The Influence of Israiliyyat on Interpretation (Analysis of the Book of Tafsir Al-Qur'an Al-'Azim Ibn Kathir)

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ABSTRACT

This research is backgrounded by knowing that many of the stories that Jews and Christians put into the book of interpretation aimed to undermine the interpretation itself is called israilliyat. It is known that this Israiliyyat is a science they have that is full of religious stories that they adhered to in ancient times. This research focuses on the influence of israiliyyat on the interpretation of the analysis of the qur'an al-'azim by Ibn Kathir. The method used in this research is library research, which is research conducted by reviewing literature and other sources. Meanwhile, the data collection techniques in this study use literature techniques, namely literature research carried out by reading, studying, and recording from various literature or materials that are in accordance with the subject matter. Then it is filtered and connected with the theoretical shell of thought. Ibn Kathir in discussing israiliyyat in the book of interpretation of the Qur'an al-az{im Kerena in many found damaging stories against an interpretation because the truth has not been found whether it is clear the source is from the Qur'an and hadith or not. It is known that israiliyyat it is not all wrong. first, israiliyyat according to the Islamic religion which can be taken because it is sourced from the Qur'an and hadith, secondly israiliyyat which cannot be taken by Muslims because it is not based on the Qur'an and hadith and the third israiliyyat which is indeed corroborated by Islamic sources and is not denied but for this we as Islamic ummah are obliged to be silent. With the story above, what Ibn kathir thinks about israiliyyat.

Keywords: *Israiliyyat, Interpretation, Tafsir*

INTRODUCTION

The Qur'an is global, in revealing a matter of the Qur'an's events not in detail and detailing where the place and time. Like previous events where the place and time are not explained in the Qur'an, so that israiliyyat stories, where israiliyyat narratives in the Torah or Gospel and so on, are included in the interpretation of the Qur'an (Hasannia, 2021).

When the people of the book flocked to Islam, they still brought a science, which knowledge they had was thick with religious stories and stories that they had adopted in ancient times, and when reading the stories in the Qur'an sometimes they explained the details of the stories like those in the Torah and the Gospel (Rohmansyah, 2019). So the Companions were very careful about the stories they conveyed according to the message of the Messenger of Allah (peace and blessings of Allah be upon him):

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " لاَ تُصَدِّقُوا أَهْلَ الكِتَابِ وَلا تُكَذِّبُوهُمْ وَقُولُوا: {آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ

" [البقرة: 136]

Do not allow (the news of the Book] and do not deny it, but say that we believe in Allah and what is sent down to us.

Actually, the companions did not take from the scribes very detailed stories to interpret the Qur'an except about things that were very few in number, of course, but it was during this tabi'in period that there were more and more scribes to convert to Islam. So that the tabi'in here decoted and learned a lot. took the news sourced from them (the scribes), and it was at that time that many tabi'in were very regret that. Para mufassir is increasingly cautious of the number of israiliyyat entering the Qur'an. Ibn Abbas once explained this (El-Zawawy, 2021). "If they know something that all human souls desire, namely about the laws of secularity, the beginnings of creatures and the mysteries of nature then ask the scribes, namely the Jews and Christians, thus the book of interpretation that is commonly studied is full of their excerpts.

Many enemies of Islam deliberately include israiliyyat in interpretations for which there is no source for israiliyyat, so therefore the author is very concerned that in these latter days many people are willing to undermine and destroy Islam little by little through things that if the Muslims are not aware that they want to undermine and destroy Islam (Pak, 2018). by undermining a bit of the Qur'an so that the theme raised by the researcher about the influence of israiliyyat on the interpretation of the analysis of the Qur'an al-Azhim by Ibn Kathir in which the stories and donggeng are deliberately incorporated into the interpretation with the aim of damaging the meaning of the interpretation itself and making the interpretation difficult to understand and understand about israiliyyat.

