

**ANALYSIS AND CRITIQUE OF THE ISRA'ILİYAT NARRATIVES ON
PROPHETS YUSUF AND DAWUD IN JAMI' AL-BAYAN BY IBN JARİR
AL-ṬĀBARİ**

MOHAMMAD ULIL ROSYAD

Universitas PTIQ Jakarta

Email: mohammad.ulil.rosyad@mhs.ptiq.ac.id

IBN HAZAR

Universitas PTIQ Jakarta

email: Ibnu.hazar@mhs.ptiq.ac.id

MUHAMMAD ZAHID

Universitas PTIQ Jakarta

Email: muhammad.zahid@mhs.ptiq.ac.id

ABSTRACT

Negative accusations regarding the credibility of Imam Jarir al-Thabari in Tafsir Jami' al-Bayan, which includes many Israiliyat narrations, are often the discourse of Qur'anic researchers from time to time. But is Imam al-Thabari not careful and indifferent to this? The purpose of this paper is to understand the construction and present a critique of the story of Israiliyat in the book of Jami' al-Bayan, focusing on the story of the temptation of the Prophet Yusuf as. and the Examination of the Prophet Daud as., which the author examines from various views of scholars and mufasssir. The method used in this paper is a qualitative descriptive-based literature approach based on the Story of Israiliyat in the work of Ibn Jarir At-Thabari. The data collection is by collecting several texts that are in accordance with the topics discussed in the form of articles and books and analyzed with keyword analysis techniques, abstracts, and results or conclusions on similar sources. The results found 3 things: First, that in the book of Tafsir Al-Ṭabari there are several narrations that contain Israiliyat; Both shahih, dhaif, until declared rejected. Second, the Narration of Israiliyat in the story of Yusuf's Temptation and Daud's trial was declared unacceptable because of historical defects. Thirdly,

Regarding the reasoning behind the Israiliyat narrative itself, Imam al-Thabari tries to convey only memorized narrations, the decision on this narrative is left to the reader.

Keywords: *Interpretation, al-Ṭabari, Israiliyat, Yusuf, Daud*

ABSTRAK

Tuduhan negatif terkait kredibilitas Imam Jarir At-Thabari dalam Tafsir Jami' al-Bayan yang banyak memasukkan riwayat-riwayat Israiliyat, kerap menjadi diskursus peneliti al-Qur'an dari masa kemasa. Namun apakah Imam At-Thabari tidak teliti dan acuh akan hal tersebut? Tujuan tulisan ini ingin memahami kontruksi dan menampilkan kritik terhadap kisah israiliyat dalam kitab Jami' al-Bayan, berfokus pada kisah ketergodaan Nabi Yusuf As. dan Ujian Nabi Daud As., yang oleh penulis teliti dari berbagai pandangan ulama dan mufasssir. Metode yang digunakan dalam tulisan ini adalah pendekatan literatur berbasis deskriptif kualitatif berlandaskan Kisah Israiliyat dalam karya Ibn Jarir At-Thabari. Adapun pengumpulan data dengan cara mengumpulkan beberapa teks-teks yang sesuai dengan topik yang dibahas berupa artikel dan buku dan dianalisis dengan teknik analisis keyword, abstrak, dan hasil atau kesimpulan pada sumber yang serupa. Hasil yang ditemukan 3 hal: Pertama, bahwa dalam kitab Tafsir Al-Ṭabari terdapat beberapa riwayat yang memuat Israiliyat; baik shahih, dhaif, hingga dinyatakan tertolak. Kedua, Riwayat Israiliyat dalam kisah Ketergodaan Nabi Yusuf dan ujian Nabi Daud dinyatakan tidak dapat diterima karena terdapat kecacatan riwayat. Ketiga, Mengenai alasan di balik narasi Israiliyat itu sendiri, Imam at-Thabari mencoba untuk hanya menyampaikan riwayat-riwayat yang dihafal, keputusan pada narasi ini diserahkan kepada pembaca.

Kata Kunci: *Interpretation, al-Ṭabari, israiliyat, Yusuf, Daud*

INTRODUCTION

Al-Quran researchers describe the stories in the Quran as telling the stories of previous people, the stories of the Prophets, and various events that occurred in the past, present, and future in an interesting way. According to Al-Qattan, the basic meaning of the word “qasha” is following in the footsteps, while “qisah” refers to matters, news, circumstances and conditions. Qasas in the Qur'an, according to him, is defined as the narrative conveyed by the Qur'an regarding the condition of previous communities, previous prophets, and all the events that happened to them.¹

Until now, there are differences of opinion among thinkers regarding the real existence or not of the stories presented in the Qur'an. While the majority of scholars believe that every story in the Qur'an is haq (true), several modern Muslim figures such as Muhammad Abduh, Muhammad Ahmad Khalafullah, and several other thinkers argue that not all stories in the Qur'an can be considered factually correct. According to Muhammad Abduh's view, the stories in the Qur'an are only parables, whereas through his dissertation entitled *al-Fann al-Qasha fi al-Quran al-Karim*, Muhammad Ahmad Khalafullah argues that the stories in the Qur'an actually it's just ihtilaq (engineering). This gives rise to the view that the stories in the Qur'an are actually just fictional stories (*al-Qisah al-Khayaliyyah*).²

Another interesting thing is that the stories in the Qur'an are only presented in passing, so this makes it difficult for mufassir to explain them from a historical aspect, especially to mention the names of the characters who play a role in the story and when trying to discuss the stories. in more detail and comprehensively. That's why the commentators quoted additional information from the scribes as a people who have a close relationship with the stories mentioned in the Qur'an. This contact

¹ Manna' Khalil Al-Qattan, *Mabahis Fi 'Ulum Al-Qur'an* (Darul Ilmi wal Iman, n.d.), 316.

² Fathurrosyid, *Semiotika Kisah Al-Qur'an; Membedah Perjalanan Religi Raja Sulaiman Dan Ratu Balqis* (Surabaya: Buku Pustaka Radja, 2014), 8.

between the mufassir and the testimony of the book's experts then became the background for the inclusion of the israiliyat story in the treasury of al-Quran interpretations.³

Israiliyat stories are defined by al-Dzahabi as stories that originate mostly from Jews, where all the stories emerge from Jewish religious sources such as the Talmud or stories told from generation to generation by Jews. Al-Dzahabi explained that Israiliyyat contains two meanings, namely; first, ancient stories and tales included in tafsir and hadith whose initial transmission came from Jews and Christians or others. Second, stories that were deliberately smuggled in by the enemies of Islam into tafsir and hadith that were not found in previous sources."⁴

Apart from some scholars' opinions regarding the meaning of Israiliyyat, in reality the Israiliyyat history is used by some scholars to interpret the Qur'an. In fact, this has happened since the time of the Companions, among the Companions sometimes asking the People of the Book about details of the stories contained in the Qur'an. However, they remain careful and careful because not all israiliyyat stories are in accordance with religious teachings.

