CHAPTER III

THE BASE OF THE THOUGHT AND THE CONCEPT OF ISRAILIYAT ACCORDING TO HUSEIN ADZ DZAHABI PERSPECTIVE

A. Biography, and The Shcolars views of Adz Dzahabi

Dr. Mohamed Hussein Adz Dzahabi was born on October 19, 1915. Born in a village in profinsi Metobas from Kafr El Sheikh. He entered the Faculty of Sharia Al Azhar University and graduated in 1939. Adz Dzahabi had world acclaim, in the form of a doctoral degree, Professor in the field of knowledge of the Holy Qur'an in 1946, the Faculty of Theology at Al Azhar University, and with his thesis "Tafsir wal mufassirun" which was recorded and became one of the main references in the deepening of knowledge.[32]

Adz Dzahabi became a permanent lecturer in the Faculty of Sharia Al Azhar University in 1968 and seconded to the University of Kuwait. After returning in 1971, he was appointed to be a professor at the Faculty of Theology and dean, and the Secretary General of the Islamic Research Academy at 15th April 1975. Then Being a minister of the perwakafan Egypt, until November 1976. Dr. Mohamed Hussein Adz Dzahabi was killed in 1977 by a group Takfir wal-Hijra after previously abducted.

[32] http://ar.wikipedia.org/wiki/محمد_حسين_الذهبي

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

Dr. Muhammad Adz Zahabi was a clever and a mufassir, which had a useful article, he had became a minister in Egypt, and he died in the early eighties of the last century, "the grace of God," held by the newspaper Al Ahram newspaper on Friday , December 19, 1975 with his ability to avoid heresy and khurofat (myth).[33]

Among the questions addressed to him are:[34]

When was the cancellation of the celebration of the birth (maulid), which confirmed that all opinions are not approved by the celebration of the birth in Islam?

He said this business takes courage, if you make the elimination of this celebration, it will be facing a storm that is a very strong opposition from users such celebrations, and provocateur and their supporters.

If khurofat shows the truth of how our attitudes, keep silence or accept it? He replied: I'll tell you a story contained in the previous books. It was enough for you to understand what I am going to say.

Amir as sabi'i (part Tabi'in) went from iraq to Syria, amid the street, he stopped in the mosque, he met a man who was telling you about khurofat in front of people, for example, that Allah SWT blow the trumpet (Guess kala) two times when the Day of Judgement and after studying, amir as sa'abi told him, why did you say that, god has a trumpet, mentioned in the Qur'an (يوم ينفخ في الصور) "*and blew a trumpet in the day*". And these men

[33] http://www.alsoufia.com/main/articles.aspx?article_no=1596
[34] Ibid.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

justify his opinion: yes, I said that god possessed two horns then you (as sa'abi) said one horn, it becomes very much for the will of God.

Amir Sa'abi said: people beat me up, I save myself by saying to them: for the sake of god, that god has a seventy-trumpet. So that way, the spreading of khurofat became the truth and the spreading of digression/error become a guidance.

Adz Hussein Dzahabi's famous articles are:

- التفسير والمفسرون،
- الوحي والقرآن الكريم،
- الاتجاهات المنحرفة في تفسير القرآن الكريم دوافعها ودفعها،
- تفسير ابن عربي للقرآن حقيقته وخطره،
- الإسرائيليات في التفسير والحديث،
- أثر إقامة الحدود في استقرار المجتمع،
- عناية المسلمين بالسنة،
- مدخل لعلوم الحديث والإسلام والديانات السماوية.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

B. Adz Dzahabi Accept Some Israiliyat and Reject Some Others

As has been argued that the tendency of mufassir take Israiliyat greater in the period of Tabi'in. It is absolutely the contribution of Ahl Kitab to increas Israiliyat is unstoppable. Therefor the authentic of Israiliyat narration mixed with the wrong of Israiliyat narration.