The Book of ibn Kathir, which is one of the tafsir books that uses a method of interpreting bi al-maksur interpretation in interpreting a Qur'an. Namely, it can be known that the interpretation of bi al-maksur here is an interpretation that interprets

using the method of verses from the Qur'an with verses, verses from the Qur'an with hadith of the prophet here explain a meaning that is in the Qur'an which is considered difficult to understand by the companions of one and another in the time of the prophet, regarding the interpretation of the Qur'an using ijtihad the companions and tabi'in, Where at that time the further and further about the age between the prophet and the companions from here emerged some of the understanding of Muslims about the meanings of the verses of the Qur'an which increasingly diffused seeing an increasingly developed and modern world. As the orientation of the interpretation of the Qur'an which is the object of criticism by modern mufassir regarding the citation of the history of israiliyyat, is an interpretation that uses the orientation of interpretation bi al-matsur in this case the interpretation of the Quran al-azhim by Ibn kathir in the alleged book which contains a lot of israiliyyat (Al-Azmeh, 2018).

Related to the above problems, the author tries to raise this issue, by analyzing the existence of israiliyyat in the interpretation of ibn kathir with the theme: The Influence Of Israiliyyat On Interpretation (Analysis Of The Tafsir Al-Quran Al-'Azim By Ibn Kathir) (Osman, 2019).

RESEARCH METHODOLOGY

This research uses a library research method, which is a method by collecting data with information, both in the form of books and articles which are then systematically identified and analyzed, with the help of various kinds of materials contained in the library room.

RESULT AND DISCUSSION

Israiliyyat Meaning

In terms of etymology the word israiliyyat is the plural form of the word israiliyyah (اسرائيليات). That is the form of the word that is attached to the word Israel which comes from the Hebrew word, which we know isra which means servant and the word il which has the meaning of god. Meanwhile, from a historical point of view the word Israel has a connection with the Prophet Ya'qub Bin Ishaq Bin Ibrahim A.S in the Qur'an often called the Children of Israel in order to encourage them to the favors of Alloh given to their ancestors and so that they also return to the right path that has been stated in their original Torah regarding the apostolate of Muhammad Saw. In the Qur'an there is also a surah named after the surah of the Children of Israel , and there is also a surah named surah al-Isra'. where his descendants numbered twelve people whom we often hear called the Children of Israel. And sometimes the word israiliyyat is synonymous with the word Jewish but this is not the case. The Children of Israel refer to the lineage of the nation while the Jews refer to the mindset in which religion and dogma are embedded (Friedman, 2018).

Interms of termenology, the term Children of Israel means stories taken from Jewish sources. Some interpretive scholars incorporate the definition of israiliyyat to a broader sense, encompassing all the stories that are written up to be incorporated into interpretations and hadiths and relied upon by Jewish, Christian and other sources. some

scholars of tafsir and hadith consider israiliyyat to be any story made and incorporated by the enemies of Islam into interpretations and hadiths with the evil purpose of corrupting the aqidah of Muslims, like the story of Gharnain, the story of the Prophet David A.S. with his commander-in-chief's wife proves a form of misappropriation and mischief (Hasannia, 2021).

According to Adz-Zahabi the difference between Jews and Christians lies in those who have faith in Isa A.S. and between these two groups according to Qurais Shihab which is also agreed upon by all the scholars we know as scribes (Rohmansyah, 2019).

In line with the definition of israiliyyat in terms the scholars differ in opinion about the israiliyyat they put forward then here are some differences. According to Husein Adz-Zahabi in his book of interpretation, at-tafsir wa al-mufassirun explains: Although the meaning of israiliyyat means the influences of Jewish culture on the interpretation of the Qur'an, we define a broader definition than that, namely the influence of Jewish and Christian culture on interpretation (Ebstein, 2018).

Meanwhile, Amin al- khuli argues that this israiliyyat is a renewal of stories from non-Islamic religions and beliefs in it, which permeated the Arabian peninsula. The stories were taken by earlier Jews traveling eastward in the country of Babylonia and beyond, while westward towards Egypt (Supriyadi, 2020).

Based on the explanation above, it can be concluded that the israiliyyat material is neutral, that is, it can be in the form of previous stories or other sources, and can be in line or cannot be in line with Islam. However, keep in mind that in general israiliyyat contains stories or fairy tales, made by non-Muslims who converted to Islam. Meanwhile, there are israiliyyat materials that are in line with Islam which are indeed very few in number, which is not corrected as a reference. Attitude of the scholars on israiliyyat (Ahmad, 2022).