As previously mentioned, whether the story is real or not, commentators agree that there are values and teachings implied by the story. However, commentators who agree that the story is real try to get explanations regarding the details of the story through the israiliyyat history. This especially happens in history-oriented tafsir books (bi al-ma'tsūr) such as those by al-Ṭabari.⁵ The consequence of the inclusion of the israiliyyat narrations in the book of tafsir which has become a reference for tafsir for the majority of Muslims, especially in Indonesia, has had a significant influence on the religiosity of Muslims. Therefore,

³ Kadar M. Yusuf, *Studi Al-Qur'an* (Jakarta: Amzah, 2009), 176.

⁴ Muhammad Husain Al-Dzahabi, *Al-Isrâ'iliyyât Fi Al-Tafsîr Wa Al-Hadîts* (Mesir: Maktabah Wahbah, 1990), 13–14.

⁵ Muḥammad ibn Muḥammad ibn Suwaylim Abū Suhbah, *Al-Isrâ'iliyât Wa Al-Mawdhû'at Fi Kutub Al-Tafsîr* (Maktabah al-Sunnah, n.d.), 94.

this article will focus on the study of 2 verses containing Israiliyat and how they were criticized by the ulama.

BIOGRAPHY OF IBN IBNJARIR AL-T{OBARI & THE BOOK OF TAFSIR

The book *Jami' al Bayān fi Tafsir al Qur'an* was written by Imam Ibn Jarir al-Tabari.⁶ He is Abu Ja'far Muhammad ibn Jarir al-Tabari.⁷ In another opinion his full name was Muhammad ibn Jarir ibn Yazid ibn Katsir ibn Gālib, Abu Ja'far.⁸ He was born in 224 AH/839 AD in Amol, which is the capital of Ṭabaristan.⁹ Al-Tabari lived and developed in a family environment that paid great attention to education, especially in the field of religious education.¹⁰ His father was also famous as a person who loved science and scholars.¹¹ He began his journey to study in 240. The first city he visited to study was the city of Ray (a city located in Iran) and the surrounding area. In this city he studied hadith from Muhammad ibn Humaid al-Razi. After leaving the city of Ray, he headed to the city of Baghdad, there he wanted to study with Ahmad ibn Hanbal, but when he arrived in Baghdad, Ahmad ibn Hanbal had died, this happened in 241 H.¹²

His next journey was to the city of Kuffah. There he studied the science of Qiru'ah and the science of hadith. The knowledge of Qira'ah was learned from Sulaiman al-Tulhi, and the knowledge of hadith was obtained from a group of congregations from Ibrahim Abu Kuraib Muhammad ibn al-'Alā al-Hamdani, a famous hadith scholar at that time.¹³ In 253 AH, he went to

⁶ Muḥammad Hasbi Al-Siddieqi, *Sejarah Dan Pengantar Limu Al-Qur'an Dan Tafsir* (Semarang: PT. Pustaka Rizki Putra, 2002), 237.

⁷ Mani' Abdul Halim Mahmud, *Metodologi Tafsir Kajian Komprehensif Metode Para Ahli Tafsir* (Jakarta: PT Raja Grafindo Persada, 2003), 68.

⁸ Abu Ja'far Muḥammad ibn Jarir Al-Ṭabarī, *Jāmi' Al-Bayān Fī Tafsīr Al-Qur'ān* (Makkah: Dār al-Tarbiyah wa al-Turāth, n.d.), 3.

⁹ Faizah Ali syibromalisi dan Jauhar Azizy, *Membahas Kitah Tafsir Klasik- Modern* (Jakarta: Lembaga Penelitian UIN Syarif Hidayatullah Jakarta, 2011), 1.

¹⁰ Muḥammad Razi, *50 Ilmuwan Muslim Populer* (Jakarta: Qultum Media, 2003), 109.

¹¹ Al-Ṭabarī, *Jāmi' Al-Bayān Fī Tafsīr Al-Qur'ān*, 8.

¹² Al-Ṭabarī, 9.

¹³ Rosihan Anwar, *Tracing the Elements of Isra Iliyyat in Tafsir Al-Ṭabari and Tafsir Ibn Kasir* (Bandung: CV. Pustaka Setia, 1999), 59.

Egypt, and for a while he lived in Fustat and went to Syria, then he returned to Egypt in 256 AH. While in Egypt he studied with leaders of the Shafi'i school, such as: al -Rabī ibn Sulaiman al- Murādi and Ismail ibn Ibrahim al-Muzani and others. From Egypt he returned to Baghdad, and back to Ṭabaristan, then headed to Baghdad again to study for the rest of his life and he died in Baghdad in 310 AH.¹⁴

Ath-Ṭabari's teachers during their lifetime included Muhammad bin Abdul Malik bin Abi ash-Syawarib (d. 244 H), Ismail bin Musa as-Sanadi, Muhammad bin Abi Ma'syar, Muhammad bin Humaid ar-Razi (d. 248 H) , Abu Kuraib Muhammad ibn al-A'la (d. 248 H), Muhammad bin al-Mutsanna (d. 252 H). Apart from teachers, some of Ath-Ṭabari's students were Abu Syuaib bin Abdillah bin al-Hasan bin al-Harani, Abul Qasim Ath-Thabrani, Ahmad bin Kamil al-Qadhi, Abu Bakr asy-Syafi'i, Mukhallad bin Ja'far al- Baqrahi, Abu Muhammad ibn Zaid al-Qadhi, Ahmad bin al-Qasim al-Khasysyab, and Abu Amr Muhammad bin Ahmad bin Hamdan

The background to writing the book of Jamī al-Bayān fi Tafsīr al-Qur'ān was because al-Tabarī was very concerned about the level of understanding of Muslims towards the Qur'an at that time. They can only read the Qur'an without understanding the meaning of the Qur'an. Therefore, al-Ṭabari wants to show the various advantages of the Qur'an. He provided an understanding of the meaning of the Qur'an and the awesomeness of its language structures, such as Nahwu, Balaghah, and so on. Even if we look at the title, this book is a very extensive collection of information (Jāmi al-Bayān) covering various scientific fields such as Qira'at, Fiqh, and Aqidah.¹⁵

Imām al-Ṭabari wrote this book of commentary around the half of the 3rd century H. and taught it to his students for about eight years, namely around 282 to 290 H. The law of causality says that every cause must have an effect, as well as the background This interpretation was compiled by Imām al-Ṭabari. Apart from requests from people who studied with him,

¹⁴ Al-Ṭabarī, *Jāmi' Al-Bayān Fī Tafsīr Al-Qur'ān*, 12.

