood to Prophet Muhammad in Cave Hira', he retained his original shape. When Prophet Muhammad saw Jibril this first time in his original shape, he fainted. He fainted, not out of fear of what he was seeing, (because Jibril did not at all resemble what one usually sees, i.e., humans, animals, the sun, the moon, etc.) and not out of fear that Jibril would harm him. Rather, he felt that he was seeing a very strange and a very great thing, and was so affected by the aura of what he was seeing that he fainted. During

the night of al-Mi'raj, the Prophet once again saw Angel Jibril in his original shape. However, this time the Prophet did not faint at the sight of Jibril, because before that the angels had washed his heart to make it stronger and ready to see the wondrous things in the upper world during the ascension. Allah gave Prophet Muhammad a great strength, enabling him to bear many unfamiliar sights and unusual matters that night. Indeed, Jibril is the loyal servant who always accompanies the prophet Muhammad during his preaching Islam.

### **3. Khadijah**

As the story tells in this novel, is that, Mahound has many wives. He often marries widows then. Even, people surround him appraise him as the prophet whose hobby is to marry. That condition is exploited by the prostitutes. They frequently pretend to be Mahound's wives because they will be safe and no one will hurt or mock the prophet's wives.

Unlike his other wives, Khadijah, one of Mahound's wives, is elder than him. She is almost seventy. So, she looks like his mother more than his wife. She is a rich woman who has once employed him. Mahound assists her since he is teen-ager. And no longer, she falls in love with him, because of his brilliant management skill.

As for him, prophet messenger businessman: his eyes are open now. He paces the inner courtyard of his house, his wife's house, and will not go into her. She is almost seventy and feels these days more like a mother than a wife. She, the rich woman, employed him to manage her caravans long ago. His management skills were the first thing she liked about him. And after a time, they were in love (TSV, p.118).

In relation to the above story about Khadijah, another part of the novel also tells that Mahound has twelve wives, and one old lady.

...How many wives? Twelve, and one old lady, long dead (TSV, p.380).

The same story comes from the history of Islam, in the Prophet Muhammad's lifetime that he has eleven lawful wives. Khadijah was his first wife. He married to Khadijah when she was widow of forty years of age and he was twenty five years. He was previously her servant. He was placed in the charge of her merchandise and caravans and he again travelled with the same route which he had traversed thirteen years before with his uncle, Abu Thalib, who had recommended him to serve Khadijah. Not for long time, then, Muhammad proved himself faithful in the commercial interests of his mistress. They began to fall in love each other, and he was soon rewarded with her hand in marriage. And Khadijah was only Muhammad's wife during her lifetime.

If we analyse those two different stories above, Rushdie seems to describe two different persons but with the same names. Since the previous character, Mahound is proved as Muhammad, than do everything and everyone that involve with him do not relate to him? Of course, the answer is yes, including one of his rich elder wife who has employed him, but then, they fall in love and marry. Everyone will easily understand that the story above tells about Khadijah, one of the Prophet Muhammad's wives whose age is elder than him, and she is the first person who admits him as the prophet and messenger of god after he receives the first revelation in the Cave Hira.

#### 4. Abdul Muthallib, Hamzah, Bilal, and Mahound's wives

Beside those very familiar names mentioned above, Rushdie also names his characters in the novel with other names that have a very important role in the development of Islamic history such those three names above.

Rushdie attributes the real same name of the grandfather of the businessman, the prophet Mahound with the name of the Prophet Muhammad's grandfather's name that is Mutallib.

...Muttalib of the scarlet tents, father of the child with the silver hair who fathered, in turn, the businessman (TSV, p.92).

Another name that is also used by Rushdie is Hamzah. He explicitly names Mahound's uncle with Hamzah. And if Mahound is the representation of Muhammad, so it is undoubtedly that Hamzah is really his uncle's name as the following data says.

...and when he sees the heavy figure of Mahound's uncle Hamzah (TSV, p.104).

Bilal is one of them that Rushdie uses their names for his *The Satanic Verses* characters. His story addresses the allusion of the Prophet Muhammad's follower that he frees from the slavery, Bilal bin Rabah. He is the first person who shouted for prayers. Likewise, Rushdie retells that the story in his *The Satanic Verses*. He is a huge black slave that Mahound frees.

...there is slave Bilal, the one Mahound freed, an enormous black monster, this one, with a voice to match his size (TSV, p.101).

Indeed, Rushdie seems to re-narrates the history of Islam either by telling the same references of stories or by assimilating the other people names



who live in the era of the prophet Muhammad, such as Hafsa, Ayesha, Ummu Salamah, Zaenab, Ramlah, Juwairiyah, Maimunah, Safia. They are Mahound's wives and their names are precisely as the same as the Prophet Muhammad's wives' names.

## **B. The Doctrines**

### **1. The Ritual Ablution**

Mahound, since he is chosen as the prophet and messenger of god, he has noble duty to convey the God's verses to his followers. He also teaches his followers the way of life, how to worship the god, and also other doctrines as the guide in lifetime.

After Mahound's one night journey with the angel Gibreel to see his god, and he receives the duty to do five times prayers a day, he tells this event to his followers and teaches them the way to worship the god. Now, he teaches them the prerequisites before the pray. One of them is they have to do the preceding ritual by ablution means that they have to clean their body from the dirt.

Water-carrier immigrant slave: mahound's three disciples are washing t the well of Zamzam. In the sand-city, their obsession with water makes them freakish. Ablutions, always ablutions, the legs up to the knees, the arms down to the elbows, the head down to the neck. Dry-torsoed, wet-limbed and damp-headed, what eccentrics they look! Splish, splosh, washing and praying. On their knees, pushing arms, legs, heads back into the ubiquitous sand, and then beginning again the cycle of water and prayer (TSV, p.104).

The above ritual is really equal with Islamic teaching, that every Moslem who wants to pray for god (*shalat*) or if he wants to touch the holy Qur'an, he



must clean his body from every kind of dirt (*hadats*) by ablution (Arabic says *wudlu*). This is a one of conditions for Moslems' valid pray. In addition Islamic law prohibits Moslem to touch the holy Qur'an if he or she is not purified. The ritual ablution is washing the face, washing the elbow until the arms, washing the hair, and than washing the legs.

## 2. The Sodomy

In the sixth chapter of the novel tells about a doctrine which is formerly forbidden. But after the prophet Mahound returns to the city Jahilia, the archangel (Jibril) comes to him with the revelation to teach the followers the way of life based on god's rules through his verses. Then, the archangel Jibril tells the right way to eat; how much to eat, how they have to sleep, even he tells the way how to make love. Furthermore, and this is the extreme teaching, the archangel Jibril now, through the revelation, allows the faithful to do sodomy. Whereas, Mahound forbids and hates the sodomy before he leaves for Jahilia.

The revelation -the recitation- told the faithful how much to eat, how deeply they should sleep, and which sexual positions had received divine sanction, so that they learned that sodomy and the missionary position were approved of by the archangel, whereas the forbidden postures included all those in which the female was on top (TSV, p.464).

In the contrary, Islam is the religion that cares so much about the healthy way of life. Islam teaches the way of simple life not in luxurious. Islam orders Moslems to eat and drink but not too much because god dislikes it.