The attitudes of the scholars towards the story of israiliyyat vary especially from among the mufassir. There are certain characteristics in the book of interpretation by Ibn Kathir, both related to the attitude and cleverness of the author in interpreting the verses of the Qur'an, are as follows (Fadele, 2021):

1. Interpreting the verses, Ibn Kathir some used the histories of israiliyyat and some he did not use. Ibn Kathir does not justify nor does he reject these histories unless they are in line with the truth of Islamic shari'a. With a history that he judged could not be digested by reason, he narrated with a warning, and likewise there were times when he did not use the history of israiliyyat at all which in fact was not in line with or contrary to the teachings of Islam.
2. The cleric who took the stories along with his sanad and argued that by declaring his sanad-sanad he had escaped the responsibility associated with the story, for example like Ibn Jarir al-Thabari.
3. The cleric who mentioned many of the stories from some of those mentioned he was sincere as to which one was dha'if and which one was mungkar. For example, Ibn Kathir.

4. Scholars who go overboard in rejecting these stories and make no mention of interpreting the Qur'an. For example, Muhammad rasyid ridha.

The law that narrates israiliyyat.

Here are some scholars' opinions on the laws that narrate israiliyyat which include (Poorthuis, 2020):

1. Ibn Taimiyah

    In looking at *israiliyyat*, Ibn Taimiyah departs from three parts which include:

    a. *Israiliiyat* which is included in the section in line with Islam needs to be justified and can be narrated in the sense of a story that is already known the quality of the historical shahih from the Messenger of Allah saw.

    b. *israiliyyat* which we know lies because it is contrary to Islamic shari'a and must be rejected where the clear story is a lie and disagreement with the teachings of Islam or contrary to reason, then this is a story that every Muslim should avoid.

    c. The *israiliyyat* which is *mauqufkan* is not known for its truth and falsehood, so it must be silenced in the sense that it is not lied and neither is it justified.

    Muhammad Hussein Al-Dzahabi

    Al-dzahabi puts forward the reasons for scholars who reject elements of israiliyyat, among others in the Qur'an surah al-Maidah verse 13 which states that Jews and Christians have changed, supplemented, and reduced the content of their scriptures.

2. Ibn Al-Arabi

    Ibn al-arabi considered the need to distinguish between israiliyyat which is related to the people of the Book and not related to it.

    In essence the scholars accept *israiliyyat* as long as it does not contradict the Qur'an and hadith. Not accepting the story of *israiliyyat* contradicts the Qur'an and hadith, while the *tawaqquf* or silent nature of not rejecting nor justifying it.

Biography of Ibn Kathir

His full name is Imam al-Din Abu al-Fida' Isma'il bin Khatib Shihab al-Din Abi Hafsah Umar bin Katsir al-Quraishy al-Shafi'i, born in the village of Mijdal in 700 A.D./1300 A.D. In other literatures there is also mention of Ibn Kathir's name with the title al-Bushrawi behind his name. This relates to the place where he was born in Basrah, as well as the title al-Dimashqi, this is because the city of Basrah is part of the Damascus region. Therefore, it is often mentioned by the name of Imam al-Din Isma'il bin Umar bin Katsir al-Quraishy al-Dimashqy (Pratama, 2020).

He included a high priest and a hafiz. He studied to Ibn Taimiyah and followed in a large number of his opinions. Scholars acknowledge the breadth of knowledge especially in the field of interpretation, hadith and history. His historical book, al-Bidayah wa al-Nihayah is the main reference to the history of Islam. And his book of tafsir, Tafsir al-Qur'an al-Azim is the most famous interpretation among the many interpretations of bi al-ma'thur that people have ever written and ranked second after the book Ibn Jarir (Maraoui, 2019).

