

Criticism of Audiovisual Interpretation: *Ad-Dakhîl Fit-Tafsîr* in the Interpretation of Husain Basyaiban

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Abstrak

Kajian Islam di media sosial jelas bukan hal baru dan dianggap tidak rasional dalam kehidupan sehari-hari. Hal ini ditunjukkan dengan banyaknya saluran yang menggunakan gambar dan video untuk menyampaikan dakwah Islam kepada pengguna internet. Salah satu channel *YouTube* yang kerap menyiarkan agama adalah channel *YouTube* dengan nama pengguna kadamsidik. Pada penelitian ini fokus pada channel *YouTube* kadamsidik yang membahas tafsir surat al-Kahfi [18]: 83-98, khususnya kisah *Zulqarnain*. Penelitian ini bertujuan untuk memaparkan dan mengkritisi penafsiran Husain Basyaiban terhadap surat al-Kahfi [18]: 83-98 dalam *YouTube* kadamsidik berdasarkan teori kritik *ad-dakhîl fit-tafsîr*. Penelitian ini merupakan jenis penelitian library research dengan sumber primer Channel kadamsidik. Sumber sekundernya terdiri dari buku metode kritik *ad-dakhîl* karya Ulinnuha, tafsir al-Khazin, tafsir Alûsi, serta artikel yang berkaitan dengan *ad-dakhîl*. Penelitian ini memaparkan penafsiran Husain tentang kisah *Zulqarnain* dalam al-Kahfi [18]: 83-98 dan berfokus pada nilai *ad-dakhîl* yang diperoleh dari penafsiran Husain. Penelitian ini menyimpulkan bahwa dari tiga fase yang ditafsirkan oleh Husain Basyaiban dari surat al-Kahfi [18]:83-98, penulis mengidentifikasi dua diantaranya yakni *ad-dakhîl* berbentuk tafsir dengan jenis riwayat yang dihukumi sebagai riwayat *isrâ'iliyât* yang *mauquf* (dibiarkan). Adapun satu diantaranya sebagai riwayat sahih dan satu di antaranya sebagai *tafshîl al-mujmal* (tidak dikategorikan *ad-dakhîl*).

Kata kunci: tafsir Audiovisual, *ad-dakhîl*, *isrâ'iliyât*, Husain Basyaiban

Abstract

The study of Islam on social media is clearly not something new and is not considered unreasonable in everyday life. This is evidenced by the many channels that aim to spread Islamic da'wah to netizens through photos and videos. One of the *YouTube* channels that often broadcasts religion is a *YouTube* channel with the username kadamsidik. This research focuses on kadamsidik's *YouTube* channel that discusses the interpretation of Surah al-Kahf [18]:83-98, especially the story of

Żulqarnain. This study aims to describe and criticize Husain Basyaiban's interpretation of Surah al-Kahf [18]: 83-98 in YouTube kadamsidik based on the theory of criticism *Ad-dakhil fit-tafsir*. This research uses library research with the primary source of kadamsidik Channel. The secondary sources consist of the book *Ad-dakhil* criticism method by Ulinuha, tafsir al-Khazin, tafsir Alūsi, and articles related to *Ad-dakhil*. This study presents Husain's interpretation of the story of Żulqarnain in al-Kahf [18]: 83-98 and focuses on the value of *ad-dakhil* obtained from Husain's interpretation. This study concludes that of the three phases interpreted by Husain Basyaiban from Surah al-Kahf [18]: 83-98, the author identifies two of them as *ad-dakhil* in the form of interpretation with the type of history that is punished as *isrā'iliyāt* history that *mauquf* (left). One of them is a sahih narration and one of them is a *tafshil al-mujmal*.

Keywords: tafsir Audiovisual, *ad-dakhil*, *isrā'iliyāt*, Husain Basyaiban

INTRODUCTION

Social media own an important role in disseminating religious information, including interpretation of the Koran. Some examples of social media include blogs, social networks, Wikipedia, forums, and virtual worlds.¹ One example is the Kadamsidik YouTube channel which discusses the interpretation of Surah al-Kahf. The author chose Kadamsidik as a research subject because his YouTube channel is not only a preaching account, some contain business accounts and some are daily vlogs. Apart from that, the Kadamsidik YouTube channel is owned by a content creator from Madura named Husain Basyaiban.² The author chose one of the research topics in the audiovisual interpretation domain of kadamsidik works, which reviews the interpretation of the verses of Surah al-Kahf [18]: 83-98. The theme chosen was the story of Żulqarnain.

The story of Żulqarnain in the Koran is also an interesting topic for interpretation by scholars and content creators such as Husain Basyaiban. The Qur'an does not explicitly explain who Żulqarnain is. He is only described as a pious person and very obedient to Allah who was given power on earth and given the knowledge and abilities to achieve his goals. The goal is to travel towards the setting sun, the place where the sun rises, and *al-Saddain*.³ This research is important because no one has yet critically reviewed the story of Żulqarnain in the interpretation made by Husain. Apart from that, this research has a very important problem to examine, namely Husain's interpretation of the story of Żulqarnain

¹ Anang Sugeng Cahyono, "Pengaruh media sosial terhadap perubahan sosial masyarakat di Indonesia," *Jurnal ilmu sosial & ilmu politik diterbitkan oleh Fakultas Ilmu Sosial & Politik, Universitas Tulungagung* 9, no. 1 (2016).

² Lisa Oktariani, "Analisis Pesan Dakwah Husain Basyaiban pada Media Aplikasi Tiktok," *MAUIZOH: Jurnal Ilmu Dakwah dan Komunikasi* 7, no. 2 (2022), <https://doi.org/10.30631/mauizoh.v7i2.65>.

³ Faikar Faaris, "Pesan Moral Dalam Kisah Żulqarnain", accessed January 7, 2024.

which does not provide any notes at all regarding the references, hadith or propositions he uses. Because this story is an *isrā'iliyyāt* story which must have a source of interpretation. Therefore, according to the author, criticism needs to be carried out using the *ad-dakhīl* criticism method which was initiated by Abd al-Wahhāb Mabruk Fāyed. In this case, one example of *ad-dakhīl* that the author found was related to Husain's interpretation of a figure *Ẓulqarnain* whether pious servants or kings or prophets. In the hadith tafsir al-Khazīn *Ẓulqarnain* is the king and guardian of Allah, whereas in the hadith tafsir *Ẓulqarnain* status as a prophet, angel, or pious servant.⁴ From several of these opinions there is no strong argument, so according to the author, Husain's interpretation is categorized *ad-dakhil* who was sentenced to *mauquf* (allowed).

As far as the author conducted a *literature review* regarding: *First*, audiovisual interpretation, quite a lot of research studies were found Which have been done. From searching previous research, the author found articles that were relevant to the research, including a thesis Nafisatuzzahro⁵, Written thesis by Nur Layli Alfi Sharifah,⁶ Written thesis Ade Rosi Siti.⁷ *Second*, *ad-Dakhīl fit-Tafsīr* including those written by Nur Fadilah Myanti Efha. This thesis identifies *ad-dakhīl* in Bisri Mustafa's *Tafsīr al-Ibrīz* and determines its quality.⁸ *Third*, the concept of polygamy in the Qur'an: a study of the tafsir al-Misbah by M. Quraish Shihab.⁹ *Fourth*, Dian Nur Utami's thesis.¹⁰ *Fifth*, the story of *Ẓulqarnain* Fildzah Nida's thesis.¹¹ *Sixth*, Analysis of *Isra'iliyyat* in Tafsir Hasyiah Al-Sawi by Ahmad Bin Muhammad Sawi Al-Maliki written by Eka Prasetiawati.¹² *Seventh*, *Isrā'iliyyāt* Discourse in Archi-

⁴ Ala'uddin Ali bin Muhammad bin Ibrahim al-Baghdadi, *Lubab Al-Ta'wil Fi Ma'ani al-Tanzil* (Beirut: Dar al-Kutub al-Ilmiyah, t.th), 175-78.

⁵ NAFISATUZZAHRO, *TAFSIR AL-QUR'AN AUDIOVISUAL DI CYBERMEDIA: Kajian Terhadap Tafsir Al-Qur'an Di YouTube Dan Implikasinya Terhadap Studi al-Qur'an Dan Tafsir*" (Yogyakarta: UIN Sunan Kalijaga, 2016).

⁶ Nur Laili Alfi Syarifah, "Tafsir audiovisual: kajian penafsiran Gus Baha di channel youtube Al-muhibbiin dan implikasinya bagi pemirsa," *Skripsi* (2020).

⁷ Ade Rosi Siti Zakiah, "Epistemologi tafsir audiovisual: Analisis penafsiran Ustaz Musthafa Umar pada channel youtube Kajian Tafsir Al-Ma'rifah"" (Universitas Islam Negeri Maulana Malik Ibrahim, 2022).

⁸ Nur Fadilah Myanti Efha, *Ad-Dakhil Dalam Tafsir Al-Ibriz Karya Bisri Mustafa (Studi Analisis Terhadap QS. Al-Kahf Dan QS. Maryam)* (Jakarta: Institut Ilmu Al Quran (IIQ), 2019).