In the previous chapter has explained that Adz Dzahabi take Israiliyat from four famous figures as the basis for making decisions on the validity Israiliyat as a source of interpretation.[35] In this chapter will explain about the quality of these figures in order to get the conclusion. Whose narration was received by Hussein Adz Dzahabi and whose was rejected by him. These are the four figures was mentioned by Adz Dzahabi:

1. Quality of Abdullah ibn Salam

He has high status in the eyes of Allah Massenger. There are two Qur'an ic verses was revealed concerning himself.[36] He is one of Prophet Muhammad companions who was given the good news go to heaven by the Prophet Muhammad. In the struggle to uphold Islam, he

[35] Manna' Al Qattan, *Mabahits Fi 'ulumi Al Qur'an,* (Mesir: Masyurat Al 'Ashri Al Hadits, 1973, edition. 2), p. 355

[36] Surah *Al Ra'du* verse 43; "and those who disbelieve, say: You (Muhammad) are not a Messenger. say: Sufficient for a witness between Me and You is Allah and those too who have knowledge of the Scripture (such as 'Abdullâh bin Salam and other Jews and Christians who embraced Islam)."
and Surah *Al Ahqaf* verse 10; "say: Tell Me! if This (Qur'an) is from Allah, and You deny it, and a witness from among the Children of Israel ('Abdullah bin Salam) testifies that This Qur'an is from Allah [like the Taurat (Torah)], so He believed (embraced Islam) while You are too proud (to believe). Verily! Allah guides not the people who are Zalimun (polytheists, disbelievers and wrong-doing)."

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

was the mujahideen in the Battle of Badr: and go to see the delivery of *Bait al-Maqdis* into the hands of the Muslims with 'Umar ibn Khattab. And when Caliph Uthman ibn Affan was surrounded by rebels, he came out to meet them and broke up them by Caliph Utsman permission. But they did not hear his advice, even he himself was threatened to be killed. He died in Medina in the year 43 AH.

As a companion of Allah messager, 'Abdullah ibn Salam narrated many hadith from him. The hadeeth was narrated from him by two sons: Joseph and Muhammad, 'Awf ibn Malik, Abu Hurayrah, Abu Bardah ibn Abi Musa,' Atha ibn Yasar and others. Imam Al Bukhary also include some hadits which was narrated by him from the Prophet in his Jami 'Shahih.

The expert Hadith and Tafsir are not doubt about his '*adalah* (justice). In terms of 'adalahnya no doubt among experts Hadith and Tafsir. His deepen science is recognized as a most 'pious among the Jews in the days before Islam, and in the day after Islam he was recognized by Mu'az ibn Jabal as one of four friends who have authority in the field of science and faith. Many books of Tafseer contain the narrations was propped to him, such as: Tafseer Al Thabary. However, there are also possibilities among these narrations

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

found incorrect sanad reached him. Therefore, according to ad Zahaby, it is possible that some of the narrations was unacceptable.[37]

2. Quality of Ka'bu Al Akhbar

Ibn Sa'ad Al Akhbar Ka'bu enter the first level of Tabi'in in Sham. As a Tabi'in, he's narrated hadeeth from the Prophet in Mursal, from 'Umar, Shuhaib and' Aisha. And many of the hadith-hadith narrated by Mu'awiyah, Abu Hurairah, Ibn 'Abbas,' Atha ibn Rabah and others.

Some companions of Prophet Muhammad like like Abu Darda and Mu'awiyah was admitted his depth of knowledge. In fact, according to Abdullah ibn Zubayr, he has the kind of precise predictions occur. In addition, in the Islamic period he still read and study the Torah and the Book sources other.

Ka'bu Al Akhbar also has a good academic reputation, so he was dubbed by Ka'ab bin Ahbar (ahbar is plural hibru meaning ink). He has many narration from various sciences, such as interpretation and history which showed his breadth of knowledge. He did not write books like Wahb bin Munabih, but his narration through *syafahi*, from mouth to mouth until he came to us right now. It was told in the book named "Thabaqoh" that Amir Abdullah bin Qais was sitting in front of him and there are several sheets of *Taurat* and Ka'ab ibn Ahbar read

[37] Muhammad Husain Adz Dzahabi, *Al Tafsir wa Al Mufassirun,* (Mesir: Dar al-Kutub wal al-Hadits, 1976), jilid I, p. 135

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

it. This indicates that Ka'ab bin Ahbar still refer to *Taurat* even though he had converted to Islam. Mu'awiyah said: Abu Darda was one of the expert wisdom, so also Umar ibn' Ash and Ka'ab bin Ahbar.