¹⁵ Saiful Amin Ghofur, *Biografī Mufasir Al-Qur'an* (Yogyakarta: Pustaka Insan Madani, 2008), 69.

the biggest motivation for him to write a book of tafsir came from the encouragement of his teachers such as Sufyān bin Uyainah, Wāqī' bin al-Jarrāh, and a number of other scholars who were actually the main factors in the birth of the book. This interpretation was written by Imām al-Ṭabari.¹⁶

In fact, since the second century Hijriyah, studies regarding the interpretation of the Qur'ān as an independent branch of knowledge (no longer mixed with hadith or in hadith books like the jama' carried out by ulama' at the beginning of the second century Hijriyah) have begun to be carried out by the scholars'. As is commonplace with the interpretation methodology used from generation to generation, the ulama' at that time also began studying the interpretation of bi al-Ma'tsur by conveying narrations relied on by early Islamic authorities as material for interpreting the Qur'ān in their books, both These are in the form of hadith, atsar friends or even isrāiliyyāt narrations which come from people who are experts in the book who have converted to Islam. Unfortunately, none of the interpretive works from this early period have survived and have come down to us now.¹⁷

The Tafsir method used by Imam al-Ṭabari in the book Jami al-Bayan fi Tafsir al-Qur'an is the tahlili method, because he analyzes verses of the Qur'an from various scientific fields.¹⁸ This method of interpretation is usually called the analytical method, namely a method of interpreting verses of the Qur'an which explains the meaning and meaning of various aspects, as well as highlighting the meaning and content of the pronunciations, the relationship of the verse with other verses, Asbab al-Nuzul verses, hadith- Hadith of the Prophet relating to the interpreted verses as well as the opinions of the Companions and other scholars.¹⁹

¹⁶Yusuf, *Studi Al-Qur'an*, 23.

¹⁷Ignaz Goldziher, *Mazhab Tafsir; Dari Klasik Hingga Modern* (Yogyakarta: eLSAQ Press, 2014), 112.

¹⁸Azizy, *Membahas Kitab Tafsir Klasik- Modern*, 5.

¹⁹ Badri Khacuman, *Sejarah Perkembangan Tafsir Al-Qur'an* (Bandung: Pustaka Iman, 2004), 94.

Imām al-Ṭabari's book of tafsir is famous with the title tafsir bi al-Ma'tsur, but that doesn't mean he denies the role of reason. In determining the most appropriate meaning for a lafaz, he used reason after first analyzing the original meaning of the word by referring to Arabic poetry. The role of reason also appears to be used by Imām al-Ṭabari when determining the correlation between one verse and another (munāsabah) in his interpretation. Don't forget, when he is faced with contradictory opinions, he explains them in detail and then emphasizes whether he agrees or disagrees by presenting a rebuttal argument.²⁰ This happens in almost every discussion that contains polemics in its interpretation, whether in explaining the meaning of words through poetry or qirā'ah. or also in matters related to fiqh and theology.

It is important to know that Imām al-Ṭabari applies certain standards when he wants to be selective or more lenient. Especially when it comes to verses containing theologies, through his interpretation, he seems quite serious in defending the Ahl al-Sunnah when disagreeing with the views of the Mu'tazilites and certain doctrines even though he has a moderate attitude as a reviewer who has qualities like an academic.²¹ His tendency to thoroughly examine theological matters cannot be separated from the surrounding environment which is currently intensively debating theological khilafiyah. This indicates that Imām al-Ṭabari does not want to play around when discussing themes surrounding theology. It's different when he discusses a theme in the realm of fiqh. He carried out Istinbāt al-Hukm (law enforcement) without taqlid and without involving himself in disagreements that could cause division. Of course, with this he showed himself as a mufassir who prioritized the theological side rather than furu'iyah fiqh.

. The source of the interpretation of the book Tafsir al-Ṭabari is bi al-Ma'sūr. In this book of interpretation there are several hadith narrations. More than that, in this book of interpretation there are scientific theories obtained from comparison and filtering of opinions. In this way, Imam al-

²⁰ Yusuf, *Studi Al-Qur'an*, 31–32.

²¹ Al-Dzahabi, *Al-Isrâ'iliyyât Fî Al-Tafsir Wa Al-Hadits*, 158–60.

Tabarī has taken a very important methodological step, because tafsir does not only contain explanations of narrations and *atsar*, but has been mixed with analytical studies that do not deviate from the path of truth. This is all done by studying *'illah* causes and *Qarinah* (the indicative side of the proposition). One of the things that could be said to have been left quite loose by Imām al-Ṭabari was when quoting the history of *isrā'iliyyāt*. As a historian, he is certainly interested in discussing it thoroughly when faced with verses containing stories that are presented beautifully in the Qur'an. And he did this by citing *isrā'iliyyāt* narrations.²²

Understanding Israiliyat

Muhammad Husein Dzahabi provides an explanation of *israiliyat* in *Al-Israiliyat Fi al-Tafsir Wal Hadith*, that:

لفظ الإسرائيليات - كما هو ظاهر - جمع ، مفردة إسرائيلية ، وهي قصة أو حادثة تُروى عن مصدر إسرائيلي ، والنسبة فيها إلى إسرائيل وهو يعقوب بن إسحاق بن إبراهيم أبو الأسباط الإثني عشر ، وإليه ينسب اليهود

The term “*Israiliyat*” is the plural form of the word “*Israiliyah*”. *Israiliyat* refers to stories or histories told from Israeli sources. *Israiliyah* is attributed to *Israil*, who is Jacob bin Ishak bin Ibrahim who had twelve descendants and was recognized as a Jew.²³ Meanwhile, Sayyid Ahmad al-Khalil defined *Israiliyat* as the plural form of the word *mufrad Israiliyah*. This refers to stories or narrations originating from people of the book, including those related to their religion or those that have no connection at all. *Israiliyat* actually comes from them, mainly narrated by Jews who later converted to Islam, so it is called *Israiliyat*.²⁴

Therefore, *Israiliyat* refers to history or stories originating from Israeli sources, namely Jews. *Israiliyat* is attributed to the Prophet Jacob, the ancestor of the twelve tribes and is recognized as a Jew. *Israiliyat*

²² Amaruddin, “Mengungkap *Tafsir Jāmi' Al-Bayān Fī Tafsīr Al-Qur'ān Karya Al-Ṭabarī*,” *Jurnal Shahadah* 2, no. 2 (2014): 12.

²³ Al-Dzahabi, *Al-Isrā'iliyyāt Fī Al-Tafsīr Wa Al-Hadits*, 13.

²⁴ Arma, “*Israiliyat Dalam Tafsir Al-Quran*,” *Al-Fath* 6 (2012): 206.

includes stories from people of the book, including those unrelated to their religion. The main source of Israiliyat is from among the Jews, especially those who converted to Islam. Muhammad bin Muhammad Abu Syahbah said: Israiliyat is a plural of the word Israiliyah which was given to the Bani Israil. And Israel is the prophet Ya'kub as, which means "servant of Allah". Banu Israil are the children of Jacob and their descendants after him until the time of the prophet Musa and the prophets after him until the time of the prophet Isa as and until the time of our prophet Muhammad saw. .²⁵

Thus, Israiliyat refers to stories and news originating from two groups, namely Jews and Christians. Explanations include quotations from commentaries covering matters shared by both groups, including the birthplace of the Prophet Isa and other Christian stories from the "New Testament". Although there are more quotes from Jewish groups, this explanation emphasizes the inclusiveness of stories from both groups.

