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## Israeliyyatin The Story of The Son of The Prophet Ibrahim. (Comparative Study of The Interpretation of Surah As-Saffat 99-113 By Mufassir From Classical to Contemporary Eras)

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**Keywords:** *Israiliyyat, Interpretation, Prophet Ibrahim, Slaughter.*

**Abstract:** *Many commentators have narrated israeliyyat in their commentaries. Among these narrations, there is an israeliyyat that is correct according to creed, Islamic law, and historical reality, and some are not. Israiliyyat is widely used in interpreting verses, especially those related to the stories of the prophets and the previous people, including the story of the slaughter of the son of the Prophet Ibrahim, which is very popular among Muslims. Disputes in the story of Prophet Ibrahim and the son who is slaughtered lie in who the son is. This dispute has existed since the era of friends. Through a literature review of various books of commentary, the author tries to reveal the history of israiliyyat that influences the interpretation of the story. The author found three opinions from the commentators, namely that those slaughtered were Isma'il, and Ishaq, and opinions that silence this debate. The opinion that says Isma'il, who was slaughtered, is considered more logical and superior in terms of narration. In addition, the author finds a falsified history and changes to the Torah text in interpreting this story.*

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## INTRODUCTION

Historically, the journey of interpretation of the Qur'an has absorbed a lot of israeliyyat stories, both in the form of stories that do not conflict with the laws of nature, science, and ratio, as well as those that contradict them. The works of interpretation are the work of great scholars whose writings are the primary reference and the basis for thinking of Muslims. This, of course, requires attention because many stories of israiliyyat are misleading if they are spread to the public.

The potential of israiliyyat existed before the Messenger of Allah. Come. Because, at that time in the Arabian Peninsula, a group of People of the Book was already living there. Daily interactions and long-lasting social relations led to cultural and cultural exchanges between the Jews and the Arabs. When the Messenger of Allah came with Islamic law and expanded the field of da'wah and followed by a journey of migration from Mecca to Medina, some Jews converted to Islam, such as 'Abdullah bin Salam, Tamim al-Dari, and so on. Furthermore, they became a reference for the Companions in interpreting the verses of the Qur'an, especially those related to

the stories of the previous people.(Ulinnuha, 2019:56)

The commentators of later generations then referred to the opinions of the companions and tabi'in. They argue that the Companions are the first generation who witnessed the process of revelation and its practice with the Messenger of Allah. In comparison, the tabi'in is the second generation who learns much from their friends. There are different assessments regarding these two generations. The opinion of the Companions is agreed upon as the third source (after the Qur'an and Hadith) of the interpretation of the Qur'an, while the opinion of the tabi'in is still debated. However, in reality, many opinions of the tabi'in generation are written in the commentary books.

Opinions of friends and tabi'in quoted by the commentators are pretty diverse. Among them, there are what are called marfu' (opinions that are based on the Prophet Muhammad), mawquf (opinions that are based on friends), and maqtu' (opinions that are based on tabi'in). Of these three forms of history, many are indicated by israiliyyat, especially those based on companions and tabi'in.(Idris, 2017: 52-53) This, of course, leaves many problems, especially if the narrations are marfu'.

Several israiliyyat made up by among the Jews rooted in their disappointment because the last Prophet they were waiting for their presence was not from the Children of Israel, but from the Arabs from the line of Prophet Ishmael. As in the word of Allah in Surah Al-Baqarah verse 109:

مَنْ لَّيْكَتَبُ لَوْ مَنْ أَرَا عِنْدَ أَنْفُسِهِمْ مِّنَ الْهُمُ لَحَقَّ أَلَّا اللَّهُ لَى لَ شَيْءٍ قَدِيرٌ ١٠٩

Most of the People of the Book wish they could return you to disbelief after you have believed because of the envy that (arising) from themselves after the truth has become apparent to them. So forgive and leave them alone until Allah brings His command. Verily Allah has power over all things.

