

The Parameter of *Hadiyya* Through Prophet Solomon's Perspective from Surah An-Naml

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Abstract

Hadiyya is a method of giving to someone certified in Islam widely used in families, management and institutions. Hadiyya is known by several names, such as hibah, charity (sadaqah) and waqf. However, the concept of hadiyya is challenging to determine when it comes to corruption because both give to someone. Therefore, this study aims to analyse the concept of hadiyya accepted in Islam based on the qasas of the Quran through the story of Prophet Solomon. This qualitative study is based on narrative inquiry. Research data is taken from library research. Meanwhile, the primary data analysis method is to analyse the content found in books of interpretation regarding Surah An-Naml verses 35-36 and documents from journal articles and academic books. The study's results show the actual concept of the hadiyya based on the parameters that have been produced. Therefore, this concept can be expanded and applied in relevant departments, especially regarding preventing corruption.

Keywords: Gift, Bribery, Prophet Solomon, Qasas Al-Quran, Parameter

Introduction

Giving hadiyya is an act that the community constantly does. Giving hadiyya has become a tradition not only in the home, workplace, and competition but also in Islamic financial institutions such as banking, takaful, and others. People are more motivated to achieve something when they know the notion of hadiyya, which encourages individuals to love one another and avoid prejudice. According to the statements of the Prophet Muhammad SAW:

تَهَادُّوا تَحَابُّوا

"You should offer each other things; you will undoubtedly love each other."

(Riwayat Bukhari: 594)

According to the Muwatta' Imam Malik, gifts can develop affection and end disagreements and hostility.

وَتَهَادُوا تَحَابُّوا وَتَذَهَبَ الشُّخَاءُ

"Give each other presents, and love will develop, and hostility will fade."

(Al-Muwatta': 1731)

Hadiyya is an Islamic demand encouraged if the gift does not contradict Sharia law. A *hadiyya*, on the other hand, can become a criminal if the gift leads to corruption. Bribing is the same as giving a *hadiyya* at first glance. This is demonstrated by the narrative of the *hadiyya* given to the Prophet Sulaiman by the Governor of Saba', Queen Balqis. Based on the words of God in Surah Al-Naml verses 35-36:

وَإِنِّي مُرْسَلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنظِرَةً بِيَمِّ يَرْجِعُ الْمُرْسَلُونَ (35) فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتُمِدُّونَنِ بِمَالٍ فَمَا آتَانِي اللَّهُ خَيْرٌ مِمَّا آتَاكُمْ بَلْ أَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُونَ (36)

"However, I will send them a gift and see what [reaction] the messengers will return with." (35) When they arrived before Solomon, he remarked, "Do you bestow wealth on me? But Allah has blessed me more than He has blessed you. Rather, you are the one who rejoices in your gift. (36)"

Generally, the concept of a *hadiyya* is a permissible gift. However, jurists disagree on other instances of *hadiyya*, such as presenting presents to someone in power or accepting gifts from non-Muslims. Thus, this research aims to examine the concept of *hadiyya* through the account of Prophet Sulaiman and the monarch of Saba'.

Concept of *Hadiyya*

Hadiyya in Islam

Hadiyya is derived from the Arabic word "*Hadi*," which is composed of the letters ha, dal, and ya and has two meanings. The first is to provide direction, and the second is to deliver gently (Ibn Manzur, 2003). The word *hadiyya* is derived from the root of the word and implies a gift given with courtesy so that the recipient feels pity and love for the giver (Budiono, 2021).

Scholars offer various definitions of *hadiyya*, including

- 1) According to certain scholars, *hadiyya* is one of the gifts that can publish or strengthen feelings of love and affection. or to cultivate it According to Al-Thawil (2009), a *hadiyya* is a gift in lieu of love and affection that is intended to be fostered or preserved.
- 2) According to certain scholars, a *hadiyya* is a gift given without asking for assistance that serves as collateral for anything. While bribery is something that is given in exchange for assistance on a specific problem (Al-Mawardi, t.t).
- 3) Others regard *hadiyya* as a type of kindness with the same meaning as grants and charity, and they discriminate between the three (Al-Nawawi, 1991).

