

Analysis Of *Al-Aṣīl* And *Al-Dakhīl* Interpretation Of The Story Of Prophet Solomon's Trial QS. Ṣād In Tafsir *Al-Ṭabarī*

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Abstract

Tafsir Jāmi' al-Bayān 'an Takwīl Al-Qur'ān by Ibn Jarīr al-Ṭabarī is a *bi al-ma'thūr* tafsir book that is often used as a reference by other *bi al-ma'thūr* tafsir books. But in his interpretation, al-Ṭabarī uses a lot of *isrāīliyyāt* history. In fact, not all *isrāīliyyāt* history can be accepted and used as a reference. History of *isrāīliyyāt* that contradicts religious law is rejected as a reference in interpreting the Qur'an. Therefore, this study aims to analyze the infiltration contained in al-Ṭabarī's interpretation of the story of the test of Prophet Solomon in QS. This research method uses a descriptive-analytical approach with the theory of *al-aṣīl wa al-dakhīl*. The results of this study indicate the infiltration (*dakhīl*) carried out by al-Ṭabarī when interpreting surah Ṣād 34. In his interpretation, he cites *isrāīliyyāt* history which states that the test of Prophet Solomon is that Satan has taken the ring which is the source of Prophet Solomon's strength and changed himself to resemble Prophet Solomon. This narration clearly contradicts Islamic shari'a because it is impossible for Satan to resemble the form of the Prophet who is an awake human being or *ma'sūm*.

Keywords: *Isrāīliyyāt*; Prophet Solomon; al-Ṭabarī

Abstrak

Tafsir Jāmi' al-Bayān 'an Takwīl Al-Qur'ān karya Ibn Jarīr al-Ṭabarī merupakan kitab tafsir *bi al-ma'thūr* yang sering kali dijadikan rujukan oleh kitab tafsir *bi al-ma'thūr* lainnya. Tetapi dalam tafsirnya, al-Ṭabarī banyak menggunakan riwayat *isrāīliyyāt*. Faktanya, tidak semua riwayat *isrāīliyyāt* dapat diterima dan dijadikan rujukan. Riwayat *isrāīliyyāt* yang bertentangan dengan syariat agama maka tertolak sebagai rujukan dalam menafsirkan al-Qur'an. Oleh karena itu penelitian ini bertujuan menganalisis infiltrasi yang terdapat pada penafsiran al-Ṭabarī mengenai kisah ujian Nabi Sulaiman dalam QS. Ṣad ayat 34. Metode penelitian ini menggunakan pendekatan deskriptif-analitis dengan teori *al-aṣīl wa al-dakhīl*. Hasil penelitian ini menunjukkan adanya infiltrasi (*dakhīl*) yang dilakukan oleh al-Ṭabarī ketika menafsirkan surah Ṣād 34. Dalam tafsirnya, ia mengutip riwayat *isrāīliyyāt* yang menyatakan bahwa ujian Nabi Sulaiman adalah setan telah mengambil cincin yang menjadi sumber kekuatan Nabi Sulaiman dan mengubah dirinya menyerupai Nabi Sulaiman. Riwayat ini jelas bertentangan dengan syari'at Islam karena setan tidak mungkin dapat menyerupai wujud Nabi yang notabnya sebagai manusia terjaga atau *ma'sūm*.

Keywords: *Isrāīliyyāt*; Prophet Solomon; al-Ṭabarī

A. INTRODUCTION

Since the Qur'an was revealed to the Prophet Muhammad, the process of interpreting it has continued. This is because the need for interpretation is increasing.¹ In interpreting the Qur'an, a mufasir does not depart from a vacuum.² That is, he cannot be separated from his scientific *background*. Mufasir who has a scientific background in language, then his interpretation is more directed to linguistics, mufasir jurists his interpretation is more directed to *fiqhi*, and so on.³ Interpretations that are indicated to be influenced by the ideology of the mufasir, are considered no longer objective as the interpretation carried out by the sectarian muktazilah group.⁴

Therefore, Fayed, one of the pioneers of the science of infiltration of Qur'anic interpretation, initiated a theory of *aṣalāt al-maṣḍar* or source authenticity to measure the accuracy of an interpretation.⁵ The approach initiated by Fayed requires the validity of the source of interpretation. In short, the originality of the source of interpretation is called *al-aṣīl* which is then used to measure the authenticity of an interpretation. If the source used in the interpretation is contrary to *al-aṣīl* then the result of an interpretation is categorized into *al-dakhīl*.⁶ If in the realm of interpretation, *al-aṣīl* is an interpretation that has a concrete reference so that it can be ascertained.

Among the authentic sources of tafsir are the Qur'an, authentic traditions, valid opinions of the Companions and the Tabiin, and ratios that meet the requirements of ijtihad.⁷ While *al-dakhīl* comes from groups external to Islam who sometimes intend to destroy Islam and Muslims themselves who aim to destroy Islam from within.⁸ The practice of *al-dakhīl* has existed since the arrival of Islam in Arabia. Muslims, including the mufasirs, interacted a lot with Jews, Christians, and adherents of other religions. The Jews and Christians provide a lot of information about the stories of previous people

¹ Stai Persis Garut and Qoree Butlam, "Methodology Of Tafseer Al-Qurṭubī : Sources , Styles And Manhaj Abdul Rohman Barikli Mubaroqa" 2, no. 2 (n.d.): 181, <https://doi.org/10.23917/qist.v2i2.1451>.

² M. Agus Yusron, "Memahami Tafsir Dan Urgensinya," *ZAD Al-mufassirin* 4, no. 1 (2022): 61–81, <https://doi.org/10.55759/zam.v4i1.35>.

³ Muhammad Ulinnuha, *Metode Kritik Ad-Dakhil Fit-Tafsir Cara Mendeteksi Adanya Infiltrasi dan Kontaminasi dalam Penafsiran Al-Qur'an* (Jakarta: Qaf, 2019), 44.

⁴ Mawardi, "Subjektivitas Dalam Penafsiran Alquran: Fenomena Tafsir Bercorak Sektarian" 3, no. 1 (2018), 132, <https://doi.org/10.32505/tibyan.v3i1.483>.

⁵ Ulinnuha, *Metode Kritik Ad-Dakhil Fit-Tafsir Cara Mendeteksi Adanya Infiltrasi*, 46.

⁶ Ulinnuha, *Metode Kritik Ad-Dakhil Fit-Tafsir Cara Mendeteksi Adanya Infiltrasi*, 46

⁷ Ali Muhsin, "Sumber Autentik Dan Non-Autentik Dalam Tafsir Al-Qur'an," *Religi* 5, no. 1 (2014): 3.