In addition, Islam also teaches human being to have sexual intercourse. This kind of intercourse is also for husband and wife. Someone should marry to have a valid status as husband or wife, and of course, Islam has its own way for this ritual. Besides, Islam teaches the right way to make love. Although Islam allows for husbands to treat their wives in every kinds of way in doing sexual intercourse, but Islam has certain limitation for the reason of health.

Sodomy, which has many various interpretations, is kind of sexual intercourse which is absolutely forbidden in Islam. Some divine sodomy is a sexual activity done by the same gender (man and man). Some others divine sodomy is a sexual intercourse which is done by human being and animals. And another definition of sodomy is a sexual intercourse that is done through anus. However, those three definitions are all the same dangerous for health. That is the reason of Islam forbidding to sodomy. Because Islam is the religion that teaches not only religious aspects such as praying, fasting and soon, but Islam is also careful for all aspects in life of human being including sexual aspect.

From those doctrines that are taught by the Mahound to his followers are really the representations of Islamic doctrines and laws that are taught by the Prophet Muhammad in Islam, such as the manner to eat, the way to sleep and also the ablution that is one of the ritual requests for Moslems before they pray; they have to clean their bodies from the dirt that is known as Mohound's three disciplines because they have to wash each part of body that must be cleaned for three times. Likewise in Islam, the doctrine teaches Moslems to

take the ritual ablution before they pray; washing face, washing hands, hair, and legs, each of them are three times.

Another teaching that Mahound allows to his followers is sodomy. The sexual intercourse done improperly that is allowed by the prophet Mahound after the angel Gibreel comes to him with the revelation is the distortion of Islamic law that absolutely forbids sodomy because the sexual intercourse is only allowed to do since it follows the legal rules in Islam. The doers must be in marriage; husband and wife, and also with the right way based on its function. So, the legal sodomy as Mahound allows to his followers is a really deviation and defamation to Islamic doctrines.

### 3. The Pilgrimage

After Ayesha, the *kahin* and also the prophet's wife, has flown with the angel to the highest heights. She gathers people to tell this event. She tells that she has got the revelation from the angel Gibreel. He gives her a message that she and all people prepare for pilgrimage; the annual submissive ritual done in Mecca Sharif. She explains the implementation of the pilgrimage process among them.

'It is the angel's will that all of us, every man, and woman and child in the village, begin at once to prepare for a pilgrimage. We are commanded to walk from this place to Mecca Sharif, to kiss the Black Stone in the Ka'aba at the centre of the Haram Sharif, the sacred mosque. There, we must surely go (TSV, p.235).

Likewise, according to the Islamic doctrine, the pilgrimage (*hajj*) is the fifth pillar of Islam. It is annual ritual to Mecca prescribed for every Moslem

once in a lifetime. Pilgrimage activities begin by the 8<sup>th</sup> and conclude on the 12<sup>th</sup> or 13<sup>th</sup>. All worshipers enter the state of Ihram; they wear two seamless garments and avoid sexual intercourse, the cutting of hair and nails, and certain other activities. The principles activities consist of walking seven times around the Ka'bah, a shrine within the mosque; kissing and touching the Black Stone (Hajar Al-Aswad); and the ascent of and running between Safa and Marwah seven times. And then, these principles are continued to the other next stages.

Undoubtedly, the pilgrimage told by Ayesha and the pilgrimage as the Islamic doctrine teaches refer to the same ritual done first by the prophet Muhammad and many followers which is, then, established as the fifth pillar of Islam. For every Moslem who has fulfilled the prerequisites for pilgrimage, he or she must do this fifth pillar. Both of them are true as the ritual annual pilgrimage, but Rushdie, in the novel, distorts the history of its revelation. The history of Islam tells that the pilgrimage first done by the prophet Muhammad by the instruction of god. But there, Rushdie narrates that this revelation of pilgrimage comes to Ayesha through the angle Gibreel. Of course, Rushdie, indeed, twists the truth of history.

### **C. The Histories**

#### **1. Mahound's Admission of Lat, Manat, and Uzza**

The story of this novel is telling that Mahound is surveying the city of Jahilia and are introduced to various significant locales. This is the hard period

of the prophet Mahound's preaching in this city where he is not widely accepted, and then, the House of Black Stone is still filled with pagan idols, including those of the three goddesses, Lat, Manat, and Uzza who are the focus of the satanic verses" Mahound's preaching has earned the hatred of the ruler of Jahilia, Abu Simbel, whose fortune is derived from worshippers at their temples. Abu Simbel is aware that Baal, the famous poet, is his wife Hind's lover. And then, Abu Simbel orders him to humiliate the prophet Mahound and his companions by satirizing them. But then he tries a more effective alternative to render the prophet harmless by offering him a high position in the city Jahilia to occupy a council of Jahilia if he wants to do the compensation. Then, Khalid, one of the prophet Mahound's followers reminds him to refuse the offer. But the faithful Bilal tells Khalid to shut up, not to lecture the messenger. Mahound continues his story that it is not a big deal. This is only a small matter, he said. He must acknowledge Lat, Manat, and Uzza as the same position as his god, Allah for the compensation.

He asks for Allah's approval of Lat, Uzza and Manat. In return, he gives his guarantee that he will be tolerated, even officially recognized; as a mark of which, I am to be elected to the council of Jahilia. That's the offer (TSV, p.105).

In relation to the above story, Mahound, in the gathering of poets where Abu Simbel welcomes him as the seer, the *kahin*, is asked to prove that he is really the messenger that god has spoken to him. Then, Mahound speaks in front of the audience. He recites the verses of god and he says that Lat, Uzza and Manat are the exalted birds.

“*The star*, ‘Mahound cries out, and the scribes begin to write.  
‘In the name of Allah, the compassionate, the Merciful’  
‘By Pleiades when they set: your companion is not in error: neither is he deviating.  
‘Nor does he speak from his own desires. It as a revelation that has been revealed: one mighty in power has taught him.  
The servant’s heart was true when seeing what he saw. Do you, then, dare to question what was seen?  
I saw him also at the lote-tree of the uttermost end, near which lies the garden of reposes. When that tree was covered by its covering, my eye was not averted, neither my gaze wander; and I saw the greatest signs of the lord.  
“At this point, without any trace of hesitation or doubt, he recites two further verses.  
Have you thought upon Lat, Uzza, and Manat, the third, the other?  
They are the exalted birds, and their intersection is desired indeed (TSV, p.114).

Since Mahound finishes his speech, the audience shout and they admire him. Even Abu Simble shouts out “Allahu Akbar” for the happiness because of Mahound’s admission of their god and is also described as if the devils are praising for his deed too. But, Mahound keeps standing in the stage while closing his eyes. Behind the number of audiences, Khalid, one of his followers who come with him to this meeting, is crying; he regrets for his prophet is doing.

