Analysis of the Narrative Structure of *Isrāiliyyāt*: A Study on the *Isrāiliyyāt* Accounts of Dawud in Al-Tha'labi's Exegesis *Al-Kashf wa al-Bayān 'an Tafsīr al-Qur'ān*

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Keywords :	Abstract
Al-dakhīl; isrāiliyyāt; narrative structure; Dawud story; tafsir al-Tha'labi.	*Isrāiliyyāt* entered and developed in the interpretations as *al-dakhīl* can't be avoided. However *isrāiliyyāt* is a matter of debate and received a lot of criticism. This paper examined how the narrative structure *isrāiliyyāt* about the story of Prophet Dawud in Tafsir *Al-Kashf wa al-Bayān 'an Tafsīr al-Qur'ān* written by Al-Tha'labi. *Isrāiliyyāt* about the story of the prophet Dawud is analyzed with a narrative structure, in which is one of the most crucial types of discourse. The purpose of this research was to know the narrative structure in the narrative *isrāiliyyāt* which is obtained from narration in tafsir *Al-Kashf wa al-Bayān 'an Tafsīr al-Qur'ān*. This study used a qualitative method with narrative analysis as a basis for discussing narrative structure. Narrative analysis was used to seek the narrative *isrāiliyyāt* the story of the prophet Dawud who is expected to know how al-Tha'labi expresses the story in such a way that the reader can grasp the story of the prophet Dawud. Here, After analyzing the text, the author finally concluded the inner narrative structure *isrāilliyat*, the results are (a) orientation, (b) complication, (c) evaluation, (d) resolution, and (e) coda. The narrative contribution also results in the story of the Prophet Dawud chronologically, namely the Prophet Dawud before receiving trials, the Prophet Dawud receiving trials and the Prophet Dawud after repenting.
Kata Kunci :	**Abstrak**
Al-dakhīl; isrāiliyyāt; struktur naratif; kisah Dawud; *tafsir al-Tha'labi.*	*Isrāiliyyāt* masuk dan berkembang di tafsir-tafsir sebagai *al-dakhil* sudah tidak bisa dihindari. Walau demikian *isrāiliyyāt* tersebut menjadi persoalan, perdebatan, dan sarat akan kritik. Tulisan ini mencoba menelisik bagaimana struktur naratif *isrāiliyyāt* tentang kisah nabi Dawud dalam tafsir *Al-Kashf wa al-Bayān 'an Tafsīr al-Qur'ān* karya al-Tha'labi. *Isrāiliyyāt* tentang kisah nabi Dawud tersebut dianalisis dengan struktur naratif, yang merupakan salah satu jenis wacana yang paling krusial. Tujuan penelitian ini ialah mengetahui struktur naratif dalam narasi *isrāiliyyāt* yang diperoleh dari riwayat di dalam tafsir *Al-Kashf wa al-Bayān 'an Tafsīr al-Qur'ān*. Penelitian ini menggunakan metode kualitatif dengan analisis naratif sebagai dasar pijakan membahas struktur naratif. Analisis narasi digunakan untuk mengupas narasi *isrāiliyyāt* kisah nabi Dawud yang diharapkan dapat mengetahui bagaimana al-Tha'labi mengungkapkan cerita sedemikian rupa sehingga pembaca dapat menangkap cerita nabi Dawud. Setelah menganalisis teks, penulis akhirnya menyimpulkan struktur naratif dalam *isrāilliyat* sebagai mana berikut (a) orientasi, (b) komplikasi, (c) evaluasi, (d) resolusi, dan (e) koda. Kontribusi naratif tersebut juga menghasilkan bahwa kisah Nabi Dawud secara kronologi yaitu Nabi Dawud sebelum mendapatkan cobaan, Nabi Dawud mendapatkan ujian dan Nabi Dawud setelah bertaubat.

Introduction

The inevitable integration of *isrāiliyyāt* into interpretation permeates Muslim communities, *intertwining* them within the discourse shared among the People of the Book. This transmission of *isrāiliyyāt* across generations creates a complex web of communication, where narratives blend and evolve. However, the burgeoning presence of *isrāiliyyāt* within Islamic scholarship raises concerns, sparking debates and inviting critique. Its growing influence prompts a reevaluation of its role and significance within the rich tapestry of interpretation. As interpretations evolve, the challenge lies in navigating the delicate balance between preserving tradition and engaging with diverse sources to enrich understanding and discourse.[1] The purpose of using *isrāiliyyāt* in interpretation is to clarify the ambiguous, detail the concise from the stories, provide understanding of the verses, and explain the reasons behind *isrāiliyyāt* narratives.[2] This has led to the infiltration and development of *isrāiliyyāt* within the treasure trove of interpretation. However, the growing presence of *isrāiliyyāt* among the Muslim community has become a matter of contention, debate, and laden with criticism.

Debate arises regarding the permissibility and the accuracy of using *isrāiliyyāt* narratives. To address this dynamic, al-Dzahabi sets stringent conditions for their use: interpreters must be critical, weighing reason and the spirit of the Qur'an. If certain stories have been globally elucidated by the Prophet, they should not be employed except in dire circumstances. Additionally, quoting *isrāiliyyāt* is permissible if their quality is explained, but altogether avoiding them is preferable. Al-Dhahabi highlights negative impacts of *isrāiliyyāt* usage, including portraying prophets and messengers as susceptible to sin, fostering superstitious beliefs (*khurafāt*) damaging Islam's image, and casting doubt on the credibility of early scholars, companions, and successors. Furthermore, *isrāiliyyāt* narratives can divert the intended meanings and purposes of Qur'anic verses[3].

To filter this, *isrāiliyyāt* is also studied and analyzed within the field of ulūm al-Qur'ān. Abu Shuhbah, for instance, endeavors to eliminate external elements that have entered Qur'anic interpretation (*al-dakhīl*) by conducting research on the narrations of *isrāiliyyāt* stories and fabricated hadiths (*mawdū'*) found within Qur'anic exegesis. The book elucidates the tafsir works suspected of incorporating *isrāiliyyāt* and fabricated hadiths (*mawdū'*). Furthermore, it serves as a guide in discerning *isrāiliyyāt*. Additionally, there are numerous works and researches on *isrāiliyyāt*. One example is "*al-Isrāiliyyāt wa Atharuhā fī Kutub al-Tafsīr*" written by Ramzī Na'na'ah. Ramzi delves into the history, negative effects, and the message of distancing from *isrāiliyyāt*. This book can be regarded as a guide to sift through and purify *isrāiliyyāt* in tafsir.[4]

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[1]Mazlan Ibrahim and Ahmed Kamel Mohamad, "Israiliyat Dalam Kitab Tafsir Anwar Baidawi," *Jurnal Islamiyyat* 26, no. 02 (2004): 26, https://ejournal.ukm.my/islamiyyat/article/view/2056/1560.

[2] Musāid bin Sulaiman bin Nāshir al-Ṭayyar, *Tafsīr Al-Qur'ān Bi al-Isrāilliyāt Nadhrah Taqwīmiyyah* (Riyadl: Majjalah ma'had al-Imam al-Shāthibi li al-Dirāsāt al-Qur'āniyah, 1433), 49–53. PDF ebook.