⁸ lukman Hakim, "Identifikasi Dan Analisis Al- Dakhil Dalam Qira'at," 2024, 153–64, <https://doi.org/10.30868/at.v9i01.6616>.

which later became known as *isrā'īyyāt*.⁹ In terms of history *isrā'īyyāt* is closely related to the descendants of the Prophet Ya'qūb bin Ishāq bin Ibrāhīm which the twelve descendants are called Bani Israel.¹⁰

Among the sources of interpretation that fall into the category of *al-dakhīl* is the history of *isrā'īyyāt*.¹¹ *Isrā'īyyāt* is a history that comes from Jews and Christians.¹² In addressing the history of *isrā'īyyāt* the Prophet Muhammad took three actions, among others: *First*, strictly prohibiting the narration of *isrā'īyyāt*. This prohibition occurred when the Muslims first met with the Jews and Christians. Muslims were forbidden to read, hear, and ask about the narration of *isrā'īyyāt* for fear of mixing the true and the false. *Secondly*, it is permissible to hear the narrations of *isrā'īyyāt*. The Prophet gave permission to the Muslims to hear the narration of *isrā'īyyāt* on the condition that they do not claim that the narration is true or false, just believe in what Allah has revealed. *Third*, allowing to sort out the history of *isrā'īyyāt*. Muslims were given permission by the Prophet to discuss the history of *isrā'īyyāt* and choose which one is in accordance with religious teachings. This happened because Muslims were increasingly widespread and strong in faith.¹³

From the various actions deployed by the Prophet to address the history of *isrā'īyyāt*, there are three categorizations of *isrā'īyyāt* history. *First*, the history of *isrā'īyyāt* that is in accordance with religious law can be accepted and narrated. *Second*, *isrā'īyyāt* that contradicts religious laws is rejected. *Thirdly*, *isrā'īyyāt* that is not known to be true or false then it is better to let it go or keep it quiet.¹⁴ After the death of the Prophet Muhammad, the next generation still took a very cautious attitude towards the

⁹ Moh. Alwy Amru Ghozali, "Menyoal Legalitas Tafsir (Telaah Kritis Konsep Al-ashil Wa Al-dakhil)," *Jurnal Tafseer* 6, no. 2 (2018): 71, <https://doi.org/10.24252/jt.v6i2.7214>.

¹⁰ Mohamad Nuryansah, "Israiliat Contribution In Contemporary Exegesis: (The Effort To Establish Israiliat Which Is Silenced 'Mauquf' As A Source Of An Interpretation)" 137, no. Icqhs 2017 (2018): 39, DOI [10.2991/icqhs-17.2018.6](https://doi.org/10.2991/icqhs-17.2018.6).

¹¹ Andri Nirwana et al., "Kajian Kritik Pada Bentuk Dan Pengaruh Positif Al-dakhil Dalam Tafsir Jalalain Tentang Kisah Nabi Musa Dan Khidir," *AL QUDS: Jurnal Studi Alquran Dan Hadis* 5, no. 2 (2021): 717, <https://doi.org/10.29240/alquds.v5i2.2774>.

¹² Agung Ahmad Zaelani, "The Essence of Isra'iliyyat Story in Tafsir Al-Qur ' an," *Jurnal Iman Dan Spiritualitas* 4, no. 3 (2024): 201–8.

¹³ Ulinnuha, *Metode Kritik Ad-Dakhil Fit-Tafsir Cara Mendeteksi Adanya Infiltrasi*, 133-136.

¹⁴ Ahmad Levi, Fachrul Avivy, and Mazlan Ibrahim, "Isra'iliyyat in Interpretive Literature of Indonesia: A Comparison between Tafsir Marah Labid and Tafsir Al-azhar" 6, no. 3 (2015): 401–402, <https://doi.org/10.5901/mjss.2015.v6n3s2p401>.

isrā'īyyāt narration. This is because they doubted the truth of the story of *isrā'īyyāt* which comes from the Torah which is thought to have undergone changes.¹⁵

The phenomenon that occurs, in interpreting the Qur'an not a few mufasir who refer to the history of *isrā'īyyāt*, both classical and contemporary tafsir. As Ibn 'Ashūr in narrating the creation of the Prophet Adam after the creation of the beast.¹⁶ The need for stories of previous people is inevitable because the Qur'an is dominated by stories of the past that are quite intensive.¹⁷ These stories become one of the Qur'anic media in conveying moral messages for the formation of noble human beings.¹⁸ On the other hand, the emergence of *isrā'īyyāt* has a bad influence on the development of the world of interpretation from the classical period to today.¹⁹ One of the reasons for the inclusion of the history of *isrā'īyyāt* into the interpretation is because the Qur'an mentions the story of the previous people only in global form, not in detail. So that the mufasir needs information from the Torah and the Gospel that mentions the story in more detail. As al-Ṭabarī did in his work of tafsir *Jāmi' al-Bayān 'an Ta'wīl al-Qur'ān*. Al-Ṭabarī is known as a person who has expertise in the field of tafsir and history, but he can't distinguish which history is included in the history book and in the book of tafsir.²⁰

Tafsir *Jāmi' al-Bayān* by al-Ṭabarī is a book of tafsir *bi al-ma'thūr* which means that in interpreting the verses of the Qur'an, it uses a lot of history and is known to use a lot of *isrā'īyyāt* history.²¹ In fact, tafsir al-Ṭabarī is considered an authoritative book and is widely used as a reference by mufasir after him.²² This opinion is in line with the comments of the scholars regarding the interpretation of al-Ṭabarī, Imam Nawawi quoted by Imas said that no one has been able to compile a book of interpretation resembling

¹⁵ Ulinnuha, *Metode Kritik Ad-Dakhil Fit-Tafsir Cara Mendeteksi Adanya Infiltrasi* 138.

¹⁶ Muḥammad al-Ṭāhir bin Muḥammad bin Muḥammad al-Ṭāhir bin 'Ashūr, *Al-Taḥrīr wa Al-Tamwīr* (Tunisia: al-Dār al-Tūnisīyah li Nashr, 1984), 402.

¹⁷ Muhammad Afif Amrulloh et al., "STYLISTIC OF THE QUR'AN : Arabiyât" 8, no. 1 (2021): 18, <https://doi.org/10.15408/a.v8i1.18906>.

¹⁸ Ali Abdurahman Simangunsong and Misnawati, "Exploring the Wisdom of Prophet Solomon's Story and the Hoopoe Through the Lens of Wahbah Zuhayli in Al-Tafsir Al-munir," *Tafse: Journal of Qur'anic Studies* 9, no. 1 (2024): 99, <https://doi.org/10.22373/tafse.v9i1.21535>.

¹⁹ Ahmad Atabik, "Infiltration Of Israiliyyat Stories And Mawdu'ât In Tafsir Fath Al-Qadir By Al-Shawkan," *Journal of Al-Quran And Hadith Sciences Studies* 21, no. 2 (2020), 391, doi: 10.14421/gh.2020.2102-08.

²⁰ Intan Sri Rizki, "Riwayat Israiliyyat Kisah Nabi Sulaiman A.S Dalam Tafsir Jami'ul Bayan Karya Ibn Jarir Al-Thabary (229 H/831 M) Serta Implikasinya Terhadap Syari'at Islam" (2021), 110.