Ibn Kathir studied with several teachers, including: al-Qasim ibn Muhammad al-Barzaly (d. 739 H), Shaikh Yusuf ibn 'Abdurrahman al-Mazzy (d. 744 H), al-Hafiz al-Qalanisy (d. 729), Ibrahim ibn 'Abdurrahman al-Fazary (d. 729), Najm al-Din al-'Asqalany, Ibn Shahnah Shihab al-Din al-Hajar (d. 730 H), Kamal al-Din bin Qady Shuhbah, Shaikh Najm al-Din Musa ibn 'Ali bin Muhammad al-Jaily al-Dimashqy known as Ibn al-Basisis (d. 716 H), al-Hafiz Shamsuddin al-Dzahabi (d. 747 H) and many of his other teachers. In 774/1373 Ibn Kathir died aged seventy-four and was buried beside the tomb of Ibn Taimiyah, in Sufiyah, Damascus (Hirschler, 2019).

The works of Ibn Kathir

Ibn Kathir was very prolific in his work, having many works born from his hands and sharpness of thinking. Among his works are (Mazlin, 2021):

1. Tafsir *al-Qur'an al-'Azim*. This book of interpretations discusses the interpretation of the book where there are still many stories that are not allowed in Islam that we call *israilliyat.*
2. Al-Bidayah wa al-Nihayah.
3. Al-Takmil be al-Ma'rifah al-Thiqat wa al-D{u'afa wa al-Mjahil
4. Al-Hadyu wa al-Sunan fi Ahadith al-Masanid wa al-Sunan or the famous term Jami' al-Masanid
5. Al-Sirah al-Nabawiyah
6. Al-Musnad al-Shaikhan (musnad Abu Bakar and Umar)

Ibn Kathir's Method of Interpretation

Judging from the methods used by mufassir from ancient times to the present, it seems that the methods used are derived from four methods, namely: Tahlili, ijmali, muqarin and maudu'i. Based on a provisional study of Ibn Katsir's interpretations, especially in the interpretation of the Qur'an al-Azim known as Ibn Kathir's tafsir, the author can only grasp that his interpretation tends to the tahlili method, which is a method of interpretation that seeks to explain the verses of the Qur'an from various aspects, based on the order of verses from surah al-Fatihah and other letters that are in the Qur'an by highlighting the understanding and content of the lafads, between the relationship of the verses, where the causes of the descent of the hadiths of the Prophet relating to the verses interpreted by Ibn kathir, as well as the opinions of the companions and other scholars (Mahmoud, 2022).

In this interpretation of Ibn Kathir, aspects of the meaning of vocabulary and the explanation of meaning are not always explained or those aspects are explained when

deemed necessary, and sometimes even in a verse, one lafadz is explained the meaning of its vocabulary, while the other is explained its global meaning because it contains a very important term, even explained in detail by showing the use of the term in other verses. For example, when Ibn Kathir interpreted the phrase "Hudan li al-Muttaqin" in sura al-Baqarah verse 2, the word hudan here according to him is the nature of the Qur'an itself, which is devoted to Muttaqin and Mu'mini who do good (Jamshidi, 2018).

Tafsir Ibn Kathir Analysis of *Israiliyyat*

1. The story of the female cow of Israel.
    a. Q.S. al-Baqarah (2): ayat 67-74

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً قَالُوا أَتَتَّخِذُنَا هُزُوًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ (٦٧)قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لا فَارِضٌ وَلا بِكْرٌ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ (٦٨)قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاظِرِينَ (٦٩)قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِنْ شَاءَ اللَّهُ لَمُهْتَدُونَ (٧٠)قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لا ذَلُولٌ تُثِيرُ الأرْضَ وَلا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لا شِيَةَ فِيهَا قَالُوا الآنَ جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ (٧١)وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ (٧٢)فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ (٧٣)ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الأنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (٧٤)

