



Analysis and Study of the History of Israiliyyat in the Story of Talut and Jalut in Surah Al-Baqarah Verses 246-252

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Article Info

ISSN (online): 2582-7138

Volume: 04

Issue: 02

March-April 2023

Received: 12-03-2023

Accepted: 16-04-2023

Page No: 590-596

Abstract

This research highlights the narration of *Isrā'iliyyāt* related to the story of *Tālūt* and *Jālūt*, which is thought to have originated from the heavenly books. In Surah Al-Baqarah verses 246-252, it tells about the Children of Israel who were oppressed and asked a king to lead them against the enemy. After *Tālūt* became king, they fought against *Jālūt* and his army. In the end, the Israelites won and David killed *Jālūt*. This story is acknowledged by Islam and Jews. After many Jewish scholars converted to Islam, they brought knowledge from their books, including the stories of *Tālūt* and *Jālūt*, which later became part of Islamic interpretation. The Qur'an tells this story globally, so much of the history of *Isrā'iliyyāt* is mixed in interpretation, both true and false. This study uses a qualitative method to analyze which history is acceptable (*maqbul*), rejected (*mardūd*), or doubtful (*mauqūf*). Data were drawn from various literatures, and found 61 *Isrā'iliyyāt* contexts: 19 accepted, 19 rejected, and 15 doubtful.

DOI: <https://doi.org/10.54660/IJMRGE.2023.4.2.590-596>

Keywords: Al-Qur'an, samā', samāwāt

Introduction

Scholars argue that tafsir based on history is a method of interpretation that is less likely to have deviations in it. The weak side is if in an interpretation there is a narration that is *da'if*, *munkar*, or *mauqūf* ^[1].

One of the types of narration that has a high probability of deviation is the narration of *Isrā'iliyyāt*. The narration of *Isrā'iliyyāt* is the news that was taken from the Book of Scribes who converted to Islam, namely Jews and Christians ^[2]. The name *Isrā'iliyyāt* is attributed to the Children of Israel because the majority of the narration comes from their books ^[3].

The history of *Isrā'iliyyāt* was included in Islam because it was brought by several Jewish scholars who converted to Islam ^[4]. When they converted to Islam, they also brought with them the teachings of their holy books and culture ^[5]. They brought stories from the teachings of their books which were then used in the interpretation of the Qur'an, so that many interpretations of the Qur'an contain narration from them. ^[6] In addition, because of the inclusion of the narration of *Isrā'iliyyāt* in the interpretation of the Qur'an, it is also inseparable from the cultural situation of the Arab society where Muslims coexist with the Book of Scholars which opens up opportunities for intercultural interaction in their daily lives ^[7].

¹ Hasiah, "EXPLORING ISRAILLIAT IN TAFSIR AL-QUR'AN," *FITRAH: Journal of Islamic Sciences Studies* 8, no. 1 (January 1, 2014), <https://doi.org/10.24952/fitrah.v8i1.341>.

² Manna' Al-Qaththan, *MABAHITS FI ULUMIL QUR'AN*, ed. oleh Firman Arifianto dan Yasir Amri, trans. oleh Umar Mujtahid, 7 ed. (Jakarta: Ummul Qura, 2021), 540.

³ Hawirah, "THE ESSENCE OF ISRAILIIYYAT TAFSIR IN THE INTERPRETATION OF THE QUR'AN," *Al-Mubarak Journal* 3, no. 1 (2018).

⁴ Raihanah, "ISRAILIIYYAT AND ITS INFLUENCE ON THE INTERPRETATION OF THE QURAN," *Tarbiyah Islamiyah: Scientific Journal of Islamic Religious Education* 5, no. 1 (January 1, 2015), <https://doi.org/10.18592/jtipai.v5i1.1827>.

⁵ Zakaria Syafe'i, "The Tales of Israiliyyat; Its Influence on the Interpretation of the Qur'an," *Alqalam Journal* 29, no. 3 (2012): 392.

⁶ Arma, "ISRAEL DALAM TAFSIR AL-QUR'AN," *Al-Fath* 6, No. 2 (2012): 207–208.

⁷ Hawirah, "THE ESSENCE OF ISRAILIIYYAT TAFSIR IN THE INTERPRETATION OF THE QUR'AN."