The story above seems to re-narrate the era of the Prophet in Makkah. Then, poem is very popular for the society. They often use poem to express their idea and mood. But, they also use poem (*syair*) to satirize or to humiliate someone they dislike. This happening is once underdone by the prophet Muhammad when he begins to preach in this city. At that time, Abu Jahal, Abu Sufyan and other leader of the city make agreement to gather up all poets in the city, than they are ordered to arrange poems to humiliate, criticise and to

slander the Prophet Muhammad that he do not stand leaving in the city. But, unfortunately, that is not an effective way to make the Prophet Muhammad surrenders. And than, the author of the novel adds the story above that Abu Simbel offers a high position to the prophet Mahound if he admits Lat, Manat, and Uzza have the same position as his god, Allah. Then, he recites the verses that those are explicitly the translation of verses in al-Qur'an surah An-Najm 1-7 but in the disorder arrangements. Here are the verses of al-Qur'an, surah an-Najm 1-7:

والنجم إذا هوى (1) ماضل صاحبكم وما غوى (2) وما ينطق عن الهوى  
(3) إن هو إلا وحي يوحى (4) علمه شديد القوى (5) ذومرّة فاستوى (6)  
وهو بالأفق الأعلى (7) (النجم: 1-7)

Which the translations of the verses above, according to the version of Maulana Abdullah Yusuf Ali are:

(1) By the stars when it goes down (2) your Companion is neither Astray nor being misled, (3) Nor does he say (ought) of (his own) Desire (4) it is no less than Inspiration sent down to him: (5) he was taught by one Might in Power, (6) Endued with wisdom: for he appeared (in stately form) (7) while he was in the highest part of the horizon.

If those two are the same, but then, Mahound in that story add two more verses without any doubt, in which those two verses admit Lat, Uzza, and Manat as the excellent birds, and their presences are much needed. Of course, it opposes the Islamic doctrine and also distorts the history of Islam, that the prophet Muhammad as *ma'shum* (Arabic term: person who will never do bad deeds because Allah has guaranteed him) never did that. So that is only an



absurd if he makes mistakes, lies, and speaks nonsense, even to add the verses in the holy Qur'an for the sake of his own need to get the high position in the parliament. Whereas, the verses above (ayat 2-3) have explain that he (Muhammad) never speaks anything based on his own desire but the inspiration sent down to him from his god. Furthermore, Allah, in the holy Qur'an says in surah al-Hijr: 7 that he has guaranteed for the originality of Qur'an forever. So that, no one is allowed and is able to distort, add, or lessen the verses of in al-Qur'an.

إنا نحن نزلنا الذكر وإنا له لحافظون (الحجر: 9)

We have, without doubt, sent down the message; and we will assuredly guard it (from corruption) (Al-Hijr: 9).

So, the description of the novel about the story above is the story that is addressed to Islam, but then, it is distorted and interpolated with the harmful story that is absolutely absurd and it humiliates Islam very much.

## 2. The Coming of Islam

Since the new religion, whose name is Submission, comes to city Jahilia, Abu Simbel worries so much about his followers. They begin to trust this new religion that is taught by the prophet Mahound. Abu Simbel's adherents leave their idols and worship the god as the prophet Mahound does.

While according to the Dictionary of Philosophy and Religion Islam is the name of religion founded by Muhammad. The term "Islam" comes from the word *aslama* – *yuslimu* means to submit and *islaman* or *Islam* means



submission that according to Moslems' belief is submission to god. So, those two names of religions have the same meaning. The story above also reminds us to the history of coming Islam in Makkah. Then, this new religion is a significant threat for Abu Jahal and Abu Lahab due to their followers begins to leave them little by little. They do not want to worship 360 idols any more as they do for this time, but they obey the Prophet Muhammad's teaching to worship the only god, Allah.

### 3. The Isra' and Mi'raj

One day, Mahound flies to Jerussalem that the angel Gibreel goes with him. Than they continue the journey to the Throne of God. Here, he gets the duty to pray for forty times in a day. But, in the return of the journey, he meets Moses, he advises Mahound to ask for the dispensation to God because the duty is too heavy. Than, Mahound come back to see his god for five times. Then, Allah lessens the duty to five times prayers.

And when you came at night and flew me to Jerusalem and I hovered above the holy city, didn't I return and describe it exactly as it is, accurate down to the last detail? So that there could be no doubting the miracle and still they want to Lat. Haven't I already done my best to make things simple for them? When you carried me up to the Throne itself, and Allah laid upon the faithful the great burden of forty prayers a day. On the return of journey I met Moses and he said, the burden is too heavy, go back and plead for less. Four times I went back, four times Moses said, still too many, go back again. But by the fourth time Allah had reduced the duty to five prayers and I refused to return (TSV, p.110-111).

In the forth chapter of the novel also tells about Ayesha's travel to the highest place that the angel goes with her. Ayesha tells this event in an

emergency meeting. After her disappearance for seven days, she suddenly appears, walking toward the village with naked again and dressed in golden butterflies. Then, Ayesha directly comes to Sarpanch Muhammad Din's house and asks that the Titlipur panchayat be convened immediately for a meeting. She says that "the greatest event in the history of the tree has come upon us". Sarpanch Muhammad Din is unable to refuse her order. Then, he immediately decides the fixed time of the meeting for that evening, as well. And in that incidental meeting, which according to Sarpanch Muhammad Din is not very important to be held but he is powerless to reject it, Ayesha is telling her travel.

I have flown with the angel into the highest heights, she said. Yes, even to the lote-tree of the uttermost end. The archangel, Gibreel: he has brought us a message which is also a command. Everything is required of us, and everything will be given (TSV, p.235).

Furthermore, Ayesha also tells the panchayat members the message that she receives from her travel that the angel Gibreel orders them to do a pilgrimage. They must go to Mecca Sharif, and to kiss the Black Stone in the Ka'aba.

'It is the angel's will that all of us, every man, and woman and child in the village, begin at once to prepare for a pilgrimage. We are commanded to walk from this place to Mecca Sharif, to kiss the Black Stone in the Ka'aba at the centre of the Haram Sharif, the sacred mosque. There, we must surely go (TSV, p.235).

...tonight's the night, the voice says, and you must fly to Jerusalem (TSV, p.212)

In the history of Islam, there is an event called *Isra' wal Mi'raj*. This very historical incident happens after the death of his uncle, Abu Thalib, the

Prophet Muhammad went to a city named Ta'if to seek the protection. But the people terribly refused and mocked at him. Not for long time after that, the prophet experienced the events of *al-Israa* and *al-Miraj* (621 CE). In the *Al-Israa*, Gabriel took the Prophet from the sacred Mosque near Ka'bah (the Mosque Haram) to the furthest (al-Aqsa) mosque in Jerusalem in a very short time in the latter part of a night. Here, Prophet Muhammad met with previous Prophets (Abraham, Moses, Jesus and others) and he led them in prayer. After this, in *Al-Miraj*, the Prophet was taken up to heavens to show the signs of God. It was on this journey that five daily prayers were prescribed after the Prophet Muhammad advised by the Prophet Musa to propose the dispensation for forty prayers a day because he considered the duty was too heavy for Muhammad's followers. He was, then, taken back to Ka'bah, the whole experience lasting a few hours of a night. Upon hearing this, the people of Makkah mocked at him. However, when his specific description of Jerusalem, other things on the way, and the caravan that he saw on this journey including its expected arrival in Makkah turned out to be true, the ridicule of the non-believers stopped. The event of *Israa* and *Miraj* has also been mentioned in the Qur'an.

سبحان الذى أسرى بعبده ليلاً من المسجد الحرام إلى المسجد

الأقصى الذى باركنا حوله لنريه من آياتنا إنه هو السميع البصير (الإسراء):

(1)

Glory to god who did take his servant for a journey by night from the sacred mosque to the farthest mosque, whose precincts we did bless-in order that we

might show him some of our signs: for he is the One who hears and sees all things (Al-Isra: 1).

