

Isra'iliyat Materials in *Tafsir al-Thabari*

Nafisah

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Abstract

Isra'iliyat is a story that comes from Jews and Christians or interpretations that have no basis at all, either in the form of *dhahif* and *maudu'* traditions, false *ta'wil*, or fantasies of contemporary commentators that are deliberately inserted into the interpretation. There are 38,397 narrations as a source of interpretation of Ma'tsur written by *Ibn Jarir al-Thabari* in his commentary, the history of Ma'tsur is based on the opinions and views of the companions and *tabi'in*. This research method uses a descriptive analysis method in which the author explains *Isra'iliyat* in his commentary book *Ibn Jarir al-Thabari* and analyzes the sources of *Isra'iliyat* interpretation contained in the book of al-Thabari's interpretation. The results of this study are that after being analyzed, it turns out that the author found several narrations of *Isra'iliyat* in a Thabari's interpretation which was used as one of the sources of interpretation that *Ibn Jarir al-Thabari* used. The history of *Isra'iliyat* is in accordance with Islamic teachings, some are not in accordance with Islamic teachings and *Mauquf Isra'iliyat*.

Keywords : *Tafsir al-Thabari, Isra'iliyat, Jews and Christians*

Introduction

Ibn Jarir al-Thabari is one of a famous scholar and proficient in all scientific disciplines. It can be seen that there are many works of him in all fields of science such as in the science of commentary he wrote the book *Jami' al-Bayan fi exegesis of the Qur'an*, in the field of *Qira'at*, *Kitab al-qira'at wa al-tanzil wa al-Qur'an*, in the field of *hadith* such as; *tabdzib wa al-atsar wa tafsil ats-Tsabit alan Rasulullah min al-akbbar*, and in the field of *fiqh* such as; *ikhtilaf 'ulum al-amtsal fi abkam syara'i Al-Islam*, *Latif al-qaul fi abkam syara'i Al-*

Islam, al-khafi fi abkam syara'i Al-Islam, muktasar al-hajj, congress al-faraid, fi ar radd ala Ibn Abdul al-hukm al-Malik, Basit al-qaul fi abkam syara'i al-Islam, and adab al-qaudah. In the field of history, such as the book of the date al-umam wa al-Mulk, the book of Zail al-munzil, the book of fadhail Ali bin Abi Talib, the book of fadhail Abi Baker wa Umar, the book of fadhail al-Abbas. In the field of Ushuluddin, such as; Al-Basyariyah fi ma'alim ad-din, the treatise of al-musammah BI sarib as-sunnah, the

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book *al-mujaz wa al-usul*, and the book *an-nufus al-Jayyidah wa al-akhlak an-nafisah*.¹

There are three forms of interpretation used by commentators in interpreting the *Qur'an*, namely; the first, the interpretation of *bi al-ma'tsur* or what is also called the interpretation of *bi al-mauqul*, namely interpreting the *Qur'an* based on the narrations of the Prophet Muhammad, companions, *tabi'in* and *tabi' tabi'in*, Second, *Tafsir bi al-ra'iy* or also known as *tafsir bi al-dirayah*, or exegesis *bi al-ma'qul*, namely interpreting the *Qur'an* by relying on logic or *dirayat* or ratios and researching language rules. *Al-signal* or *isyari* interpretation, namely interpreting the *Qur'an* not with its *dzahir* meaning, but with the voice of conscience, this interpretation is usually based on Sufiyah interpretations².

Tafsir al-Tabari was written at the end of the third century and Imam At-Tabari began to teach this book to his students from the year 283 H-290 H. This *Tafsir* consists of 30 chapters, each in large and thick volumes. *Tafsir At-Tabari* was printed for the first time when he was 60 years old (284 H / 899 AD). With the printing of *Jami' al-Bayan fi Tafsir Al-Quran*, the world of interpretation of the *Qur'an* and its derivative sciences began to develop. Shaykh Islam *Taqi al-Din Ahmad bin*

Taimiyah was once asked which interpretation is closer to the *Qur'an* and *As-Sunnah*? He replied that of all the interpretations we have, Imam Muhammad bin Jarir At-Tabari's *Tafsir* is the most authentic. Moreover, contemporary thinker Mohamed Arkoun in the book *Various Readings of the Al-Quran* says that *Tafsir At-Tabari* or *Jami' al-Bayan* has gained unmatched authoritative license both among Muslims and Islamologists. Imam At-Tabari has codified a monumental work consisting of 30 volumes, an impressive number in that era with newspapers (news, stories, traditions, and information) that spread throughout the Middle East during the 3 Hijri centuries.

