



*Ad-Dakhil* in Tafsir *Al-Kasyfu Wa Al-Bayân 'An*  
*Tafsîr Al-Qur'ân* (Analysis of the Story of Prophet Ayub)

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**ABSTRACT :**

This article explores the existence of Ad-Dakhil (infiltration) in As-Ša'laby's tafsir, specifically regarding the story of Prophet Ayub (peace be upon him). Ad-Dakhil refers to elements that are unauthentic or unverifiable, introduced by exegetes into their tafsir works. This study focuses on the interpretation of verses narrating the story of Prophet Ayub in *Al-Kasyf Wa al-Bayân 'An Tafsîr al-Qur'ân* by As-Ša'laby, utilizing a qualitative research method based on library research. The data includes classical Islamic texts (kitab turath), books, encyclopedias, journals, and other documents. The approach employed is content analysis to examine As-Ša'laby's interpretation of Surah Al-Anbiya' (21:83-84) and Surah Sad (38:41-44).

According to various tafsir works, Prophet Ayub is depicted as a prophet blessed with abundant worldly favors, including immense wealth and righteous offspring. However, he was tested by Allah through the loss of these blessings and the affliction of a severe illness. For many years, Prophet Ayub patiently endured these trials, accompanied by his devoted wife, until Allah ended his suffering.

The research findings indicate that *Al-Kasyf Wa al-Bayân 'An Tafsîr al-Qur'ân* contains elements of Ad-Dakhil. As-Ša'laby is criticized for his lack of selectivity in choosing and presenting supporting narrations. The author identified at least four instances of Ad-Dakhil in the form of *Isrâ'iliyyat* (dakhil an-naqly) included in the interpretation of Prophet Ayub's story without critical commentary or notes questioning their authenticity. One of these four narrations is deemed ad-dakhil as its content contradicts the concept of a prophet's dignity. The dramatization of Prophet Ayub's trials is considered excessive and inappropriate for a prophet. Consequently, this study encourages tafsir scholars to delve into the study of Ad-Dakhil, enabling them to discern and identify unreliable narrations when consulting tafsir works.

**Key words:** ad-dakhil, *Isrâ'iliyyat*, , The story of Prophet Ayub, *Al-Kasyf Wa al-Bayân 'An Tafsîr al-Qur'ân*

## INTRODUCTION

The meanings contained in the Qur'an cannot be known with certainty except by the owner of the Qur'an itself, namely Allah SWT. The book of tafsir, which is the result of the intellectual work of the mufassirs, is their effort to reveal the meaning of the Qur'an as much as possible according to the applicable methods and procedures. In view of this fact, the resulting interpretative works often carry the dominance and subjective tendencies of each mufassir.<sup>1</sup> In addition, realizing that the only one who knows the meaning of the Qur'an is Allah SWT alone shows the potential and opportunity for *misinterpretation* from the mufassirs.<sup>2</sup>

There are many factors that make the interpretation considered wrong and cannot be used as a guide.<sup>3</sup> There are at least two main factors: first, the lack of scientific capability and subjectivity of the mufassir, and second, the mufassir's carelessness in including supporting references and tends not to be selective in accepting narrations from sources outside Islam, such as the narration of Isrā'īliyyat stories.<sup>4</sup> By scholars, this second factor is included in the category of *ad-dakhīl fī tafsīr*. Ibrāhīm Khalifah defines *ad-dakhīl* as a form of interpretation using sources (*ma'tsur*) that are not valid, whether it is using narrations in the form of weak and false traditions or using heretical theories.<sup>5</sup>

Ibrāhīm Khalifah also mentions that the factors that led to the emergence of *Ad-Dakhīl* in interpretative works were the involvement of people outside Islam such as Jews, Christians, and other Islam-hating groups who then tried to insert false stories to undermine

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<sup>1</sup> Maryam Shofa, "Ad-Dakhīl dalam Tafsir Al-Jāmi' li Ahkām Al-Qur'ān Karya al-Qurtubī," n.d.

<sup>2</sup> Muhammad Erpian Maulana, "DAKHİL AL-NAQLI KISAH NABI AYYUB PADA TAFSIR AL-QUR'ĀN AL-AZIM KARYA IBNU KATHIR," *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an dan Tafsir* 4, no. 2 (March 17, 2020): 146–56, <https://doi.org/10.15575/al-bayan.v4i2.7114>.

<sup>3</sup> As Tahir Mahmud said, misinterpretation means:

الخطأ يراد به هنا العدول عن الصراط المستقيم، والإعراض عن المنهج السليم، والإبتعاد عن الأصول الصحيحة والمصادر الأصلية للتفسير، وارتكاب الغلط فيه الذي هو ضد الصواب ونقيض السداد وغير الصحة وعكس الحق وخلاف الحقيقة، سواء حصل ذلك تعمدًا أو سهواً، تعنتًا أو نسيانًا.