²¹ Adistia, Yusril, Nur Baitul Izzah, Nikmah, Muhammad Afif, "Telaah Kitab Tafsir Ath-Thabari Dalam Q.S Al-maidah Ayat 51," *Al-munir: Jurnal Studi Ilmu Al-Qur'an Dan Tafsir* 1, no. 02 (2020): 55–78, <https://doi.org/10.24239/al-munir.v1i02.36>.

²² Ibnu Rusydi and Siti Zolehah, "Telaah Atas Kitab Tarikh Al-rusul Wa Al-muluk Karya Al-Tabari Al-afkar," *Al-afkar, Journal for Islamic Studies* 1, no. 2 (2018): 142–59, <https://doi.org/10.5281/zenodo.3554866>.

tafsir *al-Ṭabarī*, so it is not surprising that Ibn Kathīr quoted a lot from him.²³ But unfortunately, the book of *al-Ṭabarī* many interpretations that rely on the history of *isrā'iliyyāt*. This is in line with the opinion of scholars regarding the many interpretations that rely on the history of *isrā'iliyyāt*. This is in line with the opinion of scholars regarding the number of narrations of *isrā'iliyyāt* in the interpretation of *al-Ṭabarī*. As Ḥusain al-dzahabi in his work *Isrā'iliyyāt fī al-Tafsīr wa al-Ḥadīth* states that many are found in the interpretation of *al-Ṭabarī* narrations that tell about the story originating from Israel, anchored to Ka'ab al-akhbār, Wahab bin Munabah, Ibn Juraij, and all of them are from the people of the book.²⁴ Likewise, Jum'ah Ali Abd al-Qadir said that *al-Ṭabarī* in some of his interpretations was very careful about the narrations of *Isrā'iliyyāt*, but in others he mentioned the narrations of *isrā'iliyyāt* openly.²⁵ In the interpretation of *al-Ṭabarī*, many stories contain falsehoods that are contrary to the Shari'ah and cannot be accepted by common sense. While *al-Ṭabarī* himself did not comment on these falsehoods, even he was satisfied to be able to present stories that contained falsehoods.²⁶

One of the narrations of *isrā'iliyyāt* used as a source of reference by *al-Ṭabarī* which contains lies, is found in QS. Ṣād verse 34 which tells the story of the test of Prophet Solomon. The narration tells of Prophet Sulaiman being tested by being stripped of his kingdom because his power was in the ring that was taken over by Satan and Prophet Sulaiman's position as king was replaced by Satan. We often hear this story and it reaches our children and grandchildren. Sadly, they justify it. This is because many ordinary people hear the story without confirming how it really is. They think that whatever is obtained from da'wah studies is true and can help them understand the contents of the Qur'an.²⁷ Without realizing that what was conveyed was not necessarily true and even deviated.²⁸ Many of us find that the leaders often preach or tell stories about the stories

²³ Masriani Imas, "Kajian Israiliyat Dalam Tafsir At-Thabari," *HUMANISTIKA: Jurnal Keislaman* 8, no. 2 (2022): 206, <https://doi.org/10.55210/humanistika.v8i2.759>.

²⁴ Husain Al-dzahabi, *Al-Israiliyyat Fi Al-Tafsir Wa Al-Hadith* (Cairo: al-azhar, n.d.), 97.

²⁵ Rizki, "Riwayat Israiliyyat Kisah Nabi Sulaiman A.S Dalam Tafsir Jami'ul Bayan Karya Ibn Jarir Al-Thabary (229 H/831 M) Serta Implikasinya Terhadap Syari'at Islam", 111."

²⁶ Al-dzahabi, *Al-Israiliyyat Fi Al-Tafsir Wa Al-Hadith*, 100.

²⁷ Zen Fuad Mukhlis, Syahidin Syahidin, and Aceng Kosasih, "Kematangan Beragama Perspektif Al-Qur'an," *ZAD Al-mufassirin* 5, no. 2 (2023): 227–45, <https://doi.org/10.55759/zam.v5i2.120>.

²⁸ Aprilita Hajar and Abdul Kadir Riyadi, "Analisis Kesalah Pahaman Kisah Israiliyat Dalam Penafsiran Al-Qur'an," *Studia Quranika* 7, no. 2 (2023): 290, <https://doi.org/10.21111/studiquran.v7i2.8552>.

of previous people who allegedly used the history of *isrāīliyyāt*, with the aim of being easy to understand and not feeling bored in the material.²⁹

The purpose of this article is to reveal the side of *al-dakhil* and present *al-aṣīl* that occurs in the interpretation of al-Ṭabarī especially in the story of the test of Prophet Solomon. The parameter used in assessing that the interpretation is included in *al-dakhil* is by tracking the matan side that is not in accordance with Islamic law. So it is found that the interpretation of al-Ṭabarī is included in *al-dakhil* which is contrary to religious law. While in presenting *al-aṣīl*, the author refers to the *authentic* hadith narrated by Abu Hurairah and narrated by Imam Bukhārī.

As for previous research that also discusses the same theme, including the *Variety of History and Interpretation of the Story of the Prophet Sulaiman in al-dakhil fī al-Tafsir* by Masilaturrohmah and Moh Jufriyadi Sholeh. In the study describes the story of the Prophet Solomon and Queen Balqis and the removal of the kingdom of the Prophet Solomon through several points of view of the book of interpretation. It was found that there was *al-dakhil* in several books of interpretation such as *al-dūr al-manthūr* by al-Suyūfī and *al-Ṭabarī*.³⁰ Furthermore, the *History of isrāīliyyāt Story of the Prophet Solomon in Tafsir Jāmi' al-Bayān by Ibn Jarīr al-Ṭabarī (229H/831 AD) and its Implications for Islamic Law* by Intan Sri Rizki. The study explains that the book of *al-Ṭabarī* which describes some of the stories of the Prophet Solomon using the history of *isrāīliyyāt* and including *al-dakhil* which is contrary to Islamic law and how the influence of the story of *isrāīliyyāt* in Islamic law.³¹ Next there is *isrāīliyyāt on the story of Prophet Sulaiman in Tafsir al-Ṭabarī* by Siti Munawaroh. The study tells the story of the Prophet Sulaiman in QS. Al-anbiyā ' verse 81, QS. Al-Naml verse 35, and QS. Ṣād verse 34.³² However, in some of these studies do not present *al-aṣīl* about the test of Prophet Sulaiman, whereas it is very important to know how the real story. So that is the gap for the author to examine more deeply.

²⁹ Alif Hibatullah, "Analisis Al-dakhil Kisah Nabi Sulaiman Dalam Tafsir Al-Iklil Karya Misbah Mustafa," *MAGHZA: Jurnal Ilmu Al-Qur'an Dan Tafsir* 8, no. 1 (2023): 133.

³⁰ Masilaturrohmah Masilaturrohmah and Mohammad Jufriyadi Sholeh, "Ragam Riwayat Dan Tafsir Kisah Sulaiman Dalam Al-dakhil Fi Al-Tafsir," *Jurnal Tafsir* 9 (2021): 168–91, <https://doi.org/10.24252/jt.v9i02.31491>.