There are differences of opinion regarding the reason for the revelation of the verse. According to al-Suyuti, this verse was revealed regarding the two brothers Huyay and Abu Jasir bin Akhtab. They were the most envious of the Jewish leaders towards Islam because Allah had privileged the Arabs by sending messengers from among the Arabs.(Jalal Al-Din 'Abd Al-Rahman, 1978:33) Meanwhile, according to Ibn Kathir, this verse relates to Ka'ab bin Ashraf, a Jewish poet who constantly insulted the Prophet. In his poems.(Ismail bin Umar bin Katsr, 2016)

Although there are specific reasons for the revelation of the above verse, the context generally applies to Jews. Moreover, the Jews were not only envious but also wanted to return Muslims to the path of disbelief.(Abdul Malik Karim, 1970:253) The envy in their souls bears the ambition to take away the goodness achieved by the Prophet Muhammad. and Muslims.(Isma'il bin 'Umar, 1999:224) Therefore, Muslims must always be careful and vigilant to deepen their faith and strengthen religion so that all the efforts of the Jews will never succeed ideally.(Abdul Malik Karim, 1970: 253)

The mufassir's negligence in selecting various israiliyyat and the lies of the Jews is a big task for Muslim academics to constantly review and dig back so that all the lies of the Jews that have already been entered into the books of interpretation do not shake the strength of the Muslims. So far, the study of israiliyyat and its influence on the interpretation of the story in the Qur'an has been carried out to the extent of revealing its existence in the books of commentary. The author has not found any research that compares books of interpretation from various eras and analyzes them in terms of methods and sources, such as the research by Yoga Felascho, Zakiar, and Suriyadi from IAIN Kerinci, who examined israiliyyat in the story of Zulkarnain in Ibn Kathir's commentary. The study discusses in detail the story of Zulkarnain, according to Ibn Kathir and several other commentators, without conducting a more in-depth study or criticism.(Felascho et

al., 2021:65)

This article focuses on uncovering the israiliyyat narrations in the story of the slaughter of the son of the Prophet Ibrahim. They are contained in the interpretation of Surah As-Saffat verses 99-113. The author researched ten commentary books from various eras and used various methods of interpretation. There are at least three things discussed in this study, namely an introduction to israiliyyat, the interpretation of Surah As-Saffat verses 99-113, and analysis of interpretation based on the method and source of interpretation.

## **RESEARCH METHODS**

This research is library research or library research. The research was conducted by collecting data from a problem by studying the literature relevant to the discussion. The method used is a qualitative research method because the data collected and analyzed in verbal form is contained in written form.(Arikunto, 1998:19)

The author also uses a comparative method to find similarities and differences in interpreting Surah As-Saffat verses 99-113 in the selected commentary books. Sources of data used in this study are books of interpretation from the classical to contemporary periods with various methods and sources. Books from various eras and methods were chosen to analyze the sources of the israiliyyat history. This research also uses other books needed to complete this research as data sources.

## **DISCUSSION**

### **Israeliyyat: An Introduction**

Israeliyyat is the plural form of the word israiliyyah, nisbat to the Children of Israel. The children of Israel are descendants of the Prophet Ya'qub, starting from their descendants until the time of Moses and the prophets after him. The Israelites have been known as Jews since ancient times. The Jews have several books, the most famous of which is the Torah. In addition, there is also the Zabur which was revealed to the Prophet David and Asfar. Prophets who were sent after Moses. The Torah and what is contained in the asfar of the Prophets are called 'Ahd al-Qadim (Old Testament).

In addition to the written Torah, the Jews also have the Talmud. The Talmud is a collection of rules, wills, religious laws, morals, civil laws, explanations, interpretations, teachings, and narrations, which are quoted and studied orally from time to time. Everything contained in the Torah, Talmud, Asfar and their explanations, including myths, superstition, and falsehoods, are the sources of israiliyyat, which have filled some of the books of commentary, history, stories, and advice. Although there is truth and something of value in these sources, they also contain many lies and worthless things.

