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**REVEALING AKHBAR ISRAILIIYYAT: INFLUENCE IN
INTERPRETATION**

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ABSTRACT :

As we know that Qur'an is one the greatest miracle that Allah revealed to the Prophet Muhammad Saw. In the al-Qur'an, there are many stories of previous people, but these stories are only contained very simply or concisely, not in detail like previous books. This because the al-Qur'an is a holy Qur'an, not a book of fairy tales. The story in the book called Israiliyyat. The method used in this research is literature study (*Library Research*). The results of the research show that if the israiliyyat is in accordance with Islamic sharia, its truth can be acknowledged and permitted to be narrated, whereas if it is contrary to Islamic sharia then it is lied to and cannot be narrated, because its influence in the interpretation causes the interpreter to be very careful in narrate this israiliyyat, but it is still permissible to explain its clarity. However, if there is no information that is in accordance with Islamic law or not, then tawaquf on it, and do not judge whether it is true or not.

Key words: *Al-Qur'an, Israiliyyat, and Influence.*

INTRODUCTION

The Al-Qur'an is the holy book of Islam which we believe to be a revelation revealed to the Prophet Muhammad SAW. The Qur'an is the main source of Islamic teachings and we respect it as the word of Allah SWT. The Qur'an is a moral, ethical and spiritual guide for mankind, and is the answer to every problem faced by society in accordance with existing conditions and dynamic settings.¹

Allah said in Holy Al-Qur'an, that:

وَلَقَدْ جِئْتَهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

¹Muhammad Ali Al- Soapuni , *Introduction to the Study of the Qur'an* , translated by Moh. Mattsana HS and Moh. Chuldlori Umar, (Bandung: PT Al- Ma'rif , 1984), p. 100.

“And indeed We have brought them a Book (the Qur'an), which We have explained on the basis of Our knowledge, as guidance and mercy for the believers?”²

The Qur'an is a guide for believers, namely for people who have devotion to Allah SWT. For people who are devout, the Qur'an is a source of guidance in living life spiritually, morally and practically.³ The verses of the Qur'an provide direction on how to achieve personal piety, goodness and obedience to Allah SWT, in all aspects of life.⁴ Then, the Qur'an is used as a guide to life for mankind, so it is absolutely necessary to understand its contents so that its teachings can be put into practice. However, because the language style of the Qur'an is concise and contains high elements of *balaghah*, it is not easy to interpret the verses of the Qur'an, especially for lay people. Moreover, the stories of previous people which are only expressed briefly also invite deep curiosity among the people, because that is what encourages the emergence of israiliyyat interpretations which spice up the letters in the Qur'an.

During the time of the Prophet Muhammad, there were not many Muslims or friends who did not understand the contents of the Qur'an itself because if they did not understand it they could directly ask the Prophet about it. And as we know, the main interpreter of the Qur'an is the Prophet himself. And most of them only believe what the Prophet Muhammad said and taught. However, after the Prophet died, many Muslims found it difficult to understand the contents of the Qur'an even though they were Arabs. This was because the message contained in the Qur'an did not reach the minds of Arab people at that time, so another way they could do this was by looking at and searching for the hadiths of the Prophet Muhammad, and trying to get explanations from the verses. others in understanding the Qur'an.⁵

The history of israiliyyat began to be absorbed and included in the interpretation of the Qur'an since the Tabi'in period, and became increasingly widespread in the Middle Ages. Initially the interpretation of the Qur'an was explained through a complete history with sanad

²QS. Al- A'raf [7]: 52.

³Nursyamsu , “The Qur'an As Sources and Ideology of Islamic Education”, *Al Muta'aliyah STAI Darul Kamal NW Kembang Kerang* , Vol. I, No. 1, 2017, p. 141.

⁴Agus Salim Syukran , “ The Function of the Qur'an for Humans”, *Al - I'jaz* , Vol. 1, No. 2, December 2019, p. 99.

⁵Tsalis Muttaqien , “ Infiltration Israiliyyat in the Tafsir of the Qur'an”, *AL-ITQAN* , Vol. 1, No. 2, 2015, p. 83.

until over time it began to become less detailed. So, readers don't know whether the history comes from the Prophet or not.⁶

Until now, there are still many Muslims who do not know and understand in detail the meaning of israiliyyat, how it first came into existence, and what are the examples. Therefore, this article will examine Israiliyyat in more depth, starting from a related explanation of what Israiliyyat is, how it first entered the realm of Islam, and what are some examples of Israiliyyat. So it is hoped that these results can provide any insight related to Israiliyyat.