As Manna' Khalil Al-Qaṭṭān says in *Mabahis fī 'Ulūm Al-Qur'ān*, "The Jews have religious insights drawn from the Torah. Christians also inherited religious insights taken from the Bible. Since the advent of Islam, many Jews and Christians have joined under the banner of Islam, and they still have their own religious insights" [8].

When the Prophet ṣallallahu 'alaihi wasallam was still alive, the Companions did not ask the People of the Book about the interpretation of the verses of the Qur'an. The Messenger of Allah (peace and blessings of Allaah be upon him) as a messenger from the sky directly explained the problems related to the Qur'an to his companions, whether he explained it directly, or the companions asked him. *Isrā'iliyyāt* was only narrated from the scholars of the book after the death of the Prophet ṣallallahu 'alaihi wasallam as the main source of the interpretation of the Qur'an. Likewise, the Companions only ask about the interpretation related to the story in the Qur'an where no explanation is found other than asking the Scholar of the Book [9].

If we look at the opinions of scholars regarding the law of narration of *Isrā'iliyyāt*, there is indeed a difference of opinion there. Some prohibit and others allow. The opinion that prohibits the narration of *Isrā'iliyyāt* refers to the evidence contained in the Qur'an about Jews and Christians changing the content of their books. As Allah says in QS. Al-Maidah: 13

There are some mufasssirs who categorically reject the narration of *Isrā'iliyyāt*, such as Muhammad Abduh, who rejected the validity of the first generation of tafsir scholars who linked the Qur'an with *Isrā'iliyyāt*. Likewise, the criticism of his student Rashid Ridho, whose essence is that the narration of *Isrā'iliyyāt* has deviated and is not in accordance with Islam [10].

The companions of the Prophet (peace and blessings of Allaah be upon him) still quoted the narration of the Book of Books, but were very careful [11]. They take *Isrā'iliyyāt* only as a testimony, not 'aqidah and the sharia law [12]. The Prophet (peace and blessings of Allaah be upon him) legalized it by urging caution, as mentioned in the hadith:

And take the narration from the Children of Israel, it is okay, whoever makes a lie in my name, let him get ready to be placed in hell [13].

This evidence is also used as a reference for those who think that it is permissible to narrate *Isrā'iliyyāt*. [14]

The narration of *Isrā'iliyyāt* is not necessarily absolutely reliable, because not all of them are clearly true. One of the reasons is because some of the Book Scholars converted to Islam because they wanted to destroy Islam from within, one of which was through misguided interpretations of the Qur'an. So that the interpretation of the Qur'an is polluted by the existence of these false histories [15].

Not all mufasssirs explain the position of the narrations of *Isrā'iliyyāt* when including the narration of *Isrā'iliyyāt* such as Muhammad bin Jarir Al-Tabari in his tafsir book *Jamī' Al-Bayān fī Ta'wīli Al-Qur'ān* [16]. He did not criticize his *Isrā'iliyyāt* narrations except for a few narrations [17]. Even in some books narrated by *Isrā'iliyyāt* only the mats are included without sanad, as Al-Ṣa'labī did in his commentary *Al-Kasyfu wa Al-Bayān 'an Tafsīri Al-Qur'ān*. This is what causes the mixing of the ṣahih narrations with the baṭil.

However, not all the narrations of *Isrā'iliyyāt* are absolutely rejected, although the majority of them are. There are several acceptable narrations of *Isrā'iliyyāt*. As narrated from Al-Bukhārī, Aṭa' bin Yasar said:

"I met 'Abdullah bin 'Umar bin 'āṣ and asked, 'Tell me by you about the nature of the Messenger of Allah (may Allah be pleased with him) as described in the Torah.' He replied, 'Of course, for the sake of Allah as described in the Torah as described in the Qur'an'. 'O prophet, we have sent you as a witness, a bringer of glad tidings, a warmer, and a protector of the ummi. You are My servant and messenger. My name is Al-Mutawakkil (The one who trusts). He is not harsh and not rude and does not like to shout in the market. Not repaying the bad with the bad, but giving forgiveness and forgiveness. And he will not be put to death by Allah until those who have deviated from his beliefs say that there is no God but Allah. Through your intercession Allah will open the eyes of the blind, the ears of the deaf and the closed of hearts'" [18].