"Deviating from the straight path, turning away from the correct method, being far away from the correct points and original sources that have stability in tafsir, committing mistakes in interpretation that are the opposite of the truth and contrary to the essence, whether intentionally or negligently. See more; Tahir Mahmud Muhammad Ya'qub, *Asbab al-Khata' fi at-Tafsir*, Riyāh: Dar Ibn al-Jauzī, 1425 AH, pp. 44.

<sup>4</sup> Tahir Mahmud Muhammad, *Asbab Al-Khata' Fi at-Tafsir* (Riyadh: Dar Ibn Al-Jauzi, 1425).

<sup>5</sup> Ibrahim Khalifah, *Ad-Dakhil Fi At-Tafsir* (Kairo: Universitas Al-Azhar, 1996).

the authenticity of the Qur'an. Through this, they look for contradictions between one verse and another, leading to the assumption of inconsistencies between the Qur'anic texts themselves. Thus, the climax is that Muslims are made skeptical of their own holy book so that they question the truth of the creed they have been following.

Among the many books of interpretation, the book of *al-Kasyf Wa al-Bayân fî Tafîsîr al-Qur'ân* is one of the books of interpretation that cannot be separated from the existence of Ad-Dakhîl (infiltration).<sup>6</sup> This book was authored by Imam As-Sha'laby who lived in the era of classical interpretation (fourth century hijri). In general, this book is a book of *tafsîr bil ma'tsur* (using narrations) in explaining the verses of the Qur'an. With this fact, the author wants to explore *Ad-Dakhîl* contained in the book and specialize the discussion on the verses that explain the story of the test of Prophet Ayub As.

As far as the author's review, there have been several studies that explore the ins and outs of this book, *al-Kasyf Wa al-Bayân 'An Tafîsîr al-Qur'ân*,<sup>7</sup> and even reveal the *Isrâ'îliyyat* history used in the book. However, no research has been found that specifically looks further into the existence of Ad-Dakhîl in the verses that explain the story of the prophet Ayub.

## Research Methodology

This article reveals Ad-Dakhîl in the story of Prophet Ayub As, and its implications in this *tafsîr* by As-Şa'laby. The method used in this research is to use qualitative *research* with the type of *library research* data, which includes turast books, books, encyclopedias, journals, documents, and so on. The approach used is a content-analysis approach, because the research aims to explore the content of As-Şa'laby's interpretation related to the story of Prophet Ayub As.

At first, the author lists several series of verses that explain the story of Prophet Ayub; QS Al-Anbiya' verses 83-84 and QS As-Shad verses 41-44. From the series of verses, the author explores several interpretations of the scholars, especially in the book by As-Şa'laby. Some of the descriptions presented by the scholars, the author tries to assemble and reconstruct the story of Prophet Ayub from the beginning; when he was victorious (received so many favors from Allah); when he was given trials by Allah in the form of loss of property,

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<sup>6</sup> Khoirun Niat, "AD-DAKHÎL'DALAM KITAB AL-KASYFUWAAL-BAYÂN'AN TAFSÎRAL-QUR'ÂNKARYA IMAM AŞ-ŞA'LABIY W. 427 H," n.d.

<sup>7</sup> Alif Hibatullah, "Telaah Kitab Al-Kasyf wa Al-Bayan' AnTafsîr Al-Qur'an Karya Imam Al-Tha'labi," n.d.

family, even severe illness; and the time when Allah returned all His favors. Finally, the author will test the validity of the narrations used by As-Śa'laby with the Ad-Dakhīl theory formulated by Ibrahim Khalifah and Muhammad Abu Shuhbah in their respective books; *Ad-Dakhīl Fī At-Tafsīr* and *Al-Isrā'iliyyat wa Al-Maudūāt fī Kutub At-Tafsīr*.

In fact, knowing the moral message of an interpretation, especially a story, does not depend on the strength or weakness of a narration. Nevertheless, being selective about the narrations that are worthy of being used as proof is a very important thing in determining the validity of an interpretation. With this dakhil theory approach, readers of tafsir can dissect and sort out between valid interpretations and invalid interpretations. So that it can separate between the Quranic text and the context of an interpretation.<sup>8</sup>

## DISCUSSION

### Definition of Ad-Dakhīl according to the Scholars

In language, the term *Ad-Dakhīl* comes from the word "dakhala" which is a *kinayah* of the meaning of damage. In the book *Asās Al-Balāghah*, Az-Zamaksari defines it as a disgrace that can damage the body.<sup>9</sup> Similarly, in *Qāmūs Al-Muhīṭ*, the word ad-Dakhīl is defined as a disease that enters the human body or damages the mind.<sup>10</sup> Based on the above linguistic explanation, Ad-Dakhīl is a disgrace, a disease that enters a person's body so that it makes the body weak.