[3] Muhammad Husain al-Dhahabi, *Al-Isrā'iliyyāt fī al-Tafsīr wa al-Hadīth* (Kairo: Majma' al-Buhūth al- Islamiyyah, 1971), 29.

[4] Ramzī Na'nā'ah, *al-Isrāiliyyāt wa Atharuhā fī Kutub al-Tafsīr* (Dimashqa: Dār al-Qalam, 1970), 79.

One of the *isrāiliyyāt* criticized by Ramzī is the story of Dawud. This narrative of Dawud's story is frequently encountered in the tafsir works of al-Tha'labi. This is because the story is presented in a language that implies controversial or pathological actions by Dawud, such as plotting to eliminate Uriya. These narratives are scattered and need to be arranged chronologically. This article seeks to examine the story of Dawud as presented through *isrāiliyyāt* narratives in the book "*Al-Kashf wa al-Bayān ʿan Tafsīr al-Qurʾān*" by al-Tha'labi, utilizing narrative analysis. In its compilation, a deep understanding of linguistic aspects and narrative structures is also necessary.

Several studies in Indonesia that examine *isrāiliyyāt* can be considered relatively limited. Research conducted on this topic mainly focuses on identifying *isrāiliyyāt* in tafsir and the responses of tafsir compilers. A dissertation written by A. Malik Madani titled "*Isra'illiyat* dan Maudhu'at dalam Tafsir Al-Qur'an; (Studi Tafsir al-Jalalain)" captures *isrāiliyyāt* in the Jalalayn tafsir, which is deemed problematic[5]. The subsequent study, titled "Analisis Isra'iliyyat Dalam Tafsir Hasyiah Al-Sawi Karya Ahmad Bin Muhammad Sawi Al-Maliki," authored by Lumngatul Ma'arif and Eka Prasetiawati, examines Sawi's stance towards *isrāiliyyāt*. The findings reveal that Sawi sometimes provides commentary on *isrāiliyyāt* narratives and at other times remains silent. Out of the twelve analyzed stories, three are commented upon while the rest are left without any commentary[6]. The next article, authored by Ahmad Levi Fachrul Avivy, Jawiah Dakir, and Mazlan Ibrahim, titled "Isra'iliyyat in Interpretive Literature of Indonesia: A Comparison between Tafsir Marah Labid and Tafsir Al-Azhar," endeavors to compare the responses of al-Nawawi al-Bantani and Hamka regarding *isrāiliyyāt*.[7]

Although isrāiliyyāt in tafsir is widely discussed, not all instances require individual scrutiny. A novel approach is proposed: treating *isrāiliyyāt* narratives as arranged sequences. This perspective, explored within Prophet Dawud's story in al-Tha'labi's tafsir, enhances comprehension. Despite debates, isrāiliyyāt offers positive contributions, fostering global peace, tolerance, and interfaith dialogue, as noted by Mohamad Nuryansah. In his work, he highlights the potential benefits, including recognizing the Quran's role in harmonizing religious communities. Thus, *isrāiliyyāt*, when appropriately contextualized, enriches interpretations and facilitates constructive dialogue among diverse faith communities, promoting harmony. The benefits include: 1) fostering peace on Earth as sacred texts interact with each other; 2) interacting with the religious heritage of other faiths will foster tolerance and mutual respect, thereby avoiding claims of truth; 3) realizing the Qur'an as the key to building harmony among religious communities.[8]

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[5] Madaniy, "Isrāīliyyāt dan Maudhu'at…, 23,

[6] Lumngatul Maarif and Eka Prasetiawati, "Analisis Isra'iliyyat Dalam Tafsir Hasyiah Al-Sawi Karya Ahmad Bin Muhammad Sawi Al-Maliki," *AL QUDS: Jurnal Studi Alquran dan Hadis* 4, no. 1 (May 11, 2020): 97, https://doi.org/10.29240/alquds.v4i1.1374.

[7] Ahmad Levi Fachrul Avivy, Jawiah Dakir, and Mazlan Ibrahim, "Isra'iliyyat in Interpretive Literature of Indonesia: A Comparison between Tafsir Marah Labid and Tafsir Al-Azhar," *Mediterranean Journal of Social Sciences*, May 1, 2015: 402, https://doi.org/10.5901/mjss.2015.v6n3s2p401.

[8] Mohamad Nuryansah, "Israiliat Contribution In Contemporary Exegesis:The Effort To Establish Israiliat Which Is Silenced 'Mauquf' As A Source Of An Interpretation," *International Conference on Qur'an and Hadith Studies* . vol.137 (2017): 42.

The presence of *isrāiliyyāt* in the story of Dawud in this article is not aimed at demonstrating a skeptical attitude or accepting its content. Instead, through separate narrations from *isrāiliyyāt*, a narrative structure can be identified. By analyzing the content of all *isrāiliyyāt* narratives of the story of Prophet Dawud in al-Tha'labi's tafsir, it is hoped that a complete and chronological narrative of Prophet Dawud's story as conveyed through *isrāiliyyāt* can be presented. This article offers a solution to the usage of *isrāiliyyāt* already present in the literature of tafsir by treating *isrāiliyyāt* as a narrative text, which has not been done by previous authors. Nevertheless, the narrative structure of *isrāiliyyāt* in the story of Prophet Dawud in tafsir is intriguing and worthy of examination.

Isrāiliyyāt in Tafsir and Its Development

Ramzi defines *isrāiliyyāt* as information sourced from the People of the Book, both Christians and Jews, used to elucidate the Qur'an.[9] Linguistically, this term is the plural form of "isrā'illiyah," derived from the Hebrew language, meaning "servants of God," where "isra" means servant and "il" conveys the meaning of God. Additionally, the word "Israil" also serves as an epithet for Ya'qub.[10] Unfortunately, that definition remains general and does not yet elucidate the content of *isrāiliyyāt*. Al-Dhahabi, on the other hand, reveals that initially, the term "*isrāiliyyāt*" referred to stories sourced from the Jews. However, over time, the terminology of *isrāiliyyāt* was used for anything included in tafsir and Hadith, such as ancient tales originating from Jews, Christians, or others. Furthermore, its understanding has been broadened to encompass anything lacking a basis from earlier sources and smuggled by enemies of Islam into Islamic teachings solely to undermine the faith of Muslims.[11]

Ahmad Sharbasi, in his book "Qishshat al-Tafsīr," explains that *isrāiliyyāt* are stories and news smuggled into Islam by Jews. Their stories and fabrications were then absorbed by the Muslim community. Apart from Jews, Muslims also absorbed such narratives from others,[12] indeed, whether these narratives pertain to their religion or not.[13] The definitions above differ in terms of content and wording. The discrepancy primarily lies in the material and sources of *isrāiliyyāt*. The scholars mentioned agree that *isrāiliyyāt* contains external elements that have infiltrated Islam, but they disagree on the nature of its content. Most of them concur that the sources of *isrāiliyyāt* are Jewish and Christian, although the inclusion of Christian sources in tafsir is relatively minor.