Therefore, it is necessary for Muslims to be more careful when taking this history of *Isrā'iliyyāt*, filtering out the false and misguided histories.

The majority of *Isrā'iliyyāt's* narrations can be found in the commentary on verses about the stories of the prophets and the previous people [19]. The reason is, the Qur'an, the Torah, and the Bible have the same source. All of these books were revealed from Allah *jalla jalāluh* Rabb of the universe. So it is not surprising that there are some similarities between the holy books that Allah *Jalla Jalāluh* revealed. The difference with the Qur'an is that the Torah and the Gospel have undergone changes or *tahrif*, while the Qur'an Allah *jalla jalāluh* promises to guard it until the Day of Resurrection. Allah *Jalla jalāluh* enshrined this guarantee in His book:

Indeed, We are the ones who sent down the Qur'an and We are the ones who maintain it. (QS. Al-Hijr/15:9)

The content of the Qur'an has three sides, namely the attributes of Allah, the laws, and the stories [20]. The stories contained in the Qur'an include the stories of the apostles and prophets, the stories of the people before the time of the Prophet ṣallallahu 'alaihi wasallam, and the stories that occurred in the time of the Prophet ṣallallahu 'alaihi wasallam

⁸ Al-Qattan, *Mabahida Fai Uloom Qura'an*.

⁹ Ahmad Zamuji, "ISRA'ILIYYAAT IN TELLING THE STORIES OF THE QUR'AN" 1, no. 2 (2016): 453.

¹⁰ Yus T. Sultrawan, "ISRA'ILIYYAT" (Pekanbaru, Sultan Syarif Kasim State Islamic University, Riau, 2017), https://www.academia.edu/33397572/Makalah_Ulumul_Quran_Israiliyat.

¹¹ Raihanah, "ISRAILIYYAT AND ITS INFLUENCE ON THE INTERPRETATION OF THE QURAN."

¹² Zamuji, "ISRA'ILIYYAAT IN TELLING THE STORIES OF THE QUR'AN."

¹³ Abu Abdurrahman Muhammad Nashiruddin Al-Albani, *Mukhtashar Shahihu Al-Imam Al-Bukhari*, 1 ed., vol. 2 (Riyadh: Maktabah Al-Ma'arif li Al-Nasyri wa Al-Tauzi', 2002). Munirah, "THE CONTROVERSY OVER THE USE OF THE STORY OF ISRAILIYYAT IN UNDERSTANDING

THE VERSES OF THE QUR'AN," *Scientific Journal of Ushuluddin* 16, no. 2 (January 31, 2018), <https://doi.org/10.18592/jiu.v16i2.1727>.

¹⁴ Yasin and Suhandi, "The History of Israiliyyat in the Tafsir of the Qur'an; its origins and laws."

¹⁵ Arma, "ISRAEL DALAM TAFSIR AL-QUR'AN."

¹⁶ Raihanah, "ISRAILIYYAT AND ITS INFLUENCE ON THE INTERPRETATION OF THE QURAN."

¹⁷ Munirah, "THE CONTROVERSY OVER THE USE OF THE STORY OF ISRAILIYYAT IN UNDERSTANDING THE VERSES OF THE QUR'AN."

¹⁸ Abu Al-Abbas Al-Qurtubi, *Ikhtisar Shahih Al-Bukhari wa Bayanu Gharihi*, 1 ed., vol. 2 (Damascus: Dar Al-Nawadir, 2014).

¹⁹ Al-Qattan, *Mabahida Fai Uloom Qura'an*.

²⁰ Muhammad al-Amin bin Abdila al-Harari, *Hara 'Iku al-Roh wa al-Rehan*, 1st ed., Vol. 32 (Lebanon: Dar Thoku al-Najah, 2001):436.

[21].