Some researchers include knowledge about the civilization of the Christians along with the Bibles and their explanations within the scope of israiliyyat. However, according to Abu Shahbah, nasraniyyat or Masihiyyat are seldom mentioned in the commentaries and do not have the same lousy influence as the israiliyyat, found in many commentaries.(Muhammad bin Muhammad, n.d.:14)

Although lafaz israiliyyat outwardly refers to stories originating from Jewish civilization, ulama' tafsir and hadith use this term to refer to any ancient legend, myth, or fairy tale whose origins are attributed to the source of Jewish or Christian civilization and are contained in the interpretation and interpretation. hadith. This meaning was further expanded by some scholars, one of them Muhammad Husain al-Dhahabi, by attributing israiliyyat to infiltrations in the interpretation and

hadith, (such as the story of Gharaniq and the marriage of the Prophet Muhammad with Zainab bint Jah{sh) who have no source from ancient civilization, carried out by the opposition of the Muslims, both from the Jews and others.(Muhammad Husain, 1990: 13014) The 'ulama' whom al-Dhahabi influenced in the definition of israiliyyat is Jamal Mustafa 'Abd al-Hamid al-Najjar, who agreed with al-Dhahabi's opinion regarding this matter.(Jamal Mustafa 'Abd al-Hamid, 2007: 47-48) Meanwhile, according to Muhammad Abu Shahbah, this is not the case. The story of Gharaniq, the marriage of the Prophet Muhammad. with Zainab bint Jahsh, and the like she classifies as false hadith.

Regarding the variety of isra'iliyyat, there are at least three types based on their substance, namely: 1.) accepted isra'iliyyat (according to the Qur'an and hadith), 2.) rejected (contrary to the Qur'an and hadith), and 3.) silenced (neither justified nor blamed). (Muhammad bin Muhammad, n.d.: 106-108). While the variety of isra'iliyyat based on narration, namely: 1.) isra'iliyyat, which has a false sanad, 2.) isra'iliyyat, which is mawquf to friends and tabi'in, and 3.) isra'iliyyat which has valid sanad.(Muhammad bin Muhammad, n.d.: 84-85)

### **Interpretation of Surah As-Saffat Verse 99-113**

Differences of opinion about who the son of Prophet Ibrahim is. Slaughtered is found in the interpretation of the mufasssirs of surah As}-Saffat verses 99-113:

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَّدِينٍ ٩٩ رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ١٠٠ فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ١٠١ فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَئِي إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَىٰ قَالَ يَٰأَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ١٠٢ فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ١٠٣ وَنَدَيْنَاهُ لِرُءْيَا لَكَ لَمَحْسِنِينَ ١٠٤ لَئِنْ لَّمْ يَلْبُثْ إِلَّا سَاعَةً لَّنُتَنَبِّئَكَ ١٠٥ إِنَّكَ لَمِنَ الْمُنذَرِينَ ١٠٦ إِنَّكَ لَمِنَ الْمُنذَرِينَ ١٠٧ إِنَّكَ لَمِنَ الْمُنذَرِينَ ١٠٨ إِنَّكَ لَمِنَ الْمُنذَرِينَ ١٠٩ إِنَّكَ لَمِنَ الْمُنذَرِينَ ١١٠ إِنَّكَ لَمِنَ الْمُنذَرِينَ ١١١ إِنَّكَ لَمِنَ الْمُنذَرِينَ ١١٢ إِنَّكَ لَمِنَ الْمُنذَرِينَ ١١٣

And Ibrahim said: "Indeed I am going to my Lord, and He will guide me. O my Lord, bestow upon me (a child) who is among the pious." So We gave him good tidings of a very patient child. So when the child arrived (at the age of being able to) try with Ibrahim, Ibrahim said: "O my son, I actually saw in a dream that I was slaughtering you. Then think about what you think!" He replied: "O my father, do what you are commanded; God willing, you will find me among the patient ones." When both of them had surrendered, and Ibrahim laid his son on (his) temples, (their patience was evident). Moreover, We called him: "O Ibrahim, verily you have confirmed the dream, indeed We will reward those who do good." This is a real test. And We ransomed the child for a big sacrifice. We immortalized for Ibrahim that (good praise) among those who came later, (ie) "Prosperity be upon Ibrahim". Thus We reward those who do good. Verily, he is of Our believing servants. Moreover, We gave him good tidings with (the birth of) Isaac, a prophet of the pious. We bestow blessings upon him and Isaac. Moreover, among his descendants, some do good, and there are (also) who are unjust to themselves. "Indeed this is really a real test. And We ransomed the child for a big sacrifice. We immortalized for Ibrahim that (good praise) among those who came later, (ie) "Prosperity is upon Ibrahim". Thus We reward those who do good. Verily, he is of Our believing servants. And We gave him good tidings with (the birth of) Isaac, a prophet of the pious. We bestow blessings upon him and upon Isaac. And among his descendants there are those who do good and there are (also) who are unjust to themselves clearly. "Indeed this is a real test., And We ransomed the child for a big sacrifice. We immortalized for Ibrahim that (good praise) among those who came later, (ie) "Prosperity be upon Ibrahim". Thus We reward those who do good. Verily, he is of Our believing servants. And We gave him good tidings with (the birth of) Isaac, a prophet of the pious. We bestow blessings upon him and Isaac. And among his descendants, some do good, and there are (also) who are unjust to themselves. (i.e.) "Prosperity be upon Ibrahim". Thus We reward those who do good. Verily, he is of Our believing servants. And We gave him