The terms of his *'adalah* (justice), this figure seems a controversial issue. Adz Dzahabi disagree with some experts who accused Ka'ab as a liar, even dubious his Islamic. Adz Dzahabi reasoned that the big companions of Prophet Muhammd such as Ibn 'Abbas and Abu Hurairah, impossible if they took a history from Ka'ab a liar. In fact the *Muhadditsin* like Imam Muslim narrated from entering some Ka'ab into his Shahih, as others such as Abu Dawood, Tirmidhi and Nasai also do similar in their Sunan. Therefore, according to Ad Zahaby, it showed that they considered Ka'ab as' fair and tsiqah. On the other hand, Ahmad Amin and Rashid Ridla accused Ka'ab as a liar, his narration can not be accepted, even dangerous for Muslims, they reasoned that there are temporary muhadditsin who did not receive his narration, such as Al Nawawi and Ibn Qutayba , while Al Thabary narrated little from him. In fact he is accused of involvement in the murder of Caliph Umar ibn Khattab, because of the prophecy conveyed to the Caliph a few days before the murder was proper. But the reason Ahmad Amin and Rashid Ridla that reinforces the previous opinion of Ibn Taymiyyah, strongly denied by Al zahaby who considered that Ka'ab Al Akhbar is a figure that was fair and

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

tsiqah.[38] Nevertheless Ka'ab figure Al Akhbar was still regarded as a kotroversial Israiliyat figures.

3. Quality of Wahab Ibn Munabbih

Wahab bin Munabbih has a broad knowledge, read many classic and contemporary books, dominate various stories especially with regard to old stories and the beginning of nature. One of scientific reputation of him is a book about *maghazi*.

Ibn Wahab Munabbih was Islamic Scholar during Tabi'in period. As a *muhadits* he had narrated hadeeth from Abu Hurairah, Abu Sa'id Al Hudry, Ibn Abbas, Ibn 'Umar, Ibn' Amr ibn al-Ash, Jabir, Anas, and others. While the hadith narrated again by his two sons: 'Abdullah and' Abdu al Rahman, 'Amr ibn Dinar and others. Bukhary, Muslims, Nisaa'i, Tirmidhi and Abu Dawood entered his narration into their book collection hadith respectively. It means they are judged him as' fair and tsiqah.

As Ka'ab, then Wahab also get glare from the temporary skilled liar and accused him of being a danger to Islam with Israiliyat stories that often mentioned. However Adz Dzahabi also defended Wahab, although he also admitted person in the field of story-Wahab Israiliyat story, but he still considers Wahab personally as a fair and tsiqah assessment as the majority (*jumhur*) Muhadditsin, as mentioned above,

[38] *Al Tafsir wa Al Mufassirun,* p. 138

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

in addition to acknowledged piety and sufism life. thus also a controversial figure.

4. Quality of 'Abdu Al Malik Ibn' Abdu Al Aziz Ibn Juraij

'Abdu Al Malik Ibn' Abdu Al Aziz Ibn Juraij include to one of the scholars in Mecca, and as a pioneer in the writing of the book in the Hijaz region. As a *Muhaditsin* he narrated many hadith from his father, 'Atha ibn Abi Rabah, Aslam Abi Zaid, Al Zuhry and others. While the hadith narrated again by his two sons: 'Abdu al-Aziz and Muhammad, Al Auzzai'iy, Al Layth, Yahya ibn Sa'd Al Anshary and others. During the period of Tabi'in he noted as a figure Israiliyat. Dana Ibn Jarir Thabary took many history in relation to the interpretation of the verses pertaining to Christianity. Here he was known as Ibn Juraij.

It's no doubt about the level of scientific Ibn Juraij, first writer the book on the plains of the Hijaz. He can be calculated in line with the levels of Malik bin Anas and others who wrote the Hadith in Madinah. The level of fairness, the scholars are divided into two camps: the first camp state their believe and the second camp atated dissagree opinion. And it turns out the scholars expressed more *tadlis* and rejection from her history. Imam Ahmad ibn Hambal said: actually Ibn Juraij among those who watched science, and we agree with that. Some hadith narrated by Ibn Juraij have *Maudu* Hadith '. Ibn Juraij was visible to ignored the origins of this tradition. Therefore, the

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

prudence of expected of mufassir themselves when getting a history from Ibn Juraij in order free from transmitting weak hadith or leaning on the history of the disability.

Seen from this he became a controversial figure. But more is considered weak, such as Ahmad ibn Hanbal that assess many of his hadith are hadith *Maudlu '*. his weaknesses, according to Imam Malik's assessment, he was not critical in taking a history from a man. So that Adz Dzahabi warned the Mufassir to avoid the entry of Ibn Juraij history in his work, so that should not be considered as a work that was weak and not mu'tamad.