The Qur'an tries to convey lessons and advice for mankind through the presentation of stories. The art of conveying advice and lessons through stories is more interesting, common sense, and easier to understand and digest. In addition, advice and lessons framed with true stories of reality will be more memorable in the human heart and more influential for those who hear or read it [22]. The scope of da'wah that is packaged with stories is also wider. Stories can be accepted by all sensible people, both adults and children. In accordance with the main purpose of telling the story that Allah jalla jalāluh said:

Truly, in their story there is indeed a lesson for sensible people. (The Qur'an) is not a fabricated story, but a justification (books) that preceded it, detailing everything, as a guide, and mercy for the believers. (QS. Joseph/12:111)

One of the stories that contains the narration of *Isrā'iliyyāt* in the Qur'an is the story of Ṭālūt and Jālūt in Surah Al-Baqarah verses 246-252. This story took place among the Children of Israel after the time of the Prophet Moses 'alaihiṣṣalām, precisely in the time of the Prophet Samuel. So it is not surprising that the books of Muslims and Jews both include the story, which of course is presented in different presentations, even from the most basic thing, namely the name. In Jewish belief Ṭālūt is known as Saul, and Jālūt is known as Goliath [23].

Many mufassirs refer to the People of the Book because of the same belief in the story of Ṭālūt and Jālūt. In this passage the Qur'an does not explain the story in detail, while in their books the story of Ṭālūt and Jālūt is told at length.

Many scholars of this Ummah have researched the history of *Isrā'iliyyāt*, but the majority of existing studies discuss the history of *Isrā'iliyyāt* contained in certain books of commentary, such as "Getting to Know Israiliyat in Tafsir Al-Khazin", "Israiliyyat in the Book of Tafsir Anwar Baidhawī", or the history of *Isrā'iliyyāt* in the story of a particular prophet such as "The Content of Israiliyat in the Acts of Moses, Aaron and Samiri in the Tafsir Al-Ṭabari", or comparing between two mufassir books that narrate *Isrā'iliyyāt* in a particular theme [24].

As for *Isrā'iliyyāt* contained in the interpretation of the story of Ṭālūt and Jālūt, it has not been discussed much by previous research. On that basis, the author considers it necessary to review the Narration of *Isrā'iliyyāt* in the story of Ṭālūt and Jālūt in Surah Al-Baqarah verses 246-252.

Research Methods

This research is a qualitative research, namely research that emphasizes more on the aspect of in-depth understanding of

the problem being researched. This research is used to research on a specific population or sample, in this case data related to the history of *Isrā'iliyyāt* and the story of Ṭālūt and Jālūt. The data needed in the research study is collected by documentation techniques or *library research*. After the data from various sources needed are collected and analyzed, the author applies critical analysis techniques

Theoretical Framework

Etymologically, the word *Isrā'iliyyāt* is a plural form of the word *Isrā'iliyyah*; it comes from the word Israil (Hebrew) meaning 'Abdullāh (Servant of God). The name Israel was given to the Prophet Ya'kub bin Ishaq bin Ibrahim 'alaihiṣṣalām, so it was also given to the Jews who were descendants of the Prophet Jacob as the Children of Israel. As for terminology, the word *Isrā'iliyyāt* initially only indicates a narration that originated from the Jews, but in the end, the scholars of tafsir and hadith used the term in a broader sense, that is, things that refer to everything related to tafsir or hadith, whether in the form of stories or ancient fairy tales that are based on the origin of the narration of the Jews. Christians, or others [25]. According to some commentators and hadith experts, the meaning of *Isrā'iliyyāt* also includes stories smuggled by the enemies of Islam from the Jews and others into tafsir and hadith, in the form of stories whose origins are unclear which are actually their creations, with bad intentions, namely to destroy the faith of Muslims.

The sources of *Isrā'iliyyāt*'s history tend to be dominated by Jews [26]. The following are the words of several scholars regarding the meaning of *Isrā'iliyyāt* in Abū Shabbah terminology. According to him, *Isrā'iliyyāt* includes all the knowledge of the Scribes listed in the Gospels, the explanations of the Gospels, the stories of the prophets, and others [27]. Sayyid Ahmad Khalil, *Isrā'iliyyāt* includes all the narrations derived from the Scripture, whether they are related to their religion or not [28]. Quraish Shihab. He said that *Isrā'iliyyāt* are stories sourced from the People of the Book that are generally not in line with the purity of religion or a sound mind [29].