⁹ Siti Asiyah dkk., "KONSEP POLIGAMI DALAM ALQURAN: STUDI TAFSIR AL-MISBAH KARYA M. QURAIISH SHIHAB," *Fikri: Jurnal Kajian Agama, Sosial dan Budaya* 4, no. 1 (2019), <https://doi.org/10.25217/jf.v4i1.443>.

¹⁰ Dian Nur Utami, "Metode Dakwah Husain Basyaiban Melalui TikTok" (Fakultas Dakwah dan Ilmu Komunikasi Universitas Islam Negeri Syarif, 2024).

¹¹ Fildzah Nida, *KISAH ẒULQARNAIN DAN YA'JUJ Wa MA'JUJ DALAM KAJIAN TAFSIR AL-QUR'AN (Menurut Quraish Shihab, Al-Maragi, Dan Buya Hamka)*, 2019.

¹² Lumngatul Maarif dan 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 (11 Mei 2020): 97-118, <https://doi.org/10.29240/alquds.v4i1.1374>.

pelago Interpretation.¹³ *Eight*, Popular Hadiths of the Tablighi Jamaah Community (Reinterpretation Using a Historical-Contextual Approach),¹⁴ as well as articles with titles Exegetical Reception of Muslims towards the Culture of Alms (Study of Living Hadith at the Sulthoni Mosque Wotgaleh, Sleman) written by Muhammad Irsad.¹⁵

There has been no specific discussion regarding the social implications of the interpretation of Surah al-Kahf on the kadamsidik YouTube channel, according to research discussed by experts. Although the same topic is the subject of several studies, the approach and tenor of the conversation differ significantly from various previous studies. Remembering that the author examines more than just Husain Basyaiban's point of view. However, the author will also use the *ad-dakhil* critical method for interpreting the Zulqarnain story. Apart from that, this research is important to study because YouTube consumers, who do not all understand *ad-dakhil*, need to understand Zulqarnain's story in its entirety using *ad-dakhil*.

In this writing, the author focuses on discussing the story of Zulqarnain in al-Kahf [18]:83-98 in the kadamsidik channel. The author will explore this channel further. The videos featuring Husain Basyaiban on YouTube are visually appealing and organized by topic, with a focus on contemporary language. This can certainly increase interest in religious research via the internet. However, netizens are less critical of the ideology and commercial motivations underlying these accounts. This research aims to answer at least two key questions. *First*, how interpretation Husain Basyaiban regarding Surah al-Kahf verses 83-98. *Second*, how Husain Basyaiban views the status of *ad-dakhil* in the interpretation of Zulkarnain's story in Surah al-Kahf verses 83-98.

RESEARCH METHODS

The author of this work chose the subject of the phenomenon of interpretation on YouTube, namely the kadamsidik YouTube channel, to determine the range of interpretation of the al-Qur'an using qualitative research methodology combined with normative research or literature study. Therefore, the author divides the required data sources into two categories: primary data sources, namely kadamsidik channels, and secondary data sources in the form of critical method

¹³ Lukman Nul Hakim, et al., "ISRĀ'ĪLIYYĀT DISCOURSE IN ARCHIPELAGO INTERPRETATION: Bisri Mustafa's Study of The Tafsir Al-Ibriz," *Al-Tahrir: Jurnal Pemikiran Islam* 23, no. 1 (2023): 103-135.

¹⁴ Muhammad Irsad, "Popular Hadiths of the Tablighi Jamaat Community (Reinterpretation Using a Historical-Contextual Approach)," *Al-Afkar, Journal for Islamic Studies* 7, no. 1 (24 Januari 2024): 904-15, <https://doi.org/10.31943/afkarjournal.v7i1.918>.

¹⁵ Muhammad Irsad, "RESEPSI EKSEGESIS UMAT ISLAM TERHADAP BUDAYA SEDEKAH (Studi Living Hadits Di Masjid Sulthoni Wotgaleh, Sleman, Yogyakarta)," *Sosial Budaya* 16, no. 1 (30 Juni 2019): 74-81, <https://doi.org/10.24014/sb.v16i1.6918>.

books. *Ad-dakhil* works of Muhammad Ulinnuha, *tafsir al-khazîn*, books and journals. Both data sources are in the form of documentation. To compile and analyze the data collected, researchers used descriptive analytical methods. As for criticizing Husain's interpretation, the author applies the critical method *ad-dakhîl fit-tafsîr* in the book by Ulinnuha as an analytical knife to find out *ad-dakhil* contained therein.

Next, to find out the status *ad-dakhil* in this study, the author applies the *ad-dakhîl fit-tafsîr* critical method to the theory of 'Abd al-Wahhâb fâyed which was promoted by Muhammad Ulinnuha. Fayed set sources of authenticity of interpretation with five categories: Al-Qur'an, hadith, tabi'in opinion, Arabic language, and ijtihad. Then, to criticize *isrâ'îliyât* stories that are not mentioned in the text, there are three categories: *First*, stories that can be accepted and narrated. *Second*, history is rejected and cannot be retold without discussing its current state. Third, the historical status of *Isrâ'îliyât* cannot be known. Next, the author has steps in analyzing the kadamsidik interpretation of the story of Żulqarnain in Surah al-Kahf [18]: 83-98, namely: *First*, check the kadamsidik *channel* and listen to the interpretation. *Second*, narrating the results of Husain's interpretation. *Third*, analyze *ad-dakhîl* in Husain's interpretation using the critical method *ad-dakhîl fit-tafsîr*.

RESULTS AND DISCUSSION

***Ad-Dakhîl Fit-Tafsîr* and and Audiovisual Tafsir on the Kadamsidik Youtube Channel**

The word "*ad-dakhîl*" comes from the word "*dakhala*," which means "to enter." According to Ibn Manzhar, that is components that can disturb their physical, moral and intellectual abilities.¹⁶ Meanwhile, Arabs consider it an external term that has entered Arabic literature. Tafsir experts disagree about how to understand *ad-dakhîl* in terms. "Abd al-Wahhâb Fayed" also gave a definition regarding this matter which was defined by Jamal Mushthafa as *ad-dakhîl*: news whose truth is not known and does not fulfill the conditions for acceptance.¹⁷

Fâyed divides *ad-dakhîl* into six categories based on the definition above, namely: 1) *Bâthiniyyah* sect; 2) *linguistic* aspect; 3) *Sufistic* interpretation that ignores exoteric meaning; 4) *Bâbiyah*, *Bahâ'iyah*, and *Qadyâniyah* sects; 5) some modern thinkers. 6) *ad-dakhîl* in the form of a history of *isrâ'îliyât*. Based on Fâyed's concept, Muhammad Ulinnuha added the *ad-dakhîl* path of *al-isyârah* (intuition) as a third category. This type includes esoteric interpretations carried out by the *Bâthiniyyah* sect, and interpretations carried out by some Sufi circles which do not change the

¹⁶ Muhammad Sari, "Al-Dakhil (Infiltrasi) Ajaran Islam: Kajian Masail Al-Tafsir Al-Qur'an," *Al-Fath* 6, no. 1 (2012): 12-34.

¹⁷ Hasanah Nurul, "Ad-Dakhil dalam Surah Al-Anbiya' Ayat 83-84 (Studi Kitab Tafsir Al-Khazin), *Salimiya: Jurnal Studi Ilmu Keagamaan Islam* 3, no. 3 (2022).

exoteric meaning of the verse.¹⁸ In this case, the author analyzes the type of *ad-dakhîl* in the form of *isrâ'îliyât* history.

A Brief History of the appearance of *Ad-Dakhil* that at least *ad-dakhîl* entered the interpretation of the al-Qur'an through two words. *First*, the Prophet Muhammad preached the People of the Book from the Jewish nation (Bani Qaynuqa, Bani Nadir, and the Bani Qurayzah), which led to a meeting between the Prophet Muhammad and his companions with the People of the Book. *Ad-dakhîl* enters this interpretation as a result of the process of this intellectual meeting and event. *Second*, several Jews who were of the Islamic faith, such as Abdullah ibn Sallam, Mukhayriq ibn Nadir, and Ka'b al-Ahbar, converted to Islam.¹⁹

Discussing *Ad-Dakhîl's* method of criticism, Fâyed defines the sources of originality of tafsir in five categories: the Qur'an is the *first*. *Second*, the authentic hadith or sunnah of the Prophet Muhammad. *Third*, the opinion of the tabi'in and friends, because they are the generation that best understands the Koran, from its inheritance to the understanding and application of its teachings in everyday life. *Fourth*, the Arabic language, because the Qu'ran was handed down by using it Arabic, which is conveyed explicitly. *Fifth*, ijtihad, or iratio. In the context of interpretation, irrationality must be used. Noting that the interpretation is in accordance with the principles of Arabic language and the ideals of syar'i.²⁰ According to Fâyed, the five sources of original interpretation are as follows: If the interpretation studied has an original basis as mentioned above, then the analysis is sufficient. However, if the interpretation is not based on original sources, then the interpretation must be criticized, analyzed and evaluated for its validity in accordance with each respective domain, starting from history, reason or opinion, and instinct.²¹

From this analysis, the status of *ad-dakhîl* in accordance with the parameters of their respective types is concluded. Fâyed classifies *isrâ'îliyât* into three categories that determine the permissibility of a narration, namely as follows: The second is a history that is rejected (*mardûd*) and cannot be narrated except by mentioning its status. The third is history which is known to be wrong because it contradicts the teachings of the religion of Islam.²²

¹⁸ Fayed Muhammad, *al-Dakhil Fi Tafsir al-Qur'an al-Karim*, Maktaba'ah Hasan ((Kairo: Matba'ah al-hadharah al-'Arabiyah, 2016), 112.