The Companions generally use the interpretation of *bi al-ma'tsur* rather than *bi al-ra'iy* because they are very careful to explain the *Qur'an* based on personal opinion. The majority of Ulama's agree that the interpretation of *bi al-ma'tsur* is considered the only method of interpretation that is more important and is more protected from various possible deviations. However, this does not mean that the interpretation with this narration has no weaknesses, there are several weaknesses in the narration of the interpretation of the *bi al-ma'tsur* method, namely; the existence of *dha'if munkar* narrations, *maudhu* 'from the reports that are relied on from the Prophet Muhammad, companions, and *tabi'in*. This includes the

¹ Manna al-Qattan, *Mababis fi Ulum al-Qur'an* (Beirut: al-Mansyurat al-Ashr al-Hadis, 1393 H/1973 M), 363.

² Manna al-Qattan, *Mababis fi Ulum al-Qur'an*, 379

narration of *Isra'iyat* which is quite difficult to detect, even though the narration of *Isra'iyat* is generally only limited to an explanation of stories that are not mentioned in the *al-Qur'an*³.

In his commentary, Ibn Jarir al-Thabari narrated 38,396 narrations of *ma'tsur* which were based on the opinions of the companions and *tabi'in*. And of the narrations that he explained in his commentary, there are also narrations of *Isra'iyat* which were used as one of the sources of Ibn Jarir al-Thabari's interpretation. From the *Isra'iyat* narrations that he uses in his interpretation, some are in accordance with Islamic teachings, some are not in accordance with Islamic teachings and some are *Isra'iyat manquf*. Of the three categories of *Isra'iyat* contained in al-Thabari's interpretation, it can create a mindset for the reader of this interpretation in understanding religion and practicing what he reads, both positive and negative values.

The existence of this history of *Isra'iyat*, can be a lesson for a commentator to remain careful in using sources of interpretation in his interpretation so that the explanation presented remains an interpretation that remains in accordance with the spirit of the *Qur'an* and provides an

³ Manna al-Qattan, *Mababih fi Ulum al-Qur'an*, 383

overview for the public to be more selective in their interpretation. Received explanations from the preachers and commentators. Because the history of *Isra'iyat* can damage the faith of Muslims.

To add to the completeness of the reference sources in conducting this research, the authors also conducted an assessment of the studies that had discussed the topic that the researcher was researching as follows:

1. Research by M. Yasin,⁴ is research from UIN Raden Intan Lampung students, entitled "History of *Isra'iyat* in the interpretation of the Qur'an (Origin and law). This study discusses *Isra'iyat* in the interpretation and how the law narrates the history of *Isra'iyat*. Where in a narration of the history of *Isra'iyat* in a commentary, there are pros and cons. This research method uses a qualitative research method literature study (library research). The conclusion of this study is that if the history of Israel is applied in a commentary in accordance with Islamic teachings, then it can be applied and recognized as true. Meanwhile, if the history of *Isra'iyat* applied by a commentator in his interpretation is not in accordance with Islamic teachings, then it cannot be narrated

⁴ Muhammad Yasin Akhmad, Suhandi Suhandi, "Riwayat Isra'iliyyat Dalam Tafsir Al-Qur'an; Asal-Usul Dan Hukumnya", *Al-Dzikra : Jurnal Studi Ilmu Al-Qur'an dan Hadis*, Vol 14, No 2 (2020), 221, <https://doi.org/10.24042/al-dzikra..6503>

and the truth of the *isra'iliyyat* narration is not recognized. As for if there is no information on the history of *Isra'iliyyat* that is in accordance with Islamic teachings, then it is called *mauquf*, that is, it is not judged to be true or not the transmission of *Isra'iliyyat*.

