CHAPTER I

INTRODUCTION

A. Background Problem

As a guide of course Al Qur'an must be understood, internalized and be carried out by men who believed in their instructions, but in reality not everyone can easily understand the Al Qur'an, even though the companions of the Prophet which is generally seen lower revelation, knowing the context, and understand natural language structures and vocabulary. Not infrequently they are different opinions or even a mistaken understanding by the word of God that they read. Because of that, the Messenger of Allah serves as an explanatory (*Mubayyin*) the word of God or understanding the various problems associated with the verses of the Al Qur'an for example, if the companions have difficulties about understanding related to a verse of the Al Qur'an, either meaning or implies, they immediately asked the Messenger of Allah.²

In addition to the above, the other problem that came up is because of Al Qur'an revealed in Arabic a very high level of literary quality. Its arguments very difficult to argue it covers a variety of problems even up to the smaller problems and contain many secrets. All of this can not be

¹ Muhammad Husain Adz Dzahabi, al-Tafsir wa al-Mufassirun, (Mesir: Dar al-Kutub wal al-Hadits, 1976), vol. I, p. 59.

² Zainal Hasan Rifai, Kisah-kisah Israiliyyat dalam Penafsiran al-Qur'an dalam Belajar Ulumul Qur'an, (Jakarta: Lentera Basitama, 1992), p. 278.

captured in the same way by everyone. Then there is need to interpret it because the substance of the verses still requires explanation.

The first step they take is to look at the hadeeth of the Messenger of Allah, because they believe that He is only one of the most widely know the meanings of God's revelation. In addition, they are taking steps to how to interpret one verse another, the next step is to ask they traveled to a companion who was directly involved and understand the context of the verse position. When they did not find an answer in his statement of the Prophet or Companions, they were forced to perform *ijtihad* and then cling to their own opinions, especially those who have the intellectual capacity of a performance like Ali ibn Abi Talib, Ibn Abbas and Ubay Ibn Ka'ab ibn Mas'ud ra.³

Without such Interpretation methods, a person would be hard to understand the purpose of the words of Allah, moreover these days is much less only a few people who understand the depth of interpretation. When understood and kept under review existing interpretations, the interpretations like *Tafsir bil ma'tsur* for exemple Ibn Katsir, or other interpretations found unsuitable with the purpose of a particular verse, the cause was started by an addition of a story or a story that intentionally made, so that finally there is a kind of awkward thing in interpretation that is often referred to by experts commentary by Israiliyat or false stories in the Commentary.

³ Quraish Shihab, Membumikan al-Qur'an, (Bandung: Mizan, 1992), p. 71

To react on the problems above, the Messenger not generalize that all the stories that source from Israiliyat definitely wrong. Even though neither can directly justify it. He just reminded to be cautious in accept. As word of his⁴:

Translation: "When the scribes tell the story, do not you validate and deny."

The second cause is that the Prophet had told him in a saheeh hadeeth like this

Translation: "Convey from me even though only one verse. And mention of the decline of Israel because such was not banned. But whoever knowingly lied on my behalf, prepared their self to occupy the place in Hell (HR Bukhari)."

And second hadeeth above become the foundation of the Companions to accept its history particularly in view of Jewish people of the Book. And of the few things that have been mentioned above, the abode of Use as a Source of Interpretation Isroiliyat of Al Qur'an is the source of Revelation and the third after the Ar Ra'yu.

⁴ Imam Bukhari, Matn Bukhari, (Beirut: Dar al-Fikr, t.th), vol. II, p. 181.

The terms Israiliyat definition of the word is plural of Israiliyah attributed to the Prophet Jacob Alaihissalam, which is referred to here are a people or children or grandchildren of Jacob Alaihissalam his more familiar we are familiar with Jewish names and the phrase comes from the word *Ibraniyah* language, and it is *murakab* of *Isra* meaning of the word 'abdun or servant and "il" meaningful God, so the word Israel means servant of God. Israiliyah according Medium term by term it is the stories or information about Al Qur'an or any hadith which source of the Jews, but even called Israiliyat (derived from Jewish) scholars, agreed to wear it this term for a description of both the Al Qur'an sourced from Jewish or Christians and others. ⁵ For example the word of God in Sura al-maidah: 78, al-Isra: 4, an-Naml: 76.

لعن الذين كفروا من بني إسرائيل على لسان داود وعيسى ابن مريم ذلك بما عصوا وكانوا يعتدون

Meaning: Has accursed unbelievers of the decline of Israel by the tongue of David and Jesus son of Mary. Such that, due to their disobedience and always exceeded the limit.