From those two kinds of story which are presented from the novel and the history of Islam, they have many similarities and they seem to resemble. So, it can be called that the story of Mahound's journey to the Throne of God and he gets the duty for prayers, and also the Ayesha's travel to the highest place really represent the event that the prophet Muhammad did. He goes, in one night, from the mosque Haram to the mosque Al-Aqsha which the holy Qur'an explains the event as *Isra'*. Then he continues the journey to see his god in the Throne of god that Moslems call it *Sidratul Muntaha* which is the event, then, is well-known as *Mi'raj*. So, those two journeys in Islam are, then, called the event *Isra'-Mi'raj*. Here, he gets the duty from his god, Allah, to do the prayer for fifty times a day, which are, then, reduced become five times a day after the Prophet Musa advices him to ask dispensation to the god because the duty is too heavy for Muhammad's followers.

#### **D. The Sacred Places**

##### **1. The House of Black Stone**

The House of Black Stone is a name of place which is frequently mentioned in this novel. As the story described that the house of black stone is placed in the city Jahilia near by the houses of its society. In this place, the annual poetry competition is held and for the seven best verses will be nailed up on the walls of the House of Black Stone. Ibrahim is the first person, who builds this place after his wife, Hagar and Ismail are helped by Gibreel to

survive, and also around this their graves are built. Then, the Egyptian bury their bodies in the north-west face of the house of black stone, in an enclosure surrounded by a low wall. But after long time, this place is already rebuilt for many times.

In the era when Abu Simbel and his wife, Hind lead this city, they oblige the society of the city to worship 360 idols which are placed in the area of the House of the Black Stone. They are the symbols of gods that have their own duties for the life of human being and to keep the world.

While in Islam, there is a sacred place which is called the Ka'bah. It is a cubical building located inside the al-Masjid al-Haram mosque in Mecca, Saudi Arabia. The mosque was built around the original Ka'bah. The Ka'bah is categorized as the holiest place in Islam due to its function as the *qiblah*; the direction Muslims face during prayer and is the direction from their location on Earth towards the Ka'bah as the verse in Qur'an tells.

ربنا إني أسكنت من ذريتي بواد غير ذي زرع عند بيتك المحرم ربنا  
ليقيموا الصلوة فاجعل أفئدة من الناس تهوى إليهم وارزقهم من الثمرات لعلهم

يشكرون (إبراهيم: 37)

Its translation is: O our lord! I have made some of my offspring to dwell in a valley without cultivation, By Thy Sacred House; in order, O our lord, that they May establish regular Prayer: so fulfill the hearts of some among me with love towards them, and feed them with fruits: so that they may give thanks (Ibrahim: 37)

But, before the Ka'bah is used as the *qiblah*, Moslems face to Baitul

Maqdis to do the regular prayers, and is the direction in which Moslems

offered prayers at first. Than after that the *qiblah* is changed to the Ka'bah as Allah explains this condition through his verses in Qur'an.

وقد نرى تقلب وجهك في السماء فلنولينك قبلة ترضاها فول وجهك  
شطر المسجد الحرام حيث ما كنتم فولوا وجوهكم شطره وإن الذين  
أوتوا الكتاب ليعلمون أنه الحق من ربهم وما الله بغافل عما يعملون (البقرة:

(144

Those mean: We see the turning of thy face (for guidance) to the heavens: now shall we turn thee to a Qiblah that shall please thee. Turn then Thy face in the direction to the Sacred Mosque: where ever ye are, turn your faces in that direction. The people of the Book know well that that is the truth from their lord, Nor Allah unmindful of what the do (Al-Baqarah: 144).

The Ka'bah is built by the Prophet Ibrahim and his son, Ismail. It is made of granite from the hills near Makkah, and stands upon a 25 cm (10 in) marble base, which projects outwards about 30 cm (1 foot). Approximations for the structural dimensions are: 13.10 metres (43 feet) high, with sides measuring 11.03 metres by 12.62 metres. The four corners of the Ka'bah roughly face the four points of the compass. In the eastern corner of the Kaaba is the "*Rukn-al-Aswad*" (*Al-Hajar-Al-aswad*), generally thought to be a meteorite remnant; at the northern corner is the "*Rukn-al-Iraqi*" ("The Iraqi corner"); at the west lies "*Rukn-al-Shami*" ("The Levantine corner") and at the south "*Rukn-al-Yamani*" ("The Yemeni corner").

*Al-Hajar Al-Aswad* (The Black Stone) is a significant feature of the Ka'bah, which is believed by some Muslims to date back to the time of Adam and Eve, which according to the history of Islam, *al-hajar al-aswad* inside

was given to Adam on his expulsion from paradise in order to obtain forgiveness of sins, and brought to earth by Gabriel. It is about 30 cm (12 inches) in diameter, and is surrounded by a silver frame. When Muslims come to Mecca to perform the pilgrimage (*hajj*), one of the tasks which they try to accomplish is to kiss the Black Stone, as Muhammad once kissed it. Because of the large crowds this is not always possible, and so as pilgrims walk around the Ka'bah, they are to point to the Black Stone on each circuit.

According to the history of Islam, in the era of Jahilia when Abu Jahal, Abu Lahab, and Abu Sufyan led the city, the Ka'bah is used as the place to worship the gods, in which 360 idols were there. But then, the Prophet Muhammad and his companions destroyed them and he recited a verse of Qur'an to proclaim that today, the truth was revealed.

وقل جاء الحق وزهق الباطل إن الباطل كان زهوقا (الإسراء: 18)

And say: "Truth has (now) arrived, and falsehood perished: for falsehood is (by its nature) bound to perish (Al-Isra': 81).

After reading those two descriptions about the House of Black Stone and the Ka'bah above, from their similarities of the structure and their conditions, it can be inferred that the House of black Stone that is described in the novel is the Ka'bah which consists *hajar aswad* (the black stone) in its eastern corner of building. Besides, the House of Black Stone has the same story with the history of Ka'bah that this cubical building was, then, built by the same person named Ibrahim that Moslems called him the Prophet Ibrahim. When the era Abu Simble and his wife led the city, the house of black stone was placed for



360 idols to worship. This condition is the same as the history of Ka'bah that Abu Lahab and his followers put 360 idols there to worship, but then, the Prophet destroyed them because Islam teaches monotheism that there is only one god that must be worshiped.

## **2. The Spring of Zamzam**

In this second chapter of the novel is telling about the revealing the spring of Zamzam. Then, Ibrahim came to the city of Jahilia with Hagar and Ismail their. Here, in this desert waterless city, he left her. Hagar took care her only baby alone here as long as waiting her husband back. She fed the baby at her breast until her milk ran out. Then, she climbed two hills, first Safa then Marwah, running from one to other in her desperation, trying to see tent, a camel, or human being for water to fid her thirsty baby. But, unfortunately, she found nothing. Then, Gibreel came to her and showed her the spring of Zamzam. So that, Hagar and her baby survived.

After Ibrahim left her, she fed the baby at her breast until her milk ran out. Then she climbed two hills, first Safa then Marwah, running from one to the other in her desperation, trying to sight a tent, a camel, a human being. She saw nothing. That was when he came to her, Gibreel, and showed her the waters of Zamzam (TSV, p.95).