Thus, it can be concluded that *isrāiliyyāt* is information sourced from Jews and Christians, absorbed by Muslims and incorporated into tafsir and hadith, whether or not these sources align with Islam. The distinguishing characteristics of *isrāiliyyāt*, based on the definitions above, are that its chain of transmission often begins with narrators from the People of the Book or with companions, successors of the companions, or the successors of

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[9] Na'nā'ah, *Al-Isrāiliyyāt w0a Atharuhā…*, 75.

[10] As a reflection of the term isrāiliyyāt, it appears that according to scholars, Jews occupy a prominent position as a source of isrāiliyyāt. Nevertheless, Christians also participate in the constellation of isrāiliyyāt interpretations. However, in this regard, Jews are more popular and dominant. Jews are more closely associated with isrāiliyyāt because many of them eventually embraced Islam. Na'nā'ah, 73.

[11] al-Dhahabi, *Al-Isrā'iliyyāt fī al-Tafsīr…*, 14–15.

[12] Ahmad al-Sharbasi, *Qiṣṣāt At-Tafsīr* (Kairo: Dār Al-Qalām, 1962), 14.

[13] Musā'id Muslim Abdullah Alī Ja'far, *Athar Al-Taṭawwur al-Fikr fī al-Tafsīr fī al 'Aṣrī al 'Abbasī* (Beirut: Mu'assasah al-Risālah, 1984), 98. PDF ebook

the successors of the companions who are known to frequently receive narrations from the People of the Book but do not reach the Prophet. In terms of its content, *isrāiliyyāt* narratives often consist of lengthy, strange, foreign, and historical stories.[14] The initial roots of *isrāiliyyāt* entering interpretation originate from the migration of the Bani Israel to the Arabian Peninsula. The major cause of this mass migration to the Arabian Peninsula was the intimidation by Titus, a Roman commander. This event occurred in 70 CE. They brought knowledge from their sacred scriptures, found a place for worship, propagated their religion, and established centers for cultural heritage studies called Midrash.[15]

The Bani Israel, also known as the Bani Israel, inhabited Yemen and Greater Syria as their dwelling places. Because the Arab people were nomadic, they also traveled extensively to Greater Syria and Yemen. This factor led to encounters and the establishment of relationships between the Arabs and the Jews. With the spread of Islam and the increasing number of its adherents, coexisting with the Jewish people became unavoidable. Over time, knowledge exchange occurred due to intensive interactions between the two communities. Moreover, a significant portion of the Jewish people were people of the book. As many people of the book embraced Islam, teachings other than Sharia laws, such as the origins of creation, the mysteries of natural phenomena, and other stories, remained strongly ingrained in their minds.

These Jewish stories were then absorbed into the interpretation of the Qur'an. Isrā'iliyyāt subsequently developed and were widely cited in tafsir books from both classical and contemporary periods. Various reasons led mufassirs to include isrā'iliyyāt narratives in their tafsir books, such as elucidating historical sequences to enrich the knowledge repository of the Muslim community. Despite the contradictions in the use of isrā'iliyyāt if applied to tafsir, these narratives can be said to have become part of the cultural heritage.[16] Among the notable figures, both companions and successors, who narrated isrā'iliyyāt are Abdullah bin ʿUmar bin al-ʿAṣ, ibn ʿAbbās, and Abū Hurairah, who received *isrāiliyyāt* from Abdullah bin Salam and Tamīm al-Dāri. The narrators and sources of *isrāiliyyāt* from among the successors include Kaʿab al-Aḥbār and Wahab bin Munabbih. Narrators from among the successors of the successors include Muḥammad bin al-Sāib al-Kalabi, ʿAbd al-Malik bin ʿAbd al-ʿAzīz bin Jurayj, Muqātil bin Sulayman, and Muḥammad bin Marwān al-Sadī.

Ramzi listed fifteen tafsir books containing *isrāiliyyāt*. These books are as follows: *Tafsīr al-Kabīr by Muqātil bin Sulaiman, Jāmiʾ al-Bayān fī Tafsīr al-Qurʾān by* Muhammad bin Jarīr al-Ṭabari, *al-Kashf wa al-Bayān ʿan Tafsīr al-Qurʾān by* al-Thaʿlabi, *Maʿālim al-Tanzil by* al-Baghawi, *Al-Muḥarrār al-Wajīz fī tafsīr al-kitāb al-ʿazīz by* Ibn ʿAṭiyyah, *Al-Kashshāf by* al-Zamakhshari, *Mafatīḥ al-Ghaib by* Fakhr al-dīn al-Rāzi, *Al-Jāmiʾ li aḥkām al-Qurʾān by* al-Qurṭubi, *Madārik al-Tanzīl wa Ḥaqāiq al-taʾwīl by* al-Nasafi, *Lubāb al-Taʾwīl fī Maʿāni al-Tanzīl by* al-Khāzin, *Tafsīr al-Qurʾān al-ʿAẓīm by* Ibn Kathīr, *Al-Durr al-Manthūr fī Tafsīr al-Maʾthūr by* al-Suyuṭi, *al-Sirāj al-Munīr fī al-Iʿānah ʿala Maʿrifat Baʿḍi Maʿāni Kalām Rabbunā al-Ḥakīm al-Khābīr by* Khatīb al-Sharbini, *Rūḥ al-Maʿāni fī Tafsīr al-Qurʾān al-ʿAẓīm by* al-Alūsi, and

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[14] Rasihan Anwar, *Melacak Unsur-Unsur Israiliyyat Dalam Tafsir Ath-Thabarî Dan Tafsir Ibnu Katsîr* (Bandung: CV. Pustaka Setia, 1999), 29.

[15] al-Dhahabi, *Al-Isrā'iliyyāt fī al-Tafsīr…,,*, 60.

[16] Muhammad Abdurrahman Muhammad, *Tafsīr Nabawi*, terj. Wawan Djunaedi Soffandi, cet. 1 (Jakarta: Pustaka Azzam, 2001), 99-100.

Tafsīr al-Manār by Muḥammad Rashīd Riḍa*. Abu Shuhbah added the book Irshād al-'Aql al-Salim ilā Mazāya al-Qur'ān al-Karīm by* Abu Sa'ud al-Imadi al-Hanafi.[17]

Nearly all of these books serve as references for the Muslim community. They contain *isrāiliyyāt* in various forms, whether in small or large quantities, commented upon or not, filtered according to Shariah or not, criticized or uncriticized. When reading these books—especially those without criticism and commentary—it feels like there is a need for a guidebook alongside to navigate *isrāiliyyāt*. This necessity calls for innovation and new approaches to the issue of *isrāiliyyāt*. The author proposes discourse narrative reading as one solution. Many books and studies have emerged to distinguish between authentic *isrāiliyyāt* and fabricated ones, but this requires in-depth research.