2. Research by Hasiah⁵, student of IAIN Padang Simpuan, entitled "Painting *Isra'iliyyat* in Tafsir al-Qurân". This study discusses the existence of *Isra'iliyyat* in the interpretation of the Qur'an which cannot be denied quite rapidly in a book of interpretation, especially the books of interpretation that emerged in the era after the Prophet's death, namely classical interpretations, and discusses the attitude that mufassir should take in explaining the mubham verses in the Qur'an. This study uses a qualitative research method of literature study (*library research*). The conclusion of this study is, the author explains that it is undeniable that the existence of *Isra'iliyyat* narration after the death of the Prophet Muhammad, did appear, not only in the books of interpretation, the da'i at that time also used *Isra'iliyyat* narration as a complement to their da'wah, The author suggests that it is better for commentators not to use the history of *Isra'iliyyat* as much as possible, according to the author, if you can still find an explanation

of Mubham's verses in the *al-Qur'an* through authentic hadiths, if you don't find them, leave them alone. Abstraction than choosing to explain the word of Allah SWT with something that is not clear the truth.

3. Research by Raihanah⁶, student of IAN Antasari Banjarmasin, entitled "*Isra'iliyyat* and Its Influence in Tafsir *al-Qurân*". This study discusses *Isra'iliyyat* and the influence of the transmission of *Isra'iliyyat* in the interpretation of the *Qur'an*, where in this study it is explained that the history of *Isra'iliyyat* has unknowingly entered the realm of interpretation of the *Qur'an* and hadith until mixed and it is very difficult to know the authenticity of an interpretation in the books of commentary. This research method uses a qualitative research method literature study. The conclusion of this research is that the infiltration of *Isra'iliyyat* went through a period of codifying the books of interpretation, precisely when the *tabi'in* did not first correct the news that they took from the people of the book, even though not all the experts of the book were bebarry in the same way. Delivered, there is news that is true there is also something that is not true conveyed by the people of the book. According to Islamic writers, there are three principles in dealing with these *isra'iliyyat*

⁵ Hasiah, "Mengupas *Isra'iliyyat* Dalam Tafsir Al-Qur'an", *FI'RAH: Jurnal Kajian Ilmu-ilmu Keislaman*, Vol 8, No 1 (2014), 89, <http://repo.iain-padangsidimpuan.ac.id/id/eprint/32>

⁶ Raihanah, "Israiliyyat Dan Pengaruhnya Terhadap Tafsir Alquran", *Tarbiyah Islamiyah: Jurnal Ilmiah Pendidikan Agama Islam*, Volume 5, Nomor 1, Januari-Juni 2015, 96, <http://dx.doi.org/10.18592/jt%20ipai.v5i1.1827>

narrations, there are those who classify them as justifying the *Isra'iyat* narrations if they are in accordance with Islamic teachings, there are those who do not justify the *Isra'iyat* narrations if they are not in accordance with Islamic teachings, there are also those who respond to the Islamic teachings. With *mauquf*, namely *Isra'iyat* narration which does not belong to the first and second categories, ie if the *Isra'iyat* narrations are not known to be true or not.

From several studies that have been studied above, as mentioned above, it is clear that there is still no research that examines *Isra'iyat* materials in the book of al-Thabari's commentary.

Biography of the Author of Tafsir al-Thabari

Various kinds of written sources state that the author of the commentary of al-Thabari He is the owner of the full name of Abu Ja'far Ibn Jarir Ibn Khalid al-Thabari al-Amuli, he is a scientist who is very famous with various advantages in the field of science, he is a one of the commentators who was proficient in all fields of science at that time, Ibn Jarir was born in the city of Amil, a fertile area in Tabaristān in 224 H⁷. There is also a mention that Beliu was born in 225 H.

⁷ Muhammad bin Muhammad Abu Syahbah, "Al- Madkhal Dirasat Al-Qur'an Al-Karim", Maktabah al-Sunnah, Kairo, 1992. H, 18-20.

Tabari himself that when a student named Ab Bakr Ibn al-Kamil asked him, Al-Thabari said that "the people of our area make a calendar based on events that happened in my area, after I grew up, I asked them what happened when I was born. Historians differ regarding the year of events that occurred when al-Thabari was born, some argue that the events that occurred at his birth occurred in 224 H, some argue in 225 H. (Mahmūd Nuqrāsyi al-Sayyid 'Ali, 1996: 227 ; Muhammad Yusuf, 2003: 2; Ahmad Muhammad al-Hūfi, 1390 H/1970 AD: 7; Muhammad Ahmad Tarhīni, 1411 H/1991 AD: 78).