In Rawdat al-Talibin wa 'Umdah al-Muftin, Imam Al-Nawawi (1991) states that *hadiyya*, *hibah*, and generosity (*sadaqah*) are deeds that are closely related in meaning, i.e. donating property to someone without reward. The act of charity is when a gift is given to someone in need with the intention of drawing closer to God (*sadaqah*). A *hadiyya* is a gift given to someone in order

to demonstrate respect and communicate feelings of affection. If this is not the case, the gift is a hibah. According to Moidin et al., hibah as a form of giving that does not expect any return or other purpose (Moidin et al., 2023)

Corruption According to Islamic Law

Bribery or *risywah* is derived from the Arabic term "رِشْوَة", which signifies salary, gifts, commissions, or bribes (Ibn Manzur, 2003). Ibnu Manzur also cites Abul Abas' explanation of how to pronounce *risywah*, which is derived from the word *rasyal farju*, which is the bird's whimpering when it raises its head to be fed by its mother. Bribery is defined as a gift to acquire a benefit or to permit untrue things (Irfan, 2011) or a gift to obtain an interest (Ibn Manzur, 2003; Muşţafá et al., 2004).

According to the Malaysian Anti-Corruption Commission (2022), bribery is defined as an individual accepting or offering something as a reward or encouragement to perform or not perform an act linked to official obligations. Bribery includes money, presents, bonuses, votes, services, positions, salary, and discounts, as seen in Figure 1.



Figure 1: Forms of corruption

Source: Suruhanjaya Pencegahan rasuah Malaysia (2022)

Corruption is forbidden in Islam based on surah al-Baqarah verse 188:

﴿ ١٨٨ ﴾ وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْخِلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ
 “And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful]. “

(Surah Al- Baqarah: 188)

This prohibition is reinforced by the hadith from Abdullah bin ‘Amr ra, the Prophet PBUH said:

لَعْنَةُ اللَّهِ عَلَى الرَّائِي وَالْمُرْتَشِي
 “The curse of Allah is upon the one who offers a bribe and the one who takes it.”

(Musnad Ahmad: 6984 and Sunan Ibn Majah: 2313)

The data presented above demonstrates that corruption is not tolerated in Islam. The bribery penalty is given not only to the giver but also to the recipient.

Methodology

The method of document analysis is used in this study to create a qualitative design. Reading primary and secondary materials linked to the research topic yields data sources. Among the documents cited are Salah Al-Kholidi's *Qasas Al-Qurani*, Ibn Kathir's book of interpretations, Sayyid Qutb's *Tafsir fi Zilal al-Quran*, *Tafsir Al-Maraghi*, Al-Tafsir Zuhaili's *al-Munir*, and several other books of interpretation. Furthermore, thesis journal papers are mentioned in regard to *hadiyya* and bribery as study variables. To reach the study's goal, the researcher examined only a subset of the Qur'an, especially verses 35-36 of surah an-Naml. The obtained data will be descriptively evaluated to provide the essential parameters connected to the gift of wisdom from Sulaiman's (as) story .

Result and Discussion

Qasas al-Quran refers to the stories contained in the Al-Quran. Regarding the *hadiyya* issue, surah an-Naml is the only surah in the Qur'an that focuses on the practice of providing *hadiyya*, which is found in verses 35-36 of the narrative of Queen Balqis and Prophet Solomon (as) (Hamdani, 2013). The word الهدية appears just twice in the Quran, and it appears in two verses in the same surah and tale, surah an-Naml (Asar, 1996).

Allah Almighty recorded this narrative in surah an-Naml verses 35-36. The book *asbab al-nuzul* did not contain any research on the reasons for the decline of this verse. However, it does connect with the verses before and after it (Budiono, 2021), which describe the account of the Prophet Solomon (as) and Queen Balqis. It all began when the prophet Solomon (as) used hummingbirds to deliver a preaching letter to the monarch of Saba' and his people (Sugara, 2022; Budiono, 2021). After receiving the letter's contents, the Queen of Saba' summoned the dignitaries and solicited their opinions, fearing an attack by Prophet Solomon's (as) soldiers (Al-Khalidi, 2013). They proposed war with Prophet Solomon (as), but the Queen of Saba advised peace after viewing the implications of battle from every angle and being concerned about losing her domain. The Queen of Saba's strategy is to give a present to Prophet Sulaiman to keep Saba's land from being destroyed by conflict (Al-Zuhaili, 2018).

The Queen of Saba' will then send a messenger bearing an expensive *hadiyya* by the Prophet Solomon's (as) position as king and await the Prophet Solomon's (as) response (as). However, in the end, Prophet Solomon (as) denied the *hadiyya* because he realised the intention behind the present (Hamdani, 2013). He declared that God's gift to him was superior to Queen Balqis's.

Hadiyya advice from surah an-Naml.

The narrative of Queen Balkis and Prophet Solomon (as) exemplifies the context of giving *hadiyya* in the Quran. Prophet Solomon's rejection of *hadiyya* does not imply that Islam rejects the notion of *hadiyya*. However, it must be refined from the scope of the aim and intention of a given *hadiyya*, especially when given to someone in authority. As the Prophet SAW stated, Islam significantly promotes the act of giving *hadiyya* if noble intentions accompany it.