Tafsir *Al-Kashf wa al-Bayān 'an Tafsīr al-Qur'ān* is one of the tafsir books that contains *isrāiliyyāt*

Tafsir *al-Kashf wa al-Bayān 'an Tafsīr al-Qur'ān* is authored by Abu Ishaq Ahmad ibn Muhammad ibn Ibrahim al-Nisaburi, commonly known as al-Tha'labi. The name "al-Tha'labi" is a *laqab* (honorific title), not a *nisbat* (family name). The exact birth date of Al-Tha'labi is unknown, but he passed away in the year 427 H. There are other opinions suggesting his demise in 437 H. He was known as a Quranic teacher, advisor, literary figure, and Hafidh. He also authored a work that elucidates stories derived from the Qur'an and *isrāiliyyāt*, namely Al-Tafsīr wa al-Arāish fī Qishash al-Anbiyā'.[18] The sources of al-Tha'labi's tafsir are not only *ma'thur* (narrated), but also *ra'yi* (personal opinion). Al-Tha'labi also explains the meanings of verses, various readings (*qirā'at*), linguistic explanations, dialect differences, grammatical analysis (*i'rāb*), comparisons, indications, and legal rulings (*fiqh*). The narrations at the beginning of the tafsir mention their chains of transmission (*sanad*), but these chains are not consistently cited throughout the book. Al-Dhahabi states that the narrations mentioned in this tafsir include isolated reports (hadis *ghārib*), problematic hadiths, fabricated hadiths, as well as *isrāiliyyāt*.[19]

Regarding the reasons for the inclusion of *isrā'īliyyāt* in Tha'labi's tafsir, some critics believe that Tha'labi's position as an orator and storyteller made him interested in narratives and history. Additionally, Tha'labi's background as an advisor and a lover of stories led him to gather many *isrā'īliyyāt* narrations in his tafsir. This is reinforced by his work on the stories of the prophets. Furthermore, the fame of the narrators of *isrā'īliyyāt* from the sources cited by Tha'labi led him to incorporate these narrations directly into his tafsir. On the other hand, the desire to expand the narratives in his tafsir also influenced the abundance of *isrā'īliyyāt* included in it.[20] Al-Dhahabi adds that Tha'labi had little knowledge of the science of Hadith and was unaware of the nuances of 'ilal al-ḥadīth (the study of problematic Hadith). These factors underlie the inclusion of many *isrā'īliyyāt* in his tafsir.[21]

Al-Tha'labi falls into the category of scholars who permit *isrāiliyyāt* unconditionally. In his book, he does not filter the contents of *isrāiliyyāt*, whether they are in line with Islamic

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[17] Abu Shuhbah, *Al-Isrāilliyāt wa al-Maudhū'āt...,* 158.
[18] Na'nā'ah, *Al-Isrāiliyyāt wa Atharuhā....,* 251.
[19] Muhammad Husain al-Dhahabi, *Al-Tafsīr wa al-Mufassirūn* (Kairo: Dār al-Hadith, 1970), 229.
[20] Na'nā'ah, *Al-Isrāiliyyāt wa Atharuhā...,* 251.
[21] al-Dhahabi, *Al-Tafsīr wa al-Mufassirūn*, 104–108.

teachings or not. This was also expressed by al-Dhahabi in al-Tafsīr wa al-Mufassirūn when he commented on Al-Tha'labi's interpretation of Quranic verses, such as Al-Kahfi: 94 regarding Ya'juj Ma'juj. Al-Dhahabi criticized Al-Tha'labi's commentary as overly lengthy and improbable, leaning more towards fantasy than truth. Similarly, in his commentary on Quranic verse Maryam: 27, Al-Dhahabi remarked that the narrations from al-Sadi, Wahb, and others were fabricated tales, highly peculiar, and far from accurate.[22] Additionally, the content of *isrāiliyyāt* includes miracles and events beyond the capability of anyone other than prophets, such as the story of Samuel rising from his grave.[23]

Tha'labi's methods of transmitting *isrāiliyyāt* can be summarized as follows: Firstly, he presents these narratives without specifying the chain of transmission or the original source, evident in stories like Satan and the serpent (Quran 2:36), Moses' journey with the Bani Israel (Quran 2:50), and the Sabbath breakers (Quran 2:65). Secondly, Tha'labi attributes narrations to companions, successors, and later generations, as seen in Quran 2:68, 2:102, and 3:52. Lastly, he often combines multiple transmissions within a single narration, such as in Quran 2:127, where he mentions various narrators with different chains. Similarly, in interpreting Quran 2:127, Tha'labi includes diverse accounts of the story of the construction of the Kaaba and the crossing of the river with *Ṭālut*, demonstrating his tendency to incorporate various versions of the same event into his commentary.[24]

Many scholars criticize his exegesis for including fabricated hadiths and *Isra'iliyyat*. One such critique comes from Ibn Taymiyyah. He states that "within al-Tha'labi himself there is goodness and religious devotion. He quotes what he finds in the books of exegesis, whether authentic, weak, or fabricated." He also points out that one of the sources for his exegesis is the commentary of Ishāq bin Rāhuwayh, hence in al-Tha'labi's exegesis, many hadiths are deemed weak, fabricated, *Isra'iliyyat* are strange, and far from the truth.[25] Observations on isrā'īliyyāt in *Al-Kashf wa al-Bayān 'an Tafsīr al-Qur'ān* include: 1) presenting narratives of unknown origin, some seemingly from Jewish sources; 2) Tha'labī's inclusion of statements from Jews who seemed to be Muslim; and 3) detailed accounts of various stories and historical events. While Tha'labī's tafsir contains abundant *isrā'īliyyāt*, it tarnishes its image and Islam's. However, viewing *isrā'īliyyāt* as narrative tales yields wisdom, bridging the gap.

This study analyzes narratives through various functions of clauses. A detailed explanation of the terminology applied in this research refers to the thoughts of Labov and Waletzky regarding the narrative analysis framework. Labov views a narrative minimally as a sequence of two clauses arranged temporally. If the sequence of these clauses is altered, the original semantic interpretation will change. For example, "I punched this kid / and he punched me." Both clauses constitute a minimal narrative. If their order is changed, it would become "This kid punched me, and I punched him." Furthermore, the minimal narrative involves a single temporal point with different clauses according to their function in the

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[22] al-Dhahabi, *Al-Tafsīr wa al-Mufassirūn*, 202.
[23] Abi Ishaq Ahmad bin Muhammad bin Ibrahim al-Tha'labi, *Al-Kashf Wa al-Bayan 'an Tafsir al-Qur'an* (Jedah: Dar al-Tafsir, 2015), I: 206.
[24] al-Tha'labi, *al-Kashf wa al-Bayan...*, I: 201–206.
[25] Ibn Taimiyah, *Muqaddimah Fī Ushul Al-Tafsir* (Kairo: Dār al-Ḍiya Maktabah al-Sunnah, 1408), 32.

narrative.[26] A series of clauses arranged temporally will constitute a narrative clause. This implies that the story will change if the narrative clauses are rearranged.[27]

