

The Essence of Isra'iliyyat Story in Tafsir Al-Qur'an

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Abstract:

This research was conducted departing from the dynamics of the problem in terms of various aspects and values regarding isra'iliyyat infiltration in interpretation. There are so many views that tend to be negative about it. Even there is another side, considering that it is a necessity of acculturation in socio-cultural life. This study used the library research method by collecting, processing, and inducing data in accordance with the discussion from various sources of literature, namely descriptive analysis. The purpose of this study is to mediate views regarding scientific substance in isra'iliyyat and the correlation of its infiltration into the interpretation of the Qur'an, which has been going on for a long time. So, with this, it can be found values that correspond from the isra'iliyyat aspect with the basic values in the interpretation of the Qur'an. It is also hoped that this will stimulate the birth of a more intense study to trace isra'iliyyat genealogy whose purity is still maintained; of course, it does not mean to rule out the study of texts, namely the Al-Qur'an and al-Hadith. Seeing the material in its historical reality, isra'iliyyat and interpretation cannot be completely separated. This is because it has become a general reality that every culture will experience acculturation assimilation. Especially when this isra'iliyyat is interpreted etymologically as whatever is contained in the holy book of the people of the book from all its aspects.

Keywords: consensus; Qur'anic exegesis; recapitulation; sacred values; tafsir scholar.

INTRODUCTION

The Al-Qur'an is the last book that Allah sent down as proof for the last messenger in his preaching (Mubarak & Barkia, 2021). It is a recapitulation and re-conclusion of previous treatises (Yunus & Jamil, 2020). This urgency means that the defensive aspect is directly handled by Him so that His words continue to be a witness for all creatures until the Day of Judgment. However, the existence that the Qur'an will go through, on the other hand, will increasingly open up the mubtilin sect to carry out its mission to eliminate the existence or harm the sacred values in the Qur'an (Svensson, 2017).

Steps taken by extremists outside of Islam include including things that contradict the values of the Qur'an. Tafsir scholars give the term and its derivations with the term *aqwal al-syadzdzah* which means a variety of information that is separate from the main provisions. Hyponyms include invalid information, contradictions in interpretation, and things that damage the rules and tariqah in interpretation, so that these things damage the consistency of the consensus of commentators (Hidayat, 2020).

Tafsir experts strongly assume that an example of this is the isra'iliyyat values. However, studies regarding the dynamics of the isra'iliyyat aspect in comprehensive tafsir studies are still oriented towards the history of emergence, impact on interpretation, and case studies in several tafsir literature. Reviewing all this, it is felt that there have been no contemplative studies that have tried to see the correlation of isra'iliyyat in the interpretation of the Al-Qur'an. This is a reconstruction for the future so that further gates of knowledge are opened, especially in

the reinterpretation of the *shalih likulli masa wa makan Al-Qur'an*. Cultural assimilation and acculturation always need to be reviewed as a historical study, which the Qur'an itself requires (Na'na'ah, 1970).

Protection of the fundamentalist values of the Al-Qur'an and its interpretation is an implementation of the classification of the soul of faith (Aman & Isa, 2014). The continuity of *tadabbur* studies and interpretations in the future depends on the purity of today's exegesis. Even further, according to Majdi al-Hilali, this has an impact on the quality of *tadabbur* on the meanings of the Qur'an because other nuances come from outside the Qur'an and even seem to sneak in (*al-dakhil*).

On this basis, the writer aims to examine the aspect of Isra'iliyyat by looking at its inevitability as a result of cultural history and acculturation-assimilation of civilizations of the world. This creates an open view of knowledge that comes from an all-knowing God. In addition, the research conducted is materialistic-historical in nature, thus sacrificing some values that are actually important. As in the journal *Isra'iliyyat* and its influence on the interpretation of the Qur'an by Raihanah (Raihanah, 2015) which discusses the baseless scope of the meta-historical concept and its factors. Therefore, how is the history of Isra'iliyyat meta-historically, its connection with the activity of interpreting the Al-Qur'an, how do experts respond to it, and how does the other side, as the urgency of civilization, include scientific?

Isra'iliyyat appeared at the beginning of the century AD along with the great transmigration of the Jewish people to Arab lands. Isra'iliyyat becomes a bridge connecting the opening of the horizon and the scientific dimension so that the study of the Qur'an achieves complexity. So, the dogma that narrows the development of thought for the benefit of the people through the study of interpretation should be eliminated because, in any case, falsehood will be defeated, and the people will not be united in it.