In the study of tafsir, scholars view Ad-Dakhīl as a method or way of interpretation that uses invalid sources, which contradicts the main message of the Qur'an and violates the principles of argument-making in Islam so as to give rise to inaccurate understandings in interpreting the Qur'an.<sup>11</sup> In the book *Mawārid al-Bayān fī Ulūm Al-Quran*, Afifuddin Dimiyathi defines it as something that does not have a strong basis. As for the term, an interpretation that does not have a valid reference or basis, which is infiltrated based on motives of negligence or hatred after the death of the prophet, such as the use of maudhu traditions and israiliyat stories.<sup>12</sup> Ibrāhīm Khalifah as a figure known as the initiator of the

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<sup>8</sup> Erpian Maulana, "DAKHĪL AL-NAQLI KISAH NABI AYYUB PADA TAFSIR AL-QUR'ĀN AL-'AZIM KARYA IBNU KATHIR," 147.

<sup>9</sup> Az-Zamaksari, *Asās Al-Balāghah* (Kairo, Mesir: Dar Kutub Al-Mishriyyah, 1341), 131.

<sup>10</sup> Tahir Ahmad al-Zawi, *Tartīb Al-Qāmūs al-Muhīṭ* (Riyadh, Saudi: Dar A'lam Kutub, 1996).

<sup>11</sup> Shofa, "Ad-Dakhīl dalam Tafsīr Al-Jāmi' li Ahkām Al-Qur'ān Karya al-Qurtubī," 175.

<sup>12</sup> Afifuddin Dimiyati, *Mawārid Al-Bayān Fī Ulūm Al-Quran*, 8th ed. (Malang, Indonesia: Maktabah Lisan al-Araby, 2020), 160.

Ad-Dakhil theory defines it as a product of interpretation that has no valid reference in Islam, whether it uses weak and false traditions or other heretical theories.<sup>13</sup> According to him, the practice of Ad-Dakhil has occurred even since the beginning of Islam in Arabia. At that time, the interaction of the prophet and his companions with the Jews and Christians was a common thing. Not infrequently, they also transmitted information in their books that were felt to have similarities with the content of the Qur'an but were not contained in the Qur'an. Gradually, Muslims also used it as a reference.<sup>14</sup> After the death of the Prophet, false and even fabricated traditions continued to emerge and were even more numerous due to several factors such as the political situation and the dynamics of different religious views at that time. These false and even fabricated hadith-reports were eventually included in interpretive works. Such as some of Ad-Dakhil's narrations in the book *al-Kasyf Wa al-Bayân fî Tafsîr al-Qur'ân* by As-Ša'laby, *Jâmi' Al-Bayân* by At-Ṭabari, and *Al-Wasiṭ* by Imam Al-Wahidi.<sup>15</sup>

### Sources of Ad-Dakhil in Tafsir Works

Muhammad Abu Shuhbah in his book, *Al-Isrā'iliyyat wa Al-Maudūāt fî Kutub At-Tafsîr* said that the main variables that fall into the category of Ad-Dakhil are Isrā'iliyyat narrations and maudhu traditions.<sup>16</sup>

#### 1. Definition of Isrā'iliyyat

Linguistically, *Al-Isrā'iliyyat* is attributed to the Children of Israel. Israil is the name of the Prophet Ya'qub. The Children of Israel are the descendants of Prophet Ya'qub who continued until the time of the sending of Prophet Moses and the prophets after him. After that, the people who believed in the Prophet Jesus were called the Christians. Through the Qur'an, Allah repeatedly explains the story of the Children of Israel. Unfortunately, this explanation is not to give appreciation or praise to them, but to describe their ugliness. This is due to their attitude that is far from the teachings of their ancestors, even to the point of changing the contents of the holy book. They often contradict and betray the teachings of their prophets. They claimed that they were the only superior people on earth. Hence, the

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<sup>13</sup> Khalifah, *Ad-Dakhil Fi At-Tafsir*.

<sup>14</sup> Khalifah, 10.

<sup>15</sup> Manahij Jamiah Madinah, *Ad-Dakhil Fi Tafsir* (Madinah. Saudi: Jami'ah Madinah Alamiyyah, n.d.).

<sup>16</sup> Muhammad Abu Syuhbah, *Al-Isrā'iliyyat Wa Al-Maudūāt Fi Kutub At-Tafsir*, 4th ed., vol. 1 (Kairo, Mesir: Maktabah Sunnah, 1986), 12.