Methods

This research uses library research. This research activity is carried out by collecting information and data with the help of various materials such as reference books, similar previous research, notes, articles and various journals related to the problem to be solved. Activities are carried out systematically to process, collect and conclude data.⁷

As for collecting data, the author refers to documents or written sources including Tafsir books, articles, books, journals and various other sources that can be used as references in this research in order to obtain a deeper understanding of the topic to be researched based on the information contained in the documents.

Result

Subsection 1

A) DEFINISONS OF ISRAILIIYYAT

His Linguistically, the word (إسرائيل) is another name for the Prophet Ya'qub as.⁸ The word israiliyyat comes from the compound word or plural form israliyyah which means the people of Israel. Israel is a term that refers to the Children of Israel, namely the children of the Prophet Ya'qub (both Jews and Christians) and Ishak bin Ibrahim as.⁹ In another sense, the word israiliyyat comes from the history of the descendants of the prophet Ya'qub bin Ishak, namely his 12 children, one of whom was named Yahuda, which later became the name

⁶Elmaslak , “Variety of Attitudes Mufassir on the History of Israiliyyat Classification Sheikh Mustahafa 'Abd al-Hamid al-Najjar”, in <https://www.instagram.com/p/DCR8p4pTaa/?igsh=cmhmMjhzzeDJ6ajdz> , accessed on November 13 , 2024, at 06.49.

⁷Milya Sari, “Research Library Research in Science Education Research”, *Natural Science: Journal of Research Science and Science Education*, Vol. 6, No. 1, 2020, p. 44.

⁸Ibn Manzur, *Lisan Al-Arb*, (Beirut: Daar Al- pole Al- ' Ilmiyah, n.d.), p. 400.

⁹Laylatul Uloom Mas'udah , “ Interpretation Israiliyyat in Several Tafsir Books”, *JADID : Journal of Quranic Studies and Islamic Communication* , Vol. 04, No. 01, 2024, p. 42.

for the descendants of the Prophet Ya'qub.¹⁰ And someone who still has the blood of their descendants until the time of the prophet Musa as., and after the prophet Musa as., up to the time of the prophet Isa as., up to the time of the Messenger of Allah, is known as a Jew, while those who believe in the prophet Isa as., are called with Christians. Meanwhile, those who believe in the Prophet Muhammad are known as Muslims Scribes.¹¹

In terms of terminology, initially the word *israiliyyat* was only intended for history originating from Jews (who did not believe in the Prophet Isa as), but tafsir scholars and hadith experts use the term in a broad sense so that *Israiliyyat* is all historical stories originating from people. Jews and Christians and other than those who have entered from tafsir and hadith.¹²

According to several opinions of scholars regarding the meaning of *israiliyyat*, including:¹³

1. Muhammad Husain Az-Dzahabi stated that *israiliyyat* is a cultural influence of Jews and Christians on tafsir so that in his opinion *israiliyyat* has two meanings: First, *israiliyyat* are ancient stories and tales included in tafsir and hadith and the origin of the transmission is from Jews, Christians, or others. Second, stories deliberately inserted by the enemies of Islam into tafsir and hadith which have absolutely no basis in old sources.¹⁴
2. Ash Syarbasi states that *israiliyyat* are stories and news that were successfully incorporated into Islam by Jews, where their lies were absorbed by Muslims and those other than them.
3. Abu Syuhbah stated that *israiliyyat* is knowledge originating from Jews and Christians which is found in the Bible, explanations, stories of the prophets, and others.
4. Sayyid Ahmad Khalil stated that *israiliyyat* is a history that comes from people of the Book, whether related to their religion or unrelated.¹⁵

As the author has explained above, the author can conclude that *Israiliyyat* are stories that are included in tafsir and hadith and which refer to the Children of Israel whether they involve religion or not and existed before the arrival of Islam.

¹⁰Wildan Taufiq and Asep Suryana, *Interpretation of the Israiliyyat Verses in the Qur'an and their Tafsir*, (Bandung: UIN Sunan Gunung Djati Bandung, 2020), First Edition, p. 89.

¹¹الدكتور محمد بن محمد أبو شهبة، "الإسرائيليات والمودوعات في كتب التفسير"، (الأزهار: مكتبة السنة، ١٩٧١)، صفحة ١١٢.