In addition, in the story of Mahound, the spring of Zamzam is the place where Mahound's heart is washed by the angel Gibreel.

....they saw you wash my heart in the waters of Zamzam and replace it inside my body (TSV, p.110).

The story above refers to the famous story in the Islamic history of the prophet Ibrahim which tells that the Prophet Ibrahim came to Makkah with her



wife, Siti Hajar and their son, Ismail. Then, Siti Hajar was very confused when her baby kept crying because he was very thirsty while the milk of her breast had run out. Now she was trying to search water for their life. She was running everywhere alone for a help, because her husband left her and the baby. Even she climbed two hills, Safa and Marwah for seven times but she found nothing. In this condition, Allah helped them. He showed his miracle through the angel Jibril. He came to them, holding Ismail's foot and set it on the earth. Since then, the water spurted from it on. And some other historians say that Zamzam is the well which is miraculously provided by Jibril. And in this place, the angel Jibril washes the Prophet Muhammad's heart. Then, Muhammad and his foster-brother went out to a distance from the house when Halimah's son came to his mother and said. "Two men clothed in white raiment have taken hold of the Quraish boy, and have thrown him down and have ripped open his belly." So Halimah, the woman who nurses Muhammad, and her husband went to the place where the child was, but found him standing on his feet. And they said, "What has happened to the child?" And he answered and said, "Two men came to me, and threw use down and ripped up my belly."

#### **E. The Theme of the Novel**

*The Satanic Verses* (1988) written by Salman Rushdie does address the religious beliefs and practices of Islam. It touches on the aspect of a complex and highly allusive novel that produces a broad and ambitious commentary

about the philosophical and religious problem of good and evil. These ideas are incorporated and represented into Islamic figures and history. Although *The Satanic Verses* touches on a great variety of political, cultural, abstract, and theoretical themes that it may be stated that those are also the main plot of the story. But, if we deeply analyze the story, it contains the sub-plot that is no less important and even is more prominent than its main plot. Gibreel Farista's extended dream is the little part of the story that most of readers pay attention on it very much because it tells many allusive references which may refer to Islam and the prophet Muhammad that Rushdie re-narrates using another name, Mahound. He also reinforces this framework by giving his character the supernatural qualities. Rushdie, then, elaborates and extends the dream to the continuous prophetic story but with his own distorted version as if he intentionally creates these dreams out of a simple desire to blaspheme for blasphemy's sake.

In addition, although many critics and Rushdie himself state that the novel is not about religion or traditional beliefs but, the extended dream above is undeniably the objective of Rushdie's intention of writing the novel. The ironic fact of Rushdie's objection of being accused for his blasphemous alluding references to Islam is an absurd reason to escape from the guilty and the death sentence. Moreover, if Rushdie really does not mean so, but, indeed, the title of the novel, *The Satanic Verses*, has shown the main idea of Rushdie's aim of writing the novel. If he really does not mean so, but why, then, he entitles his novel with *The Satanic Verses*, whereas the story which

tells about it is only the little part and the sub-plot of the story; the extended dream of Farishta. Thus, politics, culture, or immigration is not the appropriate theme, but defamation is the exact theme of the novel.

#### **F. The Implication of Rushdie's Allusion in *The Satanic Verses***

The above comparisons have explicitly proved the truth that Rushdie does allude the figures in Islam to characterize many characters in his *The Satanic Verses*. In addition, Rushdie, in his novel, portrays the very certain sensitive topics that easily provoke Moslems' anger. This case, almost all Moslems in the world appraise that the story of the novel is a re-narration of the Islamic history with the interpolated version that contains many blasphemous references which are very harmful for Islam.

By means of allusion, Rushdie seems to address Islam. He wants to criticize the absolute Islamic doctrines that he is not satisfied. He thinks that the Islamic sacred doctrines have shackled him, and he feels limited by the Islamic rules that he cannot freely express as he lives in the modern era. The annoyance motivates him to be an apostate. His unsatisfying, is then, expressed within the critique that he writes in his *The Satanic Verses*.

Since the novel published for the first time by Viking Penguin in England on September 1988, it caused much controversy that attracts a very big reaction of Moslems all over the world to defy its publication. Even, a few days before the novel published, India Today, one of Indian popular magazines, had published the retention of the novel. Madhu Jain, the writer,

stated that the novel was a very complex literary work, and some of its contents apparently, according to Jain's point of view, humiliate and defame Islam, especially the prophet Muhammad. Since then, India, the country where Rushdie was born, is the first country that bans the novel. Then, this prohibition was followed by many other countries, such as Pakistan, Bangladesh, Saudi Arabia, South Africa, and including Indonesia.

Meanwhile, many Moslems all over the world, including in New York, America and England, where the novel first published, also did the demonstration against the novel for their unwillingness. They protested the contents of the novel which they consider as defamation to Islam. They demanded that the novel must be banned in all over the world. Extremely, Ayatulloh Ruhullah Khomani, the supreme leader of Iran, issued a fatwa that called for the death of Rushdie and all those involved in its publication. More, he claimed that it was the duty of every Moslem to obey, despite never having read the book. As result, the Japanese translator of the book, Hitoshi Igarashi, was stabbed to death on July 1991, Ettore Capriolo, the Italian translator, was seriously injured in a stabbing in the same month, and William Nygaard, the publisher in Norway, survived an attempted assassination in Oslo on October 1993.

Another reaction was done by the Organisation of Islamic Conference which its central government placed in Jeddah. On November 5 1988, this organisation issued an appeal to all its members, especially Islamic countries,

to ban the novel and also prohibit the author, Salman Rushdie to enter their countries.

In sum, as the great reaction happened during the publication of Rushdie's *The Satanic Verses* has a various implications among its readers. But for Moslems, it gives the negative impact to Islam very much. Rushdie deals in a fantastical way with the birth of a great world religion which claims to be based in revelation. It is these chapters which cause such deep offence to Muslims. Trough the allusive style, they clearly refer to the Qur'an, the Prophet Muhammad, his wives and companions in terms that are bound to give insult. This, especially, makes Moslem everywhere are outraged by the publication of the novel.

## CHAPTER IV

### CONCLUSION AND SUGGESTION

#### A. Conclusion

Salman Rushdie's *The Satanic Verses* is the novel about Islam. Although Rushdie himself and some critics avoid admitting that justification, and they argue that the novel is about migration, metamorphosis, divided selves, love, death, London and Bombay, but Rushdie's allusion in the story have undeniably proved that the novel really reflects about Islam through Farishta's extended dream. By the setting in the novel, Rushdie re-describes the history of Islam which its places, times, and events are very well-known for the readers, especially Moslems. Rushdie, again, creates the pseudo-prophet and many other figures that their names are very popular in Islam.

By means of the allusive characters and story, Rushdie acts out the play in the novel. He does not hesitate to name explicitly the characters in the novel as there have been in Islam and he disguises some other names, but with the clear similarities that by comparing them to the originals they will be easily derived their sameness.

Allusions which are addressed to Islam as described in the novel takes four forms i.e. names, history, doctrine, theme, and the sacred place. All of them have their own representations in the novel. They run unequally with the reality in Islam. Rushdie odds the absurd story in the novel with his allusions that make the novel much protested by its readers.