METHOD

This research was carried out using literature studies through journals, articles, books and other supporting sources (Blummer & Kenton, 2020). Qualitatively, each data is adopted and then adapted with a title and then processed through descriptive analysis (Rodriguez & Storer, 2020). Material materials are *isra'iliyyat* stories that already exist in tafsir literary sources or which are allegedly related to them (Mustaqim, 2017).

RESULTS AND DISCUSSION

Isra'iliyyat terminology

Isra'iliyyat is fundamentally related to lexemes that represent a nation at a certain time. It comes from the Hebrew language, which means servant of God. It is the plural form of *isra'iliyyah* attributed to the nation of Israel. Israel is the name of the prophet Ya'qub so the term in the Qur'an *Bani Isra'il* means descendants of the descendants of the Prophet Ya'qub. The meaning is only in the structural form of the juxtaposition sentence, not as the core meaning. Sometimes, the term is also related to the Jewish nation. So *Bani Isra'il* refers to the genealogy of a large family, while Jews are connected to their mindset, including dogma and religion (Raihanah, 2015).

Isra'iliyyat as the viewpoint regarding it becomes wider, the scope for it becomes wider. Muhammad Husain al-Dzahabi said that *isra'iliyyat* which originates from the history obtained from the Jewish people, has been drawn more widely by interpretive scholars (Al-Dzahabi, n.d.). Experts include things outside of Islam that existed long before Muhammad's Shari'a, which then entered into the interpretation of the Qur'an, especially from the Jewish and Christian groups. In fact, in terms of the periodization of flexibility, it is defined as an aspect that outsiders have introduced into the meaning of the Qur'an with bad intentions and foul steps as a mission to destroy the Muslim faith. However, judging from the substance of this last term, insiders can also be included who indirectly follow the steps of the enemies of Islam who destroy interpretive activities with a careless attitude without being based on knowledge (*al-'abats*).

The heterogeneity of the meaning of Isra'iliyyat returns it to what is sourced in the form of religious values from the Jews. The analogy is based on the many words of God regarding the term Israel in relation to the Jews, who are described as people who create many contradictions in the divine treatise. They deny any information brought by the messengers of God. In addition, as in QS. Al-Baqarah (2): 78 has attached to their souls the nature of empty conjectures then used as a basis for understanding their scriptures until false meanings are created, without clear genealogy, generally just empty imaginations following lust. The correlation sees a sense of purity as a Muslim who appreciates God's message and its bearer. Everything has been brought with him so that there is no need for external elements to be forced, especially from the Jews who hate Islam the most, a people who, with their own teachings, exist and remain silent in confusion (Al-Dzahabi, 1990).

Sayyid Ahmad Khalil said that Isra'iliyyat was related to the people of the book. The scope is information that comes from them, whether related to their religion or not. Connecting to Jews is because most of the narrators come from their group (Anwar, 1999). Apart from that, the Jews have interacted with Muslims for a longer time than Christians. Evidence of the lives of the Prophets in their periodization became sunnatullah, which, of course, apart from keeping a track record of preaching, also contains secrets behind the orderly mention of them, such as the precedence of Moses over Isa in the QS. (3): 84.

The Qur'an mentions a term that refers to the derivation of terminology from Isra'il as ahl al-kitab. Among them, what is meant for Jews is the word of God in QS. Al-Isra verse 4:

٤ كَبِيرًا غُلُوًّا وَلَتَعْلَنَنَّ الْأَرْضُ فِي لُفْسِدِنَا الَّذِي فِي إِسْرَائِيلَ بَنِي إِلَهِي وَقَضَيْنَا

"And We have decreed against the Children of Israel in the Book: "Indeed you will destroy the face of the earth twice and surely you will boast great arrogance"

As for what is in it is meant for the Christians as in His word QS. Al-Maidah verse 68:

أَنْزَلَ مَا مِنْهُمْ كَثِيرًا وَلَيَزِيدَنَّ بَعْضَكُمْ مِنَ الْيَتِيمِ الَّذِي أَنْزَلَ وَمَا إِلَّا جِيلٌ الْتَوْرَةَ تَقِيمُوا حَتَّىٰ شَيْءٍ عَلَىٰ لَسْتُمْ الْكُتُبِ يَا أَهْلَ قُلُوبِ الْكُفْرِينَ الْقَوْمِ عَلَىٰ تَأْسٍ فَلَا وَكُفْرًا طَعْنًا رَبِّكَ مِنْ إِلَيْكَ

"Say: "O People of the Book, you are not considered religious at all until you uphold the teachings of the Torah, the Injil, and the Quran revealed to you from your Lord". Indeed, what was revealed to you (Muhammad) from your Lord will increase disobedience and disbelief to most of them; so do not grieve over those disbelievers."