¹²Raihanah, " Israiliyyat and its Influence on the Interpretation of the Qur'an", *TARBIYAH ISLAMIAH*, Vol. 5, no. 1, 2015, p. 97.

¹³*Ibid*, p. 98.

¹⁴Muhammad Husain Az Dzahabi bin Shlmih Al Utsaimin, *Al Israiliyyat fi At Tafsir wa Al Hdits*, (Cairo: Maktabah Wahbah, tt), p. 13.

¹⁵Raihanah, " Israiliyyat and its Influence on the Interpretation of the Koran", ..., p. 99-100.

Subsection 2

B) THE BEGINNING OF THE ENTRY ISRAILIIYYAT IN TAFSIR

The beginning of the inclusion of israiliyyat stories in tafsir began with Arabs who were still unfamiliar with science and most of them were from the Bawadi (Bedouin) tribe, plus Jews who emigrated to the Arab region, giving rise to acculturation in culture, style, language, etc.¹⁶ Since 70 M, Jewish scribes moved to the Arabian Peninsula to escape the pressure and oppression carried out by the Roman commander, Titus. Apart from that, many Jahiliyah Arabs also migrated to other countries, as we know, in the winter they migrated to the country of Yemen and in the summer they migrated to the country of Syria which was inhabited by Scribes.¹⁷

The interaction between Muslims and Jews produces different ideas, they exchange ideas that include religious issues as well. Even during the time of the Prophet Muhammad, Jews often asked questions regarding his validity as a Prophet. With the Qur'an he was able to explain in detail so that he could attract some of them to convert to Islam, for example Ka'ab al Akhbar, Abdullah bin Suriya, and Abdullah bin Salam.¹⁸

Rasulullah Saw., also never prohibited Muslims from receiving or spreading information from the Bani Israel. This can be known from his words:

بَلِّغُوا عَنِّي وَلَوْ آيَةً، وَحَدِّثُوا عَن بَنِي إِسْرَائِيلَ وَلَا حَرْجَ، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا
مَقْعَدَهُ مِنَ النَّارِ

*“Convey from me even one verse, and convey it from the Children of Israel and it is not a sin. Whoever deludes me deliberately, he should take his seat from the hell.”*¹⁹

In another hadith also stated:

لَا تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلَا تُكْذِبُوهُمْ، وَقُولُوا: آمَنَّا بِاللَّهِ وَمَا أُنزِلَ

¹⁶Suhandi and M. Yasin, “History of Israiliyyat in Tafsir Al-Qur'an; Origins and Laws”, Al- Dzikra: Journal of Science Studies al-Qur'an and al- Hadith, Vol. 14, no. 2, 2020, p. 226.

¹⁷Johar Arifin, “Insight into the Qur'an and Sunnah Regarding Tourism”, An-Nur, Vol. 4, No. 2, 2015, p. 150.

¹⁸Tsalis Muttaqien, “Infiltration Israiliyyat ...”, ..., p. 84-86.

¹⁹حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ، أَخْبَرَنَا الْوَزَاعِيُّ، حَدَّثَنَا حَسَّانُ بْنُ عَطِيَّةَ، عَنْ أَبِي كُبَيْشَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "بَلِّغُوا عَنِّي وَلَوْ آيَةً، وَحَدِّثُوا عَن بَنِي إِسْرَائِيلَ وَلَا حَرْجَ، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ" (حديث: ٣٤٦١، صفحة: ١٧٠)

“Do not believe in the People of the Book and do not (nor) deny them, and say, 'We believe in Allah and (the Book) which was revealed to Us’.”²⁰

As explained by the two hadiths above, the Messenger of Allah, SAW, gave Muslims the freedom to take narrations from the people of the Book, but they should not be accepted without further examination. So, when Muslims received information, they asked the Messenger of Allah about it first, then they could believe it.

However, when the Messenger of Allah died, no one could replace him. That's why the Companions are very careful in interpreting the Qur'an, especially those whose meaning is still unclear. This is different from the books of the Taurat and Gospel which explain their verses at length, whereas the Qur'an explains them very concisely, which means that precision and caution is needed in interpreting them.