Various types of Israiliyat

Ulama are divided into two groups related to Israiliyat. The first group is based on whether it is valid or valid in the narration, the second group is based on whether it is in accordance with Islamic teachings. According to Ibn Kathir; Israiliyat consists of three types: the first is that we know its validity according to our teachings, the second is that we believe it to be a lie because it contradicts our teachings, the third is that we do not believe in its truth and neither is it a lie, to this third we are silent, neither confirming nor lying.²⁶

Muhammad bin Muhammad Abu Syuhbah stated: The news and opinions of the Children of Israel are of three types: First; What we know to be true is in accordance with the evidence we have, namely the Qur'an and hadith, because the Qur'an is a witness to the previous heavenly

²⁵ Muhammad bin Muhammad Abu Syuhbah, *Al-Israailiat Wa Al-Maudhuat Fi Kutub Al-Tafsir* (Mumbai: Maktabah Assunnah, 1987), 12.

²⁶ Arma, "Israiliyat Dalam Tafsir Al-Quran," 206.

books, then whatever is in accordance with the Qur'an is true. and true, and anything that contradicts the Qur'an is vanity and a lie. Secondly, what we know is a lie because it contradicts our teachings, such as their telling of the stories of the prophets, news which states that the prophets were not protected from sin, such as the story of the prophet Joseph, the prophet Daud, the prophet Solomon and as stated in the book of the Torah those who stated that it was the prophet Isaac who was slaughtered, not the prophet Ismail. This cannot be narrated unless it is accompanied by information that this is a lie and that changes and alterations have occurred. The third is news that we must keep silent about, don't believe and don't need to deny, because maybe it is true and then we deny it or maybe it is false and we confirm it.²⁷

Al-Dzahabi classifies israiliyat in three points of view:²⁸

1. Sanad quality point of view
 - a. Sahih Israiliyat, for example: The history issued by Ibn Katsir in his tafsir, from Ibn Jarir Al-Tobari, from al-Mutsanna, from Uthman bin Umar, from Fulaih, from Hilal bin Ali, from Ata bin Abi Rabah, Ata said, " I met Abdullah bin Umar bin Ash and asked, "Tell me about the nature of Rasulullah SAW, which is explained in the Torah." He answered, of course, by Allah, what is explained in the Torah is the same as what is explained in the Qur'an." "O Prophet, indeed We have sent you as a witness, giver of good news, warner and protector of the Ummi; you are My servant; your name is admired; you are neither harsh nor harsh. Allah will not take your life before the religion of Islam is upright, that is, after saying 'there is no god worthy of true worship except Allah, through your intercession Allah will also open closed hearts, open deaf ears and open blind eyes.
 - b. Daif Israiliyat, for example: Israiliyyat regarding the Qaf lafaz in Surah Qaf verse 1, which was conveyed by Ibnu Hatim from his father, from Muhammad bin Ismail, from Laits Abi Salim, from Mujahid, from Ibn Abbas, who stated as follows: "behind the earth In this way, Allah created an ocean that encompassed it. At the bottom of the sea, Allah has also created a mountain

²⁷ Syuhbah, *Al-Israailiat Wa Al-Maudhuat Fi Kutub Al-Tafsir*, 13-14.

²⁸ Al-Dzahabi, *Al-Isrâiliyyât Fi Al-Tafsir Wa Al-Hadits*, 37.

called Qaf. Heaven and earth were erected above him. Under it, Allah created a sky similar to this earth, which has seven layers. Then, beneath it, Allah created a mountain called Qaf. This second heaven was established above him. So that the total is: seven layers of earth, seven seas, seven mountains, and seven layers of sky.”²⁹

2. Point of view in relation to Islam

- a. Israiliyat which is in line with Islam, for example: Israiliyyat which explains that the characteristics of the Prophet were not harsh, not harsh, and generous.
- b. Israiliyat that is not in line with Islam, for example: Israiliyat conveyed by Ibn Jarir from Basyir, from Yazid, from Sa'id, and from Qatadah which relates to the story of the prophet Sulaiman as Israiliyat describes actions that are not worthy of a Prophet, such as drinking wine.
- c. Israiliyat which is not included in the first and second parts, for example: Israiliyat which was conveyed by Ibn Abbas from Ka'ab al-akhbar and Qatadah from Wahhab bin Munabbih about the person who first built the Kaaba, namely Prophet Syits as³⁰

3. Material point of view

- a. Israiliyyat which relates to faith, for example: Israiliyat which explains the words of Allah in Surah Azumar verse 67: “And they did not glorify Allah with the proper glorification. Even though the earth and everything in it are in His hands on the Day of Resurrection. And the heavens were rolled up with hands because of Him. Glory be to God, exalted is He above what they associate with each other.”

The Israiliyat explains that a Jewish cleric came to the Prophet and said that the sky was created on a finger.

- b. Israiliyyat which is related to law, for example: israiliyat comes from Abdullah bin Umar who talks about the law of stoning in the Torah.
- c. Israiliyat related to stories.³¹

²⁹ Abū al-Fidā' Ismā'īl ibn 'Umar ibn Kathīr al-Qurashī al-Baṣrī thumma Al-Dimashqī, *Tafsīr Al-Qur'ān Al-'Aẓīm*, juz 7 (Dār Ṭayyibah li-Nashr wa al-Tawzī', 1999), 384.

³⁰ Ismail bin Umar Ibn Kathir, *Tafsir Ibn Kathir*, vol. VII, VIII (Jakarta: Pustaka Imam As-Syafi'i, 2004), 504

³¹ Ibn Kathir. *Tafsir Ibn Kathir*, vol. VII, VIII, ...504

Analysis of Israiliyat Tafsir al-Tabari

The Story of the Prophet Yusuf's Temptation

It is interesting to talk about the temptation experienced by the Prophet Yusuf here because this is related to our belief in the holiness (*ma'sūm*) that every Prophet and Apostle has. The verse that is often interpreted in various stories about the temptation of the Prophet Yusuf is the 24th verse in Surah Yusuf:

وَلَقَدْ هَمَّتْ بِهٖ وَهَمَّ بِهَا لَوْلَا اَنْ رَّاٰ رَبُّهَا نَ رَبِّهٖ كَذٰلِكَ لِتَصْرِفَ عَنْهٗ السُّوءَ وَالْفَحْشَآءَ اِنَّهٗ مِنْ عِبَادِنَا الْمُخْلَصِيْنَ (٢٤)