Children of Israel did not believe in the prophethood of Prophet Muhammad because he was not born from among them.<sup>17</sup>

In such a long period of time, Allah has revealed many books as provisions for each of His messengers, including the 'Torah, Zabur, suhuf, and *Asfar al-Anbiya'*. Just as the response to the Qur'an spawned many branches of knowledge and scientific disciplines, the previous books also gave rise to works of interpretation in an effort to understand them. These include collections of law books, legal statutes, syaraha, and mythical stories that were passed down through generations.<sup>18</sup> This knowledge later became the sources of Isrā'īlyyat that were included in works of Qur'ānic interpretation.

## 2. Definition of *al-Maudūāt*

The word *al-Maudūāt* is the jama' of the word *maudu* which comes from the word *wadha'a-yadha'u-wadh'an* which means to put down, to give birth to. In other words, maudhu is used to refer to a fabricated false tradition attributed to the prophet. There are two forms of causes for the emergence of maudhu traditions. First a *wadhi'* (author) attributes his own words to the prophet, the companions or the tabi'in. Secondly, a *wadhi'* takes the sayings of some Companions, Tabi'een, Sufis or Isrā'īlyyat reports and attributes them to the prophet in order to make his report acceptable as a tradition. For example, the Hadīth: "Love your lover as much as you can, for he may one day become your enemy. On the other hand, hate your enemies as much as you can for they may one day become your lovers." This is the saying of the Companion 'Ali who has been attributed to the Prophet (peace be upon him). This is a saying of the Companion Ali attributed to the prophet.<sup>19</sup>

In response to the widespread dissemination of false traditions, scholars have agreed that anyone who fabricates false traditions is lying in the name of the prophet. This is one of the major sinful behaviors. Imam Haramain, a major Shafi'i scholar, said that the one who deliberately lies in the name of the prophet has left Islam.<sup>20</sup> In line with the opinion of Imam Haramain, some Hanbali scholars such as Imam Az-Dzahabi also denied the faith of the one who had deliberately lied in the name of the prophet. Included in lying in the name of the prophet is lying in the name of the companions and tabi'in. This is especially the case with

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<sup>17</sup> Abu Syuhbah, 1:12.

<sup>18</sup> Abu Syuhbah, 1:14.

<sup>19</sup> Abu Syuhbah, 1:15.

<sup>20</sup> Abu Syuhbah, 1:18.

regard to matters that are not possible to think about with the intellect, such as the description of the conditions of the hereafter.

Among the traditions categorized as *maudhu* can be found in those that explain the beginning of the creation of nature and the stories of the previous nations and prophets. In this regard, Ibn Taymiyyah says that many of these narrations are *Isrā'īliyyat* and have no authoritative basis from the Prophet.<sup>21</sup>

### **Variations of *Ad-Dakhīl* in Interpretation**

Broadly speaking, *Ad-Dakhīl* consists of two models; First, *Dakhīl an-Naql* and *Dakhīl ar-Ra'yi*. Ibrāhīm Khalifah mentions a number of models of *Dakhīl an-Naql* found in various works of tafsir<sup>22</sup>, namely;

1. Interpretation of the Qur'an with traditions that are unworthy of being used as evidence, for example, interpretation of the Qur'an using false traditions and *dhaif* traditions.
2. Interpreting the Qur'ān with the opinions of invalid companions, such as using false narrations attributed to the companions or the degree of sanad is *dhaif*.
3. Interpretation using the Companions' sayings that allegedly refer to the *Isrā'īliyyat* narrations. This third form of *dakhīl an-naql* includes *Isrā'īliyyat* narrations that contradict the Qur'ān and authentic traditions and *Isrā'īliyyat* narrations that are not in accordance with the Qur'ān or authentic traditions.
4. The interpretation of the Qur'ān with the opinions of the Companions that contradict each other, which cannot be compromised. Az-Zarkasy, as also quoted by Ibrāhīm Shuaib, explained that when one Companion's opinion is found to contradict another Companion's opinion, both of which are valid, the opinion of the Companion who is an expert in their respective fields is favored.
5. Interpreting the Qur'an with invalid *tabi'in* opinions, such as fabricated narrations or *daif* sanads.
6. The form of interpretation of the Qur'ān with a *mursal* Hadīth in the form of an *Isrā'īliyyat* narration, although in line with the Qur'ān and the *sahih* Hadīth, as long as the *mursal* Hadīth is not corroborated by other sources that can elevate it to the level of *a hasan li gairih* Hadīth.

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<sup>21</sup> Abu Syuhbah, 1:15.