When they converted to Islam, they could not just abandon all the teachings they had previously adhered to, so in their understanding and application they were sometimes mixed with the teachings they had previously adhered to. At that time, several groups of commentators emerged who tried to seize this golden opportunity by including stories originating from Jews and Christians. The story of israiliyyat also increasingly developed in Islamic circles during the tabi'in period and its peak period, namely during the tabi' tabi'in period. The sad thing is that during the tabi' tabi'in era, israiliyyat stories became increasingly common and they tended to take israiliyyat stories carelessly without in-depth selection which resulted in many israiliyyat stories that did not meet the requirements for inclusion in the tafsir. Based in Allah Swt., said:

أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ

ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ

“Do you still hope that they will believe in you when a group of them heard the word of Allah, then changed it after understanding it while they knew?”²¹

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ ، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ ، أَخْبَرَنَا عَلِيُّ بْنُ الْمُبَارَكِ ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ ، عَنْ أَبِي سَلَمَةَ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : كَانَ أَهْلُ الْكِتَابِ
يَقْرَءُونَ التَّوْرَةَ بِالْعِبْرَانِيَّةِ ، وَيُفَسِّرُونَهَا بِالْعَرَبِيَّةِ لِأَهْلِ الْإِسْلَامِ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " لَا تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلَا تُكَدِّبُوهُمْ ، وَقُولُوا : آمَنَّا بِاللَّهِ وَمَا
أُنزِلَ " . الْآيَةَ . (حديث: ٧٣٦٢ ، صفحة: ١١١)

²¹QS. Al-Baqarah [2]: 75.

From the verse above it can be seen that not all israiliyyat stories are rejected without any reason, as long as they include the conditions for acceptance of israiliyyat by the mufassir and are in accordance with the Qur'an and its authentic transmission path, then it can be accepted.

In another historical opinion, it is said that the emergence of israiliyyat included:²²

1. Because many Jews converted to Islam, and previously they were among highly civilized people. When they converted to Islam, they did not give up all the teachings they had previously adhered to so that their understanding was often confused with their previous teachings and Islamic teachings.
2. Muslims who want to know fully about the ins and outs of the highly civilized Jewish nation, because the Qur'an only tells about Jews briefly. Because of this, a group of interpreters emerged who tried to include stories originating from Jewish and Nasrani, which resulted in confusion regarding interpretations, even approaching *khurafat* and *takhayyul*.
3. There are Jewish clerics who converted to Islam such as Abdullah bin Salam, Ka'ab bin Akhbar, and Wahab bin Munabbih, who are seen as having a big contribution to the spread of the story of israiliyyat among Muslims.

As the author has explained, it can be concluded that israiliyyat in tafsir emerged during the time of the companions. When they found a story in the Qur'an that was quite concise, curiosity arose so that the friends tried to find out in detail about the story, therefore the friends began to ask the experts of the book who had converted to Islam, so the story of this israiliyyat began to appear.

According to jumhur ulama, there are three conditions that must be met so that israiliyyat can be accepted into the interpretation, including:

1. The Israiliyyat story is authentic, this story can be accepted as long as it does not conflict with the Qur'an and Hadith.
2. The Israiliyyat story is false and cannot be accepted because it clearly contradicts the Qur'an and Hadith.
3. Tawaquf or Silence.

²²Wildan Taufiq and Asep Suryana , *Interpretation of Israiliyyat Verses in the Qur'an and Their Tafsir* , ..., p. 92.

Subsection 3

C) THE INFLUENCE OF ISRAILYIYAT IN TAFSIR

Entry israiliyyat in interpretation Al-Qur'an especially those that contradict the original principles causing the emergence influence negative on Islam, including:²³

1. The destruction of Islamic creed, namely by mixing the mix stories israiliyyat in tafsir aims to narrow Islamic teachings and even weaken Islamic views on the prophethood of the Prophet Muhammad.²⁴
2. Give impression that Islam is a *superstitious, superstitious* and heretical religion. As in the history of Imam Al Qurtubi regarding his interpretation of Surah Al Mu'min which reads:

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ

“(The angels) carry it The throne and the angels that are there around him recite the tasbeih to praise His God ...”.²⁵

He interpreted that angel carrier the throne is his leg is at the bottom of the earth, and his head tall towering to the Throne.

3. Loss of trust to some of the early scholars, both among friends and tabi'in such as Abu Hurairah, Abdullah bin Ka'ab, and Wahb bin Munabbih. Etc.