Some narratives that have temporal clauses and involve a beginning, middle, and end are generally complete. Labov himself provides a model of fully developed narrative structure, which contains six aspects: abstract, orientation, complicating action, evaluation, result or resolution, and coda. This study employs these six narrative elements to analyze narrative clauses.[28] A comprehensive explanation of these elements is as follows. The abstract comes first, summarizing the entire narrative. Orientation then provides a series of clauses that furnish background information, including characters, time, physical settings, and situations. This typically occurs at the beginning of the story, although the narrator may place it in the middle if necessary. Resolution transfers tension and concludes before the story's end, occurring throughout the narrative and serving to evaluate, state, and highlight what is compelling. Evaluation represents the narrator's commentary on actions from outside the story world, whether in narrative or non-narrative clauses. Finally, the coda signifies the narrative's conclusion, often including a summary of the story.[29]

The Narrative of *Isrā'īliyyāt* in the Tafsir *Al-Kashf wa al-Bayān 'an Tafsīr al-Qur'ān*

Narratives can take the form of written texts that attempt to create, narrate, sequence human actions or events chronologically or within a unified timeframe. *Isrā'īliyyāt* as a narrative in this context is understood as a piece of story with chronology and not as fragmented accounts. A narrative structure is necessary to organize events for understanding. In such narratives, whether *Isrā'īliyyāt* contains positive content, its truthfulness need not be believed, or skepticism towards it is not questioned. This is because in narratives, truthfulness, real events, pathological behavior content, or the like are not considered.

The narrative is understood as a composition outlining a series of events, and its issues are arranged chronologically. The purpose of writing a narrative is twofold: to provide and expand knowledge insights to readers and to provide aesthetic experience to the readers. According to Labov and Waletzky, Narrative text is a type of text that contains stories or narratives depicting a series of events or incidents arranged chronologically. Narrative texts typically have a structure consisting of several stages, such as Abstract, Orientation, Complication, Evaluation, Resolution, and Coda, which form the storyline and conflicts that occur. In the context of this research, narrative text is used to analyze the story of Queen Balqis in the Quran in terms of generic structure using Labov and Waletzky's theory.[30] n this case, the Israelite narrative about Prophet Dawud (David) will be the narrative whose structure will be analyzed.

Some of the *Isrā'īliyyāt* narratives from the book Al-Kashf wa al-Bayān are as follows:

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[26] William Labov and Josh Waletzky, "Narrative Analysis: Oral Versions of Personal Experience.," *Journal of Narrative and Life History* 7 (1997): 4.

[27] Yue Wang, "Narrative Structure Analysis: A Story from 'Hannah Gadsby: Nanette,'" *Journal of Language Teaching and Research* 11, no. 5 (September 1, 2020): 683, https://doi.org/10.17507/jltr.1105.03.

[28] Labov and Waletzky, "Narrative Analysis: Oral...," 6.

[29] Wang, "Narrative Structure Analysis...," 7.

[30] Naya Naseha dan Wawan Gunawan, and Syihabuddin Syihabuddin. "Analisis Genre Pada Kisah Ratu Balqis Dalam Al-Quran." *Jurnal Penelitian Pendidikan* 20.3 (2020): 438-444.

كان سبب ذلك أنه تمنى يوما من الأيام على ربّه عزّ وجلّ منزلة آبائه إبراهيم وإسحاق

ويعقوب (عليهم السلام) وسأله أن يمتحنه نحو الذي كان امتحنهم، ويعطيه من الفضل

نحو الذي كان أعطاهم. فأوحى الله عزّ وجلّ إليه: أنهم ابتلوا ببلاء ما لم تبتل بشيء من

ذلك فصبروا عليها. ابتلى إبراهيم بنمرود وبذبح ابنه، وابتلى إسحاق بالذبح وبذهاب

بصره، وابتلى يعقوب بالحزن على يوسف. وأنك لم تبتل بشيء من ذلك. فأوحى الله

سبحانه إليه :أنك مبتلى في شهر كذا في يوم كذا واحترس. فلمّا كان ذلك اليوم الذي

وعده الله تعالى، دخل داود محرابه وأغلق بابه وجعل يصلي ويقرأ الزبور، فبينا هو كذلك

إذ جاءه الشيطان قد تمثل في صورة حمامة من ذهب فيها من كل لون حسن، فوقعت

بين رجليه، فمدّ يده ليأخذها ويدفعها إلى ابن صغير له، فلما أهوى إليها طارت غير

بعيد، من غير أن تؤيسه من نفسها فامتد إليها ليأخذها فتنحت، فتبعها فطارت حتّى

وقعت في كوة، فذهب ليأخذها فطارت من الكوة، فنظر داود أين تقع، فبعث إليها من

يصيدها، فأبصر امرأة في بستان على شط بركة لها تغتسل[31]

"The reason for this trial was that Prophet Dawud desired a position similar to that of his ancestors, Ibrahim, Ishaq, and Ya'qub. He then requested to be tested like they were tested and to be granted the same virtues as they had. The Almighty Allah revealed to Dawud: they were tested in ways that had not yet befallen him, and they endured them patiently. Ibrahim was tested with the presence of Namrud and the sacrifice of his son, Ishak was sacrificed and lost his sight, and Ya'qub was filled with sorrow over Yusuf. Yet, you have not been subjected to any trial. The Almighty, the Most Powerful, revealed to Dawud: you will be tested on a day like this, in a month like this, so be cautious. When the promised day arrived, Dawud entered his prayer chamber, closed its door, and prayed while reciting the Psalms. Suddenly, a Satan came to him, disguised as a beautiful golden dove, standing between his feet. Dawud reached out to take it and push it to his son, but when it fell towards him, the dove flew away. Undeterred, Dawud extended his hand, attempting to catch the dove, which led him to a window in the roof. Dawud followed, but the dove flew out through a hole. Then, Dawud saw where the dove went, and when he sent his hunter, he saw a woman bathing by the edge of a pond."

This narrative recounts the trial given to Prophet Dawud. Previously, Prophet Dawud desired a position similar to his ancestors, namely Ibrahim, Ishaq, and Ya'qub, and requested to be tested as they were tested and granted the same virtues. The Almighty Allah then revealed to Dawud that the trials given to his ancestors had never befallen him, and he had never been tested. However, he would be tested on a specific day and month, and he was

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[31] al-Tha'labi, *Al-Kashf wa al-Bayān*, XXII: 486–489.

advised to be cautious. When the promised day arrived, Dawud entered his prayer chamber, closed its door, and prayed while reciting the Psalms. Suddenly, a Satan came to him in the form of a beautiful golden dove. Despite his efforts to capture it, the dove flew away, leading him to a woman bathing by the edge of a pond. Furthermore, the discourse of Isra'iliyyat concerning the story of Prophet Dawud in al-Kashf wa al-Bayan can be classified into the following chronology.

a. The Life of Prophet Dawud Before Being Tested

The narrative begins with the accounts of al-Sadi, al-Kalabi, and Muqātil:

Prophet Dawud divided his year into three parts: one day dedicated to his people, one for worshiping his Lord, and another with his wives. While reading the scriptures, Dawud discovered the virtues of prophets Ibrahim, Ishaq, and Ya'qub. He then requested to see all the goodness done by his forefathers (Ibrahim, Ishaq, and Ya'qub). Allah revealed: They were tested in ways previously unknown. Ishaq was tested by sacrificing and losing his sight. Ya'qub was tested with the sorrow of losing Yusuf, whereas you have not been tested at all. Feeling he had performed good deeds, Dawud desired to be like those prophets. He prayed: Lord, test me as You tested them and grant me what they received. Allah revealed: You will be tested in such-and-such month and day, so be vigilant.[32]

In the narrative, the life of Prophet Dawud is portrayed as being divided into three parts: for his people, his Lord, and his wives. Observing the virtues of previous prophets, Dawud prayed to be like them, willing to undergo trials. Allah responded with a revelation, promising trials. Additionally, it is narrated that Dawud was deeply engaged in worship, leading him to marvel at his own deeds, questioning if anyone else in the world performed righteous acts as he did.

b. Prophet Dawud Receives a Trial

On the promised day, when Dawud entered the prayer chamber, closed its door, performed his prayers, and then recited the Psalms. Suddenly, a Satan appeared in the form of a beautiful golden dove, landing between his feet. As Dawud reached out to capture it, the bird flew just out of his reach. Undeterred, Dawud extended his hand to catch it again, but once more, the bird flew away, this time to a hole. Dawud followed it to the hole, searching for its direction, and instructed someone to hunt the bird. Dawud's gaze then fell upon a beautiful woman bathing in the distance in the garden. This account is narrated by al-Kalabi. Al-Sadi narrates that Dawud saw her bathing in an open area, a woman of extraordinary beauty. Dawud was amazed and approached, turning to look at her reflection. As her hair was uncovered, her body was revealed. Witnessing this, Dawud was even more astonished. When asked about the woman's identity, Dawud learned that she was named Tashayi', the daughter of Shayi', the wife of Uriya. It was known that her husband (Uriya) was at war in Balqa' with Ayyub, Dawud's cousin. Dawud instructed Ayyub to send Uriya to a certain place ahead of the battle. Those who went ahead of the army were prohibited from returning until Allah opened His hand and they were proven innocent. Dawud also instructed Uriya to fight

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[32] al-Tha'labi, *al-Kashf wa al-Bayan...*, XXII: 486.

the enemies. After he finished, he was sent again to fight a tougher enemy. Finally, after three battles, Uriya died. After the 'iddah period had passed, Dawud married the woman.[33]

c. Prophet Dawud Repents and His Life After Receiving the Trial

After two angels' visit and judgment, Dawud prostrated for forty days without lifting his head, abstaining from food and drink. He wept until plants grew around him, praying for repentance. A voice offered food, then forgave him without mentioning his sins. Dawud cried out, confessing his transgressions. The voice forgave him, instructing him to visit Uriya's grave. Dawud, puzzled by his wrongdoing, was directed to Uriya's grave. There, he was forgiven and instructed to wear different clothes and sit beside the grave. Dawud approached Uriya's grave, seeking forgiveness. Uriya, surprised, asked why Dawud disturbed him. Dawud confessed, seeking permission to marry his wife. Uriya, forgiving, reminded Dawud of his deceit. Allah intervened, rebuking Dawud for his actions. Dawud returned, confessing again, but Uriya remained silent. Dawud continued to plead, receiving no response.

At Uriya's grave, Dawud lamented and sought forgiveness. He cursed himself, acknowledging his wrongdoing. From the heavens, a voice declared forgiveness, mercy, and blessings upon Dawud. Dawud questioned, puzzled by Uriya's silence. Allah promised Dawud an unprecedented reward on Judgment Day, affirming forgiveness. Dawud realized divine mercy surpasses human forgiveness. After that event, Dawud's life was divided into four parts. Firstly, he spent his time adjudicating among the Bani Israel. Secondly, he devoted himself to his wives. Thirdly, he wandered in the mountains and along the shores, weeping, and was joined in his weeping by the trees, sands, and birds, causing tears to flow like a lake. When he wept in the mountains, the rocks, mountains, and everything on the mountain wept with him; likewise, when he wept by the sea, the fish, sea, and everything in it wept with him. It is also said that Dawud did not drink except mixed with his tears. Fourthly, he secluded himself in a house containing four thousand prayer niches.[34]

Analysis of the Narrative Structure of *Isrāiliyyāt*

There are five stages derived from the narrative presented in the *Isrā'iliyyāt* story of Dawud. These stages are orientation, complication, resolution, evaluative, and coda. However, in the narrative, the abstract stage is not visible. The abstract typically consists of one or two clauses at the beginning of the narration summarizing the forthcoming story. Its function is to announce that the narrator has a story to tell and to claim the right to narrate it, often supported by the suggestion that it will be a good story, worthy of the reader's time.[35] In the *Isrā'iliyyāt* narrative, there is no summary of the story provided; instead, it directly proceeds to the orientation of time or place. Below is an outline of the stages obtained.

a. Orientation

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[33] al-Tha'labi, *al-Kashf wa al-Bayan…*, XXII: 487-489.
[34] al-Tha'labi, *al-Kashf wa al-Bayan…*, XXII: 507.
[35] Barbara Johnstone, "Discourse Analysis and Narrative," in *The Handbook of Discourse Analysis*. Deborah Schiffrin, Deborah Tannen and Heidi E. Hamilton (eds). Oxford–Malden: Blackwell Publishers Ltd., 637.

Orientation provides additional information for readers to understand the story. It includes settings such as time, place, participants, situation, and activities within the story. The introduction of this orientation can be done with several narrative clauses, but usually, there is an orientation section structured with independent clauses. The time orientation used generally begins with the phrase 'at the time'. Narration in this manner becomes one of its characteristics. This narrative with such phrases is then followed by another orientation, such as about time and situation, then who is involved in the story and where the events take place.[36] Orientation is often introduced near the beginning, but it can be interspersed at other points. An example can be taken from the story of Prophet Dawud in al-Kashf wa al-Bayān.

فلمّا كان ذلك اليوم الذي وعده الله تعالى، دخل داود محرابه وأغلق بابه وجعل يصلي

ويقرأ الزبور

When that day promised by Allah arrived, Dawud entered his prayer chamber, closed its door, and prayed while reciting the Psalms [37]

In the narrative of Prophet Dawud, the orientation encompasses various elements to set the stage for the story. Time, place, person, situation, and activities are all introduced to provide a comprehensive understanding of the events. Dawud is presented as the central figure, representing the person orientation. The mihrab, described as a place of worship akin to a chamber, serves as the spatial orientation, indicating where the events unfold.[38] As Dawud engages in the activities of praying and reciting the Psalms, it becomes evident that these actions serve as the orientation of his endeavors. Through these introductory elements, readers are immersed in the context of the narrative, gaining insights into the setting, characters, and actions that shape the unfolding story of Prophet Dawud.