¹⁹ Muhammad Ulinnuha, *Metode Kritik Ad-Dakhil Fit-Tafsir "cara Mendeteksi Adanya Infiltrasi Dan Kontaminasi Dalam Penafsiran Al-Qur'an*, 56-58.

²⁰ Nur Fadilah Myanti Efha, "Ad-Dakhil Dalam Tafsir Al-Ibriz Karya Bisri Mustafa (Studi Analisis Terhadap QS. Al-Kahf Dan QS. Maryam)," 2019, 15.

²¹ Muhammad Ulinnuha, *Metode Kritik ad-Dakhîl fit-Tafsîr: Cara Mendeteksi Adanya Infiltrasi dan Kontaminasi dalam Penafsiran Al-Qur'an*, 80.

²² Muhammad Ulinnuha, *Metode Kritik ad-Dakhîl fit-Tafsîr: Cara Mendeteksi Adanya Infiltrasi dan Kontaminasi dalam Penafsiran Al-Qur'an*, 138.

Audiovisual interpretation consists of three words, namely: linguistic interpretation which means explaining the meaning, audio which means voice, And visual Which means picture.²³ Interpretation Al-Qur'an Also Can interpreted as meaning Which more clearly, Which contains aspects rhetoric (*balaghah*), as well as wonder And something Which become because down paragraph (*asbab al-nuzūl*).²⁴ Departing from this idea, audiovisual interpretation refers to the process of understanding or realizing the ambiguities found in the Qur'an through the use of audiovisual materials such as images, videos and illustrations. Usually, the internet, web, social media, etc. used for this audiovisual interpretation. No doubt, experts have studied it and published their findings in various scientific journals.²⁵

It is clear that social media is nothing new and in everyday life it is considered unreasonable. This is demonstrated by the many channels that use images and videos to convey Islamic preaching to internet users. One of the YouTube channels that often broadcasts religion is the YouTube channel with the user name kadamsidik. This channel is owned by a content creator from Madura named Husain Basyaiban.²⁶ Husain Basyaiban has the nickname Husain or Ucen. Husain was born in Mecca, Saudi Arabia on August 12 2002. His father was a well-known kiai in Bangkalan named Kiai Sufyan Bangkalan whom he called Abuya. Meanwhile, his mother's name is unknown because Husain is reluctant to expose his female family on social media. Since the age of six, Husain was aware that his father, a kyai from Bangkalan, continued to teach him the book, Arabic language, Arabic knowledge, *Ushl Fiqh*, *al-Qawa'id*, and *al-Hadith*. Husain believes that what he has learned since childhood can be shared and spread on his social media. He started doing it in the 10th and 11th grades of high school, starting by uploading it to *WhatsApp* stories.²⁷

Husain Basyaiban's hobbies include preaching, reading the Koran and public speaking. Husain Basyaiban received his elementary to high school education in his hometown in Bangkalan, including at SDN Jaddih 01 Bangkalan, then continued his education at the Bangkalan State Madrasah Tsanawiyah (MTsN), and Bangkalan

²³ Joni Purwono, "Penggunaan media audio-visual pada mata pelajaran ilmu pengetahuan alam di Sekolah Menengah Pertama Negeri 1 Pacitan," *Jurnal teknologi pendidikan dan pembelajaran* 2, no. 2 (2014).

²⁴ Adit Tiawaldi dan Muhib Abdul Wahab, "PERKEMBANGAN BAHASA ARAB MODERN DALAM PERSPEKTIF SINTAKSIS DAN SEMANTIK PADA MAJALAH ALJAZEERA," *Arabiyat: Jurnal Pendidikan Bahasa Arab dan Kebahasaaraban* 4, no. 1 (28 Juni 2017).

²⁵ Fadhli Lukman, "Tafsir Sosial Media di Indonesia," *Nun: Jurnal Studi Alquran dan Tafsir di Nusantara* 2, no. 2 (2016).

²⁶ Lisa Oktariani, "Analisis Pesan Dakwah Husain Basyaiban pada Media Aplikasi Tiktok," *MAUIZOH: Jurnal Ilmu Dakwah dan Komunikasi* 7, no. 2 (30 Desember 2022): 91-108, <https://doi.org/10.30631/mauizoh.v7i2.65>.

²⁷ Dian Nur Utami, "Metode Dakwah Husain Basyaiban Melalui TikTok" (B.S. thesis, Fakultas Dakwah dan Ilmu Komunikasi Universitas Islam Negeri Syarif ...), accessed January 7, 2024

State Madrasah Aliyah (MAN). Husein Basyaiban started his preaching because of his hobby in the field of public speaking, he has channeled his hobby through uploads on his TikTok and YouTube accounts since 2018. Because he received a positive response from the public, Husain has continued his preaching until now, and his name has even become more widely known since 2022.²⁸

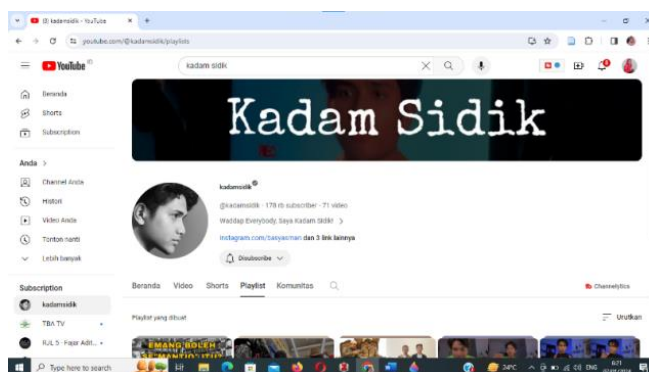


Figure 1.2 kadamsidik YouTube views (7 January 2024)²⁹

On his channel, Husain made a playlist about the story of *Zulqarnain* with the playlist name "AJMAL QASAS" which currently contains 8 videos and if we click on the playlist, there will be videos containing content from previous stories.

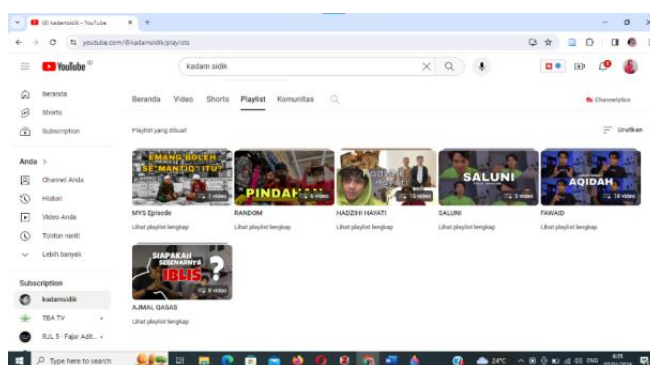


Figure 1.3 display of the *Zulqarnain* story playlist³⁰

Some of the videos include telling the story of *Ashabul Kahfi*, the story of the elevation of the Prophet David to king, as well as other previous stories. However, the author only chose one of the videos discussed by Husain to be used as research entitled "Kisah Dzulqarnain Sang Penakluk Ya'juj Ma'juj I Ajmal Qasas E2". The video received 8.7 thousand likes and 291 comments.

²⁸ Lisa Oktariani, "Analisis Pesan Dakwah Husain Basyaiban pada Media Aplikasi Tiktok," 91-108.

²⁹ Gambar tersebut penulis ambil pada 7 januari 2024 di *channel* kadamsidik

³⁰ Gambar tersebut penulis ambil pada 7 januari 2024 di *channel* kadamsidik



Figure 1.4 shows the video of the story of *Zulqarnain* that the author studied³¹

Analysis of *Ad-Dakhîl* in the Interpretation of Husain Basyaiban

This chapter is the main part of this research. Apart from this chapter reviewing the profile of al-Kahfi [18]: 83-98, it also reviews *ad-dakhil* in Husain's interpretation. As mentioned in the previous chapter, Husain provides very little commentary on other tafsir-related topics, including *asbâb an-nuzûl* and comparison of interpreters' perspectives. He concentrates more on the broad meaning of understanding the verse. The author uses Husain's interpretation to identify and analyze *ad-dakhîl* in this chapter. More precisely, to make this research more in-depth and focused, the author limits his analysis to QS. al-Kahf [18]: 83-98.