عن عطاء بن أبي مسلم عبد اهلل الخراساني قال قال رسول الله صلى الله عليه وسلم تصافحوا يذهب

الغل وتهادوا تحابوا وتذهب الشحناء

"From 'Ata' ibn Abi Muslim 'Abdullah al-Khurasani said, Rasulullah saw. said, "You should give each other gifts, love will grow and enmity will disappear".

(Al-Muwatta': 1731)

This hadith demonstrates that giving *hadiyya* is encouraged in Islam. Donating a *hadiyya* has a positive effect on the soul (Rachmat, 2018), and it is encouraged for a person to accept a gift, no matter how modest, and return it to the *hadiyya* (Al-Thawil, 2009). Giving a *hadiyya* is permissible in Islam, whether done voluntarily or as a sort of compensation for good conduct received. However, Islam does not recognise and forbids any gift intended to achieve a worldly aim because it can lead to corrupt behaviour.

In his book of tafsir, *Tafsir Fi Zhilalil Quran*, Syed Quttub (2003) interprets verse 35 of surah an-Naml as a gift that might soften hearts, promote brotherhood, and avoid violence. Queen Balkis attempted to present a significant gift to assess Prophet Solomon's personality (as). If Solomon (as) accepts the gift, it demonstrates that he is a common king who desires earthly authority and submits to worldly possessions. If, on the other hand, His Majesty refuses, it must be due to his strong views and values, as well as demonstrating the veracity of the teaching that he brought as a prophet, the messenger of God, and not subject to worldly riches and wealth (Al-Jawi, 1997). Other commentators, including Al-Syaukani (2007); Al-Siddiqi (2000); Al-Maraghi (1986), and Al-Qurthubi, share the same viewpoint (2007).

However, there is a slight difference in Al-(2018) Zuhaili's interpretation of the *hadiyya* given to Solomon (as) through *Tafsir al-Munir fi Aqidah wa Shari'ah wa Manhaj* regarding the *hadiyya* given to Solomon (as). as a political game to avoid the occurrence of war and the destruction of Queen Balkis' reign. The *hadiyya* represents the softening of Prophet Solomon's (as) heart in the shape of gold, diamonds, and other adornments (Al-Zuhaili, 2018).

According to Budiono (2021), Ratu Balkis gives *hadiyya* for three reasons:

- 1) As a gesture of loyalty to a powerful ruler, with the goal of preventing an invasion by Prophet Solomon's (as) army, as Ibn Kathir believes.
- 2) The Prophet Solomon's personality test (as). If he had been like previous monarchs, he would have appreciated the *hadiyya*, but if he genuinely was the Prophet of God sent to preach to his people, he would have rejected it. Commentators such as Ibnu Kathir, Hamka, Al-Qurtubi, and Al-Maraghi share this viewpoint.
- 3) Stop preaching strategy to avoid spreading monotheism in the middle of society. Other commentators, including Sayyid Quthb, Quraish Shihab, and Ibn al-'Arabi, share this viewpoint.

Budiono leans more toward the third viewpoint, which holds that Queen Balqis gave a *hadiyya* in the expectation that Prophet Solomon (as) would stop preaching and not battle against the state of Saba.

However, the prophet Prophet Solomon (as) rejected the *hadiyya*, claiming that God's gift was superior to Queen Balkis' gift. The rejection now plainly demonstrates his prophethood, unaffected by temporal goods. Al-Khalidi (2011) stated that Prophet Sulaiman (as) does not readily accept bribes, even in the name of gifts, because every piece of wealth and gift given by ALLAH is a test for him. The fundamental goal of the Prophet Solomon (as) refusing is for Queen Balkis and her people to worship God and reject sun worship, or the

next step will be war (Sugara, 2022). Notice how Prophet Solomon's (as) resolute refusal to take a gift from the monarch of Saba' demonstrates rejection of the element of corruption in giving presents.

Based on surah an-Naml verses 35-36, there is a similarity between the aspect of gifts and bribery

- 1) Ratu Balkis is the giver of *hadiyya*/bribes.
- 2) Hadiyya/bribe recipients, such as Nabi Solomon (as).
- 3) The form or item of a *hadiyya*/bribe, which is a precious gift offered to the prophet Solomon (as) by Queen Balkis.

Although *hadiyya* and bribes are considered synonymous, this verse focuses on the method of bribery rather than *hadiyya*. This is because the *hadiyya* delivered is intended to achieve a different purpose, which is to avoid the onset of war and the downfall of Queen Balkis' rule due to her rejection of Prophet Solomon's message (as).

As the hadith of the Prophet SAW forbids amil from taking gifts while on duty.

اسْتَعْمَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا مِنْ بَنِي أَسَدٍ يُقَالُ لَهُ ابْنُ الْأَتَيْبَةِ عَلَى صَدَقَةٍ فَلَمَّا قَدِمَ قَالَ هَذَا لَكُمْ وَهَذَا أُهْدِيَ لِي. فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ " مَا بَالُ الْعَامِلِ نَبَعْتُهُ، قِيَّائِي يَقُولُ هَذَا لَكَ وَهَذَا لِي. فَهَلَّا جَلَسَ فِي بَيْتِ أَبِيهِ وَأُمِّهِ فَيَنْظُرُ أَيُّهُدَى لَهُ أَمْ لَأَ، وَالَّذِي نَفْسِي بِيَدِهِ لَا يَأْتِي بِشَيْءٍ إِلَّا جَاءَ بِهِ يَوْمَ الْقِيَامَةِ يَحْمِلُهُ عَلَى رَقَبَتِهِ، إِنْ كَانَ بَعِيرًا لَهُ رُغَاءٌ، أَوْ بَقْرَةً لَهَا حُورٌ، أَوْ شَاةً تَنْعَرُ

"The Prophet (ﷺ) appointed a man from the tribe of Bani Asad, called Ibn Al-Utabiyya to collect the Zakat. When he returned (with the money) he said (to the Prophet), "This is for you and this has been given to me as a gift." The Prophet (ﷺ) stood up on the pulpit (Sufyan said he ascended the pulpit), and after glorifying and praising Allah, he said, "What is wrong with the employee whom we send (to collect Zakat from the public) that he returns to say, 'This is for you and that is for me?' Why didn't he stay at his father's and mother's house to see whether he will be given gifts or not? By Him in Whose Hand my life is, whoever takes anything illegally will bring it on the Day of Resurrection by carrying it over his neck: if it is a camel, it will be grunting: if it is a cow, it will be mooing: and if it is a sheep it will be bleating!"
(Sahih al-Bukhari: 7174)

According to Al-Syafi'i in the book of Al-Umm, it is unlawful to accept a *hadiyya* given to an official to get a proper or invalid object. Anwar (2006) elaborates and expands on Imam Syafi'i's viewpoint on the practice of giving, which is prohibited to four things:

- 1) Hadiyya is provided for getting rights before the deadline.
- 2) The *hadiyya*'s objective is for the giver to get what is not his right.
- 3) The giver's *hadiyya* is aimed at relieving oneself of obligation through superiors.
- 4) Hadiyya are delivered under duress to avert threats to the giver's life.

Parameter of a *Hadiyya*

As a result of the analysis of surah an-Naml verses 35-36, the following parameter of a *hadiyya* (Figure 2) can be utilised as a reference to distinguish it from corruption:

- a) *Hadiyya* are gifts that Shari'a permits.
- b) *Hadiyya* can take the shape of numerous gifts, such as luxury items, money, positions, or wages, but they must be from halal sources.
- c) *Hadiyya* must be offered freely and without conditions.
- d) *Hadiyya* is meant to deepen friendship and affection rather than to legitimise falsehood.
- e) *Hadiyya* is performed willingly and gladly without fear of being observed.
- f) *Hadiyya* is given to express gratitude and is not provided before executing a task.
- g) *Hadiyya* only implies getting the right after necessary.
- h) *Hadiyya* is not designed to allow the giver to achieve something beyond his right.
- i) *Hadiyya* is not designed to absolve the provider of all accountabilities through the services of a superior.
- j) *Hadiyya* is not supplied under duress by superiors to avoid the threat of interests and things that could hurt the giver.



Figure 2: The parameter of *hadiyya* through prophet Solomon perspective from surah an-Naml

Source: Author

Conclusion

Providing *hadiyya* is highly valued in Islam since the Prophet SAW frequently gave *hadiyya* and received and returned *hadiyya*. Lessons from the narrative of Prophet Solomon (as) and the Queen of Saba' demonstrate that this practice of giving and receiving *hadiyya* existed in ancient times and can continue today. However, Queen Balkis' practice of granting *hadiyya* in verses 35-36 of surah an-Naml cannot be copied since it involves aspects of corruption. If someone gives a *hadiyya* without expecting anything in return, the *hadiyya* can be accepted.

As a result of surah analysis, ten parameters of gift giving were successfully developed. This parameter can be an important guideline to ensure that the gift-giving behaviour adheres to Islamic law. This parameter will also ensure that the institutional sector, which includes superiors, the judiciary, and the authorities, does not engage in corrupt practices disguised as gifts so that these institutions are more guaranteed with Sharia principles and are designated as institutions that guarantee the principle of justice in the affairs carried out.

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