³¹ Rizki, "Riwayat Israiliyyat Kisah Nabi Sulaiman A.S Dalam Tafsir Jami'ul Bayan Karya Ibn Jarir Al-Thabari (229 H/831 M) Serta Implikasinya Terhadap Syari'at Islam".

³² Siti Munawaroh, "Israiliyyat Pada Kisah Nabi Sulaiman Dalam Tafsir Thabari Israiliyyat in the Story of Prophet Sulaiman in Tafsir Thabari," *Al-Karima* Volume 2,N (2018).

After knowing some studies that have similarities, this study intends to reveal how the status of the history of *isrā'īyyāt* used by Ibn Jarīr in tafsir *al-Ṭabarī* when interpreting the story of the test of Prophet Solomon. As for what distinguishes it from previous studies, this research specifically presents *al-aṣīl* (original and authentic understanding) of the story of the test of Prophet Solomon which is often contaminated with the history of *isrā'īyyāt*. This approach aims to explore the narrative that *is used to interpret* the story of the test of Prophet Solomon. This approach aims to explore narratives that are truly in accordance with Islamic teachings by referring to the main source of Islam (al-Qur'an) and ruling out other sources that conflict with the Qur'an. It is considered very important to reveal the *al-aṣīl* side of the story of Prophet Sulaiman to straighten out the people's understanding of the story. Because if this *is not the case*, then the understanding based on the history of *isrā'īyyāt* which is contrary to religious law will continue to take root in society at large.

B. RESEARCH METHODOLOGY

This study uses a qualitative method with the type of *library research*, namely research in which the data or materials used in completing the research come from libraries in the form of books, dictionaries, journals, encyclopedias, magazines, and so on.³³ Primary data in this study is the book of tafsir *al-Ṭabarī* which is the main focus because of its direct relevance to the theme, while secondary data as supporting data is collected from various collections of books, books, and journals which are certainly related to the theme of tafsir *al-Ṭabarī*, *al-aṣīl* and *al-dakhīl* and the story of the test of Prophet Sulaiman. The secondary data selection process is carried out by ensuring the source has a theme connection. The analysis technique used is descriptive-analysis, namely by describing how the interpretation of *al-Ṭabarī* in surah Ṣād verse 31 is then analyzed using the theory of *al-aṣīl wa al-dakhīl*, so as to answer problems related to research.

C. RESULTS AND DISCUSSION

1. *Al-aṣīl* and *al-dakhīl* in the Interpretation of the Qur'an

Al-aṣīl and *al-dakhīl* are Quranic study approaches introduced by Ibrahim Khalifah in 1980 as a method of Quranic study that aims to sort out between authentic and

³³ Nursapia Harahap, "Penelitian Kepustakaan," *Jurnal Iqra* 08, no. 01 (2014), 68, <http://dx.doi.org/10.30829/iqra.v8i1.65..>

inauthentic sources. He introduced it through his work entitled *al-dakhil wa al-aşil fi al-Tafsir* with the aim of detecting errors and deviations in the interpretation of the Qur'an. Errors in interpretive activities carried out by a mufasir are not impossible, this is due to many factors, one of which is because the sources used in interpreting the Qur'an are not appropriate.³⁴ Therefore, Fayed offers the theory of *aşalat al-maşdar* (authenticity of sources) which is used to assess the level of authenticity of the results of a tafsir.³⁵ With this approach, the sources used in interpreting the Qur'an will be validated, whether they come from authentic sources (*aşalat*) or otherwise infiltrated (*al-dakhil*).

Al-aşil linguistically means something that has a solid origin and roots and is original.³⁶ In *Lisān al-'Arab* as quoted by Khoirul umami, the word *aşalat* comes from *aşl* which indicates something lower (*aşfala kulla shay'*).³⁷ In the area of tafsir, *al-aşil* is an interpretation that comes from the Qur'an, the Sunnah of the Apostle, the opinion of the companions, the opinion of the tabiin, and thoughts that are in accordance with the rules of the Arabic language.³⁸ If the interpretation that relies on these sources, it can be considered as an authentic interpretation.

Before further discussing *al-dakhil*, it would be nice to know the authentic sources of interpretation which are then used to criticize interpretations that are not based on authentic sources. Authentic sources of interpretation include the Qur'an, the authentic Sunnah, the opinions of valid companions and tabiin, Arabic language rules that have become an agreement, ijihad based on sources that can be accounted for.³⁹ These five sources are used as parameters for the authenticity of the interpretation. If the interpretation that uses outside the source, then it contains the possibility of containing indications of *al-dakhil*.

Al-dakhil is the antonym of *al-aşil*. Linguistically rooted from *dakhala* which means all the elements that come from outside which then enter a person who can damage something valuable. In the world of tafsir *al-dakhil* is an interpretation that does not rely on valid sources, both from the Qur'an, the Sunnah of the Prophet, the opinion of the

³⁴ Ghozali, "Menyoal Legalitas Tafsir (Telaah Kritis Konsep Al-ashil Wa Al-dakhil), 2."

³⁵ Ulinnuha, *Metode Kritik Ad-Dakhil Fit-Tafsir Cara Mendeteksi Adanya Infiltrasi Dan Kontaminasi Dalam Penafsiran Al-Quran*, 46.

³⁶ Irwanto, "Analisis Al-ashil Wa Ad-Dakhil Pada Catatan Kaki Terjemahan Al-Qur'an Kementerian Agama Edisi Penyempurnaan 2019," *Livaul Dakwah: Jurnal Kajian Dakwah Dan Masyarakat Islam* 12, no. 1 (2022): 99, <https://doi.org/10.47766/liwauldakwah.v12i1.1240>.

³⁷ Khoirul Umami, *Al-dakhil dalam Tafsir MTA* (Depok: Rajawali Buana Pusaka, 2021), 42.

³⁸ Umami, *Al-dakhil dalam MTA Tafsir*, 42.

³⁹ Ulinnuha, *Metode Kritik Ad-Dakhil Fit-Tafsir Cara Mendeteksi Adanya Infiltrasi Dan Kontaminasi Dalam Penafsiran Al-Quran*, 80.

companions and tabiin, as well as the ratio in accordance with the rules of the Arabic language.⁴⁰ Thus, another word *al-dakhīl* is infiltration or infiltration that occurs in the interpretation of the Qur'an.