good tidings with (the birth of) Isaac, a prophet of the pious. We bestow blessings upon him and Isaac. And among his descendants, some do good, and there are (also) who are unjust to themselves. (i.e.) "Prosperity be upon Ibrahim". Thus We reward those who do good. Verily, he is of Our believing servants. And We gave him good tidings with (the birth of) Isaac, a prophet of the pious. We bestow blessings upon him and Isaac. And among his descendants are those who do good and those who are (also) unjust to themselves clearly. (Departemen Agama RI, 2002: 99-113)

Disputes about which son was ordered to be slaughtered in the group of verses above have existed since the Companions' time. This difference then continued until the tabi'in era and the generations that followed. Some of the companions like 'Umar bin Khattab

Many commentators say that 'Umar said that the one who was slaughtered was Prophet Ishaq as. This is doubtful because 'Umar was too observant to be deceived by Ka'ab's narration. If what was quoted from him was valid, his son (Ibn 'Umar) would have been influenced by it. Likewise, with 'Ali>, there is a dispute regarding his opinion. According to Ibn Abi Hathe 'Ali team said that the Prophet Isma'il was slaughtered. (Ismail bin Umar bin Katsr, 2016) 'Ali, Ibn Mas'ud, Ibn 'Abbas, and the tabi'in such as Ka'b al-Ahbar, Sa'id bin Jubair, Qatadah, Muqatil, and al-Sudday argue that what is meant in this story is Ishaq as. Meanwhile, 'Abdullah bin 'Umar, Sa'id bin al-Musayyab, al-Sha'bi, Mujahid, al-Hasan al-Basri, and al-Kalbi think that the slaughter is Isma'il as. (Abu Muhammad al-Husain bin Mas'ud, 1990: 46-47)

In his commentary, Al-Tabari confirms the correct opinion regarding the son of the Prophet Ibrahim. Redeemed in verse 107 (وَفَدَيْنَهُ بِذَنبِ عَظِيمٍ ١٠٧) is Isaac as. because al-Tabari> argues that the son bestowed on Prophet Ibrahim as. in paragraph 101 ((لَمْ يَلَمْ)) is Prophet Ishaq as, as Allah says in Surah Hud verse 71 (١). According to him, in the Qur'an there is no confirmation of the happy news about the birth of the son of Prophet Ibrahim (as). apart from Ishaq as. So the command to slaughter applies to the son of the Prophet Ibrahim, which is reported in the Qur'an. (Abu Ja'far Muhammad Bin Jarir, 2009: 6921)

Al-Razi mentions the opposite interpretation. He believes that the son of Prophet Ibrahim as. the one who was slaughtered, was Isma'il. In the Surah As-Saffat verse 100, Prophet Ibrahim as. Pray to be blessed with pious offspring. The answer to the prayer in the following verse is more appropriate if it is interpreted that the child is the first child of Prophet Ibrahim, namely Isma'il because he cannot ask for something he already has. (Fakhr Al-Din, 1981: 154)

Another argument that strengthens al-Razi's opinion is that the news of the birth of Isma'il in verse 101 is a response to the prayer of Prophet Ibrahim as. in verse 100 stated Ibn 'Ashur. According to him, that is because verse 100 and verse 101 are connected using the letter 'ataf in the form of fa' which indicates the meaning of ta'qib (ma'tuf occurs not long after ma'tuf 'alaih). While the news of Ishaq's birth in verse 112 is connected with the letter 'ataf in the form of wauw, which means connecting the story with other stories. (Al-Tahir, 1984: 149) Therefore, it has nothing to do with the slaughter order.