The meaning of the word *الشرع* in Arabic has a basic meaning as a source of water used for drinking. However, in the use of the term sharia, this term refers to the rules or laws that Allah has set. Sharia has a broader meaning and includes the principles and regulations that govern the lives of Muslims in every aspect. Shari'ah is considered a straight way of life and provides life and salvation for their souls.

As for the meaning of the terminology, sharia refers to everything that Allah has set for His servants. Both in the form of beliefs, worship, morality, transactions, and life arrangements in various aspects. The goal is to regulate man's relationship with his God and the relationship between fellow

²¹ Ma'had Al-Imam Al-Syathibi, *Al-Muyassar fi Uluumi Al-Qur'an*, 1 ed. (Jeddah: Markaz Al-Dirasat wa Al-Ma'lumat Al-Qur'aniah, 2020)278.

²² Muh Anshori, "The Influence of Qur'an Stories in Educational Activities," *dirasah: Journal of Islamic Thought and Basic Education* 3, no. 02 (August 29, 2020), <https://doi.org/10.51476/dirasah.v3i02.195>.

²³ "Goliath - Center of World Reference - P2k - UTN," accessed March 3, 2023, https://p2k.utm.ac.id/en6/1-3069-2966/Goliath_89780_p2k-utm.html.

²⁴ Sufian Suri and Sayed Akhyar, "GETTING TO KNOW ISRAILYAT IN TAFSIR AL-KHAZIN," *Al-I'jaz : Journal of Islamic Revelation* 6, no. 2 (March 4, 2021), <http://jurnal.uinsu.ac.id/index.php/alijaz/article/view/8959>. Mazlan Ibrahim and Ahmed Kamel Mohamad, "Israiliyyat in the Book of Tafsir Anwar Baidhawī," *Jurnal Islamiyyat* 26, no. 2 (2004). Hasnil Ummi, "THE CONTENT OF ISRAILYAT IN THE STORY OF MUSA HARUN AND

SAMIRI ELA'AH TOWARDS TAFSIR ATH-THABARI" (thesis, Riau, Sultan Syarif Kasim State Islamic University, Riau, 2019), <https://repository.uin-suska.ac.id/25775/>.

²⁵ Musa'id Muslim Abdullah Alu Ja'far, *Atsarul al-Tathawwur Al-Fikri fi Al-Tafsir fi Ashri Al-Abbasi*, 1 ed. (Beirut: Muassasah Al-Risalah, 1984), 121. Sultrawan, "ISRA'ILYYAT." Yasin and Suhandi, "The History of Israiliyyat in the Tafsir of the Qur'an; its origins and laws."

²⁶ Muhammad Husayn Aids-Dajhabī, *Al-Israilism fi al-Tafseer wa al-Hadith*, 4 ed. (Kiro: Maktabah Wahbah, 1990), 13–14.

²⁷ Muhammad bin Muhammad bin Suwailim Abu Syabbah, *Al-Israiliyyat wa Al-Maudu'at fi Kutubi Al-Tafsir*, 4 ed. (Kairo: Maktabah Al-Sunnah, 1408).

²⁸ Arma, "ISRAEL DALAM TAFSIR AL-QUR'AN."

²⁹ Quraish Shihab, *Membumikan Al-Qur'an* (Mizan, 1996), 30.

humans, as well as to achieve happiness in this world and the hereafter.

Allah's Shari'a is the straight and right path that protects mankind from error and deviation. He keeps them away from the traps of evil and lust. Allah's Shari'ah is a source of fresh water that quenches the thirst of the soul, revitalizes the soul, and gives satisfaction to the mind. Therefore, the purpose of establishing God's laws is for people to live upright and gain glory in this world and happiness in the hereafter. Al-Bazdawī said in 'Kasyf al-Asrār': "Know that there are three foundations of sharia (religious law): the Qur'an, Hadith, and Ijmā', and the fourth basis is Qiyās, which means deducing the law from those foundations" [30].

Discussion

This story begins when the Amaliqites launched an oppression and looting against the Children of Israel shortly after the death of the Prophet Moses. The mufasssir said that it was all a *jazā'* for their iniquity and disobedience, so Allah sent upon them an army that destroyed them.