Ibn Jarir al-Thabari has been blessed by Allah SWT with extraordinary intelligence, clear heart, sharp mind and memorization abilities that are rarely possessed by others. He has memorized the Koran since he was 9 years old. His father secretly paid attention to al-Thabari's abilities and talents from an early age, therefore, al-Thabari's father always supported Imam Al-Thabari to study since he was a child, his father had sold his land for Imam Al-Thabari's fees for studying . Some of the areas that Imam al-Thabari had visited while studying were; Iraq, Baghdad, Basrah (here he studied with Ibn Al-A'la al-Hamzani, Hannan Ibn al-Sayriy and Ismail ibn Musa, and in the field of fiqh especially the Shafi'i

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school, he studied with Al-Hasan ibn Muhammad al-Za'farani), and from Iraq and then to Egypt, stopping in Beirut to study Qira'at, to al-Abbās ibn Al-Walid al-Bairuni, in Egypt he met one of the famous historians, namely Ibn Ishaq and it was because of his help that al-Thabari was able to compile one of his phenomenal works in the field of history, namely the book of dates al-umam wa al-Mulūk. In Egypt, he also studied the Maliki school of thought but he continued to pursue the Shafi'i school (the school that he adhered to before he became a mujtahid), Then from Egypt he returned to his home country of Tabaristān but God had other plans, namely in 310 H (923). M) he died at the age of 85 years⁸. (Izzuddin Abi al-Hasan 'Ali ibn Abi al-Karm, famous for Ibn al-A'ṣir 1399 H/1979 AD: 134).

He is a very famous commentator, especially in the fields of history and fiqh, linguistics and in the field of hadith⁹. (Abu Ja'far Muhammad ibn Jarīr al-Thabari, 1399 H/1979 AD: 1). So it is not surprising that many other scholars are amazed by all its goodness and advantages. Imam Al-Thabari is a very prolific Ulama', this is what keeps him talking about his works and thoughts in the midst of the wilderness of commentary books. He has given a new color in the field

of science, especially in the field of interpretation. One of his most monumental works is the book of commentary Jami' al-Bayan fi ta'wil ay al-Qur'ān, or better known as Tafsir al-Thabari, and a history book entitled Date al-umam wa al-Mulūk or later. Known as the date of al-Thabari.

The following are the works of Imam al-Thabari: in the science of commentary he wrote the book Jami' al-Bayan fi exegesis of the Qur'an, in the field of Qira'at, the book al-qira'at wa al-tanzil wa al-Qur'ān, in the field of hadith such as; tahdzib wa al-atsar wa tafsil ats-Tsabit alan Rasulullah min al-akhbar, and in the field of fiqh such as; ikhtilaf 'ulum al-amsal fi ahkam syara'i Al-Islam, Latif al-qaul fi ahkam syara'i Al-Islam, al-khafi fi ahkam syara'i Al-Islam, mukhtasar al-hajj, congress al-faraid, fi ar radd ala Ibn Abdul al-hukm al-Malik, Basit al-qaul fi ahkam syara'i al-Islam, and adab al-qaudah, in the field of history, such as the book of dates al-umam wa al-Mulk, the book of Zail al – Munzil, the book of Fadhai'il Ali bin Abi Talib, the book of Fadhai'il Abi Bakr wa 'Umar, the book of Fadhai'il al-Abbas. In the field of Usuluddin, such as; Al-Basyariyah fi ma'alim ad-din, the treatise of al-musammah BI sarīh as-sunnah, the book al-mujaz wa al-usul, and the book an-nufus al-Jayyidah wa al-akhlak an-nafisah.

⁸ 'Ali ibn Abi al-Karm, Izzuddin Abi al-Hasan 'Ali ibn Abi al-Karm. *al-Kāmil fī al-Tārikh*. Jilid II dan VIII Beirut: Dar al-Fikr, 1399 H/ 1979 M.