The names of characters alluded by Rushdie attract much controversy that makes the novel well-known among its readers all over the world. But, unfortunately, their very popular names do not represent the real they must be. Mahound, one of major character in the novel, is the name used by Rushdie to describe the figure of the orphan prophet that gets his first revelation in the mount Cone, the place where he used to do meditation. He is the prophet who likes to marry women, especially widows. This name is the most controversial name that Moslems consider he is the pseudo-prophet created by Rushdie to figure out the Prophet Muhammad. This character of Mahound really provokes the readers, especially Moslem to protest against the novel. Rushdie describes this figure as the imperfect prophet as Islam has that sometimes do immoral action. Furthermore, his opportunism makes him very arrogant. He is interested in parliamentary position more than to take care his members. Of course, this kind of character opposes with the prophet Muhammad has. He is, indeed, sent by god to perfect the noble moral.

In addition, Rushdie explicitly uses other names that refer to the history of Islam in his novel, such as the angel Gibreel, Ayesha, Khadijah, Abdul Muthalib, Hamzah, Bilal. They have been widely known in Islam. But, with his negative excellent imagination, Rushdie engages them in improper character with the absurd narrative characters that absolutely humiliate them.

These allusive names indicate much about Islam that is considered as the most extreme blasphemous references which attract Moslems' reaction. They are the very historical names that have very important roles in the development of



Islam. Moslems will always respect them as they are still alive; especially the Prophet Muhammad as the holy messenger that must be kept his purity.

As an absurd inspirational writer, Rushdie also presents another allusion which is addressed to Islam. He expands the “extended dream” with the continuous story. In accordance with the prophetic history, Rushdie explains the function of the prophet and the messenger as Mahound, the prophet of Jahilia, does it. By narrating the prophetic functions; to preach the revelation of God to humankind, to teach the fundamental doctrines as the basic of faithful people, and to be the wise leader and the perfect guide for all human entire the world, it seems that Rushdie really wants to parallel his fiction story to the history of Islam. But on the other side, Rushdie does not originally present the Islamic fundamental doctrines based on the holy Qur’an and *sunah*. He tries to deconstruct the Islamic laws and rules which their truth have been absolute as Allah has revealed to the prophet Muhammad. Rushdie distorts the Islamic constant non-adaptable laws that are absolutely unchangeable by anyone, even the prophet himself because he only receives the revelation than to convey it. However, Rushdie has briefly changed the god’s decision by allowing the forbidden deed such the sodomy. He, again, narrates the absurd history that the revelation of pilgrimage comes not to the prophet. Of course, according to Islam, that is a very big sin because he teaches the misleading doctrines.

The above allusions narrated in the novel portray Rushdie’s tendentious action of protesting the god’s laws as the most powerful creator whose absolute right is to decide on everything in the world. The arrogant Rushdie pretends to be

the independent creature that has his own will and policy to manage his life. He prefers to be a free creature and not to be suspended and tied up by the god-given rules that he is not fully satisfied.

Furthermore, Rushdie's unrelieved allusion to Islam is also reflected in his continuous story of the prophet's journey of life. In piece of the story, he describes Mahound that refers to Muhammad as the unscrupulous prophet who is willing to pawn his belief for a high position in the government of Jahilia. It is definitely unsuitable with the wise prophetic characteristics who always give precedence for mankind than himself. Again, Rushdie describes the disloyal prophet to his god by adding the verses of god which are, then, commonly known as "the satanic verses" for the sake of his own importance. He, then, barter the distorted verses of god for a good reputation.

Another Rushdie's re-narration of the Islamic history is explicitly described through the sacred places in Islam. He names the places in his novel as the same as the historical places in Islam that will always be maintained their purity such as the House of Black Stone (Ka'bah) and the spring Zamzam. Rushdie precisely retells the happening of historical background of those places; Ka'bah whose function is for *qiblah* was built by the prophet Ibrahim and soon, and so the spring Zamzam. It is miraculous well provided by Jibril.

Such is the Rushdie's way of alluding to Islam. Beginning from the odd negative idea and through the high allusive story, he alludes the history and the figures of Islam however he pleases without caring the absolute sacred doctrines, norms and values within Islam. As the risk of his ridiculous novel, Rushdie must

have been anxious during his lifetime for being blasphemed by Moslems all over the world. Moreover, although Rushdie lives under police protection by the British government, and he has apologized to all Moslems, than he declares that he will stop living in hiding, but the Iranian state news agency reported in 2006 that the “fatwa” of death sentence for Salman Rushdie remains in place permanently.

Finally, although his intention of writing this novel is mysterious that no one will easily know the implication of Rushdie's allusion. But his way of alluding Islam implicitly shows his disagreement on Islam. From his biography, we know that Rushdie is a Moslem, but he is not satisfied with the Islamic rules and doctrines that, in the end, make him apostate. Even, he wants to deconstruct the Islamic fundamental doctrines. As he is a man of letters, then he wrote the tendentious literary work namely *The Satanic Verses* to blaspheme Islam for the sake of his arrogance and satisfaction.

## **B. Suggestion**

Besides Rushdie's allusions in *The Satanic Verses* causes much controversy upon its publication due to its blasphemous story, nevertheless, it gives much lesson to its readers from Rushdie's affair. Indeed, it strengthens the power of Islam to look after the religion and highly recommended to Rushdie to formally apologize to all Moslems all over the world and promises not to redo his big mistake all his lifetime.

After analyzing the whole story that emphasizes on the allusion, the researcher can broaden more his knowledge about Islam and literature. As the researcher of this study has concluded that literature and history are two different things that are able to be united in the literary work such as a historical literary work. But to unify them needs not only a simple re-narration but it must has a certain special style as a literary work, and the most important one is the history must be presented originally although an author may use other different dictions to fulfill the beauty of language that is can categorized as literary work.

On the other side, it is widely known that literary work is a work that tends to be free value. Its limitation is still debatable. The freedom of expression in writing literary work sometimes opposes or even breaks other established norms or values in the society or religion because up till now, there is no clear limit between them. That is why to be able to avoid misunderstanding, controversy, and violence between them, an author, in creating literary work, especially relating to the use of allusion, he should use the right references that refer to the way they are, and also has to wisely pay attention to other values, moreover, religious topics are very sensitive for the faithful followers. Besides, for readers have to objectively evaluate the literary works and they must not be easily influenced or even provoked.

In the end, it is expected that this study is able to encourage the students of English and Letters and Language Department of the State Islamic University of Malang to conduct the research on the novel, especially on the analysis of allusion.