"And (remember), when Moses said to his people: "Behold, God told you to slaughter a heifer." they said: "Are you going to make Us the fruit of ridicule?" Moses replied: "I take refuge in God so as not to become one of those who are ignorant". they replied: "ask your Lord for Us, that he may explain to us; heifer Is it." Moses replied: "Verily God said that the heifer was a heifer that was not old and not young; mid-between that; Then do what you are told".they said: "Ask your Lord for Us that he may explain to Us what color it is". Moses replied: "Verily God said that the heifer was a yellow heifer, which was dark yellow in color, again pleasing to those who looked upon it." they said: "Ask your Lord for Us that He may explain to Us what the essence of the heifer is, for Verily the cow is (still) cryptic to Us and Verily We God willing will have instructions (to obtain the cow)." Moses said: "Verily God said that the heifer was a heifer which had never been used to plow the land nor to irrigate the crops, blameless, no stripes." they said: "Now you explain the true nature of the heifer". Then they slaughtered him and almost they did not carry out the order. and (remember), when you kill a human being and then you accuse each other of accusing each other of it. and God will reveal what you have been hiding. Then We said: "Strike the corpse with a part of the heifer!" Thus, God brings the dead back to life, and shows you the signs of His

dominion so that you may understand. Then after that your heart becomes hard as a stone, even harder. Whereas among the stones there were really rivers flowing from them and among them there were really some that split and then springs came out of them and among them there were really those who slid down, out of fear of God. and God never let his guard down from what you do."(Yorulmaz, 2022).

b. The opinion of Ibn Kathir

In Ibn Kathir's interpretation it is mentioned the history of Ibn Abi Hatim, with sanad continuing until Muhammad Ibn Sirin of Ubadah Asilmani he said " There was a barren man of the Children of Israel, while he had a lot of property and his brother's son was his heir. So he killed him at night he carried his body and placed it in front of the door of one of the Children of Israel. When morning came, the victim accused the house and its residents of taking up arms and attacking each other. One who thinks wiser says. why do you kill each other when we have an Apostle while they also go to the Prophet Moses a.s. and tell the incident. Moses said: verily God commanded you to slaughter a heifer. They said do you want to make us the subject of ridicule? Moses replied that I would take refuge in God if I were among the fools (Irfan, 2020).

Ubaidillah said: " had they not reproached, they would have sought even a simple cow. But they made it difficult, so God made it difficult before they found the cow that was commanded to be slaughtered. They got it from one who had no other cow except that heifer. He said "By Allah, the price of this cow should not be less than the full amount of money" and they bought it, and they hit the corpse with that part of the beef. Then they asked " who is the one who has killed you? The corpse said "someone else" pointing to his brother's child. Then it falls and dies again then the murderer is not given the slightest inheritance since then an assassin is not entitled to an inheritance (Vilozny, 2021).

Commenting on the above story Ibn Katsir says that the story is derived from the books of the Children of Israel and this story is among those that can be cited, but should not be justified or lied to. Therefore the above story cannot be made into a counterpoint except in matters consistent with the truth according to Islam (Luthfi, 2021).

Meanwhile, verse 73 describes the prophet Moses' command to the Children of Israel to slaughter a cow whose body was beaten to the slain to come back to life. This verse is a sequence of several verses that talk about the story of the cow slaughterer. It is not explained which part of the body of the cow was used to hit the corpse The story further explains that after being hit, the corpse came back to life. Although the issue is not important, some interpretive scholars explain it by referring to the history of israiliyyat. In this case Ibn Kathir put forward several different histories. One history says that what was used to hit the corpse was the thigh part of the heifer, while the other history says part of the shoulder, and another history also says the bone (Haque, 2020).

Commenting on the above histories Ibn Kathir argues that as long as Allah tells this story and the Messenger does not detail it, whereas we are not allowed to describe it but, at the end of the conversation, he argues that the most correct history is to explain

that Allah commanded them to hit the body parts of the slain with pieces of female beef to come back to life. There is no information that explains which piece of meat was used could be the tail, or it could be the neck (Apaydin, 2020).