As for the response Some scholars who are pro and contra to the existence of israiliyyat who enters realm of interpretation, classified into 3 parts provided that; *First*, the story Israel in line with Islamic law, namely Enough the Qur'an which became handle. *Second*, Israiliyyat which is contrary to Islamic law must be removed. *Third*, you can narrate Israel However just for your information not to be handle namely only it is ijihad so it has no nature tie Because must prioritize welfare people and religion.²⁶ Therefore, scholars are pros in using it Israel permitted in use Israel as long as it does not conflict with the Qur'an and is recommended you can be more careful when using it israiliyyat on interpretation.

²³Tsalis Muttaqien, “Infiltration Israiliyyat in Tafsir Al-Qur'an”, ..., p. 89.

²⁴Laylatul Uloom Mas'udah , “ Interpretation Israiliyyat in Several Tafsir Books”, JADID: *Journal of Quranic Studies and Islamic Communication* , Vol. 04, No. 01, 2024, p. 45.

²⁵QS. Al-Mu'min [40]: 7.

²⁶Usman and Lubna, " The Response of Tuan Guru in West Lombok to the Law of Beristidlal with Stories Israiliyyat in Interpreting the Qur'an”, *Istinbath: Journal of Islamic Law and Economics*, Vol. 17, No. 2, 2018, pp. 350-351.

D) EXAMPLES OF ISRAILIIYYAT

There are several examples of tafsir that contain israiliyyat stories, namely Tafsir Ath Thabari and Tafsir Ibnu Katsir. As for the interpretation of ath Thabari There are approximately 20 themes israiliyyat and when traced from that's all lots of history the only one that can classified in line with Islam. In addition, in Ibn Kathir's interpretation there is approximately 40 stories israiliyyat and also only one that is in line with Islam as interpreted by Ath Thabari on.

As the author has explained above, some examples of israiliyyat include:

1. The story of Prophet Sulayman *alaihissalam*

The Israiliyyat contained in ath Thabari relates to the story of Prophet Sulaiman who was told:

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ

*“And indeed We have tested Solomon and We made him lie down on the chair as body (weak) because of illness), then he repent ”.*²⁷

In the israiliyyat it is explained that someone said to Prophet Sulaiman AS., that at the bottom of the sea there was a devil named *Syabr Al Maridhab* (the stone of disobedience). Then Prophet Sulaiman looked for it and it turned out that on the sea side there was a spring that gushed out once a week. The radiation was very far away, then part of it turned into wine. When the change into wine occurred, the Prophet Sulayman came and said, "In fact, you (arak) are a very delicious drink, but you cause the patient to suffer misfortune and the stupid to increase in stupidity."

When he came home, he felt very thirsty. Then he returned to the place where the wine was and drank the wine. Then, when his thirst was quenched, he regretted drinking the wine and threw his ring into the sea until a fish ate it, so all his kingship was lost and his power was lost. Long story short, Satan came to the throne of Prophet Sulaiman AS., and resembled him.

In the story above, it can be concluded that it is very impossible for the prophet Solomon as., to drink alcohol which he himself knew that alcohol cannot be drunk because

²⁷QS. Shad [38]: 34.

it can make him lose consciousness and damage his health. And it is also impossible for Satan to imitate the prophet Solomon as., and occupy the throne of the prophet Solomon as. Regarding this falsehood, Ibn Kathir commented on the incident that 'Basically this israiliyyat came from Abu Abbas who got it from the people of the book, while among them there is no one who believes in the prophethood of the prophet Solomon. So this israiliyyat is clearly unacceptable'.

2. The story of Prophet Ismail *alaihbissalam*

This Israiliyyat is related to the slaughter of Prophet Ismail AS. Ka'ab bin Akhbar stated that it was Isaac, not Ismail, who was slaughtered. And according to Ibn Kathir, this is a lie because it clearly contradicts the Qur'an. Jews prefer to call Isaac because Isaac is their ancestor, while Ishmael is the ancestor of the Arabs.²⁸

As per Ibn Kathir's opinion regarding the above matter, the author also believes that this is clearly wrong because it contradicts the Qur'an, which itself mentions this in Surah As Saffat verse 102, with various scholars interpreting that what is meant by children Prophet Ibrahim there is Prophet Ismail as.

3. The Story of Surah Qaf

Israiliyyat conveyed by Ibn Hatim from his father, from Muhammad bin Ismail, from Laith bin Abi Salim, from Mujahid, from Ibn Abbas mentioned, "Behind this earth, Allah created an ocean that surrounds it. At the bottom of the ocean, Allah created a mountain called Qaf. The heavens and the earth are established above it. Below it, Allah SWT., created a sky that is similar to the earth with seven layers."²⁹

E) VARIOUS MUFASSIR ATTITUDES IN THE HISTORY OF ISRAILIIYYAT

The attitude of the mufassir towards the history of the Israiliyyat classification by Shaykh Musthafa 'Abd al-Hamid al-Najjar is as follows:³⁰

²⁸Abu Anwar, *Ulumul Qur'an A Introduction.*, ..., p. 116.