In that verse, the Jews and Christians, in general, are called out. However, in relation to the context of the Christian religion, it is more inclined to remember more theological aspects. Explicitly, the words Jews, Christians, Ahl al-Kitab, and Bani Isra'il are mentioned in some verses in the Qur'an. But for Isra'iliyyat not found. As for the word Children of Israel is repeated in 49 verses, ahl al-Kitab in 31 verses, Jews 6 times with another form of judithyan 1 time, and the word meant for Christians is found in 14 places in the Qur'an (Fu'ad, 1992). Therefore, starting from such a basis, then experts present their opinions related to Isra'iliyyat either definitively or relationally.

History of Isra'iliyyat Infiltration in Tafsir

Philosophically, history is a reconstruction of the past that contains human experience. This experience forms various components that are linked to feelings, thereby creating behavior, thoughts and speech as proof of existence. Likewise, the Israeli people, especially the Jews, have long inhabited the Arabian peninsula after the death of the Prophet Musa, such as in the Babylonian, Asyuriyyah, Suriyyah and Palestinian areas. It is said that Jews made a large-scale migration around 70 AD to escape the torture and dictatorship of Titus al-Rumaniy (Adz-Dzahabi, 2005). It was during this period that elements of Isra'iliyyat in general covered various aspects of life in Arabia (Chirzin, 1998).

The consequence of the direct interaction of Arabs and Jews is cultural assimilation and acculturation as a result of their respective histories. Moreover, Jews carry their religious values in the Torah. This is a necessity so from this perspective, the Isra'iliyyat aspect has long since entered the midst of the Arab nation, which became the origin of the area where the Islamic message was born. Therefore, Isra'iliyyat is logical and is a consequence of the acculturation of Arab jahiliyyah culture with Judaism and Christianity (Shihab, 1996).

In the study of the context of the text that covers the Qur'an and Hadith Isra'iliyyat sourced from the mu'allaf at the time of the Prophet. Figures such as Abdullah bin Salam, Ka'bul Akhbar, and others. then became more active during the time of Tabi'in which is believed to have been practiced since the entry of Jews and Christians into Islam. Among them who are suspected to be sources are Wahab bin Munabbih, who used to be a Jew from Yemen, Muhammad Sa'ib al-Kalbi, Muqatil ibn Sulaiman, Abdul Malik ibn Aziz, and Ibn Juraij who used to be a Roman Christian (Al-Shiddiqi, 2012).

Situationally and conditionally, after the death of the Messenger of Allah, the clarifier (*mubayyin*) of the Qur'an will not actually exist anymore because, after that, it will only refer to his instructions and decrees. The human side of friends is always thirsty for an explanation of the Qur'an so that their understanding is comprehensive about Islam. So, to fulfill that, they do not hesitate to ask anyone who is considered an expert in their field, including Jews or Christians who have professed their faith. The companions asked about the *mujmal* part in the Al-Qur'an,

especially about the stories of the "former" people of Israel, not just to quote Abraham in it. Therefore, this *isra'iliyyat* existed in the time of the Companions and influenced the process of interpretation in the time after (Izzan, 2011).

The situation and condition of friends based on the interpretation of the stories in the Qur'an, which are told briefly, is in an emergency. Meanwhile, the internal and external drive of the companions' souls to preserve the Al-Qur'an in a complex way for life is very high. With careful and consistent reference to the text, they sorted out the *isra'iliyyat* narrations as material for interpreting the story (Karman, 2002). In the time of the companions, the term *majlis* was known as *midrash* which was attended by the companions. At the assembly, scientific deliberations were held from each attendee along with their scientific background. On one occasion Umar held a sheet of the Torah to be studied and then commented on by the Prophet. He stated emphatically that Islam covers everything, even if Prophet Musa were still alive, he would follow in the footsteps of the Prophet.