وقضينا إلى بني إسرائيل في الكتاب لتفسدن في الأرض مرتين ولتعلن علوا كبير ا

⁵Israiliyyat is plural of israiliyah words, was sure the form of words attributed to the word of Israel derived from Hebrew, servant and Il Isra mean God, so Israel is the servant of God. In deskreptif historical, Israel barkaitan Ya'kub closely with the Prophet Ishaq bin Ibrahim bin, where the descendants of his two betas numbering called the Children of Israel. In the Qur'an it is mentioned about the Children of Israel many ascribed to Yahud. Muhammad Husain Adz Dzahabi, Al Israilyyat fi At Tafsiri wa Al Hadis, translation Didin Hafiduddin (Jakarta: PT. Litera Antar Nusantara, 1993), p. 8.

Meaning: and We have decreed for the decline of Israel in the book: "Verily, ye will do mischief in the earth twice⁶ and you would have boasted great pride."

Meaning: Verily this Al Qur'an explains to the decline of Israel most of (matters) that they differed about it.

In terms of the scholars differ in defining Israiliyat. According to Adz Dzahabi, Israiliyat which two contains senses: the first, stories and tales that smuggled in the interpretation and hadeeth which the first narration back to its origin source, the Jewish, Christian or Ahl Kitab. The Second: the stories are deliberately smuggled by the enemies of Islam into the interpretation and hadeeth which is not found essentially in the old sources.⁷

If viewed from the initial entry into the interpretation Israiliyat we felt a little difficulty because companion or Successors never explain such things, but we ventured to say that Israiliyat include into interpretation at the time of the prophet which begins when the Prophet migrated to Madina munawwarah (cause of there is barrack of People of the Book) and was also the Prophet Peace be Upon him when offer to People of the Book of Islam, the Prophet himself may ask them about their *tsaqafah* in the Torah or the Gospel or even those who asked the Prophet of Islam.

⁶ What is meant by making the first damage twice is against the law, killing and imprisoning the prophet Syu'ya Armia and the second killed Prophet Zakariya, and intends to kill Prophet Isa consequences of the act, Jerusalem was destroyed (Al Maraghi).

Al Israilyyat fi At Tafsiri wa Al Hadis, p. 9-10.

There are several factors that led to the entry of Israiliyat in the commentary as follows:8 First, methodological differences between the Al Qur'an. Torah and the Gospel in a global and short compression point is to give the correct directions for humans, while the Torah and the Gospel revealed in detail, addresses, time and place. When wanting a more detailed knowledge about the stories of the Muslims asked the group of Jews and Christians are considered more taboo. Second, there are also opinions that say low culture Arab societies because their lives are lacking a lot of good in terms of writing (ummi). Although in general the Book is also always moving around, but their knowledge of the past history wider. Third, there is a justification of the postulates the Arab community understood as a justification for them to ask the scribe. Fourth is the heterogeneity of the population. By the time Muhammad's prophet hood Arabian Peninsula also inhabited by groups of Jews and Christians. Fifth is the commercial route. Arab societies divide two group, the route south is Yemen, which is inhabited by the Christians, while the route to the north is inhabited by Sham Jewish.

In era of *Tabi'in*, the quotation from scribe and widespread stories in the interpretation Israiliyat was growing. The source of this story is the people who converted to Islam from among the scribe who is quite a lot and is supported by a strong desire from people to hear the stories of their magic in the book. Therefore at that time appeared a group of expert of

⁸ Ahmad Syadali and Ahmad Rofi'i, *Ulumul Qur'an*, (Bandung: Pustaka Setia, 1997), p. 242-243.

commentary who want to fill the vacancy on the commentary, which according to them by including stories based on Jewish people and Christians. So therefore these interpretations become confusing and sometimes even close to superstition and myth. Among them are Muqatil bin Sulaiman. In this era of too many false hadeeths, lies and deceit that was leaning the Messenger of God spread.⁹

Many people are wrong in their understanding of the book of commentaries, which alleges that the source Israiliyah story comes from there. It is true that the interpretation of the book included information from sources scribes. The availability of the book really should be understood by intelligent. That is just collecting data, but do not have distinguished which is true and which is myth.

It is depending on how the attitudes and goals of the expert of commentary when arranged. There is more emphasis on all related records, although not yet done the research process even further. Actually this Book more devoted historians and researchers. Their task would be easier, because no need to collect data, researching lived alone and sort out which ones and which are not saheeh.