The narrative provides a clear depiction of individuals involved in the story, particularly focusing on Prophet Dawud. However, it lacks detailed characterization of the other participants. For instance, in the line "فبينا هو كذلك إذ جاءه الشيطان" (when the devil approached Dawud), the devil's presence is acknowledged, but his character remains underdeveloped. While Prophet Dawud's actions and responses are highlighted, the portrayal of other characters, including the devil, is less detailed. This narrative style emphasizes Dawud's central role while leaving secondary characters relatively undefined. Despite this, the devil's participation in the orientation is apparent, indicating his role in the unfolding events. As a result, readers primarily perceive the story through the lens of Dawud's experiences and interactions, with the characterization of other individuals remaining less prominent.

b. Complication

Complication, often referred to as the complicating action or tension, serves as the element that introduces difficulty to the problem within a narrative. It is pivotal in shaping

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[36] Budiwiyanto, "Analisis Naratif Personal …,188.

[37] al-Tha'labi, *al-Kashf wa al-Bayan…*, XXII: 488.

[38] Jamal al-Din Ibn Manẓur, *Lisān Al-Arāb* (Beirut: Dār al-Ṣadr, 1414), 305.

the progression of events. The climax event, considered the core or most crucial part of the narrative, typically arises from the complication. This stage unfolds what transpires with the main character as the problem evolves, gradually escalating through a sequence of events until it reaches its highest or maximum point of tension. Subsequently, the narrative reaches its peak intensity, where the situation is evaluated or resolved. The climax stage and the peak tension point are segments that readers eagerly anticipate, as they provide pivotal moments in the storyline. Complication can also be viewed as the question of "then what happened," propelling the narrative forward and heightening reader engagement as they await the resolution of the conflict.[39]

In this narrative, the complication element is depicted through various events experienced by the character, presented in simple clauses, as illustrated in the following excerpt. These events gradually unfold, contributing to the rising tension and complexity of the storyline, ultimately leading towards the climax. Each clause succinctly portrays a significant development in the character's journey, building anticipation and engagement as the narrative progresses. Through this straightforward arrangement, readers are drawn deeper into the challenges faced by the character, eager to uncover the resolution amidst the mounting tension.

فكتب داود إلى ابن أخته أيوب صاحب بعث صاحب البلقاء: أن ابعث أوريا إلى موضع كذا وقدّمه قبل التابوت وكان من قدّم على التابوت لا يحل له أن يرجع وراءه حتّى يفتح الله سبحانه على يديه أو يستشهد، فبعثه وقدّمه ففتح له، فكتب إلى داود بذلك، فكتب إليه أيضا: أن ابعثه إلى عدو كذا وكذا. فبعثه ففتح له، فكتب إلى داود بذلك، فكتب إليه أيضا: أن ابعثه إلى عدو كذا أشدّ منه بأسا. فبعثه فقتل في المرة الثالثة، فلمّا انقضت عدّة المرأة تزوّجها داود فهي أم سليمان [40]

Dawud wrote to his nephew Ayub, the governor of the Balqa' region, instructing him to send Uriya to a certain place like this and present him at Tābut, and whoever comes to Tābut cannot return until the Lord opens it, and he sent him and opened it, so he wrote to Dawud, and he also wrote to him: to send him to enemies like this and so on. He sent him and opened it for him, and he wrote to Dawud, and he also wrote to him: to send him to worse enemies than him. He sent him and he was killed on the third time, and when some women were finally married by Dawud, she was Umm Sulaiman.

In the narrative, the problem starts with Dawud's plan to send Uriya to powerful enemies, leading to his demise. The climax unfolds as Dawud successfully achieves his objective by marrying Uriya's wife, Ummu Sulayman. This pivotal moment marks the culmination of the storyline, where tension reaches its peak, and the consequences of Dawud's actions become apparent. The narrative intricately weaves these events, drawing readers into the moral complexities and consequences of Dawud's decisions. Through this

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[39] Labov and Waletzky, "Narrative Analysis: Oral …, 6.
[40] al-Tha'labi, *al-Kashf wa al-Bayan…*, XXII: 489.

progression, the narrative captures the essence of human nature and the intricacies of moral dilemmas.

c. Evaluation

Evaluation, as a crucial part of narrative structure, emphasizes key events in various forms. It can take the form of personal comments, justifications, or questions that help reinforce the core of the story. Through evaluation, the narrator can more clearly convey the meaning and message intended for the reader or listener. Evaluation serves not only as justification but also as a tool to deepen characterization, clarify conflicts, and guide the reader towards a deeper understanding of the narrative. Thus, evaluation plays a significant role in strengthening the overall structure and message of a story.[41] In contrast, evaluation in the narrative of the Qur'an, according to Afsar, tends to be judgmental in nature.[42]

Evaluations in narratives often surface right before the resolution, occurring not only in complicating actions but also scattered throughout the narrative. The evaluative functions apparent in *Isrā'īliyyāt* narratives are essential in shaping the narrative's direction and highlighting significant points. In the excerpt provided, the narrator employs evaluation to underscore the impact of the response to the question posed. The act of being slapped serves as a metaphorical awakening, indicating a moment of realization or enlightenment for the character. This evaluative technique serves to deepen the understanding of the narrative's themes and character development. By emphasizing the consequences of the character's actions or the significance of certain events, evaluations add layers of complexity to the storytelling, enriching the overall narrative experience for the audience. Thus, evaluations play a crucial role in guiding the narrator in conveying the essence and depth of the story to the audience.

فقال داود للآخر : ما تقول ؟ فقال إن لي تسعاً وتسعين نعجة، ولأخي هذا نعجة واحدة،

وأنا أريد ان آخذها منه فأكمل نعاجي مائة . قال : وهو كاره . قال : إذاً لاندعك وذلك،

وإن رمت ذلك ضربنا منك هذا وهذا وهذا يعني طرف الأنف وأصله الجبهة. فقال:

ياداود أنت أحق أن يضرب منك هذا وهذا ، حيث لك تسع وتسعون امرأة ولم يكن

لأوريا إلّا امرأة واحدة ، فلم تزل به تعرضه للقتل حتّى قُتل وتزوجت امرأته. قال :

فنظر داود فلم ير أحداً ، فعرف ما قد وقع فيه.

Dawud said to the other person, "What do you say?" He said, "I have ninety-nine sheep, and my brother has one sheep, and I want to take it from him and make my hundred sheep complete." He said, "And he hates it." He said, "If that's the case, and if you wish, we will hit him for you here, on this part, which is the tip of the nose and the front part of the forehead." He said, "Dawud, you are more deserving of being hit here and here because you have ninety-nine wives, and Uriya only has one wife, and he is still under

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[41] Labov and Waletzky, 6.