1. A glance at surah al-Kahf [18]

The story of a group of young men who fled the persecution of the ruling class at the time and slept in a cave for the next three centuries is told in Surah al-Kahf, which means "cave" in Arabic. This story shows the power of Allah SWT, which is found from verses nine to twenty-six.³² In terms of its content, Surah al-Kahf is related to the previous letter. Among them are surah al-Kahf which begins with *tahmid*, and surah al-Isra' which begins with *tasbih*. There is also a relationship between the beginning and end of surah al-Kahf and surah al-Isra', because both have *tahmid*.³³ Surah al-Kahfi has the distinction, as stated by the Prophet Muhammad, of being delivered through the intermediary of Abū ad-Dardā';

عَنِ أَبِي الدَّرْدَاءِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مِنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْكَهْفِ عَصِمَ مِنَ الدَّجَالِ.

"Whoever memorizes the ten verses from the beginning of Surah al-Kahf, he will be protected from the slander of the Dajjal" (H.R Muslim).³⁴

³¹ Gambar tersebut penulis ambil pada 7 januari 2024 di channel kadam sidik

³² Shihab M. Quraish, *Tafsîr al-Mishbâh*, vol. 15 (Lentera Hati, 2002), 222-23.

³³ Wahbah az-Zuhaylî, *Tafsîr al-Munîr* (Dar al-Fikr Beirut Lebanon dan Dar al-Fikr Damsyiq (Damaskus) Suriah, 1991), 196.

³⁴ Abū Dâwûd, at-Tirmidzî, dan an-Nasâ'î, *ibn al-Hajjâj*, *Shahîh Muslim* ((Beirut: Dâr al-Jail, 209M), 199.

In terms of substance, Surah al-Kahf contains an explanation that shows that Allah SWT gives success and blessings to those who trust in Him. On the other hand, those who do not follow God's rules will be in danger in the world. On the contrary, this surah contains three interesting stories: about the cave dweller *Ashbāb al-Kahfi*, about the Prophet Musa and Khidr, and about *Ẓulqarnain*.³⁵ The author tries to find *ad-dakhīl* in Husain Basyaiban's interpretation of these stories.

2. Analysis of Ad-Dakhīl in the Interpretation of Husain

In Husain Basyaiban's interpretation, Husain interprets Surah al-Kahfi [18]: 83-98 into three phases: the western phase, the eastern phase, and the phase where *Ẓulqarnain* meet people who are almost incomprehensible to other people.

a. Opening of Husain Basyaiban's interpretation

In particular, Husain began his interpretation by giving greetings to the audience and greetings to the Prophet Muhammad SAW, his family and friends. Then continued with Husein's invitation to read, understand the translation and interpretation of Surah Al-Kahfi as recommended in the al-Qur'an. He begins by saying that there are almost four different types of kings on this planet: two believers and two non-believers. The two believers were Prophet Solomon and King *Ẓulqarnain*. He stated that there were differences among several scholars regarding their opinions about who *Ẓulqarnain* is. *Ẓulqarnain* is just a pious servant or he was a prophet.

However, in his explanation Husein is more inclined towards the scholars who think that it is true *Ẓulqarnain* is a godly man. "*I myself am more inclined towards the ulama who think that he is a pious servant and not a prophet.*"³⁶ From these words, Husein appealed to the audience not to be confused by what he was talking about because it was just an opinion or bias. Husein introduces a new section in the film to tell these extraordinary stories, which are made even more beautiful because they feature prophets and messengers mentioned and not mentioned in the Koran. I call this segment "*Min Ajmalil Qasas*".

It is told in the Qur'an that *Ẓulqarnain* went through three phases in his leadership to travel here and there, he had a habit of going on traveling expeditions to various places. In general, he went through three phases: the Western phase, the Eastern phase, and a phase where he met a group whose people spoke a language that the other groups barely understood.³⁷

³⁵ Wahbah az-Zuhaylī, *Tafsīr Al-Munīr* (Dar al-Fikr Beirut Lebanon dan Dar al-Fikr Damsyiq (Damaskus) Suriah, 1991), 197-198.

³⁶ Dalam YouTube kadamsidik "*KISAH DZULQARNAIN SANG PENAKLUK YA'JUJ MA'JUJ | AJMAL QASAS E2*", Januari 7, 2021, <https://www.youtube.com/watch?v=tKbfbRqPekg>.

³⁷ Dalam YouTube kadamsidik "*KISAH DZULQARNAIN SANG PENAKLUK YA'JUJ MA'JUJ | AJMAL QASAS E2*", Januari 7, 2021, <https://www.youtube.com/watch?v=tKbfbRqPekg>.

- b. Phase 1 (western phase), namely going to the western end to meet people who do not believe

In Husain Basyaiban's interpretation, he begins the interpretation starting from Surah al-Kahf [18]: 83-88 at 05:18 minutes. In this case, Husain Basyaiban interpreted that some people asked Muhammad about the story *Ẓulqarnain* in fact, Allah has given great inspiration by placing *Ẓulqarnain* in the highest authority. *Ẓulqarnain* does not abuse his power even though he has been given a way to achieve everything (which is not unjust). Furthermore, *Ẓulqarnain* finally continued his journey.

In the first phase when *Ẓulqarnain* going to the west end he met people who were above the black muddy sea (on very muddy land) and met people who were not religious (did not believe). Allah said: "O *Ẓulqarnain*, you can punish or invite them to believe". Proven by Husain's interpretation: "*Ẓulqarnain is a king who can do anything. You can torture them, punish them. But you can also give the best to them*".³⁸ The unjust person is the person who does evil. If you do injustice, then *Ẓulqarnain* will give punishment and Allah will give punishment. If you believe and do good deeds, then you will get the best reward and the best justice *Ẓulqarnain* with the permission of Allah SWT and I will give you light commands.³⁹

In this case, the author will criticize the part of Husain's interpretation regarding who he is *Ẓulqarnain*, whether a pious servant or a king of kings. This can be seen in Husain's expression "*I myself am more inclined towards the ulama who think that he is a pious servant and not a prophet.*" And in the part of Husain's interpretation regarding black mud, he said "*on very muddy ground*". Husain's expression is an explanation from surah al-Kahfi [18]: 83-86;