<sup>22</sup> Shofa, "Ad-Dakhīl dalam Tafsir Al-Jāmi' li Ahkām Al-Qur'ān Karya al-Qurtubī," 276–78.

7. Interpretation of the Qur'ān with the first four forms of *asīl an-naql* is contrary to logic.<sup>23</sup>
8. Interpreting the Qur'ān with the last three forms of *asīl an-naql*<sup>24</sup> is contrary to logic, even though the logic is assumptive.
9. Interpretation of the Qur'ān with one form of *aḥīl an-naql* that contradicts *aḥīl an-naql* that has a stronger position.

Furthermore, *Dakhīl ar-Ra'y*. This second model has several approaches that contain a number of forms of error stemming from the minds of the mufassirs themselves, among others:

1. The error was caused by not fulfilling the requirements of being a mujtahid, despite having good intentions.
2. Rejection of the literal meaning of a text.
3. The tendency is too strong on the literal understanding of the text that ignores logic, as done by the Musyabbihah and Mujassimah groups.
4. Excessive orientation towards exploring philosophical meaning.
5. Excessive emphasis on the grammatical aspect (i'rab).
6. Attempts to over-explain the miraculous aspects of the Qur'ān, especially from a scientific point of view or the application of unestablished scientific theories;
7. Rejection of the Qur'ān and attempts to deceive Muslims, such as those of the Baha'is, Babiyyah and Qadiyaniyyah.<sup>25</sup>

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<sup>23</sup> The first four forms of *asīl an-naql* as classified by Ibrāhīm Khalīfah are: interpretation of the Qur'ān by the Qur'ān, interpretation of the Qur'ān by traditions that are worthy of being used as proof, interpretation of the Qur'ān by the opinions of the Companions whose status is marfū', and interpretation of the Qur'ān by the consensus of the Companions or the Tabiīn. See Ibrāhīm Khalīfah, *Ad-Dakhīl fi at-Tafsīr*, pp. 33.

<sup>24</sup> The last three forms of *asīl an-naql* are; [1] interpretation of the Qur'an with the opinions of companions who differ from each other but still can be compromised; [2] Interpretation with the opinions of companions that are not the result of ijma' and do not differ from the opinions of other companions, [3] Interpretation with the atsar tabiīn which has the degree of marfū' mursal. See Ibrāhīm Khalīfah, *Ad-Dakhīl fi at-Tafsīr*, pp. 33-34.

<sup>25</sup> Jamiah Madinah, *Ad-Dakhīl Fi Tafsīr*.



## A Glimpse into the Story of Prophet Ayub

As a form of refresher, the author presents a brief review of the story of Prophet Ayub as found in the books of tafsir. This effort is useful to help reconstruct the stages of Prophet Ayub's life journey; from the time of triumph, being tested, and then being given favors again by God.

It is said that Prophet Ayub was one of the prophets chosen by God and given abundant worldly blessings. He had a very large plot of land and produced a very bountiful harvest. Prophet Ayub also had many livestock; cows, camels, donkeys and horses. Hardly anyone rivaled the sheer number of livestock he had at that time. He also had five hundred pairs of animals to plow the fields, each pair of animals was cared for by a family that was guaranteed sufficiency by the prophet Ayub. Allah also bestowed upon him righteous sons and daughters. Despite this, Ayub always used these assets for charity and gave them to others. Prophet Ayub was known as a prophet who loved the poor, widowed women, orphans and the weak. He never neglected his obligations as a servant, in contrast to most people who tend to be arrogant and negligent when given so many worldly pleasures.<sup>26</sup>

To make a long story short, the news of Ayub's goodness and piety had spread not only among the people of the earth, but also the people of the heavens; the angels were also amazed and were busy talking about his piety. Witnessing this, the devil, who at that time was still able to access the news of the heavens, envied the achievements of Prophet Ayub. Al-Bagawy in *Ma'ālim At-Tanzīl* relates that at that time, the devil seduced Allah to test Ayub with a terrible ordeal. According to him, it was natural for Ayub to always be able to be grateful for blessings and be more active in worship because it was an easy matter. Iblis was sure that if the favor was taken away, Ayub would feel lost, impatient, and begin to forget God. As a result, God gave him the power to burn all the pleasures that Ayub and his family were experiencing. His wealth, children, and health were destroyed by the devil and his men.<sup>27</sup> However, in fact, with the trials that came one after another, Prophet Ayub was always patient and content with the destiny that Allah gave. He realized that everything he had was a deposit from Allah.

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<sup>26</sup> Ahmad As-Sa'laby, *Al-Kasyf Wa al-Bayân Fī Tafsīr al-Qur'ân*, vol. 6 (Beirut, Libanon: Dar Ihya Turas Al-Arabi, 2002), 287–88.