Ibn Kathir agrees with al-Razi and Ibn 'Ashur. According to him, the so-called "لَمْ يَلَمْ" in verse 101 is Isma'il. Because after the news of the birth of the child and the order to slaughter him came, then the news of Ishaq's birth was reported in verse 112 (الْأُولَئِكَ لَمْ يَلَمْ). So, what is meant in the previous verse is not Ishaq. Moreover, in another verse regarding the news of Ishaq's birth, the attribute attached to it is "alim", not "halim", as contained in Surah Al-Hijr verse 53: (لَمْ يَلَمْ). In another verse, Allah reported that Isaac would be blessed with a descendant named Ya'qub (١). Of course, it was impossible for the order to slaughter Ishaq to be directed, while it was also reported that offspring would be born from him. (Syaikh Abd al-Rahman ibn Nashir As-Sa'di, n.d.: 6924)



Al-Zuhaili agrees with Ibn Kathir's opinion. According to him, the news about the birth of Prophet Ishaq as. in verse (الْمَلِئِينَ) is entirely unrelated to the birth of a child in verse (لَمْ يَلَمْ). Because verse 112 relates to news about the birth of Ya'qub from him.

Another argument that has become the argument of al-Zuhaili and several other commentators is the hadith narrated by al-Hakim that the Prophet once said, "I am the son of two people who were (almost) slaughtered". The two people were 'Abdullah bin 'Abdul Mutallib and Prophet Isma'il as. In addition, the presence of a ram's horn (which is thought to be a lamb that replaced the child being slaughtered) in the Kaaba indicates that the slaughter took place in Mecca. (Wahbah, 2009) If the order for the slaughter were addressed to Isaac, the slaughter would occur in Jerusalem.

Al-Qurtubi says otherwise. He agreed with the opinion of Sa'id bin Jubayr who said that one night the Prophet Ibrahim as. Dreamed that he had slaughtered his son Ishaq, then the next day, they both traveled a month from Jerusalem to the slaughterhouse in Mina in one morning. Then Allah SWT. Ransomed his son with sheep and Prophet Ibrahim. So slaughtered the sheep and immediately returned to travel one month in one afternoon. According to him, this opinion is more substantial in narration, both from friends and tabi'in, even though this narration is marfu' to the Messenger of Allah. (Muhammad bin Ahmad, 2006: 62-63) Only mentions the narrations related to the interpretation of this group of verses and does not justify or condemn any of them.

### Interpretive Analysis Surah As-Saffat Verse 99-113

After studying several books of commentary on the story of the Prophet Ibrahim as. and the slaughter of one of his sons, the author, finds several opinions of the commentators and the method of interpretation used in interpreting this group of verses. The author uses the grouping of interpretation methods initiated by Prof. Ridwan Nasir in analyzing the opinions of commentators. The group of methods used is the interpretation method based on the source of the interpretation and the way of explanation.

No	Mufassir's Name	Title Of The Book Of Interpretation	[1] Method		Opinion
			Source of Interpretation	How to Explanation	
1.	Al-Baghawi	<i>Ma'alim al-Tanzil</i>	<i>Bi al-ma'thur</i>	<i>Bayani</i>	Mentioning many narrations but not doing tarjih}
2.	Fakr al-Din al-Razi	<i>Mafatih al-Ghaib</i>	<i>Bi al-ra'yi</i>	<i>Muqarin</i>	Tend to think Isma'il as. the slaughtered
3.	Ibn Jarir al-Tabari	<i>Jami' al-Bayan 'an Ta'wil Ay al-Qur'an</i>	<i>Bi al-ma'thur</i>	<i>Muqarin</i>	Tend to think Ishaq as. the slaughtered
4.	Ibn Kathir	<i>Tafsir al-Qur'an al-'Azim</i>	<i>Bi al-ma'thur</i>	<i>Muqarin</i>	Tend to think Isma'il as. the slaughtered
5.	Wahbah al-Zuhaili	<i>Al-Tafsir al-Munir fi al-'Aqidah wa al-Shari'ah wa al-Manhaj</i>	<i>Bi al-Iqtirani</i>	<i>Muqarin</i>	Tend to think Isma'il as. the slaughtered