Constellation and classification of *isra'iliyyat* in tafsir

The Torah is divided into two forms, namely written textually and verbally called the Talmud. In his journey as a guide for the people of Prophet Moses, the Taurat experienced *tahrif* done by the people at that time. The chain of Torah connected to Prophet Moses was only preserved until the first generation. In history Prophet Moses ordered that the writings of the Torah be kept in a place (*al-shunduq al-shahadah*) and opened only once every 7 years on Eid. But the truth is that at the time of Prophet Solomon, there were only two sheets left that contained ten wills. Some time, a ruler named Azran came to Baitul Maqdis and copied the book of the Old Testament, but when King Aniytuk ruled Jerusalem, he ordered to kill Jewish leaders and anyone who had a copy of *al-'ahd al-qadim*. At that time, the copy of *al-'ahd al-qadim* that had been compiled earlier by Azran was also destroyed. The incident was aggravated again around 161 years before reaching the shari'a of Prophet Isa. As for the gospel itself in its sanad only survived until around 313 AD when calamity and slander befell the Christian people at that time (Na'na'ah, 1970).

Sanad matters are indeed a special gift for Muslims. Allah has confirmed it in the QS. Al-Maidah: 48 that the Qur'an is *musaddiq* and *muhaimin* which means there is protection and intelligence for everything that comes and enters it. Apart from that, the Qur'an in its universality collects things in every book that are protected from change. The scope of this problem encouraged the Ulama to share the history of *Isra'iliyyat* and its legalization. This classification is divided into three, namely: *Isra'iliyyat* which is in accordance with Islamic teachings, which is contrary to it, and which does not include the first and second types (*mauquf*) (Anwar, 1999). This is based on the text of the text which prevents and allows with their respective consequences. There are 4 hadith propositions that fully explain *isra'iliyyat*, and 6 statements regarding its permissibility (Na'na'ah, 1970).

Adz-Dzahabi carried out *ijtihad* in the *Isra'iliyyat* classification until he found 3 points of view. The mapping is from the perspective of the quality of the sanad, its relationship with Islamic values, then from the material side (Al-Dzahabi, 1990). However, this is only limited to scientific achievements because the Prophet himself did not classify *isra'iliyyat* so that its nature is not binding (Syahibah, n.d.).

1. Sanad Quality Viewpoint

From this point of view, *Isra'iliyyat* is divided into authentic and weak degrees. Included in *dha'if* is the degree of *maudhu'* or really false.

- a. The Sanad is valid. As the history contained in Ibn Kathir's interpretation, quoted from Ibn Jarir, Shaykh al-Mufassirin, is as follows:

"I met with Abdullah bin Umar bin Ash and asked, "Tell me about the nature of the Messenger of Allah, peace be upon him, described in the Torah." He replied, "Of course, by God, what is explained in the Torah is the same as what is explained in the Qur'an." "O Prophet, indeed We sent you as a witness, a bearer of good news, a warning, and a guardian of Ummi, you are My servant; Your name is admired; You are neither rude nor harsh. God will not take your life before the religion of Islam is upright, that is, after saying that there is no god worthy of worship except God, through you, God will open a closed heart, open a deaf ear, and open a blind eye."

This history comes from al-Mutsanna, from Uthman ibn Umar, from Falih, from Hilal bin Ali, from friend Atha' bin Yasar.

- b. The sanad is weak. Like the *athar* narrated by Abu Muhammad ibn Abdurrahman from Abi Hatim ar-Razi which was also quoted by Ibn Katsir in interpreting the letter *qaf* at the beginning of the letter. His history is as follows:

"Behind this earth, Allah created an ocean that encompasses it. At the bottom of the sea, Allah has also created a mountain called Qaf. Heaven and earth were established above him. Under it, Allah created a sky similar to this earth, which has seven layers. then, beneath it again, Allah created a mountain called Qaf. This second heaven was established above him. So that the sum of all; seven layers of earth, seven seas, seven mountains and seven layers of sky."