<sup>27</sup> Abu Muhammad Al-Bagawy, *Ma'ālim At-Tanzīl Fī Tafsīr Al-Qur'an*, vol. 3, 1 (Beirut, Libanon: Dar Ihya Turas Al-Arabi, n.d.), 303.

At the peak of his suffering, Allah ended all forms of trials inflicted on his beloved. Prophet Ayub was commanded by God to stomp his feet on the earth and water gushed out. The water was used to bathe and was the cause of Ayub's external physical healing. Then, after forty steps, he did the same thing again. This water was the cause of Ayub's inner healing. Allah also restored his dead sons and daughters and the property that had been destroyed.<sup>28</sup> Ibn Mas'ud as quoted by Al-Qurtuby said, all of prophet Ayub's family had passed away except for his wife, but Allah brought all ten members of his family back to life in an instant.<sup>29</sup>

Referring to the story that has been narrated in the books of interpretation, shows that the mufassirs (especially the classical mufassirs) often do repetition (repetition) or even use similar editorials in the book of interpretation. This fact is in accordance with Walid Saleh's view of the theory of genealogical tradition. It means that every new interpreter or interpretation product must be related to the works of interpretation that appeared earlier (already established). The implication is that there is a repetition of the material contained in the previous work in the work published later, although the author does not necessarily agree with the previous interpretation. According to Saleh, this repetition is even the essence of tafsir itself (as tafsir's essence) and should not be seen as a tendency that is static, unoriginal, and far from innovation and creativity.<sup>30</sup> Referring to the author's findings, the story of Ayub can be found in various books of tafsir; *Jami' Al-Bayan* by At-Tabari, *Ma'alim At-Tanzil* by Al-Baghawy, *Jami li ahkam Al-Qur'an* by Al-Qurtubi, and of course *Al-Kasyfu wal Bayan* by As-Sa'labi. In these various books, it can be said that the mufassirs use almost the same narrations and redactions in explaining their interpretations. Although, in some places there are different creations and points.

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<sup>28</sup> Al-Bagawy, 3:311.

<sup>29</sup> Abu Abdillah Muhammad bin Ahmad al-Qurthubi, *Al-Jami' Li Ahkam Al-Qur'an*, 2nd ed., vol. 11 (Mesir: Dar Kutub Misriyyah, 1964), 326.

<sup>30</sup> Walid Saleh, "Preliminary Remarks on the Historiography of Tafsir in Arabic: A History of The Book Approach," *Journal of Qur'anic Studies* 12 (2010): 6–12.

## Ad-Dakhil in the Story of Prophet Ayub As.

In this paper, the author highlights two series of verses in two different letters that describe the story of Prophet Ayub when given a test by Allah; Q.S Al-Anbiya' verses 83-84 and Q.S As-Shad verses 41-44.<sup>31</sup>The following israiliyat narrations are used in the book *al-Kasyf Wa al-Bayân fî Tafsîr al-Qur'ân*

### a) Causes of the Trials that befell Prophet Ayub

واختلفوا في سبب ابتلاء أيوب: فقال وهب: استعان رجل أيوب على ظلم يدرأه عنه، فلم يعنه فابتلي. وروى حيان عن الكلبي: أن أيوب كان يغزوا ملكا من الملوك كافرا، وكانت مواشي أيوب في ناحية ذلك الملك، فداهنه ولم يغزه فابتلي. وقال غيرهما: كان أيوب كثير المال فأعجب بماله فابتلي.

As-Ša'laby in his book reveals several narrations that underlie the background of the successive illnesses and calamities inflicted on Prophet Ayub.

First, Wahb b. Munabbih said that once a man asked him for help, but Prophet Ayub refused to help him, so he was given such a calamity. Secondly, it was also narrated from Hayyan from al-Kalbi, that Prophet Ayub was once going to fight a pagan king, but it turned out that his livestock was in the king's territory. As a result, he abandoned his intention and instead sought sympathy from the king. Hence, he was later tested by Allah. Thirdly, it is said that Ayub was once mesmerized, amazed and proud of his possessions. It was this attitude that led him to be tempted by Allah.<sup>32</sup>

Referring to the three opinions above, it is certain that this narration has no valid basis. This narration falls into the category of *dakhil an-naqli*, because it uses invalid naqliyyah

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<sup>31</sup> وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ أَرْكَضُ بِرَجْلِكَ هَذَا مَغْسَلٌ بَارِدٌ وَشَرَابٌ وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِنَّا وَذِكْرًا لِّلْعَالَمِينَ فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرِّهِ لَهُ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِنَّا وَذِكْرًا لِّلْعَالَمِينَ

"Remember) Ayub when he prayed to his Lord, "(O my Lord,) indeed I have been afflicted with a disease, but You are the Most Merciful of all the Merciful." So, We answered his prayer, and We removed the sickness from him, and We restored his family to him, and (We multiplied their number) as a mercy from Us and a reminder to all those who worship (Us)."