As a result of this inevitable persecution, the Children of Israel asked the Prophet Samuel – the Prophet sent by Allah at that time – to appoint a king of one of them, so that they could fight with him against the enemy under the command of that king. Finally the Prophet Samuel asked Allah to appoint a king for them.

The prophet Samuel then told them that God had chosen Tālūt as their king. Hearing this, the Children of Israel did not accept it. They deny it, where they should obey what Allah has ordained. They reasoned that Tālūt was no more worthy of being a king than any of them. It is said that the Children of Israel had twelve *sibḥ* (tribes). One of them was the tribe of the prophets, and one of the tribes of the kingdom, while Tālūt was not of one of these tribes, but of the tribe of Benjamin son of Jacob. This is their excuse for rejecting Tālūt.

Then the Prophet Samuel explained that the election of Tālūt was a decision determined by Allah Himself. Tālūt was chosen because of the bounty of Allah which He bestowed upon him in the form of his physical and intellectual superiority over them. That is what became the capital of Tālūt's establishment over them.

In order to confirm this decree, the Prophet Samuel gave evidence from Allah of the legitimacy of Tālūt as their king. They will come to Tābūt, a chest containing the *As-Sakīnah* of Allah and the relics of the family of Moses and the family of Aaron. When the angel came to bring the Tābūt to them (the Children of Israel), then they believed that Tālūt was a king who had been sent.

After Tālūt became king, he went out with his army from the Children of Israel to fight against the Jālūt who had persecuted the Children of Israel and seized their land. when he went out with his army, Tālūt reminded them that the journey was very long and would bring great thirst. And Tālūt warned them that there would be a river that would be a test from Allah for their thirst. The test is that the troops of the Children of Israel are not allowed to drink from the river, except for a sip for those who are very, very thirsty. If one of them transgresses, then he is not part of the Tālūt army. But what happened was that many of them violated the exam. The people who survived the test were only about 300 more than a dozen people.

Finally, the remaining troops of the barrup went to war with Tālūt, accompanied by asking for help from Allah. Until finally Allah won the Children of Israel over their enemy, Jālūt and his army. Jālūt died at the hands of David, who at that time was one of the troops of the Children of Israel. And this is how the Prophet David appeared.

After David succeeded in killing Jālūt, God bestowed upon him the throne of kingdom as well as prophethood upon him. David was the first man whom God had encapsulated upon him a royal and prophetic mandate [31].

The classification of the narrations of Isrā'īliyyāt in the story of Tālūt and Jālūt is based on their conformity with Islamic law. Where a narration that is linear with the teachings in Islamic sharia is classified as a narration that can be justified and narrated (*maqbul*). Then a narration that is not linear with the postulates or teachings in Islamic law or contrary to reason, is included in the category that must be rejected and should not be narrated (*mardūd*). Narration whose truth status is unknown and its lies are included in the category that cannot be justified or lied to, but can be told (*mauqūf*). The following is a table of conclusions from the results of the analysis from the previous subchapter:

Table 1: Conclusion of the analysis of the narration of Isrā'īliyyāt in the story of Tālūt and Jālūt

No.	Subtopic	Konteks Isrā'īliyyāt	Law	'Illah Hukum
1	The Children of Israel before the Time of Samuel	The Prophet of the Children of Israel after Moses was Yusya', then Kalib, then Hizqil, then Ilyas, then Ilyasa'	Maqbūl	There is no dispute between scholars
		The story of the Israelites who planted seeds on stones and squeezed olives	Mardūd	Sanad ḍa'īf dan matan gharīb
		The head and head of the Prophet Ilyas stood up as the king of 'Ili turned	Mardūd	It is not in line with the Qur'an (Qs. Al-An'am:85) and is not in line with the sharia in the description of the Prophet
2	The Enemy Who Oppressed the Children of Israel	Allah brought calamity upon them with persecution by the Gentiles because of their iniquity	Maqbūl	In line with the Qur'an (Qs. Al-Baqarah:246, Al-Qamar:9-12)
		The enemies of the Children of Israel were the tribe of Amaliqah. Their king was Jālūt, and they settled in Ariha, or the coast of the Mediterranean Sea between Egypt and Palestine	Maqbūl	In line with the Qur'an (Qs. Al-Baqarah: 246,249-251), and the narration of each other's continuity
		The enemies of the Israelites were a group of 'Ad.	Mauqūf	There is no supporting or denying

³⁰ Husein bin Masood Al-Farra, *At-Taḥdzib fi Fiqh Al-Imam Asy-Syafi*, 1 ed. (Dar Al-Kutub Al-Ilmiyyah, 1997), 12.