## BIBLIOGRAPHY

- Abrams, M.H. 1979. *The Mirror and the Lamp: romantic theory and the critical tradition*. Oxford: Oxford University Press.
- Abrams, M.H. 1981. *A Glossary of Literary Terms*. New York: Cornell University Press.
- Ali, Maulana Abdullah Yusuf. 1934. *The Meanings of the Holy Qur'an*. Delhi: Kutub Khana Ishayatul Islam.
- Budiman, Mannake. 2005. *Jurnal Kalam; Tentang Sastra Bandingan*. Jakarta: Yayasan Kalam.
- Endraswara, Suwardi. 2004. *Metodologi Penelitian Sastra: Epistemologi, Model, Teori, dan Aplikasi*. Yogyakarta: Pustaka Widyatama.
- Hornby, A.S. 1995. *Oxford Advanced Learner's Dictionary*. USA: Oxford University Press.
- Hugies, Thomas Patrick. 1885. *Dictionary of Islam*. New Delhi: Oriental Books Reprint Corporation.
- Kenney, William. 1966. *How to Analyze Fiction*. New York: Monarch Press.
- Kleden, Ignas. 2004. *Sastra Indonesia dalam Enam Pertanyaan*. Jakarta: PT. Pustaka Utama Grafiti.
- Peck, John, and Martin Coyle. 1986. *Literary Terms and Criticism*. London: Macmillan Education Ltd.
- Ratna, Nyoman Kutha. 2006. *Teori, Metode, dan Teknik Penelitian Sastra*. Yogyakarta: Pustaka Pelajar.
- Reese, William L. 1996. *Dictionary of Philosophy and Religion*. New York: Humanity Books.
- Rushdie, Salman. 1988. *The Satanic Verses*. Great Britain: Vintage.
- Sadar, Ziauddin, and Merryl Wyn Davies. 1990. *Distorted Imagination: Lesson from the Rushdie Affair*. Kuala Lumpur: Berita Publishing Sdn. Bhd.

- Suwondo, Tirto. 2003. *Studi Sastra: Beberapa Alternatif*. Yogyakarta: PT. Hanindita Graha Widya.
- Teeuw, A. 2003. *Sastra dan Ilmu Sastra*. Jakarta: PT. Dunia Pustaka Jaya.
- Wellek, Rene, and Austin Warren. 1956. *Theory of Literature*. New York: A Harvest Book.
- Wellek, Rene, and Austin Warren (translated by Melani Budianta). 1995. *Teori Kesusasteraan*. Jakarta: PT. Gramedia.
- Wellek, Rene. 1976. *Concept of Criticism*. London: Yale University Press.
- Zahoor and Haq. *Biography of Prophet Muhammad*. [www.google.com](http://www.google.com) accessed on 30 January 2008.
- \_\_\_\_\_. 1978. *The Encyclopedia Americana*. USA: Americana Corporation.
- \_\_\_\_\_. *The Biography of Salman Rushdie*. The Free Encyclopedia. [www.google.com](http://www.google.com). Accessed on 10 December 2006.
- [www.google.com](http://www.google.com). Accessed on 18 January 2008.
- [www.islamonline.net](http://www.islamonline.net) accessed on 18 December 2007.
- [www.wikipedia.com](http://www.wikipedia.com) accessed on 13 March 2008.

## APPENDIX I

### BIOGRAPHY

**Salman Rushdie** was born in Bombay, India, on June 19, 1947, almost exactly two months before India gained her independence from Britain. His parents, Anis Ahmed and Negin (nee Butt) Rushdie, were devout Muslims, and Salman grew up a believer in the Islamic faith. After the partition of India and Pakistan, many of the Rushdies relatives moved to Pakistan, but Salman's parents chose to remain in the predominantly Hindu and cosmopolitan Bombay, where Salman could receive a British education .

The Rushdies were wealthy, and Salman and his three sisters had a sheltered and privileged childhood; he never saw the misery or the thousands of homeless people who slept in the streets of Bombay every night. Instead, most of his time as a child was spent in the world of Aladdin, Sinbad the Sailor, and the flying carpets of his favorite book Arabian Nights .

In his family life, Rushdie was "the little prince." "Being the only son and eldest child in a middle-class Indian family does make you think that the world revolves round you," Rushdie once commented. This status certainly spoiled him, but it also had the more long-term effect of convincing him that "he had a special role to play in the world." As an old family friend describes it, Rushdie felt "a responsibility to right wrongs and correct the errors of lesser mortals ".

At the age of 14, Rushdie left for England to attend Rugby School. He had always idealized British society, so it was a shock for him to find that he was considered an outsider at school, a "wog," an inferior. He was treated with



hostility by both students and teachers and was often excluded from social activities. This bitter experience with racial prejudice was a shock that caused him to rethink much of what he'd been taught growing up. During this period of his life, he poured his thoughts into a short autobiographical novel called *The Terminal Report*. It was the first time that he'd used writing as an outlet for his emotions, and it made him seriously consider writing as a profession .

When he graduated from Rugby, he went to Pakistan, where his family had moved since he had left for England. But even at home he was now an outsider. At school he had become more independent, more forceful with his opinions, and his English articulation had changed from its original Bombay accent to the more superior sounding English that older Indians associated with former British colonial officials .

This was no longer his home: Rushdie was a displaced person, and although he'd hated Rugby, he decided, with much urging from his father, to attend Cambridge, where he'd won a scholarship. He didn't want to return to England, but it was really his only choice. He described this return in 1965 as "one of the most disorienting moments of my life ".

It took Rushdie a few weeks to realize that Cambridge was very different from the Rugby sequel he'd expected. He began to excel in school, studying history in class and English literature on his own. He found an interest in acting and became involved in London's artistic circles, but his secret dream was still to become a writer .

These years at school also made him aware of the world beyond his small circle. The Civil Rights movement was closely followed at Cambridge, and there was much opposition to the American involvement in the Vietnam War. Rushdie was very much caught up in this anti-establishment wave at Cambridge, and its influence would be felt in his writings later on in life .

Rushdie graduated in 1968 with a Master of Arts in history with honors, and again returned to his family's home in Karachi. He spent two unsuccessful years working at a television station, whose constant censorship frustrated him. He returned to London in 1970 .

There Rushdie married a British woman, Clarissa Luard, making him a British subject. To pay the bills, Rushdie worked as an advertising copywriter. His first book, *Grimus: A Novel* was published in 1976, but this bizarre science fiction version of an old Sufi poem received mixed, though mostly poor, reviews. It was only after a decade working as an ad copywriter that he had his breakthrough .

His second book, *Midnight's Children*, brought him critical acclaim and the Booker Prize in 1981. This unflattering allegory of India's independence gave him the freedom to devote himself full time to writing at a young age, which also meant the freedom from worrying about how to support his wife and his son Zafir, who was born in 1979 .

His third book, *Shame*, which criticized the leaders and society of Pakistan, also won acclaim when it was published in 1983, but not to the degree

of *Midnight's Children*. It kept the money flowing in, however, and Rushdie was able to travel and to continue focusing on his books .

*The Jaguar Smile*, a short travel book, chronicled Rushdie's brief trip to Nicaragua in 1986 and his wholehearted admiration of the Sandinistas, perhaps the only group and place that he ever described fondly. It was also around this time that he divorced Luard, and three months later married Marianne Wiggins, an American novelist living in London .

*The Satanic Verses* was published in 1988 and earned widespread critical praise, establishing Rushdie as a leading member of the London intelligentsia. This story of migration presents challenges against Islam and brought about widespread protest from Muslims. It was almost immediately banned in India .

The most severe reaction, however, came from the Iranian Ayatollah Ruhollah Khomeini. On Valentine's Day, 1989, a "fatwa," or decree, from the Ayatollah was announced, sentencing not only Salman Rushdie, but also all of the publishers and translators of *The Satanic Verses*, to death. He called "on all zealous Muslims to execute them quickly, wherever they may find them, so that no one will dare to insult the Islamic sanctions. Whoever is killed on this path will be regarded as a martyr, God willing ".

Rushdie immediately entered into hiding in London. Bounties, which quickly rose to number in millions, were placed on his head for this blasphemy against Islam. Khomeini himself died that year, but for many years to come Rushdie nevertheless had to live under constant police protection, and all his

public appearances took place only with the highest security. Nevertheless, he still managed to write .