The practice of *al-dakhīl* has actually occurred since the emergence of Islam in Arabia. In 70 AD, the People of the Book consisting of Jews and Christians migrated to the Arabian Peninsula and settled in a valley surrounded by date palms. The place was called Yastrib or now called Medina.⁴¹ Their goal was to go to the Arabian Peninsula because according to a prophecy the religious leaders said that there would be a Prophet of the last days who would return them to the Holy Land. With the arrival of the People of the Book in Medina, there was social interaction between Muslims and People of the Book. Then there were some People of the Book who converted to Islam and were referred to by the Companions in interpretation, such as Ka'ab ibn Mati', Abdullah ibn Salam, and Tamim al-dari.⁴²

The classification of *al-dakhīl* is divided into three.⁴³ *First, al-dakhīl al-naqli* includes the history of *isrā'īliyyāt* which contradicts *the* teachings of the Qur'an and Sunnah, *mauḍū'* hadith and *ḍa'if* hadith, opinions of companions and tabiin that cannot be accounted for. *Second, al-dakhīl al-'aqli* includes interpretations that have bad intentions and doubt God's verses, interpretations that do not pay attention to the text of the verse, the meaning of the verse *in baṭīniyah* which is not accompanied by a solid foundation, linguistic interpretations that produce meanings that contradict the context of the verse. *Third, al-dakhīl path ishārah* includes the interpretation of the verse from the inner side of the *baṭīniyah* sect, the interpretation of the Sufi school that is not in accordance with the textual intent of the verse.⁴⁴

Among the sources of interpretation that belong to *al-dakhīl* is the history of *isrā'īliyyāt*. there are three categorizations of *isrā'īliyyāt* history. *First*, the narration of *isrā'īliyyāt* that is in accordance with the religious law can be accepted and narrated. *Second, isrā'īliyyāt* that contradicts the religious laws is rejected. *Thirdly, isrā'īliyyāt* that is not known to be true or false, it is better to leave it alone.⁴⁵

⁴⁰ Ulinnuha, *Metode Kritik Ad-Dakhil*, 52.

⁴¹ Siar Nikmah, "Al-dakhil dalam Tafsir," *Kaca* 3, no. 1 (2019): 44-64.

⁴² Ulinnuha, *Kritik Ad-Dakhil Fī-Tafsir*, 56.

⁴³ Mujiburrohman, "Al-dakhil Dalam Ra'yi Dan Ma'tsur," *Ahsana Media* 6, no. 1 (2020), <http://journal.uim.ac.id/index.php/ahsanamedia>.

⁴⁴ Ulinnuha, *Kritik Ad-Dakhil Fī-Tafsir*, 76-77.

⁴⁵ Hibatullah, "Analisis Al-dakhil Kisah Nabi Sulaiman Dalam Tafsir Al-Iklil Karya Misbah Mustafa," 126.

2. Biography of Ibn Jarir al-Tabari

His full name is Abū Ja'far Muḥammad bin Jarīr bin Yazīd bin Kathīr bin Ghalib al-Ṭabarī.⁴⁶ He was born in 224 AH in Amul, Tabaristan which is one of the cities in the province of Ma zandarān, Iran⁴⁷ His educational journey began to be raised by his own father in his homeland, then continued to travel to the opposite country at a young age.⁴⁸ Al-Ṭabarī traveled to various lands in search of knowledge such as Rayy, Basrah, Kufa, Egypt, Syria.⁴⁹ In the city of Rayy he became a student of Ibn Humayd, Abu Abdullah Muḥammad Bin Humayd al-razi. Then he traveled to Bagdad with the intention of studying with Ibn Hanbal. However, al-Ṭabarī had not yet studied with Ibn Hanbal, Ibn Hanbal had already passed away. Then he continued his journey to Basrah and Kufa to become a student of Muhammad ibn 'Abd Ala al-San'ani, Muhammad ibn Musa al-Harasi, Abu As'as Ahmad ibn al-miqdam, al-Hasan Ibn Muhammad al-Zafarany.⁵⁰

In the field of tafsir, al-Ṭabarī studied with Basra's Humayd bin Masadah and Basir bin Muaz al-aqadi and Hannad bin al-Sari from Kufa. Al-Ṭabarī also traveled to Bairut to study qiraat with al-abbās Ibn al-Walid al-Bairuni.⁵¹ Under the supervision of Ahmad bin Yusuf al-Tha'labī, al-Ṭabarī studied the science of fiqh.⁵² From the history of his journey in search of knowledge, it appears that he was an outstanding scientist because he mastered various fields of knowledge and produced many works.⁵³ He had memorized the Qur'an since he was seven years old and by the time he was nine he was already writing hadith.⁵⁴ In addition, he also mastered the science of qiraat, fiqh, the Prophet's sunnah which is both saheeh and not, *nāsikh mansūkh*, and soon.⁵⁵

⁴⁶ Mahdi Afandi, Abd Kholid, and Achmad Yafik Mursyid, "Discourse on the Best Interpretation Model: A Critical Review of Traditional Exegesis Products in the Early Era," 2023, 6., <https://doi.org/10.30762/qof.v7i1.1014>.APA.

⁴⁷ Abū Ja'far Muḥammad bin Jarīr al-Ṭabarī, *Jāmi' Al-Bayān 'an Takwīl Al-Qur'ān* (Cairo: Dar Hajar, 1992), 6.

⁴⁸ Muḥammad Ali Iyāzy, *Al-mufasssirin Ḥayātubum Wa Manhajubum*, (Tehran: Muassasah At-Taba'ah Wa An-Nasr Wuzarah As-Saqofah Wa Al-Irshad Al-Islamy, 1373).

⁴⁹ Asep Abdurrohman, "Metodologi AL-Tabari Dalam Tafsir Jami' Al-Bayan Fi 'Ulumul Qur'an," *Kordinat: Jurnal Komunikasi Antar Perguruan Tinggi Agama Islam* 17 (2017): 71.

⁵⁰ Abdurrohman, "Metodologi Al-Tabari", 71.

⁵¹ Abdurrohman, "Metodologi Al-Tabari", 71.

⁵² M Ridha, "Tafsir Surat Al-Lahab: Analisis Atas Kitab Jamial-Bayan Karya Al-Thabari," *Al-Furqan*, 2016, 61, <https://ejournal.staidapayakumbuh.ac.id/index.php/alfurqan/article/view/27%0Ahttps://ejournal.staidapayakumbuh.ac.id/index.php/alfurqan/article/download/27/26>.

⁵³ Amaruddin, "Mengungkap Tafsir Jami' Al-Bayan Fi Tafsir Al-Qur'an Karya Ath-Thabari," *Syabadah* 2, no. 2 (2014): 5–15.

⁵⁴ Muḥammad Ali Iyāzy, *Al-mufasssirin Ḥayātubum Wa Manhajubum* (Tehran: Muassasah At-Taba'ah Wa An-Nasr Wuzarah As-Saqofah Wa Al-Irshad Al-Islamy, 1373), 712.

⁵⁵ Iyāzy, *Al-mufasssirin Ḥayātubum*, 712.