وَأَذْكُرُ عَبْدَنَا أَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ أَرْكَضُ بِرَجْلِكَ هَذَا مَغْسَلٌ بَارِدٌ وَشَرَابٌ وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِنَّا وَذِكْرًا لِّلْعَالَمِينَ لَأُولَئِكَ الْآلِبَابُ وَخُذْ بِيَدِكَ ضِعْفًا فَاصْرُبْ بِهِ وَلَا تُحْنِتْنَا وَجِدْنَاهُ صَابِرًا نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ

"Remember Our servant Ayub when he called out to his Lord, "Verily I have been plagued by the devil with affliction and torment (pain)." (Allah said,) "Thrust your feet into the earth; this is cool water for bathing and drinking." We granted him (Ayub) his family and (We multiplied) their number as a mercy from Us and a lesson for those who are of sound mind. Take with your hand a bundle of grass, then beat (your wife) with it and do not break an oath. Verily We found him (Ayub) a patient man. He is the best of servants. Indeed he always returns (to Allah and is very obedient to him)."

<sup>32</sup> As-Ša'laby, *Al-Kasyf Wa al-Bayân Fî Tafsîr al-Qur'ân*, 6:211.

narrations. The action that is assumed to be the cause of Prophet Ayub's trial also does not reflect the attitude of a prophet. The trials or calamities inflicted by Allah are not always preceded by bad deeds or disobedience committed by His servants. In some cases, Allah actually wants to test and raise the degree of His servants. As contained in the word of Allah,

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

*Do people think that they will be allowed to say, "We have believed," while they are not tested?*

### **b) The pain suffered and the treatment of the people of Prophet Ayub**

When Allah granted Iblis' request to take away all the pleasures that Prophet Ayub had, only his healthy body remained. Seeing that his steadfastness and devotion remained as firm as before (not changing at all), Iblis asked to be given the power to make Ayub's body seriously ill and test him once again. As-Śa'laby lists the narrations that mention how severe the pain suffered by Prophet Ayub was. He was stricken with an excruciating itch that could not be controlled. Prophet Ayub scratched with his nails until they all came off, then rubbed it with rough burlap until it broke, then rubbed it with rough pottery and stones, and he continued to rub it until his flesh oozed, tore, changed, and stank. Seeing this condition, his people were disgusted and took him out of the village and placed him in a garbage dump. Everyone shunned and isolated him, except his wife, Rahma.<sup>33</sup>

Referring to the description above, scholars have cast doubt on the illness inflicted on Prophet Ayub. This is because it is impossible for such a severe illness to be attributed to a prophet, even to the point of making others disgusted and stay away. Indeed, a prophet experienced human things such as sickness like any other human being. But the pain suffered did not lower his muru'ah or authority. Abu Shuhbah considered the story to be an Isrā'iliyyat narrative that was deliberately created and pinned on Prophet Ayub.<sup>34</sup> If we look at the narration used by As-Śa'laby, it is clear that it was the narration of Wahb bin Munabbih who was a tabi'in who often narrated Isrā'iliyyat.<sup>35</sup> Referring to the categorization of ad-dakhil, this explanation falls under the division of dakhil an-naqli.

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<sup>33</sup> As-Śa'laby, *Al-Kasyf Wa al-Bayân Fī Tafsīr al-Qur'ân*, 6:290.

<sup>34</sup> Abu Syuhbah, *Al-Isrā'iliyyat Wa Al-Mawdu'āt Fī Kutub At-Tafsīr*, 1:279.

<sup>35</sup> As-Śa'laby, *Al-Kasyf Wa al-Bayân Fī Tafsīr al-Qur'ân*, 6:288.

### c) Prophet Ayub's Time of Illness

When referring to several books of tafsir, including As-Ša'laby in his book, various different narrations are found. There are narrations that say three years, seven years and a month, and even eighteen years.<sup>36</sup> These narrations are certainly *dakhil an-naqli*. Neither the Qur'ān nor the hadith explain the details of Prophet Ayub's illness. Likewise, it can also be examined from the narrators who narrated it. Among them are Ka'ab al-Akhbar and Wahb b. Munabbih. These two people are known by scholars as the main sources of *Isrā'iliyyat* stories or narrations.<sup>37</sup>

### d) The reason for Prophet Ayub's anger at his wife

Once, the wife of Prophet Ayub (peace be upon him) angered him by her actions. Therefore, he vowed that if Allah cured him of his illness, he would whip his wife a hundred times. However, after his recovery, Prophet Ayub felt reluctant to fulfill the vow. Even so, he still wanted to fulfill his vow. Allah provided a solution by instructing him to take a bundle of wheat or barley straw and strike his wife once, thus fulfilling his vow without hurting her.