وَسَأَلُونَاكَ عَنْ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا ۗ ۘ ۙ ۚ ۛ ۞ ۟ ۠ ۡ ۢ ۣ ۤ ۥ ۦ ۧ ۨ ۩ ۪ ۫ ۬ ۭ ۮ ۯ ۰ ۱ ۲ ۳ ۴ ۵ ۶ ۷ ۸ ۹ ۱۰ ۱۱ ۱۲ ۱۳ ۱۴ ۱۵ ۱۶ ۱۷ ۱۸ ۱۹ ۲۰ ۲۱ ۲۲ ۲۳ ۲۴ ۲۵ ۲۶ ۲۷ ۲۸ ۲۹ ۳۰ ۳۱ ۳۲ ۳۳ ۳۴ ۳۵ ۳۶ ۳۷ ۳۸ ۳۹ ۴۰ ۴۱ ۴۲ ۴۳ ۴۴ ۴۵ ۴۶ ۴۷ ۴۸ ۴۹ ۵۰ ۵۱ ۵۲ ۵۳ ۵۴ ۵۵ ۵۶ ۵۷ ۵۸ ۵۹ ۶۰ ۶۱ ۶۲ ۶۳ ۶۴ ۶۵ ۶۶ ۶۷ ۶۸ ۶۹ ۷۰ ۷۱ ۷۲ ۷۳ ۷۴ ۷۵ ۷۶ ۷۷ ۷۸ ۷۹ ۸۰ ۸۱ ۸۲ ۸۳ ۸۴ ۸۵ ۸۶ ۸۷ ۸۸ ۸۹ ۹۰ ۹۱ ۹۲ ۹۳ ۹۴ ۹۵ ۹۶ ۹۷ ۹۸ ۹۹ ۱۰۰ ۱۰۱ ۱۰۲ ۱۰۳ ۱۰۴ ۱۰۵ ۱۰۶ ۱۰۷ ۱۰۸ ۱۰۹ ۱۱۰ ۱۱۱ ۱۱۲ ۱۱۳ ۱۱۴ ۱۱۵ ۱۱۶ ۱۱۷ ۱۱۸ ۱۱۹ ۱۲۰ ۱۲۱ ۱۲۲ ۱۲۳ ۱۲۴ ۱۲۵ ۱۲۶ ۱۲۷ ۱۲۸ ۱۲۹ ۱۳۰ ۱۳۱ ۱۳۲ ۱۳۳ ۱۳۴ ۱۳۵ ۱۳۶ ۱۳۷ ۱۳۸ ۱۳۹ ۱۴۰ ۱۴۱ ۱۴۲ ۱۴۳ ۱۴۴ ۱۴۵ ۱۴۶ ۱۴۷ ۱۴۸ ۱۴۹ ۱۵۰ ۱۵۱ ۱۵۲ ۱۵۳ ۱۵۴ ۱۵۵ ۱۵۶ ۱۵۷ ۱۵۸ ۱۵۹ ۱۶۰ ۱۶۱ ۱۶۲ ۱۶۳ ۱۶۴ ۱۶۵ ۱۶۶ ۱۶۷ ۱۶۸ ۱۶۹ ۱۷۰ ۱۷۱ ۱۷۲ ۱۷۳ ۱۷۴ ۱۷۵ ۱۷۶ ۱۷۷ ۱۷۸ ۱۷۹ ۱۸۰ ۱۸۱ ۱۸۲ ۱۸۳ ۱۸۴ ۱۸۵ ۱۸۶ ۱۸۷ ۱۸۸ ۱۸۹ ۱۹۰ ۱۹۱ ۱۹۲ ۱۹۳ ۱۹۴ ۱۹۵ ۱۹۶ ۱۹۷ ۱۹۸ ۱۹۹ ۲۰۰ ۲۰۱ ۲۰۲ ۲۰۳ ۲۰۴ ۲۰۵ ۲۰۶ ۲۰۷ ۲۰۸ ۲۰۹ ۲۱۰ ۲۱۱ ۲۱۲ ۲۱۳ ۲۱۴ ۲۱۵ ۲۱۶ ۲۱۷ ۲۱۸ ۲۱۹ ۲۲۰ ۲۲۱ ۲۲۲ ۲۲۳ ۲۲۴ ۲۲۵ ۲۲۶ ۲۲۷ ۲۲۸ ۲۲۹ ۲۳۰ ۲۳۱ ۲۳۲ ۲۳۳ ۲۳۴ ۲۳۵ ۲۳۶ ۲۳۷ ۲۳۸ ۲۳۹ ۲۴۰ ۲۴۱ ۲۴۲ ۲۴۳ ۲۴۴ ۲۴۵ ۲۴۶ ۲۴۷ ۲۴۸ ۲۴۹ ۲۵۰ ۲۵۱ ۲۵۲ ۲۵۳ ۲۵۴ ۲۵۵ ۲۵۶ ۲۵۷ ۲۵۸ ۲۵۹ ۲۶۰ ۲۶۱ ۲۶۲ ۲۶۳ ۲۶۴ ۲۶۵ ۲۶۶ ۲۶۷ ۲۶۸ ۲۶۹ ۲۷۰ ۲۷۱ ۲۷۲ ۲۷۳ ۲۷۴ ۲۷۵ ۲۷۶ ۲۷۷ ۲۷۸ ۲۷۹ ۲۸۰ ۲۸۱ ۲۸۲ ۲۸۳ ۲۸۴ ۲۸۵ ۲۸۶ ۲۸۷ ۲۸۸ ۲۸۹ ۲۹۰ ۲۹۱ ۲۹۲ ۲۹۳ ۲۹۴ ۲۹۵ ۲۹۶ ۲۹۷ ۲۹۸ ۲۹۹ ۳۰۰ ۳۰۱ ۳۰۲ ۳۰۳ ۳۰۴ ۳۰۵ ۳۰۶ ۳۰۷ ۳۰۸ ۳۰۹ ۳۱۰ ۳۱۱ ۳۱۲ ۳۱۳ ۳۱۴ ۳۱۵ ۳۱۶ ۳۱۷ ۳۱۸ ۳۱۹ ۳۲۰ ۳۲۱ ۳۲۲ ۳۲۳ ۳۲۴ ۳۲۵ ۳۲۶ ۳۲۷ ۳۲۸ ۳۲۹ ۳۳۰ ۳۳۱ ۳۳۲ ۳۳۳ ۳۳۴ ۳۳۵ ۳۳۶ ۳۳۷ ۳۳۸ ۳۳۹ ۳۴۰ ۳۴۱ ۳۴۲ ۳۴۳ ۳۴۴ ۳۴۵ ۳۴۶ ۳۴۷ ۳۴۸ ۳۴۹ ۳۵۰ ۳۵۱ ۳۵۲ ۳۵۳ ۳۵۴ ۳۵۵ ۳۵۶ ۳۵۷ ۳۵۸ ۳۵۹ ۳۶۰ ۳۶۱ ۳۶۲ ۳۶۳ ۳۶۴ ۳۶۵ ۳۶۶ ۳۶۷ ۳۶۸ ۳۶۹ ۳۷۰ ۳۷۱ ۳۷۲ ۳۷۳ ۳۷۴ ۳۷۵ ۳۷۶ ۳۷۷ ۳۷۸ ۳۷۹ ۳۸۰ ۳۸۱ ۳۸۲ ۳۸۳ ۳۸۴ ۳۸۵ ۳۸۶ ۳۸۷ ۳۸۸ ۳۸۹ ۳۹۰ ۳۹۱ ۳۹۲ ۳۹۳ ۳۹۴ ۳۹۵ ۳۹۶ ۳۹۷ ۳۹۸ ۳۹۹ ۴۰۰ ۴۰۱ ۴۰۲ ۴۰۳ ۴۰۴ ۴۰۵ ۴۰۶ ۴۰۷ ۴۰۸ ۴۰۹ ۴۱۰ ۴۱۱ ۴۱۲ ۴۱۳ ۴۱۴ ۴۱۵ ۴۱۶ ۴۱۷ ۴۱۸ ۴۱۹ ۴۲۰ ۴۲۱ ۴۲۲ ۴۲۳ ۴۲۴ ۴۲۵ ۴۲۶ ۴۲۷ ۴۲۸ ۴۲۹ ۴۳۰ ۴۳۱ ۴۳۲ ۴۳۳ ۴۳۴ ۴۳۵ ۴۳۶ ۴۳۷ ۴۳۸ ۴۳۹ ۴۴۰ ۴۴۱ ۴۴۲ ۴۴۳ ۴۴۴ ۴۴۵ ۴۴۶ ۴۴۷ ۴۴۸ ۴۴۹ ۴۵۰ ۴۵۱ ۴۵۲ ۴۵۳ ۴۵۴ ۴۵۵ ۴۵۶ ۴۵۷ ۴۵۸ ۴۵۹ ۴۶۰ ۴۶۱ ۴۶۲ ۴۶۳ ۴۶۴ ۴۶۵ ۴۶۶ ۴۶۷ ۴۶۸ ۴۶۹ ۴۷۰ ۴۷۱ ۴۷۲ ۴۷۳ ۴۷۴ ۴۷۵ ۴۷۶ ۴۷۷ ۴۷۸ ۴۷۹ ۴۸۰ ۴۸۱ ۴۸۲ ۴۸۳ ۴۸۴ ۴۸۵ ۴۸۶ ۴۸۷ ۴۸۸ ۴۸۹ ۴۹۰ ۴۹۱ ۴۹۲ ۴۹۳ ۴۹۴ ۴۹۵ ۴۹۶ ۴۹۷ ۴۹۸ ۴۹۹ ۵۰۰ ۵۰۱ ۵۰۲ ۵۰۳ ۵۰۴ ۵۰۵ ۵۰۶ ۵۰۷ ۵۰۸ ۵۰۹ ۵۱۰ ۵۱۱ ۵۱۲ ۵۱۳ ۵۱۴ ۵۱۵ ۵۱۶ ۵۱۷ ۵۱۸ ۵۱۹ ۵۲۰ ۵۲۱ ۵۲۲ ۵۲۳ ۵۲۴ ۵۲۵ ۵۲۶ ۵۲۷ ۵۲۸ ۵۲۹ ۵۳۰ ۵۳۱ ۵۳۲ ۵۳۳ ۵۳۴ ۵۳۵ ۵۳۶ ۵۳۷ ۵۳۸ ۵۳۹ ۵۴۰ ۵۴۱ ۵۴۲ ۵۴۳ ۵۴۴ ۵۴۵ ۵۴۶ ۵۴۷ ۵۴۸ ۵۴۹ ۵۵۰ ۵۵۱ ۵۵۲ ۵۵۳ ۵۵۴ ۵۵۵ ۵۵۶ ۵۵۷ ۵۵۸ ۵۵۹ ۵۶۰ ۵۶۱ ۵۶۲ ۵۶۳ ۵۶۴ ۵۶۵ ۵۶۶ ۵۶۷ ۵۶۸ ۵۶۹ ۵۷۰ ۵۷۱ ۵۷۲ ۵۷۳ ۵۷۴ ۵۷۵ ۵۷۶ ۵۷۷ ۵۷۸ ۵۷۹ ۵۸۰ ۵۸۱ ۵۸۲ ۵۸۳ ۵۸۴ ۵۸۵ ۵۸۶ ۵۸۷ ۵۸۸ ۵۸۹ ۵۹۰ ۵۹۱ ۵۹۲ ۵۹۳ ۵۹۴ ۵۹۵ ۵۹۶ ۵۹۷ ۵۹۸ ۵۹۹ ۶۰۰ ۶۰۱ ۶۰۲ ۶۰۳ ۶۰۴ ۶۰۵ ۶۰۶ ۶۰۷ ۶۰۸ ۶۰۹ ۶۱۰ ۶۱۱ ۶۱۲ ۶۱۳ ۶۱۴ ۶۱۵ ۶۱۶ ۶۱۷ ۶۱۸ ۶۱۹ ۶۲۰ ۶۲۱ ۶۲۲ ۶۲۳ ۶۲۴ ۶۲۵ ۶۲۶ ۶۲۷ ۶۲۸ ۶۲۹ ۶۳۰ ۶۳۱ ۶۳۲ ۶۳۳ ۶۳۴ ۶۳۵ ۶۳۶ ۶۳۷ ۶۳۸ ۶۳۹ ۶۴۰ ۶۴۱ ۶۴۲ ۶۴۳ ۶۴۴ ۶۴۵ ۶۴۶ ۶۴۷ ۶۴۸ ۶۴۹ ۶۵۰ ۶۵۱ ۶۵۲ ۶۵۳ ۶۵۴ ۶۵۵ ۶۵۶ ۶۵۷ ۶۵۸ ۶۵۹ ۶۶۰ ۶۶۱ ۶۶۲ ۶۶۳ ۶۶۴ ۶۶۵ ۶۶۶ ۶۶۷ ۶۶۸ ۶۶۹ ۶۷۰ ۶۷۱ ۶۷۲ ۶۷۳ ۶۷۴ ۶۷۵ ۶۷۶ ۶۷۷ ۶۷۸ ۶۷۹ ۶۸۰ ۶۸۱ ۶۸۲ ۶۸۳ ۶۸۴ ۶۸۵ ۶۸۶ ۶۸۷ ۶۸۸ ۶۸۹ ۶۹۰ ۶۹۱ ۶۹۲ ۶۹۳ ۶۹۴ ۶۹۵ ۶۹۶ ۶۹۷ ۶۹۸ ۶۹۹ ۷۰۰ ۷۰۱ ۷۰۲ ۷۰۳ ۷۰۴ ۷۰۵ ۷۰۶ ۷۰۷ ۷۰۸ ۷۰۹ ۷۱۰ ۷۱۱ ۷۱۲ ۷۱۳ ۷۱۴ ۷۱۵ ۷۱۶ ۷۱۷ ۷۱۸ ۷۱۹ ۷۲۰ ۷۲۱ ۷۲۲ ۷۲۳ ۷۲۴ ۷۲۵ ۷۲۶ ۷۲۷ ۷۲۸ ۷۲۹ ۷۳۰ ۷۳۱ ۷۳۲ ۷۳۳ ۷۳۴ ۷۳۵ ۷۳۶ ۷۳۷ ۷۳۸ ۷۳۹ ۷۴۰ ۷۴۱ ۷۴۲ ۷۴۳ ۷۴۴ ۷۴۵ ۷۴۶ ۷۴۷ ۷۴۸ ۷۴۹ ۷۵۰ ۷۵۱ ۷۵۲ ۷۵۳ ۷۵۴ ۷۵۵ ۷۵۶ ۷۵۷ ۷۵۸ ۷۵۹ ۷۶۰ ۷۶۱ ۷۶۲ ۷۶۳ ۷۶۴ ۷۶۵ ۷۶۶ ۷۶۷ ۷۶۸ ۷۶۹ ۷۷۰ ۷۷۱ ۷۷۲ ۷۷۳ ۷۷۴ ۷۷۵ ۷۷۶ ۷۷۷ ۷۷۸ ۷۷۹ ۷۸۰ ۷۸۱ ۷۸۲ ۷۸۳ ۷۸۴ ۷۸۵ ۷۸۶ ۷۸۷ ۷۸۸ ۷۸۹ ۷۹۰ ۷۹۱ ۷۹۲ ۷۹۳ ۷۹۴ ۷۹۵ ۷۹۶ ۷۹۷ ۷۹۸ ۷۹۹ ۸۰۰ ۸۰۱ ۸۰۲ ۸۰۳ ۸۰۴ ۸۰۵ ۸۰۶ ۸۰۷ ۸۰۸ ۸۰۹ ۸۱۰ ۸۱۱ ۸۱۲ ۸۱۳ ۸۱۴ ۸۱۵ ۸۱۶ ۸۱۷ ۸۱۸ ۸۱۹ ۸۲۰ ۸۲۱ ۸۲۲ ۸۲۳ ۸۲۴ ۸۲۵ ۸۲۶ ۸۲۷ ۸۲۸ ۸۲۹ ۸۳۰ ۸۳۱ ۸۳۲ ۸۳۳ ۸۳۴ ۸۳۵ ۸۳۶ ۸۳۷ ۸۳۸ ۸۳۹ ۸۴۰ ۸۴۱ ۸۴۲ ۸۴۳ ۸۴۴ ۸۴۵ ۸۴۶ ۸۴۷ ۸۴۸ ۸۴۹ ۸۵۰ ۸۵۱ ۸۵۲ ۸۵۳ ۸۵۴ ۸۵۵ ۸۵۶ ۸۵۷ ۸۵۸ ۸۵۹ ۸۶۰ ۸۶۱ ۸۶۲ ۸۶۳ ۸۶۴ ۸۶۵ ۸۶۶ ۸۶۷ ۸۶۸ ۸۶۹ ۸۷۰ ۸۷۱ ۸۷۲ ۸۷۳ ۸۷۴ ۸۷۵ ۸۷۶ ۸۷۷ ۸۷۸ ۸۷۹ ۸۸۰ ۸۸۱ ۸۸۲ ۸۸۳ ۸۸۴ ۸۸۵ ۸۸۶ ۸۸۷ ۸۸۸ ۸۸۹ ۸۹۰ ۸۹۱ ۸۹۲ ۸۹۳ ۸۹۴ ۸۹۵ ۸۹۶ ۸۹۷ ۸۹۸ ۸۹۹ ۹۰۰ ۹۰۱ ۹۰۲ ۹۰۳ ۹۰۴ ۹۰۵ ۹۰۶ ۹۰۷ ۹۰۸ ۹۰۹ ۹۱۰ ۹۱۱ ۹۱۲ ۹۱۳ ۹۱۴ ۹۱۵ ۹۱۶ ۹۱۷ ۹۱۸ ۹۱۹ ۹۲۰ ۹۲۱ ۹۲۲ ۹۲۳ ۹۲۴ ۹۲۵ ۹۲۶ ۹۲۷ ۹۲۸ ۹۲۹ ۹۳۰ ۹۳۱ ۹۳۲ ۹۳۳ ۹۳۴ ۹۳۵ ۹۳۶ ۹۳۷ ۹۳۸ ۹۳۹ ۹۴۰ ۹۴۱ ۹۴۲ ۹۴۳ ۹۴۴ ۹۴۵ ۹۴۶ ۹۴۷ ۹۴۸ ۹۴۹ ۹۵۰ ۹۵۱ ۹۵۲ ۹۵۳ ۹۵۴ ۹۵۵ ۹۵۶ ۹۵۷ ۹۵۸ ۹۵۹ ۹۶۰ ۹۶۱ ۹۶۲ ۹۶۳ ۹۶۴ ۹۶۵ ۹۶۶ ۹۶۷ ۹۶۸ ۹۶۹ ۹۷۰ ۹۷۱ ۹۷۲ ۹۷۳ ۹۷۴ ۹۷۵ ۹۷۶ ۹۷۷ ۹۷۸ ۹۷۹ ۹۸۰ ۹۸۱ ۹۸۲ ۹۸۳ ۹۸۴ ۹۸۵ ۹۸۶ ۹۸۷ ۹۸۸ ۹۸۹ ۹۹۰ ۹۹۱ ۹۹۲ ۹۹۳ ۹۹۴ ۹۹۵ ۹۹۶ ۹۹۷ ۹۹۸ ۹۹۹ ۱۰۰۰