3. Profile of the Book of Tafsir

Al-Ṭabarī was motivated to write a work of tafsir with the title *Jāmi' Al-Bayān 'an Takwīl Al-Qurān* because he felt sorry to see the lack of understanding of the Qur'an by Muslims. Therefore, he tried to emphasize the ease of understanding the Qur'an by trying to reveal the various meanings of the Qur'an and the rules that are closely related to it, such as nahwu, balaghah, literature, and others.⁵⁶ Tafsir *al-Ṭabarī* contains 30 juz of the Qur'an as a whole and is divided into 15 volumes (published by Darul Fikr, Beirut in 1984). At first this tafsir was the material delivered by al-Ṭabarī to his students from 283 to 290 H.⁵⁷ In explaining the meaning of the Qur'anic verse, al-Ṭabarī refers to *bi al-ma'thūr* sources, namely various narrations from the Messenger, the opinions of the Companions and the Tabi'in, *bi al-ma'thūr* interpretations from previous scholars, critical *fuqaha* opinions, books of *tarī kh*, and so on. He also did not hesitate to quote the narrations of the People of the Book in certain sections.⁵⁸ In addition to complete sourcing from *bi al-ma'thūr*, al-Ṭabarī also adds his own opinion by comparing the opinions he has described to analyze the data to obtain the right conclusion. In line with the opinion of Manna' al-Qaṭṭān quoted by Rina that the special features contained in *Tafsīr al-Ṭabarī* which distinguishes it from other interpretations that combine *bi al-ma'thūr* and *bi al-ra'yu*.⁵⁹ In line with this, the mention of this interpretation can develop into tafsir *bi al-iqtirān*.⁶⁰

In terms of explanation, al-Ṭabarī uses the *muqārīn* method, which means *that* he first compares several narrations and then he makes the most superior opinion according to him.⁶¹ While in terms of the way of explanation he uses the method of tafsir *iṭnabi*, namely interpreting the verse of the Qur'an in detail or in detail.⁶² As explained earlier that *Tafsīr al-Ṭabarī* contains the entire contents of the Qur'an 30 juz and interpreted

⁵⁶ Aan Farhani and Taufiq Hidayat, "Studi Naskah Kitab Tafsir Bahasa Arab: Jami' Al-Bayan Fi Ta'wil Al-Qur'an Karya Imam Al-Thabari," *Jurnal Tafseer* 10, no. 1 (2023): 5, <https://doi.org/10.24252/jt.v10i1.35549>.

⁵⁷ Nabila El Mumtaza Arifin, Luqmanul Hakim, and Faizin Faizin, "Studi Intertekstualitas Tafsir Al-Thabari Dalam Tafsir Ibnu Katsir Tentang Kisah Bani Israil Tersesat Selama Empat Puluh Tahun," *An-Nida'* 44, no. 1 (2020): 77, <https://doi.org/10.24014/an-nida.v44i1.12503>.

⁵⁸ Furqan Furqan, "Metodologi Tafsir Jami' Al-Bayan Imam Thabari," *TAFSE: Journal of Qur'anic Studies* 8, no. 1 (2023): 94, <https://doi.org/10.22373/tafse.v8i1.18397>.

⁵⁹ Rina Susanti Abidin Bahren and Sabil Mokodenseho, "Metode Dan Corak Penafsiran Ath-Thabari," *MUSHAF JOURNAL: Jurnal Ilmu Al Quran Dan Hadis* 3, no. 1 (2023): 151–66, <https://doi.org/10.54443/mushaf.v3i1.126>.

⁶⁰ M. Ridwan Nasir, *Memahami Al-Quran Perspektif Baru Metodologi Tafsir Muqarīn* (Surabaya: Koordinator Perguruan Tinggi Agama Islam Swasta (KOPERTAIS) wilayah IV, 2009), 16.

⁶¹ Susanti Abidin Bahren and Mokodenseho, "Metode Dan Corak Penafsiran Ath-Thabari", 161.

⁶² Nasir, *Memahami Al-Quran Perspektif Baru*, 16.

sequentially in accordance with the Mushaf al-Qur'an starting from Surah *al-Fāṭiḥah* to *al-Nās*. Thus it is called tafsir *taḥlīlī*. In the flow or style of tendency, tafsir *al-Ṭabarī* into tafsir with fiqhi and lugawi style in the book of tafsir many elaborate in terms of law and many examine the meaning of the word per word both in terms of *i'rab* and Nahwunya.⁶³

4. Analysis of *al-aṣīl wa al-dakhīl* The Story of Prophet Solomon's Trials in Tafsir *al-Ṭabarī*

Before further examining how *al-aṣīl* and *al-dakhīl* in the interpretation of *al-Ṭabarī*, it should be emphasized that the focus of analysis in this study is the matan history used by al-Ṭabarī in explaining the story of the test of Prophet Sulaiman. Ibn Jarīr al-Ṭabarī in interpreting the Qur'an regarding the story of the test of Prophet Solomon listed in QS. Ṣād verse 34, as follows:

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ

Indeed, We had indeed tested Solomon and We laid him on his chair as a body (weakened by sickness), then he repented.⁶⁴

The model of al-Ṭabarī's interpretation is to mention how the interpretation of a particular verse is then afterwards he presents several narrations that form the basis of his interpretation. When interpreting the verse above, al-Ṭabarī gives an explanation that the meaning of the verse is that the Prophet Sulaiman was tested and placed on his chair a demon who transformed into a human form.⁶⁵ This is based on many narrations from ta'wil experts, including:

حدثني محمد بن سعد، قال: ثني أبي، قال: ثني عمي، قال: ثني أبي، عن أبيه، عن ابن عباس، قوله (وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ) قال: الجسد: الشيطان الذي كان دفع إليه سليمان خاتمه، فقذفه في البحر، وكان مُلك سليمان في خاتمه، وكان اسم الجنّي صخرًا.

Muhammad bin Sa'd narrated to me, he said: My father narrated to us, he said: My uncle narrated to us, he said: My father narrated to us from his father, from Ibn Abbās, about the words of Allah "*Wa laqad fatannā Sulaimā n wa alqainā 'alā kursiyyihi jasadān thumma anā ba*" He said, "That body is the devil to whom

⁶³ Eman Suherman and Khairul Katsirin, "Corak Dan Logika Penafsiran At-Ṭabarī Dalam Jāmi'ul Bayān 'an Ta'wīl Qur'ān," *Aksioreligia* 1, no. 1 (2023): 42, <https://doi.org/10.59996/aksioreligia.v1i1.73>.

⁶⁴ Departemen Agama RI, *Al-Quran Dan Terjemahannya* (Menara Kudus, n.d.), 38: 34.

⁶⁵ Abū Ja'far Muḥammad bin Jarīr al-Ṭabarī, *Jāmi' Al-Bayān 'an Takwīl Al-Qur'ān*, 89.

Sulaiman handed over his ring, then the devil threw it into the sea, even though Sulaiman's power lay in his ring. The jinn's name was Shakhr.⁶⁶

Furthermore, al-Ṭabarī also uses the following narration:

حدثني عليّ، قال: ثنا أبو صالح، قال: ثني معاوية، عن عليّ، عن ابن عباس، قوله (وَأَلْقَيْنَا عَلَى كُرْسِيِّهٖ جَسَدًا) قال: هو صخر الجنيّ تمثّل على كرسيه جسداً.