2. Perspective on Islamic Values

From this side there are 3 points of view, namely:

- a. History in accordance with Islamic law. Like the hadith of Abi Sa'id al-Khudri regarding the description of the Day of Judgment that the Prophet explained in front of his friends. Then a Jew came and stated that the same thing is true in the Torah. At that time, the Messenger of Allah turned to his friend and laughed until his molars were visible.
- b. History that is not in accordance with Islamic law. For example, history tells the story of the debate between Prophet Moses and Prophet Adam. This is an interpretation of Qs. Al-A'raf verse 145 by Ibn Jarir which was received from some friends and tabi'in. Another thuruq that ath-Thabari received was from Muhammad ibn Sa'ad, from his father, from his uncle, from his father, from Ibn Abbas. In this history it is narrated as follows: When Moses was nearing his death, he complained. "Allah has actually placed us in Heaven where there is no death there. Because of Prophet Adam's mistake, we were finally sent down to this earth." Responding to his complaint, Allah said, "If I sent Adam, would you argue with him?" "Yes," he answered." After Prophet Adam was in front of him, a debate broke out between the two. "O Moses! You asked me to come." "If it weren't for you, we wouldn't exist in this world. "Hasn't God given advice and explained that the disasters that occur on this earth have been determined beforehand?" Prophet Adam finally won the debate. This information is rejected in various aspects. Among other things, it was impossible for Prophet Moses to complain about his death, how could Prophet Adam meet Prophet Moses even though the distance was so far away, it was impossible for there to be a serious debate that seemed to be mutually undermining between Allah's messengers.
- c. History that has no justification is also a denial in the Islamic shari'a which is then required to remain silent (as-sukut) on it. For example, like the story in Ibn Katsir's interpretation that he received from as-Sudi in Qs. Al-Baqarah verse 67 until the end of the story.

3. Viewpoint of Material Content Coverage

In this section, *isra'iliyyat* is divided based on its contact with aspects of teachings in Islam.

- a. Related to faith. As narrated in the interpretation of Qs. Az-Zumar verse 67 about a story of a Jewish face that displays the creation of nature and its contents created on the direction of God.
- b. Related to the law. Like the narration about Qs. Ali Imran verse 93. The narration from Abdullah ibn Umar tells about the lies of the Jews regarding the punishment for adulterers. They say adulterers in the Torah are punished by being put face down in hot water and beaten. There is no law of stoning in the Torah. Then Abdullah ibn Salam who used to be a Jew contradicted that.
- c. Related to advice. This advice or message is something whose meaning does not reach the aspects of faith and Sharia law. As narrated in Tafsir Ibn Katsir about Qs. Hud verse 37 is about Prophet Noah making an ark. Muhammad ibn Ishak said in the Torah that God ordered Noah to make a ship out of teak wood, 80 cubits high, 50 cubits wide, covered with asphalt outside and inside, etc.

Law of Narration based on *Isra'iliyyat*

The ruling that underlies the view on *isra'iliyyat* is the perspective in understanding its substance, which is linked to the understanding of arguments. The statement creates two expert opinions, namely those who allow and do not allow narration with *isra'iliyyat* related to *nash*. Groups that disagree and tend to prohibit form their consensus such as Ibn Taimiyyah, Muhammad Husain adz-Dzahabi, Ibn Arabi, Muhammad Syaltut, Abu Zahrah, and Abdul Aziz Jawisy (Raihanah, 2015).

The experts' reasons can be correlated as follows

1. The perfection of Islam's presence with its values, so there is no need for values from outside the Islamic religion
2. Doubts that spread about the values of Isra'iliyyat from various points of view
3. Understanding of passages related to both the Qur'an and Hadith

The propositions of the Qur'an include:

هَادُوا الَّذِينَ وَمِنْ قُلُوبِهِمْ تُوْمِنُ وَلَمْ يَأْفَوْهُمِ ءَامَنَّا قَالُوا الَّذِينَ مِنَ الْكُفْرِ فِي سُرْعُونَ الَّذِينَ يَحْرَنَكَ لَا الرَّسُولُ ﴿٤١﴾ يَا أَيُّهَا
تُوْتُوهُ لَمْ وَإِنْ فَخُدُوهُ هَذَا أَوْ تَبَيْتُمْ إِنْ يَقُولُونَ مَوَاضِعِهِ ضَبَعِدْ مِنْ الْكَلِمِ يَحْرَفُونَ يَأْتُونَكَ لَمْ ءَاخِرِينَ لِقَوْمِ سَمْعُونَ لِلْكَذِبِ سَمْعُونَ
خَرِيٍّ الدُّنْيَا فِي لَهُمْ قُلُوبُهُمْ يُطَهَّرُ أَنْ اللَّهُ يُرِدْ لَمْ الَّذِينَ أَوْلَيْكَ ۖ أَشَيْءٍ اللَّهُ مِنْ لَهُ تَمَلِّكَ فَلَنْ فَتَنْتَهُ اللَّهُ يُرِدْ وَمَنْ فَاحْذَرُوا
٤١ عَظِيمٍ عَذَابٍ الْآخِرَةِ فِي وَلَهُمْ