[42] ayaz Afsar, "A Discourse and Linguistic Approach to Biblical and Qur'ānic Narrative," *Islamic Studies*, no. 4 (2006): 514, https://doi.org/10.2307/20839038.

trial of murder until he is killed, and his wife marries." He said, "Dawud looked and did not see anyone, so he knew what had happened to him".[43]

At this juncture, subsequent to the narrative, Prophet Dawud discerns the injustice of his actions towards Uriya. This critical evaluation prompts a profound recognition of his transgression. Consequently, he becomes aware of his wrongdoing, indicating a pivotal moment of moral awakening and introspection within the narrative.

d. Resolution

The resolution emerges after the complicating action, indicating a decrease in intensity or tension and the introduction of a solution to the conflict. In Isra'iliyyat narratives, the resolution follows the complication stage. Each complication in the narrative has a solution. The initial solution is repentance and regret. However, due to deep remorse, the first solution remains unacceptable and obstructive, leading to the emergence of another solution. This secondary solution involves seeking forgiveness and redemption through further actions or penance. The resolution phase in Isra'iliyyat narratives often portrays a moral or spiritual transformation in the characters, highlighting the importance of repentance, forgiveness, and personal growth. It marks the conclusion of the narrative arc, where the conflicts are resolved, and the characters undergo a significant change or realization as a result of their experiences.[44]

In this segment, there are two additional pieces of information regarding the series of apologies and dissatisfaction with the acceptance of these apologies. The narrative reveals the following: after deep repentance and regret, the first solution was not fully accepted, leading to the emergence of an alternative solution. Dawud viewed this situation with hesitation, unsure of how to proceed. This indicates a complex internal conflict within him, which is an important part of the resolution in the narrative. It adds depth to the character and complexity to the situation, providing a basis for further development in the story.

فسكت فلم يجبه، ودعاه فلم يجبه، وعاوده فلم يجبه، فقام عند قبره وجعل التراب على رأسه ثم نادى: الويل لداود ثم الويل الطويل له حين يؤخذ برقبته فيدفع إلى المظلوم، سبحان خالق النور، الويل لداود ثم الويل الطويل له حين يسحب على وجهه مع الخاطئين إلى النار، سبحان خالق النور، الويل لداود ثم الويل الطويل له حين تقربه الزبانية مع الظالمين إلى النار، سبحان خالق النور. قال: فأتاه نداء من السماء: يا داود قد غفرت لك ذنبك ورحمت بكاءك واستجبت دعاءك وأقلت عثرتك قال : يارب كيف لي أن تعفو عني وصاحبي لم يعف عني.[45]

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[43] al-Tha'labi, *al-Kashf wa al-Bayan…*, 507.

[44] Budiwiyanto, "Analisis Naratif Personal …, 189.

[45] al-Tha'labi, *al-Kashf wa al-Bayan…*, 505.

> *She (Uriya) remained silent, then did not respond, and Dawud called her but Uriya did not answer, and Dawud returned and stood at her grave and made dirt on his head and then called out: woe to Dawud and then a long woe to him when she was brought by her neck and then a long woe to him when she was dragged by her face with the sinners to the fire, glory to the creator of light, woe to Dawud and then a long woe to him when the angels brought her closer to the fire, glory to the Creator of light. He said: He gave her a call from heaven: O Dawud, I have forgiven your sins, I have mercy on your tears, I have answered your prayers, and have removed your stumbling. He said: O Lord, how can I forgive myself when my friend does not forgive me?. Kemudian datang panggilan dari langit, hai Dawud, kamu telah saya maafkan dosamu, telah saya beri rahmat tangisanmu, telah saya kabulkan doamu dan saya sedikitkan tergelincirmu."*

e. Coda

The Coda serves as the closing sequence of a story and can take the form of a final comment at the end of a narrative. A good Coda typically contains a message that leaves satisfaction for the listeners and serves to prevent further questions about the story. At the end of the story, the narrator usually gives a hint through a simple independent clause as a sign that the story has concluded. In *Isrā'īliyyāt* narratives, the end of the story is closed with a simple independent clause.

> *"After that event, Dawud's life was divided into four days. The first day was for adjudicating among the Bani Israel, the second day for his wives, the third day for wandering in the mountains and along the shores to weep, accompanied by the weeping of trees, sands, and birds, causing tears to flow like a lake. While weeping in the mountains, the rocks, mountains, and everything on the mountain wept with him; likewise, when he wept by the sea, the fish, sea, and everything in it wept with him. It is also said that Dawud did not drink except mixed with his tears. On the fourth day, he secluded himself in a house containing four thousand prayer niches"*.[46]

The narrative concludes with Prophet Dawud's new life, marked by a cycle of four recurring periods. This cyclic structure symbolizes the balance between worldly life and the hereafter. In these periods, Dawud engages in various activities that reflect his devotion to spiritual contemplation and seeking repentance. His days are spent adjudicating among the Bani Israel, devoting himself to his wives, weeping in solitude in the mountains and by the shores, and finally, secluding himself in a house containing four thousand prayer niches. This structured division of his time signifies a deliberate effort to balance his worldly responsibilities with his spiritual pursuits, suggesting a renewed dedication to righteousness and repentance. It underscores the transformative journey Dawud undergoes, moving from a state of moral transgression to one of spiritual renewal and devotion, as he seeks reconciliation with his past actions and strives for a life of piety and virtue.

Penutup

The narrative concludes with Prophet Dawud's new life, characterized by a repetitive cycle of four periods. This structure symbolizes a balance between worldly responsibilities and spiritual pursuits. Dawud's days were divided into adjudicating among the Bani Israel, dedicating himself to his wives, mourning in solitude on mountains and shores, and finally

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[46] al-Tha'labi, *al-Kashf wa al-Bayan…*,507-508.

secluding himself in a house with four thousand prayer niches. This segmented lifestyle signifies Dawud's renewed commitment to spiritual contemplation and repentance, marking a transformative journey from moral transgression to spiritual renewal and fidelity. Additionally, the narrative recounts Dawud's trial, initiated by his desire for a position akin to his ancestors. Upon being tested, Dawud encountered a series of events that led to his repentance and eventual forgiveness by Allah. The story underscores themes of accountability, repentance, and divine mercy, illustrating Dawud's profound spiritual growth and reconciliation with his past actions.

A summary of the narrative structure of Isrā'iliyyāt in the story of Dawud reveals five stages: orientation, complication, evaluation, resolution, and coda. Orientation introduces readers to the time, place, participants, situation, and activities in the story, often presented at the narrative's outset. Complication creates difficulty within the narrative, escalating through a series of events toward a peak of tension. Evaluation provides assessments of key events, aiding in reinforcing the core of the story. Resolution offers a resolution to the conflict, often through repentance and spiritual growth of the main character. Finally, the coda closes the story with a satisfying message. The story of Dawud portrays his journey from moral error to spiritual renewal, highlighting the importance of repentance, forgiveness, and personal growth.

Future research could delve deeper into the psychological and theological aspects of Prophet Dawud's narrative, exploring the intricacies of moral transformation and spiritual growth depicted in his story. One avenue of investigation could focus on the psychological mechanisms underlying Dawud's journey from moral transgression to spiritual renewal, examining factors such as guilt, remorse, and redemption. Additionally, further exploration into the theological implications of Dawud's repentance and forgiveness by Allah could shed light on broader themes of divine mercy and human accountability within Islamic narratives. Comparative studies could also be conducted to examine similarities and differences between Dawud's narrative in Isrā'iliyyāt and its counterparts in other religious traditions, offering insights into shared moral and spiritual themes across cultures. By addressing these research questions, scholars can deepen our understanding of Prophet Dawud's narrative and its significance within Islamic theology and morality.

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