Ali narrated to me, he said: Abu Ṣālih narrated to us, he said: Mu'awiyah narrated to me from 'Alī, from Ibn Abbās, about the words of Allah "وَأَلْقَيْنَا عَلَى كُرْسِيِّهٖ، جَسَدًا" And We made (him) lie on his chair as a body (weakened by illness)," he said, "He is the jinn named Shakhr who lay on Solomon's chair in the form of a body."⁶⁷

In interpreting the above verse, al-Ṭabarī gives a very long explanation through many narrations of *isrā'īyyāt* and through different sanads regarding the test of Prophet Sulaiman. In essence, in the interpretation, al-Ṭabarī explains that Prophet Sulaiman was tested by the removal of the kingdom because the power of the kingdom's power was in the ring and the ring was taken over by Satan. Then Prophet Sulaiman's position as king was replaced by a demon named Sakhr.⁶⁸

The history used in interpreting QS. Ṣād verse 34 about the story of the test of Prophet Solomon is the history of *isrā'īyyāt*.⁶⁹ This is in line with the opinion of al-dhahabī that al-Ṭabarī uses the history of *isrā'īyyāt* in interpreting the story of the test of Prophet Solomon.⁷⁰ In some sanad lines, although the source taken by al-Ṭabarī was narrated from the companion of Ibn Abbās, but Ibn Abbās was among the companions who narrated a lot from the People of the Book.⁷¹ It is undeniable that Ibn Abbās was the companion who interpreted the revelation of God the most because he was still among the relatives of the Prophet and was always with the Prophet since he was a child. Ibn Abbās was educated directly by the Prophet and prayed for by the Prophet. The prayer is *allāhumma faqqihhu fī al dīn wa 'allimhu al-ta'wīl*.⁷² The prayer is strong evidence of Ibn Abbās ability to understand the Qur'an. With such extensive knowledge, Ibn Abbās was

⁶⁶ Abū Ja'far Muḥammad bin Ja'ir al-Ṭabarī, 88.

⁶⁷ Abū Ja'far Muḥammad bin Ja'ir al-Ṭabarī, 88.

⁶⁸ Abū Ja'far Muḥammad bin Ja'ir al-Ṭabarī, 88.

⁶⁹ Sayyid Qutb, *Fī Zīlāl Qur'ān*, Vol 5 (Cairo, 1968), 3020.

⁷⁰ Al-dzahabi, *Al-Isrā'īyyat Fi Al-Tafsīr Wa Al-Hadīth*.

⁷¹ Ulinnuha, *Metode Kritik Ad-Dakbil Fit-Tafsīr Cara Mendeteksi Adanya Infiltrasi Dan Kontaminasi Dalam Penafsiran Al-Quran*, 56.

⁷² Nisa Azizatul et al., "Tafsir Era Sahabat : Mengenal Tafsir Ibnu Abbas" 7 (2024): 98.

always a reference for senior and junior companions to ask for explanations. When Ibn Abbās did not find an explanation of the meaning of a verse in the Qur'an or the Prophet's hadith, then he tried to refer to ancient Arabic poems. In fact, he also did not hesitate to look for sources of interpretation from among the people of the book who had converted to Islam, both from Jews such as Abdullah bin Salam and from Christians such as Ibn Juraij with the intention of revealing the meaning of the verse of the Qur'an.⁷³

The word *فَتَنًا* comes from the word *fatana* which means to burn, meaning to burn gold so that the dirt on it can come out so that it is clean and can determine the level of rust. Allah tests man with various forms of tests to determine the level of patience, lift his sins and the quality of his piety.⁷⁴ Thus, the Prophet Sulaiman's test referred to in QS. Šād verse 34 in tafsir *al-Ṭabarī* is the removal of the kingdom because the power of the kingdom's power is in the ring and the ring is taken over by Satan. Then the position of Prophet Sulaiman as king was replaced by a demon named *sakhr*.⁷⁵

As explained earlier, *al-aṣīl* is a valid source in an interpretation that is based on the Qur'an, the Sunnah of the Prophet, the opinion of the companions and tabi'in that can be accounted for, the rules of Arabic language are appropriate, *ijtihad* based on sources that can be accounted for.⁷⁶ Whereas interpretations that are not based on these sources are included in *al-dakhīl*, such as interpretations that come from *isrā'īliyyāt* narrations that are not in accordance with the Qur'an and Sunnah, *mauḍū'* and *ḍa'if* traditions, opinions of companions and tabi'in that cannot be justified.⁷⁷

The interpretation of *al-Ṭabarī* QS. Šād verse 34 shows the existence of *al-dakhīl* in terms of its *matan* based on the parameters of interpretation derived from the narration of *isrā'īliyyāt* which is not in accordance with the Qur'an and Sunnah, namely the statement in the narration which shows that the test of Prophet Sulaiman was the removal of the kingdom and the fall of the ring which was the source of Prophet Sulaiman's strength and power. In addition, the statement that contains *dakhīl* is the phrase that states that Satan resembles and replaces the position of Prophet Sulaiman as king and leads the kingdom for 40 days. This gives an influence on the reader's understanding

⁷³ Zainuddin Muhtar and Ibnu Abbas, "Ibnu Abbas (Studi Biografi Generasi Awal Mufasssir Al Quran)" 1 (2019): 101.

⁷⁴ M. Quraish Shihab, *Tafsir Al-mishbah* (Jakarta: Lentera Hati, 2006).

⁷⁵ Abū Ja'far Muḥammad bin Ja'ir al-Ṭabarī, *Jāmi' Al-Bayān 'an Takwīl Al-Qur'ān*, 88.

⁷⁶ Ulinuha, *Metode Kritik Ad-Dakhil Fit-Tafsir Cara Mendeteksi Adanya Infiltrasi Dan Kontaminasi Dalam Penafsiran Al-Quran*, 80.

⁷⁷ Ulinuha, *Metode Kritik Ad-Dakhil*, 76-77.

(verse al-Qur'an) that the story of the test of Prophet Sulaiman is like that. With that, then there is a red thread that the history quoted by al-Ṭabarī is wrong,⁷⁸ because the ring of Prophet Sulaiman is a mu'jizat for him and it is impossible for Satan to resemble the form of the Prophet who is a human being who is awake or *ma'sūm*.⁷⁹ As stated in QS. Al-Ḥijr verses 39-40:

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَا أُغْوِيَنَّهُمْ أَجْمَعِينَ (٣٩) إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ
(٤٠).

He (Iblis) said, "My Lord, since You have led me astray, surely I will make (evil) pleasant to them on earth and surely I will lead them all astray, except those of Your servants who are chosen (for their sincerity) among them."⁸⁰

This is in line with the opinion of Ḥusain al-dhahabī in his work *isrā'iliyyāt fī al-Tafsīr wa al-Ḥadīth* who said that it is clear that the sources used by al-Ṭabarī to interpret QS. Ṣad shows a fabricated and baseless lie.⁸¹ Likewise, Sayyid Quṭb in his tafsir *Fī Zilāl al-Qur'ān* said that the narration comes from *isrā'iliyyāt* which is munkar and has no basis.⁸²

In terms of sanad, it comes from Ibn Abbās who is known to have used a lot of information from the People of the Book or what is called *isrā'iliyyāt* history. Therefore, it does not mean that everything that comes from Ibn Abbās is true.⁸³ So the quality of the source can be seen in terms of its sanad and matan.