"On the Day of the Messenger, you should not be saddened by those who are quick to (show) their disbelief, namely among those who say with their mouths: "We have believed", while their hearts have not yet believed; and (also) among the Jews. (The Jews) love to hear (news) lies and love to hear the words of others who have never come to you; they changed the words (of the Torah) from their places. They said: "If you are given this (which has been changed by them), then accept it, and if you are given something other than this, then be careful". Whoever Allah wills to go astray, you will never be able to reject anything (that comes) from Allah. Those are the people whose hearts God does not want to purify. They will be humiliated in this world and in the hereafter they will be punished greatly" (QS. Al-Maidah [5]: 41)

Apart from that, Allah has also described the behavior of Christians in His Word

الْفَيْمَةِ يَوْمِ إِلَى وَالْبِغْضَاءِ الْعِدَاوَةِ بَيْنَهُمْ فَأَعْرَبْنَا بِهِ ذُكْرُوا مِمَّا حَظًا فَسُوا مِيثَقَهُمْ أَخَذْنَا نَصْرَى إِنَّا قَالُوا الَّذِينَ وَمِنْ
١٤ يَصْنَعُونَ كَانُوا بِمَا اللَّهُ يَنْبِئُهُمْ وَسَوْفَ

And among those who say: "Indeed we are Christians", there are those with whom we have taken their covenant, but they (deliberately) forget part of what they have been warned about; So We caused among them enmity and hatred until the Day of Resurrection. And one day Allah will inform them of what they did (QS. Al-Maidah [5]: 14)

The hadith that touches on isra'iliyyat is as follows

الينا انزل وما بالله امنا و قولوا تكذبوهم ولا الكتاب اهل تصدقوا لا

"Do not justify the People of the Book, and do not deny them. And say we believe in Allah and in what He has revealed to us" (HR. Bukhari).

The hadith is from Abu Hurairah who said that the Scribes read the Torah in Hebrew and then interpreted it in Arabic for Muslims (Raihanah, 2015). Applicatively, God has confirmed that the words of the people of the book are only to be heard. The word in question is QS. Al-Ankabut: 46, as follows:

وَالِهْنَا إِلَيْكُمْ وَأَنْزَلَ إِلَيْنَا أَنْزَلَ بِالَّذِي ءَامَنَّا وَقُولُوا مِنْهُمْ ظَلَمُوا الَّذِينَ إِلَّا أَحْسَنُ هِيَ بِالنَّبِيِّ إِلَّا الْكُتُبِ أَهْلَ نُجِدِلُوا ﴿٤٦﴾ وَلَا
٤٦ مُسْلِمُونَ لَهُ وَنَحْنُ وَجِدَّ وَالْهُكْمِ

"And do not argue with the People of the Book, except in the best way, except with the wrongdoers among them, and say: "We have believed in (the books) revealed to us and revealed to you; our Lord and Your God is one; and to Him alone we surrender".

Ibn Juzi said that the verse was revealed before the command about jihad. However, the context is that there is a ban on mujadalah (debating) to the point of making fun of the people of the book who have converted to Islam. It is about what they say, it should be treated well (Ibn Juzi al-Kalby, 1994). As for the basis of the groups that

enable the narration of Isra'iliyyat, among them arguing with the interpretation of the verses of the Qur'an, hadiths, as well as atsar sahabat. Among them are the following (Na'na'ah, 1970).

QS. Ali Imran: 93

إِنْ فَاتَلَوْهَا بِالتَّوْرَةِ فَاتُّوا قُلَّ التَّوْرَةَ تُنَزَّلَ أَنْ قَبْلَ مِنْ نَفْسِهِ عَلَى إِسْرَائِيلَ حَرَّمَ مَا إِلَّا إِسْرَائِيلَ لَبَنِي جَلَّ كَانَ الطَّعَامِ ﴿٩٣﴾ كُنْتُ
٩٣ صَدِيقِينَ كُنْتُمْ

"All food is halal for the Children of Israel except for the food that Israel (Ya'qub) prohibited for himself before the Torah was revealed. Say: "(If you say that there was food that was forbidden before the revelation of the Torah), then bring the Torah, then recite it if you are the righteous".