⁹ 'Ali ibn Abi al-Karm, Izzuddin Abi al-Hasan 'Ali ibn Abi al-Karm. *al-Kāmil fī al-Tārikh*, 155

Methods, Styles, Forms and Sources of Interpretation of Tafsir *al-Thabari*

To see the characteristics of an interpretation, it can be seen from aspects that are interrelated with language style, sources of interpretation, methodology, systematics, interpretation style, and critical power as well as the tendency of the madhhab or school adopted by the objectivity of its interpretation. This method of interpreting al-Thabari's interpretation, which is classified as an interpretation that uses the tahlili method, can be seen when he explains his interpretation in detail and coherently based on the order of verses and letters, he also explores the meanings of words in Arabic terminology with their linguistic composition. In addition, al-Thabari also explained about the munasabah of verses or letters and asbabun nuzul relating to the revelation of the interpreted verse.

There are three very inherent knowledge of al-Thabari, namely; interpretation, history and fiqh. These three sciences are the basis for coloring his interpretation. Therefore, al-Thabari's interpretation is known as a fiqh-style interpretation, because in explaining his interpretation it cannot be separated from the elements of fiqh, it is seen how al-Thabari often associates his interpretation with legal

istinbat. In addition, al-Thabari is also a *fuqaha'*, so it is not surprising that his interpretation tends to be fiqh. The form of interpretation of al-Thabari's interpretation is classified as an interpretation in the form of *bi al-ma'tsur*, seen when *al-Thabari* interprets the *Qur'an* by always using the narrations of the Prophet Muhammad, the *tabi'in* companions, and so on. The source of the interpretation of al-Thabari's interpretation is as described above, al-Thabari interprets the *Qur'an* using the narrations of the Prophet Muhammad, his companions, *tabi'in*, and so on¹⁰.

Method

In this study, the researcher used the type of library research. According to Zed, library research as a literature search more than just serving the functions mentioned to get research data.¹¹ With the help of various kinds of materials in the library such as documents, books, magazines, historical stories, etc.¹²

This research method uses a descriptive analysis method in which the author explains about *Israi'lyyat* in his commentary book Ibn Jarir al-Thabari and

¹⁰ Ali ibn Abi al-Karm, Izzuddin Abi al-Hasan 'Ali ibn Abi al-Karm. *al-Kamil fi al-Tarikh*, 160

¹¹ Zed, *Mestika. Metode Penelitian Kepustakaan*. (Jakarta : Yayasan Obor Indonesia, 2008), 3

¹² Mardalis. *Metode Penelitian Pendekatan Proposal* (Jakarta : Bumi Aksara, 1999), 26

analyzes the sources of *Isra'iliyat* interpretation contained in the book of al-Thabari's interpretation. The results of this study are that after being analyzed, it turns out that the author found several narrations of *Isra'iliyat* in al-Thabari's interpretation which was used as one of the sources of interpretation that Ibn Jarir al-Thabari used. Then the last step is data analysis using the interactive analysis model of Milles and Huberman, with the flow of information reduction, structuring information, and conclusion.¹³

Discussion

Isra'iliyat in Tafsir

1. Definition of *Isra'iliyat*

Isra'iliyat etymologically is the plural form of the word *Isra'iliyat*, namely all stories or events narrated from the Israelites. *Isra'iliyat* is attributed to the Children of Israel, namely Ya'qub which means servant of Allah. The Children of Israel are descendants of the Prophet Ya'qub who sent down many prophets, including the Prophet Moses and Prophet Isa. The word Israel itself comes from the Hebrew language which consists of two words, namely *isr* which means servant or lover while *il* means God or God, so the meaning of Israel is the servant of God.

¹³ Miles, M.B, Huberman, A.M, dan Saldana, J. *Qualitative Data Analysis, A Methods Sourcebook. Edition 3*. USA: Sage Publications. Terjemahan Tjetjep Rohindi Rohidi, UI-Press, 2014., 348

Meanwhile, in terminology, *Isra'iliyat* are stories and stories originating from Jews and Christians, interpretations that have no basis at all, either in the form of *daf* and *maudhu'* hadiths, false *ta'wl* and the fantasies of the interpreters of the past. Now that is inserted into the interpretation and hadith¹⁴.