“Indeed, the woman really wanted him (Yusuf). Yusuf also asked him if he did not see a sign (from) his Lord. Thus, We turned away from him evil and abomination. Indeed, he (Yusuf) is among Our chosen servants.”³² The discussion regarding the interpretation of this verse has a lot of history explained by Imam al-Ṭabari in his interpretation, especially regarding the interpretation of the word Hamm which has become a fierce debate among scholars. Meanwhile, there are two narrations stating that the Prophet Yusuf was also seduced by al-Aziz's wife in the tafsir al-Ṭabari book, although in the end these two narrations were contradicted by the views of the ulama' in interpreting the word Hamm. The following are the two histories in question:

- a. History that al-Ṭabari received from Ibn Wāki'. Ibn Wāki' narrated from Amr ibn Muḥammad Amr received the narration from Asbat. While Asbat narrated this from al-Sudy:³³

حَدَّثَنَا ابْنُ وَكَيْعٍ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا أَسْبَاطُ، عَنِ السُّدِّيِّ: (وَلَقَدْ هَمَّتْ بِهٖ وَهَمَّ بِهَا قَالَ: قَالَتْ لَهُ : يَا يُوسُفُ، مَا أَحْسَنَ شَعْرَكَ قَالَ: هُوَ أَوَّلُ مَا يَنْتَشِرُ مِنْ جَسَدِي. قَالَتْ: يَا يُوسُفُ، مَا أَحْسَنَ وَجْهَكَ قَالَ: هُوَ لِلرَّابِّ يَأْكُلُهُ. فَلَمْ تَزَلْ حَتَّى أَطْمَعْنَهُ، فَهَمَّتْ بِهٖ وَهَمَّ بِهَا، فَدَخَلَ الْبَيْتَ، وَغَلَّقَتِ الْأَبْوَابَ، وَذَهَبَ لِيَحِلَّ سَرَاوِيلَهُ،

³² Departemen Agama, *Al-Qur'an Dan Terjemahannya* (Jakarta: Departemen Agama, 2019), 329.

³³ Al-Ṭabarī, *Jāmi' Al-Bayān Fī Tafsīr Al-Qur'ān*, juz 15, 80–81.

فَإِذَا هُوَ بِصُورَةٍ يَعْظُوبٌ فَأَيَّمَا فِي الْبَيْتِ، قَدْ عَصَ عَلَى إِصْبَعِهِ، يَقُولُ: “يَا يُوسُفُ لَا تُؤَاقِعْهَا فَإِنَّمَا مِثْلُكَ مَا لَمْ تُؤَاقِعْهَا مِثْلُ الطَّيْرِ فِي جَوْ السَّمَاءِ لَا يُطَاقُ، وَمِثْلُكَ إِذَا وَاقَعَتْهَا مِثْلُهُ إِذَا مَاتَ وَوَقَعَ إِلَى الْأَرْضِ لَا يَسْتَطِيعُ أَنْ يَدْفَعَ عَنْ نَفْسِهِ. وَمِثْلُكَ مَا لَمْ تُؤَاقِعْهَا مِثْلُ التَّوْرِ الصَّعْبِ الَّذِي لَا يُعْمَلُ عَلَيْهِ وَمِثْلُكَ إِنْ وَاقَعَتْهَا مِثْلُ التَّوْرِ حِينَ يَمُوتُ فَيَدْخُلُ النَّعْلُ فِي أَصْلِ قَرْيَتِهِ لَا يَسْتَطِيعُ أَنْ يَدْفَعَ عَنْ نَفْسِهِ، فَرَبَطَ سَرَابِلَهُ، وَذَهَبَ لِيُخْرِجَ يَشْتَدُّ، فَأَذْرَكَتْهُ، فَأَخَذَتْ بِمُؤَخَّرِ فَمِيصِهِ مِنْ خَلْفِهِ فَخَرَّقَتْهُ، حَتَّى أَخْرَجَتْهُ مِنْهُ وَسَقَطَ وَطَرَحَهُ يُوسُفُ وَاشْتَدَّ نَحْوَ الْبَابِ

"...She (Al-Aziz's wife) wanted to (do bad deeds) with her (Yusuf), and Yusuf was also (compelled to do the same) with her. So they both went into the house, and the woman closed all the doors, and she tried to take off her pants ..."

- b. A history in the same vein was received by al-Ṭabari from Ḥumaid. Ibn Humaid narrated from Salamah. While Salamah received this history from Ibn Ishaq:³⁴

حَدَّثَنَا ابْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا سَلَمَةُ، عَنِ ابْنِ إِسْحَاقَ، قَالَ: أَكْبَتْ عَلَيْهِ بَعْضُ الْمَرْأَةِ - تُطْمِعُهُ مَرَّةً وَتُخَفِّبُهُ أُخْرَى، وَتَدْعُوهُ إِلَى لَذَّةٍ مِنْ حَاجَةِ الرِّجَالِ فِي جَمَاهَا وَخُسْنِهَا وَمَلِكِيهَا، وَهُوَ شَابٌ مُسْتَقْبَلٌ بِحُدٍّ مِنْ شَيْقِ الرِّجَالِ مَا يَجِدُ الرِّجَالُ : حَتَّى رَقَى لَهَا مَا يَرَى مِنْ كَلْفِهَا بِهِ، وَلَمْ يَتَخَوَّفْ مِنْهَا حَتَّى هَمَّ بِمَا وَهَمَتْ بِهِ، حَتَّى خَلَا فِي بَعْضِ بُيُوتِهِ

"And he (Yusuf) did not feel afraid of him (Al-Aziz's wife) until he almost did what he wanted to do. The two of them were then inside one of his houses..."

As for the opinions in Tafsir al-Qur'ān al-Hakim/ Tafsir al-Mannār, none of these narrate a view about the temptation of the Prophet Yusuf, only conveying the differences of scholars regarding this matter. This interpretation also strongly opposes the statement that the Prophet Yusuf was tempted even without relying on any history.³⁵ Meanwhile, in Al-Kasyf wa al-Bayān an Tafsir al-Qur'ān/ Tafsir al-Tsa'laby There are at least six narrations conveyed by al-Tsa'laby in this tafsir which states that the Prophet Yusuf was also tempted by the persuasion of imra'ah al- Aziz:

³⁴Al-Ṭabarī, 81.

³⁵Muḥammad Rāshid Riḍā, *Tafsīr Al-Mannār* (Mesir: Al-Haiah al-Miṣriyah al-'amah li al-kitab, 1990), 236.