A discussion about Israiliyat so difficult to separates from historical dimension. Because of aspects of historicity can help Israiliyat to the actual proportion, so that can be assessed as objective as possible. But because of the extent of this discussion, here is limited only two things that

⁹ Muhammad Husain Adz Dzahabi, *Penyimpangan dalam Penafsiran al-Qur'an*, (Jakarta: Rajawali, 1986), p. 24.

are regarded important, namely: historical background Israiliyat entry into the interpretation of the Al Qur'an and know some important figures of his time around the first Israiliyat.

a. Historical Background

According to Ad Zahaby, he said that the one of the sources of the Al Our'an commentary on the companions of the Book (Jews and Nasarani). 10 This opinion seems to be based on historical facts, that while the figures of the Holy Al Qur'an exegetes of the time anyone asked and received details of the figures of the Book who had converted to Islam, to interpret certain verses in the Al Qur'an 'Years. Among others, Ibn Abbas mufassir renowned as a leading figure in those days, many also use this resource in the work of tafsir. 11

Based on this opinion, then Israiliyat entry into the interpretation of the Al Qur'an has been started since the Companions era, after the Prophet's death. And if it is studied what the factors that become background for the actions of the companions, categorized in two major aspects, namely the cultural and structural in those days.

Which include cultural aspects, among others, can be expressed as follows:

1. In general, Arab culture, both before and during the birth of Islam, is relatively lower than the culture of the Scripture, because their

Al Tafsir Wa Al Mufassirun, p.61
 Al Tafsir Wa Al Mufassirun, p. 173

- lives are nomadic, illiterate and sciences are almost gripping the entire population.
- 2. Al Qur'an among the contents of points has similarities with the contents of such earlier books of the Torah and the Gospel of guided by the People of the Book at that time primarily on the stories-stories of the Prophets and Apostles of old.
- 3. There are several hadeeth the Prophet who can be guided the Companions to receive and narrate something that comes from the Scripture, although in certain limits, which could be used to interpret the Al Qur'an. Problems such hadeeths discuss more extensively in another section of this paper.

While the structural aspects can be mentioned among others:

- Residential structure at that time the population Arabia, where the
 Expert book has settlements mingles with the natives long ago.
 According to the history of the movement of people of the Book of
 Syria to the Arabian region, was initiated in the year 70 A.D.
- 2. The Arab trade routes, especially the nation centered Quraysh in Mecca since the time of the pagans to the north and south at certain seasons, resulting in their meeting with the people of the Book at the end of the route of such trade-route.
- Social structure of the Islamic followers since the Messenger of Allah, which includes people of the Book who have embraced Islam.

b. People of Israiliyat

According to Al Qattan, mostly called Israiliyat history is connected to four famous names are: Abdullah ibn Salam, Ka'bu Al Akhbar, Wahab ibn Malik ibn Munabbih, and Abdu Abdu Al Aziz ibn Juraij. The following will be mentioned briefly about the identity of the fourth figure, especially the hadith expert assessment of 'are they, so it can serve as the basic validity of their history.

In subsequent chapters will be discussed more in-depth and detailed information about Israiliyat figures. Because of the figures mentioned above Israiliyat we can know the quality when used in interpreting the Al Qur'an . For the first phase, Israiliyat above figures as a complement to this chapter.

After monitoring the exploring above, can be said that Israiliyat authentic source in the interpretation of the Al Qur'an besides Revelation and Ra'yu. But there are many scholars who can not accept and dubious quality israili if used as a source of interpretation. So, more research is needed in to strengthen the validity Israiliyat be a source of interpretation.

¹² Manna' Al Qattan, *Mabahits Fi 'Ulum Al Qur'an*, (Mesir: Masyurat Al 'Ashri Al Hadits, 1973, vol. II), p. 355.

B. Identification of The Problem

After understanding and listening to the explanation above, can we identify the problem to be investigated is what this report because most Companions or Successors take israiliya history, and as where Israiliyat way into the interpretation. This identification is The Concept accordance with the historical and the previously argumentation which has mentioned.

C. Statement of The Problem

- What's the problem of the Israiliyat concept of Adz Dzahabi?
- What is the reason of Adz Dzahabi accept some Israiliyat and reject some others?

D. Definition of The Key Terms

In order to make this study guided and compatibility, it is better to confirm the concerning of the problem which will analyze that consists of list below:

- Concept: It is abstract general notion or idea.¹³ Idea underlying a class of things.¹⁴
- Israiliyat: stories and tales that smuggled in the commentaries and hadeeth which the first narration back to its origin source, the Jewish, Christian or other.¹⁵

¹³ See Random House Webster's. School and Office Dictionary. New York: Random House Reference. 2002.p.107.

¹⁴ See A.S.Hornby. *The Advanced Learner's Dictionary of Current English.* London: Oxford University. 1973.p. 196.

- 3. Interpretation: Explanation¹⁶ something to be explened. Like explanation of Al Qur'an .
- 4. Adz Dzahabi: Adz Dzahabi is one professor at the Faculty of Sharia Al-Azhar University in 1968 he was seconded to the University of Kuwait. After his return in 1971 was appointed professor at the Faculty of Theology, then dean, then Secretary General of the Islamic Research Academy at the fifteenth of April 1975. Became Minister of Awqaf and Al Azhar affairs so that in November 1976.¹⁷

E. Objective of Study

In general the purpose of this study is to deepen and broaden scientific interpretations, especially regarding the Al Qur'an, besides that it is also to be taken into consideration and comparison of sources other interpretation.