2. The history of the entry of *Isra'iliyat* into Tafsir

The entry of *Isra'iliyat* into the interpretation is closely related to the ignorant Arab society. It is undeniable that the Arab population at that time was the Jewish community, where they were the first to enter the Arabian peninsula, because at that time they experienced an event that required them to move to the area around the Arabian peninsula, at that time it was known that the Jewish population was experiencing pressure and torture from a Roman commander or Titus in the year around 70 AD¹⁵. In addition to this, many ignorant Arab traders traded in the winter to Yemen and in the summer to Sham, many of whom were scribes, many of whom were Jews. And Christians. Well, the meeting between ignorant Arab traders and people of the book. This is what triggers the entry of Jewish stories into the Arabs. Precisely when

¹⁴ Muhammad Husein az-Zahabi, *al-Isra'iliyat fi at-Tafsir wa al-Hadis*, (Kairo : Majma' al-Buhus al-Islamiah, [t.th]), 1.

¹⁵ Khalaf Muhammad al-Husaini, *al-Yahudiyat baina al-Masihiyat wa al-Islam*, (Mesir : al-Muassasah al-Misriyat al-'Ammah, 1964), 33.

the Prophet Muhammad moved to Medina, the relationship between Muslims in Arabia with ignorant Arabs and people of the book are getting closer and closer together, this is evidenced by the Prophet's continued contact with these ignorant Arab traders (Jewish Arabs), and the people of the book there. In fact, many Jews at that time lived there, such as Banu Nadzir and Quraizah. Many of these groups have converted to Islam (converts), including the leaders. This is what is likely to be a very strong trigger seed for the entry of the *Isra'i'liyat* narrations, namely against the background of the direct contact of the Muslims with the Jews of the people of the book as well as from the Jews themselves who converted to Islam.

Signs of the entry of *Isra'i'liyat* became clearer when there was an assembly for the study of religious books held by a Jewish priest, which was then known as midras. And this recitation was also attended by the companions of the Prophet Muhammad, one of them was Umar Ibn Khattab's friend¹⁶. This explanation shows that the entry of *Isra'i'liyat* into the interpretation has existed since the time of the Companions. This is evidenced by the presence of ten people from prominent companions especially in the field of interpretation who also participated

in the recitation held by the Jewish priest (midras). However, their presence in the study was nothing more than to want to know about Jewish teachings, not to participate in developing and implementing them. It can be concluded that *Isra'i'liyat*'s entry into the interpretation of the Qur'an was caused by the following:

a. Culture

1) The low culture of the Arab people both before the entry of Islam and after the entry of Islam. The culture of the native Arabs had a lower cultural understanding than the culture of the scribes at that time who had more knowledge, especially knowledge of past history.

2) Methodological differences between the Qur'an, the Torah and the Bible. The content of the Qur'an often has a point in common with the previous books (Torah and the Bible and the Zabur), especially in talking about the stories of the ancient people and the stories of the prophets. The previous Prophets and Apostles who have different presentations with the Qur'an. Where in general, the Qur'an presents a theme that is based on the revelation of verses (*i'jaz*), incomplete and fragmentary and sometimes also adapts what happened at the time of the revelation of a verse as a lesson and advice for Muslims. Whereas in other scriptures,

¹⁶ Sayyid Ahmad Khalil, *Dirasat fi al-Qur'an*, (Mesir : Dar al-Ma'rifah, 1961), 113.

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scribes present the contents of the holy book more completely so that it does not bring up kemubhaman especially in explanations of history. This has led to the desire to complete the content of the stories in the Qur'an with story material originating from the culture of the people of the book¹⁷.

3) There are several hadiths from the Messenger of Allah that can be used as a support and guidance by the companions to receive and narrate something that comes from the people of the book but of course still within certain limits¹⁸.

b. Structure

1) Arab trade travel routes, this is also possible is one of the factors that the *Israi'iyat* entered because the Arabs, especially the Quraysh, carried out trade centered in Mecca, since the time of ignorance to the north and south and at certain seasons they were met and mutually communication. This allows for cultural assimilation between the Arabs and the people of the book.

2) Population heterogeneity, at that time the native Arab settlements mingled with the Jewish population who based on history only moved to the Arabian peninsula in 70 AD from Sham to Arabia, so it took quite a long time for the native Arabs and the

Jews from Sham to mingle. And when Medina had become the capital city led by the Prophet Muhammad, the Jews from Syria had settlements around the city. Where with the renewal and assimilation of this settlement resulted in cultural assimilation¹⁹.

3) Togetherness, at that time Muslims and people of the book were quite close, and it was not uncommon for figures from among the people of the book to be given honor in the Islamic community at that time. So, it is not surprising that some of the companions of the Prophet used the knowledge of the people of the book to clarify the stories in the Holy *Qur'an*²⁰.