In the author's opinion, the story told by Husain Basyaiban above is an explanation of the QS. al-Kahf [18]: 83-88. Husain did not elaborate on the source of the above interpretation. Thus, it is important for the writer to check the authenticity of the story, because the essence is related to the stories of people from the past which can only be known through the stories told.

In the author's opinion, based on Husain's expression, it refers to the opinion of 'Ali bin Muhammad al-Baghdadi in the book *Lubab al-Ta'wil fi Ma'ani al-Tanzil* which is known as tafsir al-Khazin. Regarding the figure of *Ẓulqarnain*, the author

³⁸ Dalam YouTube kadamsidik "KISAH DZULQARNAIN SANG PENAKLUK YA'JUJ MA'JUJ | AJMAL QASAS E2", Januari 7, 2021, <https://www.youtube.com/watch?v=tKbfbRqPekg>.

found that the information was a collection of information from various different sources regarding Żulqarnain as the king and guardian of Allah, as well as the Prophet Khidir as his minister, who followed the teachings of Abraham. For example, al-Alūsi also quotes from it and examines various sources separately.⁴⁰ Several scholars, including "Ali bin Muhammad Al-Baghdadi" in his work *Lubab al-Ta'wil fi Ma'ani al-Tanzil*, also known as tafsir al-Khazîn, have studied this. The author found that although there are differences in editorial length, the essence is the same. However, al-Khazîn did not provide details about the sanad of this long story.⁴¹

In terms of the existence of the Prophet Khidir as minister of Żulqarnain, for example, al-Alūsi stated:

وَلَا تُبَوِّتُ أَنَّ الْخَضِرَ كَانَ وَزِيرَ ذِي الْقَرْنَيْنِ

"That Prophet Khidir was a minister of Żulqarnain, this is information that has no basis."⁴²

As al-Alūsi said, regarding the first name of Żulqarnain who is usually called Iskandar and his status as prophet, angel, or pious servant. Apart from that, there is lots of inconsistent opinions (different opinions) about this information. Ibn Kathir stated in *Al-Bidāyah wa An-Nihāyah*, he said: Alexander was the son of Philips Macedon, the founder of the city of Alexandria. So who said it? Żulqarnain was Alexander, he made a big mistake, because Żulqarnain was a faithful servant. While Alexander was a polytheist.⁴³

Regarding meeting people who are above the black muddy sea (on muddy ground), Nafi said: "Ka'b was asked about that verse, then he answered, You know more about the Qur'an than us, but I heard in the book that the sun sets in mud that black."⁴⁴ Ali told me, he said: Abdullah told us, he said: Mu'awiyah told me from Ali, from Ibn Abbas, he read *وَجَدَهَا تَعْرُبُ فِي عَيْنِ حَمَّةٍ* then he commented, "In hot water."

From al-Alūsi's opinion above, the author concludes that although there are many different opinions about the figure of Żulqarnain and the place where the sun sets, almost all of them do not have strong arguments. On the other hand, there is no Prophetic hadith that explains the story of Husain's description above.

⁴⁰ Abu Fadhli Syihabuddin al-Sayyid Mahmud al-Alusi al-Baghdadi, *Rûh al-Ma'ânî fi Tafsîr al-Qur'ân al-'Azhîm wa al-Sab' al-Matsânî* (Beirut : Dar Al-Kotob Al-Ilmiyah, 1994).

⁴¹ Ala'uddin Ali bin Muhammad bin Ibrahim al-Baghdadi, *Lubab Al-Ta'wil Fi Ma'ani al-Tanzil* (Beirut: Dar al-Kutub al-Ilmiyah), 175-78.

⁴² Abu Fadhli Syihabuddin al-Sayyid Mahmud al-Alusi al-Baghdadi, *Rûh al-Ma'ânî fi Tafsîr al-Qur'ân al-'Azhîm wa al-Sab' al-Matsânî*, 346.

⁴³ Hamid Ahmad Thahir, *KISAH-KISAH DALAM AL-QUR'AN* (Ummul Qura Penulis, 2008), 328.

⁴⁴ Abi Ja'far Muhammad Ibn Jarir al-Thabari, *Jami' al-Bayan fi Ta'wil al-Qur'an* (Dar al-Salam, 2009), 343.

Considering that the narrative above tells of the people's past which is not supported by reasoning and is not supported by authentic hadith, the author considers it to be part of *ad-dakhil bi al-ma'tsur* in the form of *isra'iliyat*, as stated by Abū Syuhbah. However, the status of this *isra'iliyat* history remains uncertain because there is no evidence or religious teachings that confirm its truth or untruth. Therefore, this history is considered *mauquf* (allowed).

c. Phase 2 (Eastern phase), namely the journey eastward to the position of the rising sun

In phase 2, Husain Basyaiban began his interpretation of Surah al-Kahf [18]:90-92 at 09:13 minutes, the interpretation was as follows:

Husain's interpretation: "When *Ẓulqarnain* went to the tip of the east he found the sun rising over a people who Allah had not made a protection for them from exposure to the sun's rays he had no shade or covered them from the sun, there were no barriers on either side or right, they had very strange habits. Indeed, we know our abilities *Ẓulqarnain*"⁴⁵. In this case, the author will criticize the part of Husain's interpretation regarding there being no buildings at all. That matter looks in Husain's words "it does not provide shade, it does not cover them from the sun, nor is there any obstruction on either side, they have very strange habits." Husain's expression in al-Kahf [18]: 90;

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطَّلُعُ عَلَىٰ قَوْمٍ لَّمْ يَجْعَلْ لَهُم مِّنْ دُونِهَا سِتْرًا ۝ ٩٠

In the author's opinion, Husain did not explain the source of the above interpretation. However, it has relevance in the interpretation *Rūh al-Ma'ānî fî Tafsîr al-Qur'ān al-'Azhîm wa al-Sab' al-Matsānî* (Al-Alūsi), there is a Hadith written with a similar story above as follows:

وَأَبُو الشَّيْخِ فِي الْعِظْمَةِ عَنِ ابْنِ جَرِيحٍ قَالَ حَدَّثْتُ عَنِ الْحُسَيْنِ عَنِ سَمْرَةَ بِنْتِ جُنْدُبٍ قَالِ: وَقَالَ رَسُولُ اللَّهِ ﷺ فِي الْآيَةِ لَمْ يَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا بِنَاءً لَمْ يَبْنِ فِيهَا بِنَاءً قَطُّ كَانُوا إِذَا طَلَعَتِ الشَّمْسُ دَخَلُوا أَسْرَابًا لَهُمْ حَتَّىٰ نُزُولِ الشَّمْسِ، وَأَخْرَجَ جَمَاعَةً عَنِ الْحُسَيْنِ وَذَكَرَ أَنَّهُ حَدِيثُ سَمْرَةَ أَنَّ أَرْضَهُمْ لَا تَحْمِلُ الْبِنَاءَ فَاذَا طَلَعَتِ الشَّمْسُ تَغُورُوا فِي الْمِيَاهِ. فَاذَا غَابَتْ حَرَجُوا يَتَرَاعُونَ كَمَا تُرَاعِي الْبَهَائِمُ، وَقِيلَ: الْمُرَادُ لِأَشْيَاءَ لَهُمْ يَسْتُرُهُمْ مِنَ اللَّبَاسِ وَالْبِنَاءِ.

It was narrated from Ibn Juraij that he said: I narrated this hadith from Al-Hasan from Samurah bin Jundah that Rasulullah SAW said about the verse "*lam naj'al lahum min duniha sitra*" which means there are no buildings at all. When the sun rises, they will enter a homemade tunnel until the sun sets.

⁴⁵ Dalam YouTube kadamsidik "KISAH DZULQARNAIN SANG PENAKLUK YA'JUJ MA'JUJ | AJMAL QASAS E2", Januari 7, 2021, <https://www.youtube.com/watch?v=tKbfbRqPekg>.

A number of scholars also narrated another hadith from al-Hasan from Samurah: that they could not support the building (perhaps because it was prone to landslides or something else). When the sun rises they will dive into the water, and when the sun sets they will come out like grazing livestock. *Wa qîla*: what is meant by no satyr is that there is nothing to cover them from the sun, no clothes and no buildings.⁴⁶ Like other information, Husain also did not include the source. However, the author found this story contained in al-Alûsi's commentary⁴⁷ The interpretation mentions several other opinions, apart from the 'light protection' opinion, such as building coverings, and others. It is not stated which is the strongest. It is clear that everyone says that there is a group of people who do not have sun protection, because the verse in the Koran says that.

Al-Hakim considers this narration to be authentic by Muslim standards, and a similar statement from adz-Dzahabi supports it. This is because al-Hakim easily assesses hadith, *mutasyadid* (strict) hadith scholars consider Hasan's assessment to be valid. However, valid statements that are supported by other credible scholars are also considered valid by *mutasyadid*. Even though the above narration is authentic, the interpretation of the companions of the Prophet SAW can be justified and is not categorized as *ad-dakhîl* if the narration is authentic so that it can be used as interpretive data, because it is considered an *marfu'* hadith (up to the Prophet Muhammad SAW).⁴⁸ So according to the author, this history is valid and contains stories from the past that cannot be changed by reason, so it can be used as a source of interpretation.

d. Phase 3 (Phase of meeting people whose conversation they don't understand and meeting a group flanked by two mountains)

According to Husain, this is the main story. Namely meeting people who don't understand the conversation and meeting a people flanked by two mountains. The story is from Surah al-Kahf [18]: 93-98 at minute 10:00:

Husain's interpretation: There was a people there who was flanked by two mountains and two valleys, namely Yakjuj and Makjuj. Between the two mountains there is a gap, so this is where Yakjuj and Makjuj infiltrate and cause damage to the earth. Żulqarnain found them as "you who do not understand speech" only Żulqarnain could talk to them and understand what they were talking about.⁴⁹ Finally they

⁴⁶ Abu Fadhli Syihabuddin al-Sayyid Mahmud al-Alusi al-Bagdadi, *Rûh al-Ma'ânî fî Tafsîr al-Qur'ân al-'Azhîm wa al-Sab' al-Matsânî*, 42.

⁴⁷ Abu Fadhli Syihabuddin al-Sayyid Mahmud al-Alusi al-Bagdadi, 36.