Al-Alusy commented on this verse, that friends who were once experts on the book, such as Abdullah bin Salam, often conveyed news from the Torah that they had previously known. This was not denied at that time by the believers, including Islamic leaders. Not denying means opening up space for acceptance, so it is no different from listening, reading, and then taking history.

In a hadith of Muslim history from the path of Fatimah bint Qais, the Messenger of Allah once gathered his companions to announce the conversion of Tamim ad-Dari, who was once a Christian. The Prophet said that the words of Tamim ad-Dari corresponded to what he told the companions about the Dajjal al-Masih.

Hadith narrated by Bukhari from Abdullah bin Amr bin 'Ash

النار من مقعده فليتبوا متعمدا علي كذب ومن حرج ولا اسرايل بني عن وحدثوا , اية ولو عني بلغوا

"Convey (teachings) from me even one verse, and (you may) talk from what (you find) among the Children of Israel, and that is fine. And whoever lies in my name intentionally, prepare to take his place in hell".

The *isra'iliyyat* and its relationship with the Companions was a scientific activity at that time. Friendly dignitaries such as Abu Hurairah, Ibn Abbas, Ibn Mas'ud often met Jewish or Christian figures who had converted to Islam. The aim is to ask and discuss (*al-mutarahah wa al-munadzarah*) regarding the information they found in their previous holy books, namely the Torah and the Gospel. It is also narrated that Abdullah bin 'Amr, in the Yarmuk war, found two parts of the Torah and he (Al-Dzahabi, 1990). The end of the discussion concludes that experts accept *isra'iliyyat* in interpretation when it fulfills fundamentalist requirements in these perfect Islamic values.

The Scientific Essential Urgency of Isra'iliyyat

٩٤ الْمُؤْمِنِينَ مَنْ تَكُونَنَّ فَلَا رَبَّكَ مِنْ الْحَقِّ جَاءَكَ لَقَدْ قَبَّلَكَ مِنْ الْكِتَابِ يَفْرُءُونَ الَّذِينَ ۖ لَوْ فَسَّ إِلَيْكَ أَنْزَلْنَا مِمَّا شَكَ فِي كُنْتَ فَإِنْ

"So if you (Muhammad) are in doubt about what We have revealed to you, then ask those who read the book before you. Indeed, the truth has come to you from your Lord, so do not ever be among those who doubt"(Qs.Yunus: 94)

The verse contains the academic aspect of science, namely kinesthetics. How to keep the knowledge on its axis as the basis for acting. In addition, the Al-Qur'an, which contains previous news and *shari'ah* and is then perfected, is, in fact, as if in studying the Al-Qur'an, the values of the people of the book are also studied in it. In addition, it is known that the texts in the Qur'an are a mixture of several tribes including from outside Arabia. Among them is the Hebrew language used by the scribes and included as the language of their scriptures. The truth is that *isra'iliyyat* opens the horizon of knowledge even further, but it is the task of experts and *muhaqqiq* themselves in the future to recapitulate the concept of *naqd* (criticism), *al-madkhal* (fundamental study), or sciences related to the study of *isra'iliyyat* in depth which of course in this case does not exclude the study of the Qur'an and al-Hadith.

CONCLUSION

isra'iliyyat is the value of cultural acculturation between interacting nations, namely Jews and Arabs around 70 AD. This is certainly a necessity in life considering that humans are social creatures. Without ignoring the legal basis emphasized by the Ulama, *isra'iliyyat* in tafsir is a way for the emergence of the sciences of the Qur'an and other horizons of knowledge. However, there is also a need for defensive signs. The ulama are basically based on *tanqiyah ash-shari'ah al-islamiyyah*, namely maintaining the perfect purity and noble values of Islamic *syari'ah*. So

the process of interpreting the verses which are allegedly related to the teachings of the scribes is filtered. In the scientific field, of course the objects of study should be comprehensive and compromise. Because of that, the study of Isra'iliyyat in tafsir should be opened by considering some standard rulings in Islam. Al-Qur'an if linked to the teachings of the Torah and the Gospel will certainly include. As for the nature of the people of the book who have been confirmed by God, they are happy to change the content of their holy book, which is called kulliyah or sampling. As for among the people of the book, of course there are those who are really ittishal in terms of genealogy and still have their understanding. This should be investigated considering that isra'iliyyat is already spread in various interpretations and even master interpretations.

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