²⁹Ahmad Sa'id Samsuri, "Israiliyyat : Its Development and Impact in the Interpretation of the Qur'an", *Islamuna* , Vol. 2, No. 2, 2015, pp. 201-203.

³⁰Elmaslak , "Variety of Attitudes Mufassir on the History of Israiliyyat Classification Sheikh Mustahafa 'Abd al-Hamid al-Najjar", in https://www.instagram.com/p/DCR8p4pTaaj/?igsh=cmhmMjhzeDJ6ajdz_ , accessed on November 13 , 2024, at 06.39.

1. The commentators mention the complete information about the Israiliyyat narration with its chain of narrators, but the commentators do not provide any explanation regarding whether the narration is *authentic* or *doif*.

According to Shaykh Musthafa 'Abd al-Hamid al-Najar, they deliberately only wrote historical sanads in the hope that Al-Qu'ran reviewers could examine the historical status of the results of the translation of the sanads that had been compiled. An example of a mufassir like this is Ibn Jarir Ath Thabari who only wrote the history of israiliyyat in full but did not give any status to the history.

2. The interpreters include the complete history of israiliyyat with its sanad but only some of the history were criticized by him. Like Imam Ibn Kathir through the interpretation of the Qur'an al-'Azim who has tried to criticize the history of israiliyyat even though only partially and still leaves many history of israiliyyat without criticism or response from him.
3. The commentators include the israiliyyat history deliberately in their interpretations without even including the sanad genealogy without responding to its status and without criticizing the history. This kind of interpretation is an interpretation that is considered 'dangerous' because there is too much history of israiliyyat which will disturb the aqidah and shari'ah.

Examples of mufassir who did this include Muqatil ibn Sulaiman and Abu Ishaq Al-Tsalabi in their tafsir entitled Al-Kasyfu'an Bayan al-Qur'an.

4. Mufassir who include the history of israiliyyat without sanad and narration and only respond a little with unconvincing responses such as 'it is said' or are limited to the word 'narrated' which does not have an authoritative explanation. One example of a mufassir like this is al-Khazin in his book of tafsir entitled Lubab al-Takwil fi Ma'ani al-Tanzir which is a summary of al-Baghawi's tafsir.
5. Mufassir deliberately includes the israiliyyat history without mentioning the sanad genealogy but aims to show that this history is baseless and not from Rasullah SAW., as well as explaining the errors in this history and comparing it with authentic history. For example, mufassir al-Alusi, in his interpretation of Ruh al-Ma'ani, he criticized and responded to most of the israiliyyat history that he included.

6. Mufassir who firmly opposed and opposed the use of israiliyyat history even always explained the errors of israiliyyat history as a means of interpreting the Qur'an, especially in matters of religion and aqidah. Mufassir like this are often found in the modern period, for example Muhammad Abduh, Rasyid Ridha, Ahmad Al-Maraghi al-Tahir ibn 'Asyur, and Mutawali al-Sya'rawi.

In fact, almost no modern commentators include the history of israiliyyat even though the history comes from friends such as Ibn 'Abbas, Abdullah Ibnu Umar, Abu Hurairah and 'Abdullah Ibnu Salam.

From the explanation above, it can be seen that the interpreters also have different attitudes in including the history of israiliyyat in their interpretations, some have their own goals or some do not want to include it because they are very careful in their interpretation. *Wallabuta'la a'lam.*

CONCLUSION

Israiliyyat comes from the plural word attributed to the Children of Israel, namely the 12 children of the Prophet Ya'qub as. Israiliyyat are stories originating from Jews and Christians and infiltrating the realm of tafsir and hadith, whether they relate to their religion, life or not. Israiliyyat existed before Islam came. The growth and development of israiliyyat has been seen during the tabi' tabi'in era where many of them were careless in responding to it as a result of which israiliyyat was discovered which deviated from the Qur'an and Hadith. However, not all israiliyyat have wrong histories, it's just that interpreters should be more careful in including them and responding to them. It would be better if mufassir refrained from anything that came out of the grip of Islam, namely the Qur'an and Hadith.

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