2. The story of the Israelites who were lost for forty years
   a. Q.S. al-Maidah (5): ayat 20-26

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ مَا لَمْ يُؤْتِ

أَحَدًا مِنَ الْعَالَمِينَ (٢٠)يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَى أَدْبَارِكُمْ فَتَنْقَلِبُوا

خَاسِرِينَ (٢١)قَالُوا يَا مُوسَى إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَنْ نَدْخُلَهَا حَتَّى يَخْرُجُوا مِنْهَا فَإِنْ يَخْرُجُوا مِنْهَا فَإِنَّا

دَاخِلُونَ (٢٢) قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ

غَالِبُونَ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ (٢٣) قَالُوا يَا مُوسَى إِنَّا لَنْ نَدْخُلَهَا أَبَدًا مَا دَامُوا فِيهَا فَاذْهَبْ

أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَا هُنَا (٢٤)قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ

(٢٥)قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ (٢٦)

"And when Moses said to his people, "O my people, remember the favour of Allah upon you when He raised the Prophet among you, and He made you free people, and He gave you what He had never given to any other people." O my people, enter the holy land which Allah has decreed for you, and do not run backwards, so you will be the losers. if they go out of it, We will surely enter it." said two of those who fear Allah, whom Allah has favoured upon them, "Their light through the gate, then when you enter it, you will prevail. and only to Allah should you put your trust, if you are believers." They said, "O Moses, We will not enter it forever, as long as they are in it, for it Go with your Lord, and fight you both, We sit there only here." That is why separate between Us and the wicked." He said, "Indeed, the land has been forbidden upon them for forty years, and they will swirl around the earth. So do not grieve for the fate."

   b. The opinion of Ibn Kathir

To detail the stories that have been described above, ibn katsir put forward the israiliyyat he received from Ibn Abbas that the Prophet Moses was commanded by Allah to enter the country of the jabbarins, namely the mighty people who have been presented by the story above. Moses departed with his people but before entering it he sent twelve chieftains to investigate the situation within the country. But there they saw firsthand the very tall and large posture of the jabbarins and then among them entered the plantation fields but it was unfortunate that their existence was already known to the owner of the garden. One of those who entered the garden was caught and placed on the sleeve of the owner of the garden along with the fruits he brought. In the presence of the king those who were arrested were placed in his hands after a dialogue between the captured chieftains were told to return to convey what he had witnessed to Moses and

his friends. Meanwhile, Moses ordered the secret of the news to his friends but in the end the news was discovered (Taufik, 2021).

Ibn Kathir argues that many interpretive scholars have brought up israiliyyat histories relating to the Jabbarins. Meanwhile, one of them is the most powerful posture that reaches 3,330 cubits. This news that has spread is very embarrassing because it contradicts the words of the prophet (Yahya, 2021): "Indeed, God created Adam as high as 60 cubits. after the prophet Adam, the height of the man has been steadily diminished until now.

3. The Story of Harut and Marut

    a. Q.S Al-Baqarah (2): ayat 101-103

وَلَمَّا جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ

كَأَنَّهُمْ لا يَعْلَمُونَ (١٠١)وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ

كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولا

إِنَّمَا نَحْنُ فِتْنَةٌ فَلا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلا

بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الآخِرَةِ مِنْ خَلاقٍ وَلَبِئْسَ مَا

شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ (١٠٢)وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِنْ عِنْدِ اللَّهِ خَيْرٌ لَوْ كَانُوا يَعْلَمُونَ

(١٠٣)

"And when there came to them a Messenger from the sight of Allah who vindicated what was in them, some of those who were given the Book threw the Book of Allah behind it, as if they did not know, and they followed what the devils read during the kingdom of Solomon, and they said that Solomon was doing magic). While Solomon did not disbelieve, only the devils disbelieved. they taught sorcery to men, and what was sent down to two angels in the land of Babil Harut and Marut, and neither taught anyone before saying, "We are only trials, for you do not disbelieve." So they learned from the angels what the magic was, they were able to divorce between a husband and his wife. and they do not give harm to anyone, except by Allah's permission. and they learned something that did not harm him and did not benefit. For the sake of them, they believe that whoever exchanges it for it is not for him in the Hereafter, and it is evil that they sell themselves with magic, if they know. Indeed, if they believe and fear Allah, and indeed, the reward from Allah is better if they know (Laffoon, 2022).

    b. The opinion of Ibn Kathir

Perna scholars research rejecting the story with the presumption of vanity in terms of sanad and its meaning. After rejecting this history, Ibn Kathir also argued. "the story of Harut and Marut has been narrated by many good people from the tabi'in circles such as Mujahid As-Sudai, Hasan Al-Basri, Qatadah, Ubay Al-Aliyah, Az-Zuhri, Ar-Rabi

Bin Anas and Muqatil Bin Hayyan as well as other tabi'in and also some groups of imams from the earlier and contemporary mufassirin kalagan participated to tell. And the result is that the details of this story are sourced from the news of Jewish descent which there is none in the hadith that is marfu' nor the shahih that is continued sanadnya to the prophet Muhammad saw (Husayn, 2019).