⁴⁸ Wahdah Farhati, "Ad-Dakhil Dalam Tafsir Fath Al-Qadir Studi Analisis Ad-Dakhîl Dan Implikasinya Dalam Surat Yûsuf," 2017, <http://repository.iiq.ac.id//handle/123456789/35>.

⁴⁹ Dalam YouTube kadamsidik "KISAH DZULQARNAIN SANG PENAKLUK YA'JUJ MA'JUJ | AJMAL QASAS E2", Januari 7, 2021, <https://www.youtube.com/watch?v=tKbfbRqPekg>.

confided in Żulqarnain. O Żulqarnain Yakjuj and Makjuj are always doing damage on this earth. They offer treasures as wages to close the gap in the area. However, Żulqarnain was reluctant to accept the treasures they offered. O people, what Allah SWT has given me in the form of this power, it is far better than anything else. So what I ask from you is the help of your strength. They finally collected treasures, mining materials and other necessities.

Bring me iron plates from the piles of iron so that when the iron plates are piled up so that they cover the two plates of the mountain, burn the iron. So (blow) burn the iron. They burned the iron until everything became like fire. In this interpretation, Husain said by adding the sentence "I am 100% sure it will not be able to be carried out even with technology as sophisticated as it is now" because if it is related to mining experts, of course this is hard work that cannot be achieved in a short time. He then poured molten copper over the iron, this was certainly a tough job because it was built between two mountains. Until finally the two mountain valleys were blocked by the iron walls of Yakjuj and Makjuj. After the fort was built, they were unable to climb it and they were unable to make a hole in it.

There is *ziyadatul fi'il* in the sense that making a hole in it is much more difficult than climbing it in the sense that the Yakjuj and Makjuj cannot climb the fort even though in the end, with the permission of Allah SWT, it is closed again. So all the efforts of Yakjuj and Makjuj to penetrate this wall were fruitless (failed miserably). After such a strong fortress was created, Żulqarnain was still *tawadhu'* Żulqarnain was not proud of himself. Żulqarnain still thinks this all happened because of the grace of my God. He knows that any building will one day disappear and be destroyed, no matter how strong a building is created by humans, anything that is not created by God will surely end in destruction.

Author's opinion, the author found from QS. al-Kahfi [18]:93-94 that Husain Basyaiban did not mention the source of the story above, but the author found this story was also told by al-Khazin in the interpretation. Description Which The same Also written by al-Alūsi.⁵⁰ It's just that he didn't mention the editorial statement that Allah said. Neither al-Khazîn nor al-Alūsi explained the reference for their interpretation. However, based on the author's research, the substance of the story above is the same as the word of God in QS. al-Anbiya' [21]: 96;

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ ٩٦

"Until (the walls of) Gog and Magog are opened and they descend quickly from all the high places."

⁵⁰Abu Fadhli Syihabuddin al-Sayyid Mahmud al-Alusi al-Bagdadi, *Rûh al-Ma'ânî fî Tafsîr al-Qur'ân al-'Azhîm wa al-Sab' al-Matsânî*, 38-40.

On this basis, the interpretation made by Husain Basyaiban above can be considered valid because it comes from the Koran. In this context, the interpretation of Surah Al-Anbiya' [21]: 96 is used as an explanation of Surah al-Kahfi [18]: 93-94. Regarding seeing the wall, al-Bukhari also narrated in the book al-Anbiya' in *mu'allaq* with an editorial that ensures the validity of the hadith, and the sanad of this hadith is given maushul value. It is said that a man said to Rasulullah SAW "O Rasulullah, I saw a wall like a black striped cloth" then he said, "that means you have seen it (the walls of Yakjuj and Makjuj)".⁵¹

According to Fayed's perspective, this kind of situation can be classified as the Qur'an interpreting itself in the form of *tafshil al-mujmal*, that is, providing a detailed explanation of a general verse.⁵² Therefore, the interpretation presented by Husain Basyaiban above is not considered an additional part or *ad-dakhil* in the interpretation. In this case, the author will criticize the part of Husain's interpretation regarding Yakjuj and Makjuj not being able to climb the fort at all.. This can be seen in Husain's statement "*Yakjuj and Makjuj could not climb the fort either because of its shape or maybe because it was slippery or maybe because it was so sturdy and they couldn't make a hole in it.*" Husain's expression in surah al-Kahf [18]: 97:

فَمَا اسْتَطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا ۙ ٩٧

The author found that in QS. al-Kahfi [18]: 95-98, Husain Basyaiban does not refer to the source of the story. A similar thing was also explained by Ath-Thabari in his work, *Jami' al-Bayan fi Ta'wil al-Qur'an*, in his interpretation. He said:

حَدَّثَنَا رَوْحٌ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، حَدَّثَنَا أَبُو رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِنَّ يَأْجُوجَ وَمَأْجُوجَ لَيُخْفِرُونَ السَّدَّ كُلَّ يَوْمٍ، حَتَّى كَادُوا يَرَوْنَ شُعَاعَ الشَّمْسِ" *"Has told us the spirit of Sa'id bin Abu Arubah, from Qatadah, from Abu Rofi' from Abu Hurairah from Rasulullah SAW. keep punching holes in the "sad" every day until a little more they can see the light."*⁵³

Imam al-Tirmizi explained the hadith of Abu Uwwanah, he said that this hadith is jayyid and strong. It's just that the matan and marfu'-ness of this hadith is very wrong, because the text of the verse shows that before Yakjuj and Makjuj came out, they could not climb over the barrier wall or make a hole in it.⁵⁴ There is also a history from Ibn Abi Hatim which includes hadith that are considered gharib, whose sanad are invalid. Because this hadith from Munabbih is very long and

⁵¹ Hamid Ahmad Thahir, *KISAH-KISAH DALAM AL-QUR'AN*, 321.

⁵² Muhammad, *metode kritik ad-dakhil fit-tafsir "cara mendeteksi adanya infiltrasi dan kontaminasi dalam penafsiran Al-Qur'an*, 18-34.

⁵³ AL-TABARI, Abi Ja'far Muhammad Ibn Jarir, *Jami' al-Bayan Fi Ta'wil al-Qur'an* (Dar al-Salam, 2009), 373.

⁵⁴ Hamid Ahmad Thahir, *KISAH-KISAH DALAM AL-QUR'AN*, 323.

contains surprising elements, it tells about the journey of Ẓulqarnain and the construction of its walls, along with the events that occurred, which often have strange and unusual aspects, either in form, nature or length. in short.⁵⁵

In Munir's interpretation, some information about this is also quoted. As follows: "*Then he took another road, namely the third road which stretched between east and west, starting from south to north between two mountains between which a dam was built. These two mountains are two mountains in Armenia and Azarbaijan. There are those who think that these two are two high mountains at the end of the northern region of the Turkish border and at the back are Yakjuj and Makjuj.*" After that, Sheikh Al-Albani stated in *As-Silsilah Ash-Sahihah* "*this verse does not at all show that Yakjuj and Makjuj will not be able to break through the barrier, because the verse talks about the past, while the hadith talks about the future, so they do not deny each other.*"⁵⁶

From this description, the author concludes that Husain Basyaiban's interpretation above comes from *tabi'in* circles, but its validity is unknown. This interpretation is considered *ad-dakhîl bi al-ma'tsûr*. Most likely, this interpretation is a history of *isrâ'iliyyât*, as proposed by Ibn Ishaq. However, the status of this *ad-dakhîl* interpretation is considered to be *mauquf* or abandoned, because there is no evidence or religious teachings that confirm its truth or untruth. It turns out that from the description of the author's analysis above, it contains two categories: QS. al-Kahfi [18]: 93-94 not *ad-dakhîl*. Then on QS. al-Kahf [18]: 95-98 *ad-dakhîl* category which was sentenced to *mauquf* because some stated that they could not penetrate or climb the fort and some confirmed that they could climb the fort.

CLOSING

Of the three phases described by Husain Basyaiban from Surah al-Kahf [18]: 83-98, the author identifies two of them as *ad-dakhîl* in the form of tafsir with the type of history. Specifically, there is *ad-dakhîl* in the story of Surah al-Kahf [18]: 83-88, which covers the first phase (the western phase), and *ad-dakhîl* in Surah al-Kahfi [18]: 95-98, which covers the 3 which is considered a history of *isrâ'iliyyât* that is *mauquf* (allowed). Meanwhile, one of them is considered an authentic history in Surah al-Kahf [18]: 90-92, which includes phase 2 (eastern phase), namely the journey to the east from the position of the rising sun, and another one is considered as *tafshil al-Mujmal* in Surah al-Kahf [18]: 93-94, which includes phase 3 (the phase of meeting people who do not understand the conversation and meeting a people flanked by two mountains).

⁵⁵ AL-TABARI, Abi Ja'far Muhammad Ibn Jarir, *Jami' al-Bayan Fi Ta'wil al-Qur'an* (Dar al-Salam, 2009), 373.

⁵⁶ Syaikh Muhammad Nashiruddin Al-Albani, *As-Silsilah Ash-Shahihah* (Jakarta: Qisthi Press, 2005).

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