³¹ Dirangkum dari: Abu Fida' Ismil bin Umar bin Katsir Al-Dimasyqi, *Tafsir Al-Qur'an Al-'Azim*, 1 ed., vol. 1 (Beirut: Dar Al-Kutub Al-Ilmiyyah, 1419), 505–9; Firanda Andirja, *Mendulang Mutiara Faedah dari*

Kisah Para Nabi dan Rasul 'alaihimussalam, 1 ed. (Jakarta: Ustadz Firanda Andirja Office, 2020), 583–90; Muhammad bin Jarir Al-Thabari, *Jami' Al-Bayan 'an Ta'wil Ay Al-Qur'an*, vol. 5 (Makkah: Dar At-Tarbiyyah wa At-Turots, t.t.), 291–354.

				evidence
		The enemy of the Children of Israel was called Al-Bilsyānā. They kidnapped 400 sons of the king of the Children of Israel.	Mauqūf	There is no supporting or denying evidence
3	About Samuel	The story of Samuel's mother, the nurturing of Samuel by the sheikh of the Banu Israel, and the arrival of Gabriel to Samuel	Maqbūl	Linear with Islamic law and also consumed by Ibn Abbas
		The story of two immoral 'Ilī children	Mardūd	Sanad ḍa'īf and matan gharīb
		Prophet Samuel was a prophet for 40 years	Mauqūf	There is no supporting or denying evidence
4	About Tālūt	Tālūt comes from the tribe of Bunyamin	Maqbūl	Interpretation scholar agreement
		prophetic holder of the line of Lawī, and holder of the kingdom of Jewish descent	Maqbūl	There is a history of boosters and was also consumed by Ibn Abbas
		Tālūt a garden sprinkler who waters his garden with a donkey	Mardūd	Narrated by ḍa'īf
		Tālūt an animal tanner, or donkey rider	Mauqūf	There is no evidence that strengthens or weakens
		Tālūt is higher than the other Children of Israel from the Shoulder to the top	Maqbūl	In line with the Qur'an (Qs.Al-Baqarah:247)
5	Tālūt was made king	After Tābūt came to the Children of Israel, they recognized Tālūt as king	Maqbūl	In line with the Qur'an (Qs.Al-Baqarah:249)
		The Tālūt kingdom ruled for 40 years	Mardūd	Riwayat ḍa'īf
6	Tābūt's state	The size of Tābūt is three times two cubits and is made of shimsyar wood	Mauqūf	There is no evidence that strengthens or weakens
		The Tābūt contains images of the prophets and the houses of all the prophets	Mauqūf	There is no evidence that strengthens or weakens
		The enemies of the Children of Israel will be defeated after Tābūt is expelled	Maqbūl	Matan is accepted by tafsir scholars
		The lohs of the Torah are made of Jaquth and Zaburjad	Mardūd	Narrated by ḍa'īf
		Only a sixth of the Torah board remained	Mardūd	Not linear with authentic hadith
7	Extendence It Be	The Prophet David danced when he came to Tābūt as a form of obedience to his Rabb	Mardūd	Narrated by ḍa'īf and not in line with the sharia in the description of the Prophet
		The story of when Tābūt was at the hands of the enemies of the Children of Israel	Mardūd	Narrated by ḍa'īf
		Adam descended from heaven with Tābūt and a pole	Mardūd	Contrary to the opinion of the ulama
		The story of Qaidar detaining Tābūt from the descendants of Ishaq	Mauqūf	There is no evidence that strengthens or weakens
		Tābūt was usurped by Amaliqah. The angel then took him to the place between heaven and earth, and keep it until it is given to Tālūt	Maqbūl	In accordance with the opinion of the ulama
		Tābūt and Moses' rod were in the lake of Tībriyah, and would come out before the day of judgment	Mauqūf	There is no evidence that strengthens or weakens
		The Prophet David received Tābūt from the angels by dancing	Mardūd	It is not in line with the Qur'an (Qs.Al-Baqarah:246-248) and there is no evidence in the Shari'ah
8	How Angels Bring Tābūt	The angel brought Tābūt directly to the Children of Israel	Maqbūl	Linear with the Qur'an (Qs.Al-Baqarah:248)
		Angels herd animals that carry them	Mauqūf	Some of the narrations of ḍa'īf are not
9	Tafsir As-Sakīnah (السكينة)	Verses that give peace of mind	Maqbūl	Linear with the Qur'an (Qs.Al-Baqarah:248) and is made by scholars
		The breeze was light, had two heads like a cat's head, a face like a human face, two wings and one tail. Or dead cat heads that if they meow they are sure they will get help. Or the golden vessel of heaven in which the hearts of the prophets were washed	Mardūd	Narrated by gharīb and also denied by scholars
		The Spirit of God Speaks	Mauqūf	There is no evidence that strengthens or weakens
10	Tafsir Al-Baqiyyah (البقيّة)	The crushing of the lauh-lauh (Torah) and its fragments	Maqbūl	There are stronger and linear supporting postulates with a clear opinion
		Moses and Aaron's staff, their clothes, two sandals, Aaron's turban, and Al-Mann	Maqbūl	Many of the reinforcing histories and each other have the possibility of being true
11	Tālūt's army tested with a river	The Tālūt army that crossed the river with him was about 300 dozen or so men	Maqbūl	In line with the authentic hadith
		The initial number of Tālūt's army was 80,000 men, then 76,000, then 4,000 after crossing the river	Mardūd	The narration of ḍa'īf and not according to the judgment of scholars
		People who drink from the river will not feel full except for a corner	Maqbūl	Linear with the Qur'an (Qs.At-Talaq: 3)
12	Location of the Test River	Between Palestine-Jordan, or Palestine	Maqbūl	In line with other, stronger histories
13	About David	David had a loving nature, as well as a very clean and holy heart	Maqbūl	Linear with the Qur'an (Qs.Sād:17,24)
		A sickly and pale person, short, with little hair on his head, thin,	Mardūd	The narration of ḍa'īf, is not in line