The Ulama differ in recognizing and believing the People of the Book; there who denounced (criticize, reject) and some believe (accept). The Greatest disagreement is about Ka'ab AlAkhbar. While Abdullah Ibn Salam is one the smartest and highest position. Therefore, Bukhari and the other of Hadith expert hold and trust him. In addition he did not allege to bad things as alleged in Ka'ab Wahab ibn Al-Akhbar and Munabih.[39]

Adz Dzahabi has explained that every figures who are mentioned the names have scientific value and justice. And has been mentioned also which ones should be accepted and which history should be rejected. So in this chapter Adz Dzahabi has provided

[39] Manna' Khalil Al Qattan/translate. Studi Ilmu-Ilmu AlQuran, p. 493

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

decisions about where the story character could be accepted and being accountable, and the figures which the history should be denied or avoided.

C. The Concept Israiliyat of Adz Dzahabi

The Opinion of Ibn Kathir in the book tafsir Al Qur'an Al Adzim, he divides Israiliyat to three groups, the first known the truth, because there is confirmation in the Shari'a, it can be accepted. Secondly, the known lies, because there was opposition to the Shari'a, it must be rejected. Third, that does not enter into the first and second sections, then on these groups should not listen to him and rejected him, but may narrated them.[40]

According to Ibn Al Arabi in His book, Ahkaam Al Qur'an, he was very careful to israailiyat, while Ibn Taymiyyah against tawaqquf completely to the truth of all the history that comes from Israiliyat figures who are no definite evidence of the false. Tawaqquf attitude also addressed to the holy scripture of People of the Book (Torah and Gospel), because there is a possibility that their contents including change, or that are still original.

Al Qasimi in his commentary, Mahasin At Ta'wil he put forward opinions his discourse about the confirmation of previous Prophets stories with Israiliyat that the books of ahlu kitab (Torah and Gospel) and

[40] Ibn katsir Ibn alQuraisyi, Tafsir AlQuran AlAdziim; Mesir: Isa Albabi Aql Al Halaby As-Syuraakahu,juz: I. p: 4.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

everything that comes from their history, can be equally restraints, because of the lies and contradictions in it until now.

From the above assessment of the Husein Adz Dzahabi infer the opinions of four characters who have previously been described from previous chapters in terms of biography, life history, educational background and acception history in terms of interpretation. Adz Dzahabi concluded his opinion about how should be our action like about Israiliyat. Adz Dzahabi in his book, At Tafseer wa al Mufassirun, he divides Israiliyat on three types: First, the known of the truth, due confirmation of the Prophet or upheld by the Shari'a. This form can be accepted. Second, the known lies, because of its conflict with the Shari'a or not in accordance with common sense. This form should not be accepted and should not be narrated. Third, that does not include the two types mentioned above, should be tawaqquf to it (does not condone and do not deny).

Thus we can conclude that the type Israiliyat which was rejected; What is clear conflict with the Shari'a and reasonable and was narrated by someone who was not accepted the narration. And Israiliyat acceptable is: In line with, or obtain confirmation from the Quraan. While the narration must be postponed (tawaqquf) is: Who does not get a confirmation from the Quraan.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

From the description above it is necessary to explain go into details about accepted, rejected and postpone Israiliyat accordance with the appropriate details and explanation so as not to rise to a controversy thereafter.

Here are the details of their divisions, Israiliyat is divided into three main parts: First: Kinds of Israiliyat viewed in terms of truth isnaad, Second: In terms of conformance with syara', Third: From the content side of its contents.

1. Israiliyat viewed from the truth isnaad side divided into two: Israiliyat Saheeh and Israiliyat weak. Example of a saheeh Israiliyat mentioned by Ibn Kathir in his commentary of Ibn Jarir; AlMutsanna has been said to us, had been telling us Uthman ibn 'Umar, has said to us Fulaih from Hilal ibn Ali from Ali bin Yasar said,' I have met with Abdullah ibn Amr I asked, "Tell me the nature of the Prophet in the Holy Torah, he said," Yes, by Allah, the properties of the Prophet embodied in the Torah as mentioned in the Quraan,

   "ياايّها النبي إنّا ارسلناك شاهدا ومبشّرا ونذيرا وحرزا للاميّين انت عبدى ورسولى اسمك المتوكل ليس بفظّ ولا غليظ ولن يقبضه الله حتّى يقيم به الملة العوجاء بان يقول لااله الا الله به قلو با غلفا واذانا صمّا واعينا عميا."