- a. A history narrated by Sufyān Ibn 'Uyaynah. Sufyān Ibn Uyaynah received the narration from Ubaidullah Ibn Abi Yazid. Ubaidullah Ibn Abi Yazid narrated from Ibn Abbās ra.
- b. A history narrated by Ibn Juraij. Ibn Juraij received it from Ibn Atiyyah. Meanwhile, Ibn Atiyyah received this history from Ibn Abbās.
- c. History from Sa'd, without complete sanad.
- d. History from Mujāhid, without complete sanad.
- e. History from al-Sudy, without complete sanad.
- f. And the history from Ibn Ishāq, also without mentioning the complete sanad.³⁶

Based on the data presented previously, from the reference book of tafsir, tafsir al-Ṭabari, the isāiliyyāt history with complete sanad which narrates about the temptation of the Prophet Yusuf as. In surah Yusuf verse 24 it is only found in al-Ṭabari's tafsir. Because, in other interpretations, they prefer to be careful and really protect the ma'shum side of Prophet Yusuf (AS). so that not a single history of the Prophet Yusuf's temptation is shown. Ibn Kathir only explains the history regarding the process of the presence of the burhān on the Prophet Yusuf - that is the same as what happened in the first point - conveyed with an incomplete chain of history, so to test the quality of the sanad of the history regarding the temptation of the Prophet Yusuf in Surah Yusuf verse 24, the author returns refers to the interpretation of al-Ṭabari which has two complete narrations with their sanads.

In fact, there are two narrations in this book which discuss the temptation of the Prophet Yusuf, but because one narration has exactly the same chain of sanad as in the previous point (namely the narration that al-Ṭabari received from Ibn Humaid. Ibn Humaid narrated it from Salamah. While Salamah received the history is from Ibn Ishāq), so the author feels there is no need to repeat it again and simply examines the other chain of history, namely the history that al-Ṭabari received from Ibn Waki'. Ibn Waki' narrated from Amr ibn Muhammad. Amr received a history from Asbāt. While Asbāt narrated this from al-Sudi as in the picture below:

As for al-Sudi, it seems that most of the ulama' commented

³⁶Abū al-Ishāq al-Tsa'laby, *al-Kashf wa al-Bayān*, 209-210 (Maktabah Syamilah version)

positively on him. Imām Ahmad bin Hanbal said that al-Sudi was a *tsiqah* person, while Imām al-Nasā'i argued that al-Sudi was a pious person and *lā ba's bih*. Apart from that, Abu Ahmad bin Ady said that al-Sudi was a *saduq lā ba's bih* person. Likewise, the opinion says that al-Sudi *lā ba's bih*. This opinion was expressed by Yahya bin Sa'id. Meanwhile, Yahya bin Ma'in tends to weaken and even accuse Daif al-Sudi.³⁷

The only report that has a positive tone is that stated by Yahya bin Ma'in that Asbāt was a *tsiqah* person. Meanwhile, Abu Nu'aim and Imām al-Nasā'i held the opposite view, saying that Asbāt was a *da'if* person and did not have a strong history.³⁸ Regarding Amr bin Hammād, the scholars who have a positive view of him are Yahya bin Ma'in and Abu Hātim who say that Amr bin Hammād is a *saduq* person. Meanwhile, Muhammad bin Abdillah al-Hadramy said that Amr bin Hammād was a *tsiqah* person, and Imām Ibn Hibbān mentioned it in his *Tsiqal* book.

A slightly negative comment emerged from Imām Abu Dāud who was of the view that Amr bin Hammād was a *rafidah* (*sayyidina Ali* extremist).³⁹ From the author's observations, there are only two scholars who provide comments about Ibn Waki'. Both opinions expressed doubts about Ibn Waki''s credibility, with Abu Zur'ah and Abu Abd al-Rahman stating that Ibn Waki' was accused of being a liar and one of those who tampered with the *hadith*.⁴⁰ By presenting the written evidence mentioned previously, the author draws the following conclusions: in al-Ṭabari's interpretation, the study of the temptation of the Prophet Yusuf brings two narrations. However, unfortunately, the validity of both cannot be justified.

The second history obtained by Imam al-Ṭabari comes from Ibn Waki'. Ibn Waki' received this history from Amr bin Hammād, while Amr bin Hammād received this history from Asbāt. Asbāt himself got this history from al-Sudi. The weakness in this chain of history is that there is no record that Ibn Waki' was ever a student of Amr bin Hammād, and conversely, Amr bin Hammād also has no record of

³⁷Abū al-Hajjāj Yūsūf Al-Māzi, *Tahdzīb Al-Kamāl* (Beirut: Dār al-fikr, 1994), 132–34.

³⁸Al-Māzi, 134–37.

³⁹Al-Māzi, 591–93.

⁴⁰Al-Māzi, 202.

having a student named Ibn Waki'. Meanwhile, another factor that plays a role in making the validity of this history unaccountable is doubt regarding the credibility (tsiqah) of each intermediary in the history. For example, Yahya bin Ma'in stated that al-Sudi was a weak person, Abu Nu'aim and Imam al-Nasā'i argued that Asbāt was a weak person in his history, and although the majority of scholars praised Amr bin Hammād, Imam Abu Dāud stated that Amr bin Hammād was a Shiite rāfiḍah (extremist follower of Ali). Regarding Ibn Waki', Abu Zur'ah and Abu Abd al-Rahmān argue that Ibn Waki' was accused of being a liar and destroying the hadith. With the weaknesses that have been explained, the validity of this history clearly cannot be justified.⁴¹

According to the author, in this history which discusses the temptation of the Prophet Yusuf, there are parts that could make this history classified as history that should not be conveyed. This is because this history contains things that violate Islamic law by eliminating the iṣmah (holiness) of a Prophet.

The story of the Prophet Daud AS in Qs.Ṣad/ 38: 24

As a form of attention from Allah to the Prophet Daud, Allah gave him a trial. The purpose of this trial is to protect and remind him not to be too tempted by the various gifts that God has given him, and to prevent him from being trapped in his weaknesses. As a result, the Prophet Daud repented and asked Allah for forgiveness for the mistakes he made, and Allah forgave him.⁴² The test that Prophet Daud received is written in Qs. Ṣad/ 38: 21-25. Allah says:

وَهَلْ أَتَاكَ نَبَأُ الْخُسْفِ إِذْ تُسَوِّرُوا الصَّخَرَةَ لِتُغْرَقَ بِهِ شَرَارَةُ الْمُؤْمِنِينَ (٢١) إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَرَّجَ مِنْهُمْ تَحْتَهُ خَضَمَانٍ نَبَى بَعْضُنَا عَلَى بَعْضٍ فَخُصِمُوا لَبْسًا جَدِيدًا (٢٢) إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعَجَةً وَاحِدَةً فَقَالَ أُكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ (٢٣) قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَى نِعَاجِهِ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ (٢٤) فَعَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَّآبٍ (٢٥)

⁴¹ Al-Māzi, 200–202.

⁴² Sayyid Quṭb, *Tafsīr Fī Zilāl Al-Qur'ān* (Kairo: Dār al-Sharūq, 1994), 30.

"21) And did any news reach you of those who were in dispute when they climbed over the fence? 22) When they entered (met) Daud, he was surprised because of their arrival. They said: "Do not be afraid; (we) are two disputants where one of us has done injustice to the other; So judge between us fairly and do not deviate from the truth and guide us to the straight path. 23) In fact, my brother has ninety-nine female goats and I only have one. So he said: "Hand over your goat to me and he will defeat me in the debate." 24) Daud said: "Indeed, he has done wrong to you by asking for your goat to be added to his flock. And indeed, most of the people who are in association, some of them do injustice to others, except those who believe and do righteous deeds; and these are very few." And Daud knew that We were testing him; So he asked forgiveness from his Lord then fell down and repented. 25) So We forgave him his mistake. And indeed he has a position close to Us and a good place to return to."