		yellowish, gaping and despicable		with the sharia in the description of the prophet, and is denied by scholars
		His eyes are blue, reddish-brown skin, the youngest of five or thirteen siblings	Mauqūf	There is no evidence that strengthens or weakens
		The story of David conquering the tiger	Mardūd	No valid history
		The mountain with the prayer with David	Maqbūl	Linear with the Qur'an (Qs.Šād:18)
14	Daud VS Jālūt	Jālūt has a baīdah weighing 300/600 riṭl of iron	Mardūd	Unreasonable and denied by scholars
		The story of Tālūt's defiance when Allah commanded to fight the Madyans	Mardūd	Riwayat ḍa'īf
		The stone that David threw to kill Jālūt came in the form of a cloud	Mardūd	Riwayat ḍa'īf
		Tālūt's promise to David who had killed Jālūt.	Mauqūf	Some of the history is weak, some of them are not
		David killed Jālūt with a catapult and a stone	Mauqūf	There is no evidence that strengthens or weakens
		The story of the stones that David named with the stones of Abraham, Ishaq and Jacob and the details of the story	Mauqūf	There is no evidence that strengthens or weakens
		Detailed account of Jālūt's killing	Mauqūf	Some of the history is weak, some of them are not
15	The Conflict Between Tālūt and David	The long stories of Tālūt who had a grudge against David, his desire to kill David, and the dispute between them, as well as Tālūt's remorse	Mardūd	The narration of ḍa'īf and his mat contains iniquity

Conclusion

Based on the description of the above chapters, it is found that there are 61 narrations of Isrā'īliyyāt in the story of Tālūt and Jālūt. Of these, there are 19 maqbūl contexts, 19 mardūd contexts, and 15 mauqūf contexts. In the context of maqbūl, there are those that are strengthened by the postulates of teachings in Islam and because they are approved or purified by scholars. As for the narration that is mardūd, it is due to the context of the narration that is gharīb or the narration that is ḍa'īf. while the context of mauqūf is caused by the absence of Islamic evidence/teachings that strengthen or weaken or the absence of scholars who criticize it.

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