Seeing the above conditions, it is not surprising that some commentators use their interpretation sources from the scribes. Because they still remember the events that happened to the previous people. It is not surprising that some of the companions used the explanations of the scribes as the source of their interpretation. However, this is only limited to taking an explanation of the stories of the Prophets and the previous people as a complete source of interpretation. If it is in the realm of law and aqidah, it is not used as a source of interpretation.

Then during the tabi'in period, many of the people of the book converted to Islam

¹⁷ Sayyid Ahmad Khalil, *Dirasat fi al-Qur'an*, 61-62

¹⁸ Sayyid Ahmad Khalil, *Dirasat fi al-Qur'an*, 171-173

¹⁹ Al-Zahabi, Muhammad Husain. *Al-Tafsir wa al-Mufasssirun*, 497.

²⁰ Al-Zahabi, Muhammad Husain. *Al-Tafsir wa al-Mufasssirun*, 498

and they were automatically used as sources in interpreting the Qur'an. However, there are some commentators who pay less attention to the truth of the source and the content of the source of the interpretation of the scribes, so that the correct and incorrect explanations, logical and illogical explanations are mixed. Due to the lack of prudence from the commentators, many generations to come and pass on the mistakes of their predecessors, namely by directly accepting the explanations of their predecessors from the scribes without doing research again to ensure the validity of the research that has been done by previous researchers (*mufassir* during the *tabi'in* period).

3. Characteristics of the History of *Israi'liyat*

The following are the characteristics of the history of *Israi'liyat* :

- a. Has another interpretation of the model of the majority of scholars' interpretation.
- b. At the beginning of the sanad in the form of narrators who come from the people of the book (primary sources) or the beginning of the sanad in the form of friends, *tabi'in*, *tabi' tabi'in* who are famous for often receiving narrations from people of the book (secondary sources).

c. The chain did not reach the Prophet Muhammad.

d. Matan history in the form of stories that are strange and sound foreign or in the form of past news and details of global things. There is a similarity of information with the previous books.

***Israi'liyat* Materials in Tafsir al-Thabari**

The following is the *Israi'liyat* material contained in the book of interpretation. The history of *Israi'liyat* in al-Thabari's interpretation is divided into three parts as follows:

1. *Israi'liyat* which is in line with Islam, namely *Israi'liyat* which is still in accordance with Islamic teachings as described in the Qur'an, from several themes of *Israi'liyat* in al-Thabari's interpretation which will be discussed in this paper, there is only one history that can be classified into *Israi'liyat* which is in line with Islam. Namely, the narration tells about the characteristics of the Prophet Muhammad. In the narration it is said that the people of the book found a description of the nature of the Prophet, who was not rude, harsh and generous as the narrations issued by ibn Jarir and ibn Kasir in their commentaries, that Aṭṭā' ibn Yasār said as follows²¹:

²¹ Al-Žahabi, Muhammad Husain. *Al-Tafsir wa al-Mufassirin*, 498

لقيت عبد الله ابن عمر لعاصي رضي الله
 عنهما فقلت اخبرني عن صفة رسول الله
 صلى الله عليه وسلم في التوراة قال اجل
 والله انه لموصوف في التوراة كصفته في
 القران يا ايها النبي انا ارسلناك شاهدا
 ومبشرا ونذيرا وحرز لامين انت عبدى و
 رسولى سميتك ا لمتوكل لست بفظ ولا
 غليظ ولا صحاب فى الاسواق ولا يدفع
 السيءة بالسيءة و لكن يعفو ويصفح و
 يغفر يقبضه الله حتى يقدم به الملة العو
 جاء با يقولوا لا اله الا الله فيفته به

اعيناعميا واذ اناصما وقلوبا غلغا

2. Mauquf *Israi'liyat*, namely *Israi'liyat* which is not known for sure whether it is true or not, in al-Thabari's interpretation of which is an explanation of the story of the Prophet Musa a.s. and the cows of the Children of Israel which have been mentioned in (Surah Al-Baqarah/2:73):

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُحْيِي اللَّهُ
 الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ

The verse explains the command of Prophet Musa a.s. to the Children of Israel to slaughter a female cow whose body parts were beaten to the slain so that they could come back to life. This verse is a series of several verses that talk about the story of the slaughter of a cow, but it is not explained which part of the body of the cow was used to beat the corpse so that it can come

back to life. Although the above issue is not important, some commentators explain it by referring to several *Israi'liyat* narrations as written in al-Thabari's commentary which suggests several different narrations.