As-Ša'laby in his book, quotes one narration that explains the details of the cause of Prophet Ayub's anger over his wife. It is stated that when the devil was no longer able to shake the faith of Prophet Ayub, he then took the initiative to make his wife an intermediary. One day the devil transformed himself into a handsome, ideally built man and met Prophet Ayub's wife. At that time he claimed to be the god of the universe. He offered a solution to Rahmah (Prophet Ayub's wife) would restore all the pleasures she had ever had, including healing her husband on condition that she would kowtow to him. Hearing the offer, Rahmah returned home to confirm with her husband. Long story short, when Rahmah told what she had experienced, Prophet Ayub was angry and vowed to whip her a hundred times.<sup>38</sup>

This story is certainly *dakhil an-naqli* in the form of an *Isrā'iliyyat* narration. In addition to the fact that the narration is taken from a person who used to include *Isrā'iliyyat* narrations, Wahb bin Munabbih<sup>39</sup> it is also impossible for the prophet's wife to do so. This is because in the narration the devil incarnates as a human being and claims to be a god. How could a prophet's wife not know or at least still doubt which god is the right one to worship or not, so it is necessary to ask Prophet Ayub.

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<sup>36</sup> As-Ša'laby, 6:297.

<sup>37</sup> Abu Syuhbah, *Al-Isrā'iliyyat Wa Al-Mawdu'āt Fī Kutub At-Tafsīr*, 1:71–74.

<sup>38</sup> As-Ša'laby, *Al-Kasyf Wa al-Bayān Fī Tafsīr al-Qur'ān*, 6:297.

<sup>39</sup> As-Ša'laby, 6:298.

## The Scholars' Efforts in Straightening the Shubhat of the Story of Prophet Ayub

According to Sheikh Abu Shuhbah in his book *Al-Isrā'iliyyāt wa Al-Mawdu'āt fī Kutub At-Tafsīr*, the dramatization of the story of Prophet Ayub is a serious issue that must be straightened out, because it affects the basic beliefs of a Muslim regarding his faith in the prophets. The narrative that is often circulated in the books of tafsir seems to actually drop the degree of glory of a prophet in the sight of Allah. Referring to the book *Taqrīrāt Jauharah al-Taubīd* by KH. Maimun Zubair, it is explained that the nature of bashariah (human) also applies to prophets, but on condition that the nature (illness) does not lower his degree, let alone to make other people disgusted and stay away from him. Furthermore, it is impossible for a prophet to be insane, leprous, striped, blind and whatever the disease is so severe.<sup>40</sup> According to him, this is a false story that must be straightened out, because it violates the concept of prophethood in the understanding of Ahlu Sunnah Wal Jamaah. Therefore, Muslims' belief in the story must be addressed and it is sufficient to believe in it. It is true that the Qur'an explains how patient Prophet Ayub was with the trials that Allah gave him. However, the Qur'an does not explain the details of the story.

The author also finds the inconsistency of As-Śa'laby in his tafsir (the story of Prophet Ayub). When reading the description in his tafsir, at the beginning As-Śa'laby includes a narration to show the advantages and privileges of Prophet Ayub. However, in other parts, he includes Isrā'iliyyat narrations that seem to undermine the spirit of Prophet Ayub as a lover and messenger of Allah.

## CLOSING

Referring to the description of the variety of Ad-Dakhīl that the author has described, it shows that the book of *al-Kasyf Wa al-Bayān 'An Tafsīr al-Qur'ān* is not free from the existence of ad-dakhīl. Although it is considered a classic work of tafsir which is dominated by ma'tsur narrations, As-Śa'laby is considered less selective when choosing and including supporting narrations in his tafsir book. In this article, the author finds several Ad-Dakhīl or infiltrations used by As-Śa'laby, especially when interpreting the story of Prophet Ayub in Q.S Al-Anbiya' verses 83-84 and Q.S As-Shad verses 41-44. There are at least four Ad-Dakhīl in the form of Isrā'iliyyat narrations that are included without providing any notes or

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<sup>40</sup> Maimun Zubair, *Taqrīrāt Jauhar At-Taubīd* (Rembang: Al-Anwar Corporation, 1405), 31–32.

comments to reject or at least doubt the authenticity of the story. This finding is expected to provide an insight for the activists of tafsir studies to always be selective and careful when finding such stories in the book of tafsir or history books.

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