What we can see from the story in the Qur'an is a general story in which without any basis for further information, therefore we as his servants believe in what Allah has revealed to the Messenger of Allah who is in the Qur'an and hadith with what Allah swt and only to Allah we can know the reality of the situation in accordance with what is stated (Hasan, 2019).

Ibn Kathir wrote a summary of the story of Harut and Marut with an israiliyyat version which later relates to his words. "whereas what many mufassir mention in the story of Harut and Marut, that Az-Zahra was a woman who was seduced by two angels and she refused it unless they were willing to teach her ismul a'zam so that she taught it, and then she was spoken and she was raised to the sky to be a star, Whereas the story of all this when noticed was only written by the Jews. although Ka'ab Ibn Ahbar wrote it in some of his books and some other salaf groups learned from him about this but they put it forward in a way of mere imagining by saying that the story was sourced from the Children of Israel (Aljoumani, 2019).

Ibn Kathir's Analysis of the Influence of *IsraIliyyat*

When presenting israiliyyat Ibn Kathir here looks at three different points of view, namely (Kamoliddin, 2019):

1. Sanad quality point of view. When pronouncing *israiliyyat* Ibn Kathir often used *the terms nakara* (mungkar), *mukhtakif li an-nash* ("contrary to nash), *dha'if jiddan* (very weak), and *la ashla lah* (no source) to denote his keda'ifan. He criticized the prawi-prawi who were considered to have certain weaknesses and showed false and weak histories. For example when interpreting surah al-a'raf (7) verse 157: when pronouncing *israiliyyat* Ibn Kathir often used *the terms nakara* (mungkar), *mukhtakif li an-nash* ("contrary to nash), *dha'if jiddan* (very weak), and *la ashla lah* (no source) to denote his keda'ifan. He criticized the prawi-prawi who were considered to have certain weaknesses and showed false and weak histories.

   For example when interpreting surah al-a'raf (7) verse 157:

   الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَاةِ وَالإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالأَغْلالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ (١٥٧)

   "Those who follow the Messenger, the Ummi, whom they found written in the Torah and the Gospel with them, who commanded them to do what is ma'ruf and

forbade them from doing evil and enlightening for them all that is good and forbidding for them all that is bad and removing from them the burdens and shackles that are upon them. So those who believe in him. glorify him, help him, and follow the light which is sent down to him, they are the lucky ones."

When interpreting the above verse Ibn Kathir quotes *the israiliyyat* delivered by al-Thabari, and al-Mutsanna. From Usman Bin Umar of Fulaih, of Hilal bin Ali, and Atha Bin Yassar he said:

"I met Abdullah bin Umar bin Ash and asked him." Tell me about the nature of the Prophet PBUH described in the Torah." He answered, "Certainly for Allah's sake, which is described in the Torah as described in the Qur'an: O Prophet, we have sent you as a witness of the merry of the merry, the warner, the keeper of the ummi. You are my servant your name in the kangumi, thou art not rude and not hard. Allah will not take his life before the Islamic religion is straight, which is after it is said that there is no god who should be worshipped with the truth except Allah. With your mediator, Allah will open a closed heart, open a deaf ear, and open a blind eye."

Ibn Kathir attributed the israiliyyat to the fact that Imam Bukhari had narrated it in his shahi story received by Muhammad Bin Sinan, from Fulaih, from Hilal Bin Ali with the existence of *that israiliyyat* in Shahih Al-Bukhari is enough to prove that the quality of the sanad is shahih (Darmalaksana, 2020).