6.	Al-Qurtubi	<i>Al-Jami' li Ahkam al-Qur'an</i>	<i>Bi al-ma'thur</i>	<i>Muqarin</i>	Tend to think Ishaq as. the slaughtered
7.	Tahir bin 'Ashur	<i>Al-Tahrir wa al-Tanwir</i>	<i>Bi al-ra'yi</i>	<i>Muqarin</i>	Tend to think Isma'il as. the slaughtered
8.	Quraish Shihab	<i>Tafsir al-Mishbah</i>	<i>Bi al-Iqtirani</i>	<i>Muqarin</i>	Tend to think Isma'il as. the slaughtered
9.	Al-Zajjaja	<i>Ma'ani al-Qur'an wa I'rabuhu</i>	<i>Bi al-ra'yi</i>	<i>Bayani</i>	Not inclined to any opinion
10	Jalal al-Din al-Suyuti	<i>Al-Durr al-Manthur fi al-Tafsir bi al-Ma'thur</i>	<i>Bi al-ma'thur</i>	<i>Bayani</i>	Mentioning a lot of history but not confirming it

Based on the data disclosed in the table above and in the previous chapter of the ten books of commentary, 5 of them think of Isma'il as. Slaughtered, two commentators think Ishaq as., and three other commentators tend to be neutral. The five commentators who argue that Isma'il were slaughtered using the muqarin method in explaining. In contrast, in terms of the source of their interpretation, two commentators combined history and reasoning sources (bi al-iqtiran), and two commentators used reasoning sources (bi al-ra'yi). One other commentator used purely natural sources. history (bi al-ma'thur). That is, logically and the transmission of this opinion is superior. In comparison, the two commentators stated that Ishaq as. which Allah commanded Prophet Ibrahim (as). To slaughter it, both use history as a source of interpretation.

After an investigation, it was found that the narrations that said that the slaughtered was Ishaq as. from the israeliyyat of the People of the Book brought by those who converted to Islam among them, such as Ka'ab al-Ahbar (Muhammad bin Muhammad, n.d.: 92-97) Not from the Messenger of Allah. Some of the Companions and tabi'in took these narrations from them and made them support them because they were kind to them. Then the next generation scholars believed this opinion and said that the son of Prophet Ibrahim (as). The one who was slaughtered was Ishaq AS. (Abu Ja'far Muhammad Bin Jarir, 2009)

This hadith is a da'if hadith that cannot be used as proof. Al-Hasan bin Dinar is the person whose hadith was left behind. While his teacher, 'Ali bin Zaid bin Jad'an is a person who munkar hadithnya. (Syaikh Abd al-Rahman ibn Nashir As-Sa'di, n.d.: 33) In addition to the hadith above, many other hadiths are mauquf and da'if, which are fake.

If this is indeed what the People of the Book who converted to Islam have narrated, then a review of the text, and their main reference becomes important. Because, even though they narrated the israeliyyat, it does not mean they were the ones who made the narration. Ka'ab al-Ahbar is considered thiqqah by hadith experts, then maybe the israeliyyat that he narrated regarding this story came from the Torah book, which he so mastered its content.

### **Original Torah Text**

This study's research on the Torah text was conducted to compare it with the israeliyyat history that came from the People of the Book. Some scholars researching the Torah texts related to this story found that the "Isma'il" lafaz was removed and replaced with the "Ishaq" pronunciation. It is written in the Torah, the book of Genesis, chapter 22, verse 2: God said, "Bring your only child. Whom you love (Ishaq) and go to the land of Moriah, then take him there as a sacrifice on one of the mountains I told you about." (Abdul Malik Karim, 1970: 259)