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

Meaning: "O Prophet! We sent you as witness, giver of glad news, a warner, a protector for the people ummi (do not know reading and writing), you are my servant and my messenger, your name is Al Mutawakkil, does not mean hard and behave rough, God will not kill him before straighten religious bent, he said La ilaha illallah Allah open our hearts with a closed, ears deaf and eyes blind. "

Examples of dloif Israiliyat (weak) is as narrated from Ibn Abbas in the interpretation of Surah Qaf. Qaf is a big mountain that surrounds the world. This interpretation is false without the slightest doubt and based on Ibn Abbas is a lie. Thus as stated by some scholars'.

2. Israiliyat in terms of conformance with syara 'is divided into three:
   a. Part justified
   b. Part denied
   c. part in Barzakh nature, is not accepted, not rejected, referred only to avail

Some examples of Israiliyat below are as presented by Shaikh Muhammad ibn Saleh Al Utsmani in his At-Tafsir Fi Usul,[41] Sample Israiliyat which was upheld by Islam and recognized the truth is a history of Bukhari and others from Ibn Mas'ud *Radliyallahu anhu*, he said: "It has came a pastor to the Messenger of Allah, later he exclaimed: 'O Muhammad! we find that Allah created the heavens with one finger, making the tree with one finger and wealth with one

[41] Translate by Ummu Ismail, p: 130-133.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

finger and make the whole thing with one finger, then he said "I go round the ruler (King). " Then the Messenger of Allah laugh until you see his teeth, he (pbuh) justify priest said then he (pbuh) read.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّماوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

Meaning: They made not a just estimate of Allah such as is due to Him. and on the Day of Resurrection the whole of the earth will be grasped by his Hand and the heavens will be rolled up In his Right hand. glorified is he, and High is He above All that they associate as partners with him! (QS. AzZumar:67).

Example of Israiliyat who denigrated Islam and recognized the lies, the news was false, is what is narrated by Bukhari from Jabir Radliyallahu anhu, he said: "A Jew said:" If have sexual (women) from behind, it will bear a child who crossed his eyes, "then this verse revealed:

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لا تُكَلَّفُ نَفْسٌ إِلا وُسْعَهَا لا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلا جُنَاحَ عَلَيْهِمَا وَإِنْ

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلادَكُمْ فَلا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

Meaning: the mothers shall give suck to their Children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. no person shall have a burden laid on Him greater than He can bear. no mother shall be treated unfairly on account of her child, nor father on account of his child. and on the (father's) heir is incumbent the like of that (which was incumbent on the father). if they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. and if You decide on a foster suckling-mother for Your children, there is no sin on you, provided You pay (the mother) what You agreed (to give her) on reasonable basis. and fear Allah and know that Allah is All-Seer of what You do. (QS. Al Baqarah:233).

And who is not accepted and not rejected is as referred to in the work of Abdul Aziz,[42] Like the story of a murder victim globally God told in surah Al Baqarah (Verses 67-68)

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً قَالُوا أَتَتَّخِذُنَا هُزُوًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ. قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ

[42] Translate by Izzuddin, p: 37-39.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لا فَارِضٌ وَلا بِكْرٌ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ.

Meaning: "and (remember) when Mûsa (Moses) said to his people: Verily, Allah commands You that You slaughter a cow. they said, Do You make fun of us? He said, I take Allah's Refuge from being among Al-Jahilun (the ignorants or the foolish). they said, Call upon Your Lord for us that He may make plain to us what it is! He said, He says, 'Verily, it is a cow neither too old nor too young, but (it is) between the two conditions', so do what You are commanded."

Some history states of murder background in which victims back to life after taken some members of slaughtered cows and slapped him..., we did not confirm, nor deny, can true or wrong, knowledge is with Allah.

3. Israiliyat viewed from the side of its contents are divided into three:
   a. In creed problems, such as Jewish religious greeting above that God created the earth with one finger and the ceiling with one finger. This history including creed problems.
   b. In law, such as a history of two Jews who fornicate and a Jew clapped his hands on the stoning verse. When he picked it up was readed that the Torah ordered the stoning to the man who adultery. This narration was included in the legal affairs.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

c. On the issue of advice, history and chronicle, for example, information about the nature of Prophet Noah as boat and the animals and birds that climb or a description of the stick Musa, Sulayman or ants, and so forth. These particulars are not included in the first part, nor on the second part, but are categorized in the third section.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id