In this verse it is stated that the Prophet Daud was being tested by Allah to resolve a dispute between two individuals. However, in the process of resolving this dispute, Prophet Daud acted unfairly because he only listened to information from one party without giving the accused party an opportunity to provide clarification. However, then the Prophet Daud realized this mistake and repented to Allah. Ibn Jarīr al-Ṭabarī in his commentary states that there are differences of opinion regarding the reasons why the Prophet Daud was tested by Allah. There are two views mentioned as follows:

1. Prophet Daud was tested because of his desire to receive good and lasting praise in society, as was received by the Prophets Ibrahim, Ishaq, and Yaqub. Allah then told Prophet Daud that the previous prophets were also tested and they were patient in facing these tests. Therefore, the Prophet Daud asked that he also be tested like the previous prophets, and if he was patient in facing this test, he would get good and eternal praise in society.⁴³
2. The second opinion states that the Prophet Daud was tested by Allah because he once thought whether it was possible for him to go through

⁴³Abu Ja'far Muḥammad ibn Jarīr al-Ṭabarī, *Jāmi' al-Bayān fī Tafsīr al-Qur'ān*, (Dār al-Tarbiyah wa al-Turāth - Makkah al-Mukarramah), 179-180.

one day without committing sins and mistakes against Allah. Allah then tested him one day where the Prophet Daud was very sure that he would not commit any sins or mistakes. In his interpretation of this verse, Imam al-Ṭabarī narrated several narrations, including:

- 1) Bisyr told us, he said: "Yazid told us, Sa'id told us from Qatadah, about the word of Allah: *وَعَلَّ دَاوُدُ أَنَّمَا فَتْنَاهُ* "And Daud knew that We tested him;" he said: "The meaning is: Daud knew."
- 2) Ya'kub ibn Ibrahim told me, he said: Ibn Ulayyah told us from Abu Raja, from Hasan, about the Word of Allah: *وَعَلَّ دَاوُدُ أَنَّمَا فَتْنَاهُ* "And Daud knew that We tested him;" he said: "What this means is that Daud knew that he was being tested by that incident."
- 3) Ali told me, he said: Abu Salih told us, he said: Mu'awiyah told to me from Ali, from Ibn Abbas, regarding the words of Allah: *وَعَلَّ دَاوُدُ أَنَّمَا فَتْنَاهُ* "And Daud knew that We were testing him;" he said: "What this means is that Daud knew that he was being tested by that incident."
- 4) Ali told me, he said: Abu Salih told us, he said: Mu'awiyah told me from Ali, from Ibn Abbas, about the word of Allah: *وَعَلَّ دَاوُدُ أَنَّمَا فَتْنَاهُ* "Daud knew that We tested him;" He said: "The meaning of the word *"فَتْنَاهُ"* is that we tested it."⁴⁴

In this interpretation of verse 24, Imam al-Ṭabarī wrote the Israilīyyāt history to interpret it. In this history there are several irregularities both in terms of sanad and matan. The history is as follows:

1. First Israilīyyāt

The following is one of the narrations used by Imam al-Ṭabarī in the book of tafsir to interpret Qs.Ṣād(38): 24;

"Ibn Humaid told us, he said: Salamah told us from Muhammad ibn Ishaq, from a scholar, from Wahb ibn Munabbih, he said: when Daud was about to enter his mihrab he said: Don't let anyone enter my mihrab today until tonight, and don't let Someone is disturbing my seclusion until this afternoon.' Daud entered his mihrab and read the Zabur. In the mihrab there is a vent from which he can see into the garden outside.

⁴⁴Al-Ṭabarī, Jāmi' al-Bayān fī Tafsīr al-Qur'ān,... 180-181.

When Daud was reading the Zabur he saw a dove in the air hole in his mihrab. The bird is golden. Daud was amazed by the bird. However, he remembered his words before entering the mihrab that no one should disturb his seclusion. Daud lowered his gaze and continued reading the Zabur.

Then the bird came down before Daud, and Daud tried to catch it. But the bird retreated a short distance so Daud chased it, and the bird landed in the vent of his mihrab. Daud continued to chase him until he reached the vent, until the bird flew into a small garden. When Daud was observing the place where the bird had landed, Daud saw a woman sitting while bathing. When the woman saw Daud, she covered her body by spreading her hair around her body. Daud's heart was pounding when he saw the woman. Daud returned to his mihrab and continued reading the Zabur. But his memory of this woman still persists. The trial had affected him, so Daud ordered the woman's husband to go to war. Daud ordered the warlord to expose the woman's husband to the danger of death. At that time Daud had ninety-nine wives. The woman's husband was killed, Daud proposed and married the woman.

When Daud was in his mihrab, Allah sent two angels in human form. They came to Daud as two disputants. Daud did not realize their arrival, because they were suddenly in front of Daud. Daud asked: "What is your purpose in coming to see me?" they answered: "Do not be afraid, we have not come to meet you to do evil. حَصْمَانِ بَعَى. بَعْضُنَا عَلَى بَعْضٍ "We are two disputants, one of us has done injustice to the other." We have come to you to ask you to decide our case. " فَاحْكُم " "So judge between us fairly and do not deviate from the truth and guide us to the straight path." " بَيْنَنَا بِالْحَقِّ وَلَا تَشْطِطْ وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ " What this means is give us the correct solution to the problem, don't divert us to an incorrect solution.

إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعَجَةً وَلِي نَعَجَةٌ وَاحِدَةٌ فَقَالَ أَكْفَأْنِيهَا وَعَرَّنِي فِي الْخُطَابِ

"In fact, my brother has ninety-nine female goats and I only have one. So he said, 'Give me the goat,' and he defeated me in debate." Daud was angry and looked at the other one who was not speaking, "If what he says is true, then I will hit you between the eyes with an

axe!" Daud then realized, and he knew that what was meant was what he had done to the woman he married. Daud immediately fell down and prostrated himself to repent, returned to God and wept. He prostrated for forty days in a state of fasting without eating or drinking, until grass grew under his face, so that the marks of the prostration remained on his face. Until finally Allah accepted his repentance.