Basically, the true meaning of the verse (meaning *aṣīl*) is the explanation contained in the saheeh hadith narrated by Abu Hurairah from the Messenger of Allah and narrated by Bukhārī in *his* saheeh. As Sayyid Quṭb in his tafsir said many interpretations of QS. Ṣad verse 34 using the narration of *isrā'iliyyāt* is baseless, so there is no reliable source except the saheeh hadith narrated by Abu Hurairah which reads:

وَقَالَ اللَّيْثُ: حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرَيْرَةَ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " قَالَ سُلَيْمَانُ بْنُ دَاوُدَ عَلَيْهِمَا السَّلَامُ:

⁷⁸ Quṭb, *Fī Zilāl al-Qur'ān*, Volume 23, 245.

⁷⁹ Adha Saputra and Lira Erlina, "Nilai-Nilai Rahmat Islam Dalam Konsep Hudud," *ZAD Al-mufasssirin* 5, no. 2 (2023): 267–91, <https://doi.org/10.55759/zam.v5i2.195>.

⁸⁰ Departemen Agama RI, *Al-Quran Dan Terjemahannya*, 15: 39-40.

⁸¹ Al-dzahabi, *Al-Isrā'iliyyat Fī Al-Tafsīr Wa Al-Ḥadīth*.

⁸² Quṭb, *Fī Zilāl Qur'ān*, Vol 5, 45.

⁸³ Ahmad Khoirur et al., "Analisis Kritis Terhadap Isu Negatif Abu Hurairah Dan Ibnu Abbas Dalam Isrā'iliyyat," *Al-Bayan: Jurnal Ilmu al-Qur'an Dan Hadist* 1, no. 1 (August 7, 2018), 27–47.

لَأُطَوِّفَنَّ اللَّيْلَةَ عَلَى مِائَةِ امْرَأَةٍ، أَوْ تِسْعٍ وَتِسْعِينَ كُلُّهُنَّ، يَأْتِي بِفَارِسٍ يُجَاهِدُ فِي سَبِيلِ اللَّهِ، فَقَالَ لَهُ صَاحِبُهُ: إِنَّ شَاءَ اللَّهُ، فَلَمْ يَقُلْ إِنَّ شَاءَ اللَّهُ، فَلَمْ يَحْمِلْ مِنْهُنَّ إِلَّا امْرَأَةً وَاحِدَةً، جَاءَتْ بِشَقِ رَجُلٍ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوْ قَالَ: إِنَّ شَاءَ اللَّهُ، لَجَاهَدُوا فِي سَبِيلِ اللَّهِ، فُرْسَانًا أَجْمَعُونَ "

One night Prophet Solomon said: By Allah, tonight I will go around sleeping with ninety women, all of whom will give birth to a warrior fighting in the way of Allah." His companion who heard this said: "Say: God willing". But Prophet Solomon did not say it. Then he went around "sleeping" with all the women, and it turned out that -after a long time had passed- not one of them became pregnant except for one woman who was carrying "half of a man". The Prophet said: "By Allah in whose hand the soul of Muhammad is, had the Prophet Solomon said: God willing, all would have given birth to children who would become warriors in the cause of Allah. (HR. Bukhari)⁸⁴

This hadith is also found in *Ṣaḥīḥ Muslim*,⁸⁵ *Sunan al-Tirmidhī*,⁸⁶ and *Sunan al-Nasaī*.⁸⁷ From the Hadith, it can be understood that the meaning of the test that befell Prophet Solomon was the birth of an imperfect child from one of his wives. This is because when the Prophet Solomon was about to have intercourse with all his wives he said and ensured without saying *in shā Allah* that after this all his wives would give birth to knights who fought *in the way of Allah*. The words of Prophet Solomon without saying *in shā Allah* became the cause of the test. Therefore, saying *in shā Allah* becomes a sentence that must accompany what we want to do. As this is explained in the Qur'an surah al-Kahf verses 23-24, as follows:

وَلَا تَقُولَنَّ لِيْ شَيْءٍ اِِيَّيَّ فَاعِلٌ ذٰلِكَ عَدَا (۲۳) اِلَّا اَنْ يَشَاءَ اللّٰهُ وَاذْكُرْ رَبَّكَ اِذَا نَسِيتَ وَقُلْ عَسَى اَنْ يَهْدِيَنِي رَّبِّيْ لِاَقْرَبَ مِنْ هٰذَا رَشْدًا (۲۴).

And you should never say about something: "I will do this in the morning. Except (by saying): "God willing," and remember your Lord if you forget, and say: "Hopefully my Lord will guide me to that which is nearer the truth than this".

⁸⁴ Abdullah Muhammad ibn Ismail al-Bukhārī , *Ṣaḥīḥ Al-Bukhārī* (Beirut: Dar al-Kutub al-Ilmiyah, 1992).

⁸⁵ Muslim ibn Hajjā j Al-Naisābūrī , *Ṣaḥīḥ Muslim* (Beirut: Dār Iḥyā ' al-Turāth al-'Arabi, n.d.), juz 3, 1275.

⁸⁶ Muḥammad bin 'Isā bin Saurah bin Musa Al-Tirmidhī , *Sunan Al-Tirmidhī* (Egypt: Shirkah Maktabah wa Maṭba'ah, 1975), juz 4, 109.

⁸⁷ Al-Nasāi, *Sunan Al-Nasāi* (Beirut: Dār al-Kutub al-'ilmiyah, 1988), 25.

D. CONCLUSION

Al-Ṭabarī interpreted QS. Ṣād verse 34 about the story of the test of Prophet Sulaiman that Prophet Sulaiman was tested by Allah by being deprived of his kingdom through his ring which was taken over by Satan and his position as king was replaced by a demon named Sakhr. This narration is an *isrā'īliyyāt* that contradicts Islamic law, so this interpretation is considered as *al-dakhīl*. This is because it is impossible for Satan to be able to take over the kingdom through a ring taken over by Satan. This is because it is impossible for Satan to resemble the form of Prophet Sulaiman who is a man who is awake or *ma'ṣūm*, as found in QS. Al-Ḥijr verses 39-40. When there is a history that contradicts the main source of Islam (the Qur'an) then the Qur'an is favored. The true meaning of the story of the test of Prophet Solomon is when one of his wives gave birth to an imperfect child as this is explained in the hadith *ṣaḥīḥ* narrated by Abu Hurairah from the Messenger of Allah and narrated by Bukhārī in his *ṣaḥīḥ*. This is because when there is a narration whose matan contradicts the *ṣaḥīḥ* hadith, the *ṣaḥīḥ* must prevail. The *ṣaḥīḥ* Hadith states that the Prophet Solomon will have intercourse with ninety women who are all predicted to give birth to children who fight in the cause of Allah. When Prophet Sulaiman said this, he did not include the phrase *in shā' Allāh*. Then no one conceived a child, except a woman who conceived half a human body.

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