One narration says that what was used to beat the corpse was the thigh of a cow, another narration states the shoulder and in another narration it is said that the bone part as in his commentary with narration numbers: 1314, 1315 and 1316 Commenting on this narration, Ibn Jarir al-Thabari argues that as long as Allah has globalized this story and the Messenger of Allah (*saw*) did not provide details, then we do not need to explain it because there is no information that explains which piece of meat was used, it may be the tail, neck or other parts of the mauquf. 3. 3. *Israi'liyat* which is not in line with Islamic teachings, namely *Israi'liyat* which deviates from the teachings of Islam and which is explained in the Qur'an, in al-Thabari's interpretation for example, namely the story about the news from the angel to the Prophet Zakariya a.s that Prophet Zakariya will be blessed with offspring, the thing he has longed for has finally come true, regarding the news about this in the Qur'an it is clearly stated in

Surah al-Imron verses 40-41, however, Al-Thabari quotes a narration on his interpretation, namely that there is an interpretation which states that the prophet Zakariya had doubts about what the angel said. This interpretation is in a narrative based on Moses, Amru, Asbāt, and al-Suddi which states that the Prophet Zakariya did not believe what was preached by the angel because when he received the news there was a devil who whispered that the news was not from God but from the devil, this is what made the prophet Zakariya hesitate in received news from the angel, therefore the Prophet because when he received the news there was a devil who whispered that the news was not from God but from Satan.

This is actually inversely proportional to the prophetic status of the Prophet Zakariya, because there is no prophet who does not believe in the revelation he received from Allah SWT. So the interpretation of al-Thabari like this is categorized into *Isra'iliyat* which is not in line with Islam. *Isra'iliyat* like this can damage the faith of Muslims because it is not in accordance with Islamic teachings.

Conclusion

Tafsir *al-Thabari* has a fiqh pattern, while this form of interpretation is classified as a form of *bil ma'tsur* interpretation, and the method of interpretation uses the *tahlili* method and the source of interpretation uses *bil ma'tsur*.

The history of *Isra'iliyat* are stories and stories originating from Jews and Christians, interpretations that have no basis at all, either in the form of *daif* and *maudu'* traditions, false *ta'wil* and the fantasies of contemporary interpreters. Which is inserted into the interpretation and hadith. *Isra'iliyat* emerged from the socio-cultural conditions of pre-Islamic Arab society which had long interacted with Jewish and Christian culture, which then some of the companions and *tabi'in* used the sources of the people of the book as one of their sources of interpretation, but still within the limits of their understanding.

The history of the emergence of *Isra'iliyat* begins with the arrival of the Jews from the land of Sham who moved to the Arabian peninsula to avoid the threat of priests in their area, who then settled and traded and were well received by Muslims in Arabia, which then became more intimate. And the closeness between the people of the book and Muslims because they often do

business together and often carry out joint activities both recitation and commerce so that the culture of the people of the book slowly begins to mix with the original Arabic culture (Muslim). So, it is not uncommon for the companions and previous commentators to use the knowledge possessed by the scribes to explain the verses of the Qur'an which are *mubham*, especially in the stories of the previous Prophet and the previous people. It is possible that the lack of knowledge of the original Arabs at that time also triggered cultural assimilation between the culture of the original Arabs (Islam) and the people of the book).

Isra'iliyat materials in al-Thabari's interpretation there are three, first *Isra'iliyat* material that is in line with Islam, secondly *Isra'iliyat mauquf* and *Isra'iliyat* which is not in line with Islam.

Isra'iliyat which is in line with Islam in al-Thabari's interpretation such as the interpretation of the nature of the Prophet Muhammad which is in accordance with Islamic teachings, *Isra'iliyat mauquf* in al-Thabari's interpretation is like the story of Prophet Musa with a female cow while *Isra'iliyat* which categorized as not in accordance with Islamic teachings such as the story of the prophet Zakariya when he received news from an angel about the news that he would have children.

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Nafisah

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