According to Wahb ibn Munabbih, Daud said: O my Lord, you have forgiven my sin against that woman, so what about the blood of the person who was wrongfully killed?" Allah said: "O Daud, indeed I have not wronged his blood, but I will ask you from him, and he will give you to me, then I will ransom you." When Daud had found a way out of his problem, he drew his sin on the palm of his hand, so that every time he wanted to eat and drink, he saw it, and he cried. He did not stand up to preach before people, but he certainly spread out his palms and turned them towards people so that they would see the image of Daud's sin in the palm of his hand."⁴⁵

2. Second Israiliyyāt.

The following is one of the narrations used by Imam al-Ṭabarī in his book of tafsir to interpret Qs. Ṣād (38) 24:

"Yunus told us, he said: Ibn Wahb informed us, he said: Ibn Luhai'ah informed me, from Abu Sya'r, from Yazīd al-Raqasyi, from Anas ibn Malik, he said: "I heard Rasulullah SAW say: In fact, when the Prophet Daud AS saw the woman, he felt anxious, so he sent an army of the Children of Israel and said to the commander of the army: If the enemy comes, order Fulan to be in front of the Ark.' (The ark is something that is used as a sign of victory, whoever is placed in front of the ark, he cannot return until he is killed or his army is defeated.) and the woman's husband was killed. One day, God sent two angels to meet Daud. They told Daud a story. Daud realized and prostrated himself. He prostrated for forty days until the body of the plant from his tears covered his head.

⁴⁵Al-Ṭabarī, *Jāmi' Al-Bayān Fī Tafsīr Al-Qur'ān*, 182–83.

In his prostration, Daud said: "O my Lord, I have slipped very far, farther than the distance between east and west. If You do not have mercy and forgive my sins, then make my sins a lesson for those after me." The angel came after Daud had prostrated for forty nights, Jibril said: "O Daud, indeed Allah has forgiven the sin that made you anxious," Daud said: "I know that Allah is Almighty to forgive this sin that makes me anxious, but I also know Allah is fair and impartial. So, what about Fulan, when the Day of Resurrection comes, and he will say: O my Lord, I demand my blood which was shed by Daud'?" Gabriel said: "I did not ask God about it. If you want, I will do it." Daud said: "Yes." Jibril rose and Daud prostrated himself again. Daud remained silent for quite a long time.

The angel Gabriel came again to meet Daud. Jibril said: "O Daud, I have asked Allah about the matter that you entrusted to me, then Allah said: Tell Daud, verily I will gather you both on the Day of Resurrection, then Allah said: Give me the right of your blood that is in to Daud.' Then he will say: He is mine, O my Lord,' then Allah will say: In exchange, you get what you want and like in Heaven."⁴⁶

Mufasir's criticism of Israiliyyāt in Tafsiran Qs. Šād/ 38: 24.

When Imam al-Ṭabarī explained the interpretation of surah Šād/ 38 verse 24, there were Israiliyyāt narrations mentioned in his interpretation. This is due to a number of criticisms from commentators regarding these narrations. Some of these criticisms include:

1. Ibn Katsir (W. 1372)

In Tafsīr Ibn Katsīr. Ibn Katsīr comments regarding the interpretation of the meaning of this verse (verse 24), mostly based on the Israiliyyāt story, because there is no authentic hadith of the Prophet Muhammad regarding this story. The commentators have mentioned the story here which is mostly taken from Israiliyat and there is no authentic hadith from a person who was awake from error (i.e. Prophet Daud) to follow. However, Ibn Abi Hatim narrates here a

⁴⁶Al-Ṭabarī, 183–84.

hadith whose sanad is not valid, because this is a narration from Yazid al-Raqashi from Anas - and although Yazid was a pious man - he was weak in hadith according to the imams. Therefore, it is better to limit ourselves to just reading this story and return our knowledge to Allah. Because the Qur'an is the truth, and whatever is contained in it is also the truth.⁴⁷

2. Al-Maraghi (W. 1952 AD)

In his tafsir book, al-Maraghi rejects the interpretation of verse 24 by stating that the two people who climbed over the prophet Daud's fence were two angels, because he was of the opinion that angels are subtle creatures and not gross bodies. Then there is no need to climb the fence. Then what is told about the reason the angel came to the prophet Daud AS is something that reduces the position of the prophet Daud AS as a prophet. Because he accused the prophets of committing major sins. Therefore, Ali RA once said: "Whoever tells you about the Prophet Daud as told by the storytellers, I will lash 160 times."⁴⁸

From the results of the historical research described above, it was found that several narrators were convicted of *ḍa'if* in narrating hadith by hadith experts. The narrators are:

- a. In the first *Israiliyyāt* history, there was Wahb ibn Munabbih. He is a hadith narrator who is well known as a figure who narrates the story of *Israiliyyāt*. His full name was Wahb ibn Munabbih ibn Kāmil ibn Sih ibn Ẓi Kanāz. He has the nickname Abu Abdillah. He comes from Yemen of Persian descent. He is famous for his extensive knowledge. He was a Jew who eventually converted to Islam. He died in 110 H. However, there are also those who think he died in 114 H.⁴⁹
- b. In the second *Israiliyyāt* history, there are two hadith transmitters who are stated to be *ḍa'if* in narrating hadith. They are Yazīd al-Raqasyi and Ibn Luhai'ah al-Maṣri. Even though Yazīd al-Raqasyi was a pious man, the hadith he narrated was considered *ḍa'if* by hadith experts.⁵⁰

⁴⁷Al-Dimashqī, *Tafsīr Al-Qur'ān Al-'Azīm*, juz 7, 60.

⁴⁸Ahmad Musthofa Al-Maraghi, *Tafsīr Al-Maraghi* (Mesir: Musthofa al-Babi, 1946), 111.

⁴⁹Abdul Gofar Sulaiman Al-Bandari, *Mausu'ah Rijāl Al-Kutūb Al-Tis'ah* (Beirut: Dār al-Kutub, 1993), 191.

⁵⁰Al-Bandari, 271.

Meanwhile, Ibn Luhai'ah Al-Mašri, he was a sheikh whose entire book was burned without any remains. He is also forgetful and often acts strangely. So the entire history from him is declared ḍa'if (weak).⁵¹

Meanwhile, if examined in terms of content (content), these narrations are very contradictory to the personality of a chosen prophet and apostle who was sent by Allah as a transmitter of revelation and warning to mankind. In fact, a prophet and apostle certainly has a good and wise personality. Not as described by the previously mentioned history.

Conclusion

Israiliyat are stories from the Jewish tradition that are inserted in Islamic interpretations to provide additional details to stories in the Qur'an that are considered incomplete. The use of this israiliyat began from the time of the Prophet's companions and continued until classical interpretations such as the work of al-Tabari. Including the use of israiliyat in the tafsir of the Qur'an by Ibn Jarir al-Tabari, especially in the story of Yusuf and Zulaikha and the story of the Prophet David.

Israiliyat has a significant influence on our understanding of the Qur'an, especially in the context of the stories of the prophets and their trials. Although there is debate about the validity of these stories, al-Tabari uses the method of tafsir bi al-ma'tsur (based on narration) which combines authoritative histories with israiliyat stories. This research invites readers to be more critical in accepting interpretations that contain israiliyat and encourages a review of the interpretation methods used to explore the deeper meaning of the Qur'anic text.

⁵¹Al-Basyuni, *Sejarah Al-Qur'an* (Jakarta: Pustaka Al-Kautsar, 2008), 639.

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