During his years in hiding, Rushdie wrote a series of novels and stories, among them *Haroun and the Sea of Stories* (1990) and *The Moor's Last Sigh* (1995). It was also during this time that Rushdie separated from his second wife and married a third. In 1999, almost entirely out of hiding, although he was still constantly shadowed by bodyguards, Rushdie published his most recent novel; a love story entitled *The Ground beneath Her Feet* .

This rock-and-roll retelling of the myth of Orpheus and Eurydice opens with the death of a rock star, on Valentine's Day 1989. This date was very much intentional "because I thought, well, one of the reasons I'm writing a novel about cataclysms in people's lives, about earthquakes, about the fact that the world is provisional and the life that you think is yours can be removed from you at any moment- one of the reasons I'm writing this book is because of what happened in my life ".

In continuing to write, he has succeeded in sidestepping "two traps set by the fatwa: writing timid novels and writing bitter ones." It is his personal philosophy that 'if somebody's trying to shut you up, sing louder and, if possible, better. My experience just made me all the more determined to write the very best books I could find it in myself to write." And now, from his home in New York City, he continues to do so; he continues to push his work to a place where he never thought it could go, and he takes us with him.

## APPENDIX II

### THE RECEPTION OF *THE SATANIC VERSES*

#### Timeline:

- September 26, 1988: The novel is published in the U.K.
- October 5, 1988: India bans the novel's importation.
- November 21, 1988: Grand sheik of Egypt's Al-Azhar calls on Islamic organizations in Britain to take legal action to prevent the novel's distribution.
- November 24, 1988: The novel is banned in South Africa and Pakistan; bans follow within weeks in Saudi Arabia, Egypt, Somalia, Bangladesh, Sudan, Malaysia, Indonesia, and Qatar.
- December 1988-January 1989: British Muslims hold book burnings in Bolton and Bradford; Islamic Defense Council demands that Penguin Books apologize, withdraw the novel, destroy any extant copies, and never reprint it.
- February 12, 1989: Six people are killed and 100 injured during anti-Rushdie protests in Islamabad, Pakistan.
- February 13, 1989: One person is killed and 60 injured in anti-Rushdie riots in Srinagar, India.
- February 14, 1989: Ayatollah Ruhollah Khomeini of Iran issues a fatwa calling on all Muslims to execute all those involved in the publication of the novel; the 15 Khordad Foundation, an Iranian religious foundation or bonyad, offers a monetary reward for the murder of Rushdie.

- February 16, 1989: Rushdie enters the protection program of the British government and issues a statement regretting the offense the novel has caused; Khomeini responds by reiterating: "It is incumbent on every Muslim to employ everything he has, his life and his wealth, to send (Rushdie) to hell."
- February 17, 1989: Iranian leader Ali Khomeini says Rushdie could be pardoned if he apologizes.
- February 18, 1989: Rushdie apologizes just as Khomeini has suggested; initially, IRNA (the official Iranian news agency) says Rushdie's statement "is generally seen as sufficient enough to warrant his pardon".
- February 22, 1989: The novel is published in the U.S.A.; two major bookstore chains, under threat, remove the novel from one-third of the nation's bookstores.
- February 24, 1989: Iranian businessman offers a \$3 million bounty for the death of Rushdie.
- February 24, 1989: Twelve people die in anti-Rushdie rioting in Bombay, India.
- February 28, 1989: Two bookstores in Berkeley, California, are firebombed for selling the novel.
- March 7, 1989: Britain breaks diplomatic relations with Iran.
- March 1989: The Organization of the Islamic Conference calls on its 46 member governments to prohibit the novel. The Revolutionary Government of Zanzibar sets the punishment for possession of the book as

three years in prison and a fine of \$2,500; in Malaysia, three years in prison and a fine of \$7,400; in Indonesia, a month in prison or a fine. The only nation with a predominantly Muslim population where the novel remains legal is Turkey. Several nations with large Muslim minorities, including Papua New Guinea, Thailand, Sri Lanka, Kenya, Tanzania, Liberia, and Sierra Leone, also impose penalties for possessing the novel.

- May 1989: Popular musician Yusuf Islam (formerly known as Cat Stevens) gives indirect support for the fatwa and states during a British television documentary, according to the New York Times, that if Rushdie shows up at his door, he "might ring somebody who might do more damage to him than he would like... I'd try to phone the Ayatollah Khomeini and tell him exactly where this man is." For more see also Cat Stevens: Rushdie Controversy.
- June 3, 1989: Khomeini dies.
- 1990: Rushdie publishes an essay on Khomeini's death, "In Good Faith", to appease his critics and issues an apology in which he seems to reaffirm his respect for Islam; however, Iranian clerics do not retract the fatwa.
- 1990: Five bombings target bookstores in England.
- July 1991: Hitoshi Igarashi, the novel's Japanese translator, is stabbed to death; and Ettore Capriolo, its Italian translator, is seriously wounded.
- July 2, 1993: Thirty-seven people die when their hotel in Sivas, Turkey is burnt down by locals protesting against Aziz Nesin, Rushdie's Turkish translator.



- October 1993: The novel's Norwegian publisher, William Nygaard, is shot and seriously injured.
- 1993: The 15 Khordad Foundations in Iran raises the reward for Rushdie's murder to \$300,000.
- 1997: The bounty is doubled, to \$600,000.
- 1998: Iranian government publicly declares that it will not carry out the death sentence against Rushdie. This is announced as part of a wider agreement to normalize relations between Iran and the United Kingdom. Rushdie subsequently declares that he will stop living in hiding, and that he regrets attempts to appease his critics by making statements to the effect that he is a practicing Muslim. Rushdie affirms that he is not, in fact, religious. Despite the death of Khomeini and the Iranian government's official declaration, the fatwa remains in force, according to certain members of the Islamic fundamentalist media:  

"The responsibility for carrying out the fatwa is not the exclusive responsibility of Iran. It is the religious duty of all Muslims – those who have the ability or the means – to carry it out. It does not require any reward. In fact, those who carry out this edict in hopes of a monetary reward are acting against Islamic injunctions."
- 1999: An Iranian foundation places a \$2.8 million bounty on Rushdie's life.
- February 2003: Iran's Revolutionary Guards reiterate the call for the assassination of Rushdie. As reported by the Sunday Herald, "Ayatollah

Hassan Saneii, head of the semi-official Khordad Foundation that has placed a \$2.8 million bounty on Rushdie's head, was quoted by the *Jomhuri Islami* newspaper as saying that his foundation would now pay \$3 million to anyone who kills Rushdie."

- Early 2005: Khomeini's fatwa against Rushdie is reaffirmed by Iran's spiritual leader, Ayatollah Ali Khomeini, in a message to Muslim pilgrims making the annual pilgrimage to Mecca. Iran has rejected requests to withdraw the fatwa on the basis that only the person who issued it may withdraw it.
- February 14, 2006: Iran's official state news agency reports on the anniversary of the decree that the government-run Martyrs Foundation has announced, "The fatwa by Imam Khomeini in regards to the apostate Salman Rushdie will be in effect forever", and that one of Iran's state *bonyad*, or foundations, has offered a \$2.8 million bounty on his life ([www.google.com](http://www.google.com) accessed on 31 January 2008).