2. The Viewpoint That Is Associated With Islam. An example of israiliyyat in the interpretation of Ibn Kathir which is in accordance with the Islamic Shari'a is to explain the qualities of the prophet who are generous and not rude. This Israiliyyat is in accordance with the Islamic Shari'a. As found in: Q.S. al-Maidah (5) :21, Q.S. al-A'raf (7): 187, Q.S. al-Baqarah (2):119, and Q.S. Yusuf (12):28., As for the israiliyyat in Ibn Kathir's interpretation which is contrary to Islamic law, it can be seen in the following example. Israiliyyat delivered by al-Thabhari, from Basyir, from Yazid, from Sa'id, from Qatadah relating to the Prophet Sulaiman a.s. contained in surah sad (38) verse 34:

$$\text{وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ (٣٤)}$$

"And Verily We have tested Solomon and We made (him) lying on his chair as a body (weak from illness), and then he repented."

Israiliyyat explained that there was someone who said to the Prophet Solomon a.s. that based on the sea there was a demon named shahr. The prophet Solomon then looked for it and on the sea side there was a spring that radiated once a week. The pancaranya is very far away and some of it turns into wine. He said "indeed you (arak) are a very delicious drink only to cause the patient to have calamity and the foolish to increase their folly." He then returned home but on the way home he felt a great thirst and returned to the spring. Then he drank the wine and lost his consciousness. Meanwhile, in that condition he saw his ring and felt insulted because of it and then threw the ring on the bottom of the sea

and was eaten by fish and lost his entire kingdom because his power lay on his ring. Satan then came to resemble and sit on the throne of the Prophet Solomon (Mohamed, 2022).

Israiliyyat is very clearly a false story made up because it is absolutely impossible if the Prophet Solomon drank a wine that would obviously damage his health and consciousness. On this falsehood Ibn Kathir commented." Basically, this israiliyyat comes from Ibn Abbas whom he obtained from the scribes, while among them there are those who do not believe in the prophethood of Solomon. This Israiliyyat is very clear about its innocence (Istianah, 2019).

3. Islamic Viewpoint. For example, *israiliyyat* which deals with the law can be seen when Ibn Kathir explains surah al-Maidah (5) verse 13.

$$\text{يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ (١٣)}$$

"They like to change the word (Allah) from its places."
To explain the above verse Ibn Kathir quotes *the israiliyyat* which came from Malik, from Nafi' from Abdullah Bin Umar. he said that the Jews came to the Prophet with two men and a woman who had committed adultery the Prophet asked, "What is your action against the one who committed adultery?" they replied: We beat him and we flush his head with hot water." The Prophet asked back." Don't you find the rule in the Torah?" they replied we didn't find it." You have lied, take it and read the book if you are among the righteous." When he read the verse about stoning he managed to read the rules and then asked them." What is this verse about?" when they saw it they said that this verse speaks of stoning whereas the prophet commanded both to be stoned (Hakak, 2022).

CONCLUSION

From the description above, it can be concluded, that the story of Israeliyyat is stories that are mostly derived from Jews and Christians whether realized or not, which have undermined the interpretation. the emergence of israiliyyat is the increasing number of Jews or Christians who convert to Islam, israiliyyat has a negative impact on the interpretation of the Qur'an so as to damage the interpretation in the book of Ibn Kathir, damage the aqidah of Muslims and turn muslims away from the teachings of the Qur'an and sunnah.

The influence of Israilliyat into the interpretation of Ibn Kathir has an impact on the book of interpretations themselves, as many of the earlier stories in the book of interpretation are not compatible with the teachings of Islam, which is the Qur'an and the hadith mentioned with israiliyat. Like the stories found in the Qur'an Q.S al-Baqarah (2) verse 67-74 which tells the story of the female cow of the Bani Israil, Q.S al-Baqarah (2) verse 101-103 of the story of Harut and Marut and Q.S al-Maidah (5) verse 20-26 of the Bani Israil who were lost for forty years. By virtue of the above story Ibn

kathir explains in his book which stories are clearly the truth that the Jews and Christians put into the interpretation mentioned with israiliyyat.

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