Specifically the purpose of research on Israiliyat become one source of Al Qur'an interpretation is as follows:

- Know for the problem of the interpretation of the Al Qur'an Israiliyat method
- 2. Knowing and Understanding Israiliyat and the cause of including of israiliat in the interpretation

محمد حسين الذهبي/http://ar.wikipedia.org/wiki

¹⁵ Israiliyat fi at-Tafsir wa al-Hadits, p. 9-10.

¹⁶ Martin, H.Manser, Oxford Learner's Pocket Dictionary. P.220

F. Significance of the Research

- To own academic significance that will add information be considered in enriching Islamic Interpretation.
- 2. To be useful as reference for the next researcher who wants to research further about interpretation of interpreter above especially concerning the similar topic.
- 3. To be a proof that interpretation of *mufassirs* may be different among each other, that all of them have similar willing to make Al Qur'an as guidance for Moslems.
- 4. Specially for writer, this research is as requirement to get the scholar degree (S1) and as studying process to be more capable in any research which is more important actual and also to give ventilation or larger freedom in interpreting Al Qur'an.
- 5. Last but not least, the researcher hopes that this study will useful for students of Qur'an ic studies as the review of literature that can help them in their study. At list, study useful to researcher as the student of Tafseer and Hadits Faculty.

G. Limitation Of Problems

This The Concept of Isroiliyat as a source of Al Qur'an is referenced to Dr. Muhammad Husen Ad Zahaby. Because of this one explaining and researching about Israiliyat discussion with clear and detailed. Starting from the proposition side, character and quality isroiliyat described in

detail by the Adz Dzahabi in some of his book. Among At Tafsir Wal Mufassirun, and Al Israiliyat fi At Tafsir wa Al Hadith.

H. Research Method

1. Data Collection Techniques

Data associated with this study were collected by using the documentation that is retrieving data from written material (text) that exist. Data mining techniques patterned library research, it collecting data from several books. The collected data is recorded, reviewed and analyzed and then discussed in such a way that it becomes interesting discussions and in accordance with the formulation of the problem.

The type of this research is to investigate in one of the characters, then the object of research is the ideas of a figure, and then all the data and information related with biographies of Adz Dzahabi used as a source of research, both of the opus and the data that reinforce or relating to the discussion of research on using Israiliyat The Concept as a source of interpretation of the Al Qur'an . Some of his opuses about Israiliyat are At Tafsir wal mufassiru and Israiliyat Fi Al Tafsir Al Israiliyat Wa Al Hadith.

The author uses qualitative methods to examine the data collected.

In order to assure that data and research, then the characteristics of this research is the analytic descriptive. This analysis has its purpose is to make explanations and to try with real data.

2. Data Source

For the valid research, the source of this study was taken from:

- a. The Primary Data resources are: Tafsir wal mufassiru, Al Israiliyat Fi Al Tafsir Wa Al Hadits, Kisah-kisah Israiliyat dalam Penafsiran al-Qur'an dalam Belajar Ulumul Qur'an, Ulumul Tafsir, and mana' al-qattan.
- b. The secondary data resources supporting the Standard and Poor books, like Ushul Fit Tafsiir, Beberapa Aspek metodologi tafsir alqur'an, Ilmu Tafsir, Rekontruksi Sejarah Al Qur'an, Penyimpangan dalam Penafsiran al-Qur'an, and Mabahith fi Ulum al-Qur'an.

3. Review of Literatur

The data needed in this review of literature is taken from library research. By collecting the books that having relations with the topic subject line will from be discussed. Those books will from Also collaborate with the primary data resources.

I. The Outline of Writing

Methodological steps for realizing this library research, then report the results disistematisir into five chapters, namely:

Chapter I: Introduction: A. Background Problem, B. Identification of The Problem, C. Statement of The Problem, D. Definition of The Key

Terms, E. Objective of Study, F. Significance of the Research, G. Limitation Of Problems, H. Research Method, I. The Outline of Writing

Chapter II: General Observation of *Israiliyat*: A. The Definition of Israiliyat, B. The Entry of Israiliyat in the Al Qur'an, C. The Figure of Israiliyat.

Chapter III: The Data Offered: A. Biography and The Shcolars views of Adz Dzahabi, B. Adz Dzahabi accept some Israiliyat narrations and reject some others, C. The Ideal Concepts Israiliyat Of Adz Dzahabi.

Chapter IV: Conclusion and Suggestions: A. Conclusion, B. Suggestions

Bibliography