As we know, Ishaq as., was not the son of Prophet Ibrahim. The only one. Muslims and the People of the Book acknowledge that the Prophet Isma'il as. was the first son of Prophet Ibrahim. It is mentioned in another text of the Torah that the Prophet Isma'il as. was born when his father was 86 years old (Genesis 16, verses 15 and 16), while Prophet Ishaq as. was born when his father was 100 years old (Genesis 21 chapters 1-5). (Abdul Malik Karim, 1970: 149-150)

Mentioned in the Torah, the Book of Genesis chapter 21 verses 9-13: (9) Sarah saw the child Hajar al-Mis'riyah who was born to Ibrahim playing. (10) Then he said to Ibrahim, "Cast away this slave girl and her child, for the daughter of this slave girl will not be heirs with my son Ishaq." (Muhammad bin Muhammad, n.d.: 259) This text also shows that Isaac is. Not the son of Prophet Ibrahim. The only one. However, this opinion was rejected by other experts (especially the Jews) by saying that even though at that time Isma'il had been born, he was not fully assessed as a biological child because he was born to a mother who had been a slave. (M. Quraish, 2002: 286-287)

Ibn Taymiah mentions that the reason for changing the text of the Torah by the Jews was their jealousy of the Bani Isma'il for the glory and virtue they got. The Jews wanted this glory, so they brought it to themselves by changing the word "Isma'il" to "Ishaq". However, Allah SWT. only gives priority to those who deserve it. (Muhammad bin Muhammad, n.d.: 261-262)

A narration from Ibn Ishaq from Muhammad bin Ka'ab al-Qurazi that he mentioned this (that the slaughtered was Isma'il) to the caliph 'Umar bin 'Abdul 'Aziz. The Caliph asked, "Indeed I never thought of this, and I agree with you." Then the Caliph called a Muslim man who was good in religion, and he was a Jewish scholar and asked him, "Which son of Ibrahim was slaughtered?" He also replied, "By Allah, Isma'il, O Amirul believer. Verily the Jews know that. It is just that they are envious of you Arabs." (Abdul Malik Karim, 1970: 34)

The explanations from the Torah text, the history of athar, and the opinions of the ulama above show clear clarity regarding the existence of the false israiliyyat history in the books of interpretation. The majority of scholars expressed a stronger opinion regarding who the son of Prophet Ibrahim (as) was. What is slaughtered is the opinion chosen by the author. Because it has a stronger argument regarding reason, transmission, and the Torah's original text, this story is just one example that proves the necessity of being critical in responding to a text, including texts other than interpretations. This critical attitude should be conveyed politely and accompanied by reasonable and credible arguments, as exemplified by the scholars'.

## **CONCLUSION**

The story is one of the methods of the Qur'an in delivering education for Muslims. The Qur'an presents many stories of the Prophets and the previous people so we can learn from them. One of the many stories in the Qur'an is the story of the Prophet Ibrahim. Who have long-awaited offspring. However, after Allah SWT. Give him a son, and he commanded the Prophet Ibrahim. to slaughter his son. This story describes the patience and obedience of two servants of Allah SWT. Such a great test tested him. The journey of interpretation of the Qur'an has absorbed a lot of israiliyyat stories, both in the form of stories that do not conflict with the laws of nature, science, and ratio as well as those that contradict them. Israiliyyat is included in the story of the Prophet Ibrahim. Namely, the stories related to the son of the Prophet Ibrahim. Which one was ordered to be slaughtered. The spread of israiliyyat related to this story gave birth to the opinion that the son of the Prophet Ibrahim as. the one who was slaughtered was Ishaq as. In fact, the history of Israel is narrated in a marfu' form to the Messenger of Allah, so some commentators believe it.

The commentators who are observant and careful in dealing with these narrations find there



are irregularities in the text of the holy book of the Children of Israel. The correct pronunciation of "Isma'il" was replaced with "Ishaq". It is suspected that this replacement was due to the envy of the Children of Israel towards the Bani Isma'il, who got the virtue and glory of this slaughter event. Athar narrated by Muhammad bin Ka'ab al-Qurazi strengthens this assumption. The story of Prophet Ibrahim as. and this son is just one of many other stories in the Qur'an whose interpretation is infiltrated by israeliyyat. The critical attitude of the commentators should be an example in assessing and responding to any news circulating today.

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