



REGARDING *ISRÁ'ĪLIYYĀT*: THE STORY OF HARUT AND MARUT IN CONTENTS OF TAFSIR *BIL-MATSUR*

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Abstract: This research discusses the narration of *bil'matsur*, which has been intertwined with *Isrā'īliyyāt* stories through speakers from Jewish and Christian scholars who have converted to Islam. They told a lot when describing the stories contained in the Qur'an, including the story of two angels Harut and Marut who became polemic among the *mufassir*. Therefore, the approach taken in the study is to trace back various histories based on those listed in the main book of interpretation *bil'matsur*. The results of this study reveal that the existence of *Isrā'īliyyāt*'s history is considered dangerous, especially if it is used by lay people who are unable to understand and know whether or not it is valid. There are many khurafat or stories of prophets or others that are illogical and able to make uncertain one's faith. However, the *Isrā'īliyyāt* stories are justified as long as they do not contradict the Qur'an texts and authentic hadith.

Keywords: *Isrā'īliyyāt*, tafsir *bil'matsur*, Harut and Marut

Abstrak: Penelitian ini memotret tentang periwayatan *bil'matsur* yang telah banyak tersisip cerita-cerita *Isrā'īliyyāt* melalui naraumber dari kalangan ahli kitab Yahudi dan Nasrani yang sudah masuk Islam. Mereka banyak berkisah ketika menguraikan kisah-kisah yang terdapat pada al-Qur'an, termasuk didalamnya tentang kisah dua malaikat Harut dan Marut yang menjadi polemik di kalangan mufassir. Maka pendekatan yang di ambil dalam penelitian yakni menelusuri kembali berbagai riwayat berdasarkan yang tertera di kitab induk tafsir bilmatsur. Al-hasil penelitian ini mengungkapkan bahwa keberadaan riwayat *Isrā'īliyyāt* di anggap berbahaya, terlebih jika digunakan oleh kaum awam yang tidak mampu memahami dan mengetahui sah tidaknya. Di dalamnya terdapat banyak khurafat atau kisah-kisah para nabi atau yang lainnya yang tidak logis dan mampu menggoyahkan iman seseorang. Akan tetapi, kisah-kisah *Isrā'īliyyāt* itu ada yang dibenarkan selama tidak bertentangan dengan nash-nash al-Qur'an dan hadis sah.

Kata Kunci: Harut dan Marut, *Isrā'īliyyāt*, tafsir *bil'matsur*

Introduction

The Qur'an tells a lot about the prophets who are also recognized by Jews and Christians, describing the process of creating the universe and supernatural problems, along with other problems.

This made the friends and followed by the *tabi'in* to look for additional explanations for the stories of the Qur'an that are concise, global, and additional evidence from the news, stories that are popular among experts of The Bible, Jews and Christians. Logically the influence of history and story originating from two celestial religions namely Christianity and Judaism is difficult to be erased, despite the existence of distortion and deviation in their holy books.

Until now, dozens of different kinds of commentaries have been produced by the servants of the Qur'an. It must be admitted that the intensity of the loading of Israel in the commentaries is very close to the interpretation framework of the Qur'an. Rasulullah SAW through an explanation contained in the authentic book of Imam Bukhari tells about the news that the commentary experts read the book of the Torah in Hebrew and interpret it in Arabic for Muslims to consume. Rasulullah responded to this news by not confirming and not denying what was received from the scribes (Jews and Christians).

A. The Story of Harut and Marut

Many commentators who make a narration of *bil-ma'tsur* by taking the history of *Isrā'īliyyāt* to complete the interpretation and refer in their interpretation. No exception is the story of two angels between his angels, the name of one being Harut and the other being Marut as in QS. Al-Baqarah verse 102.

وَمَا أَنْزَلَ عَلَى الْمَلَائِكَةِ بَيِّنَاتٍ هَرُوتَ وَمَرُوتَ ۚ

Meaning:

“teaching people magic and that which was revealed to the two angels at Babylon, Harut and Marut”.

In some stories *Isrā'īliyyât* explained that both of them sent God down to Earth to be human, for their protest attitude towards the worship of Allah SWT about the election of humans to become caliphs on Earth and prioritizing humans who believe in the degrees of the angels. Allah explained to them that mankind has more faith because in him there is lust and a tendency to commit immorality, but he sincerely controls his desires and holds them so that he can rest in obedience to Allah.

Among them (angels) said, “If You make lust in us, we will not commit immorality” then two angels were chosen between them to undergo the test, Harut and Marut. Allah made a lust in them and then they were sent down to God's Earth, to prove their speech. Finally, both of them descended on the city of Babil which is a well-known city in Iraq, which was once the cultural capital of ancient Babylon. At that time the king was named Hammurabi and Nebuchadnezzar.

Mufassir try to understand the word of God, “And what was revealed to the two angels in the land of Babylon is Harut and Marut”. Imam Tabari explains in this verse the meaning of takwil which is “And they followed the magic read by demons during the kingdom of Sulaiman while Sulaiman did not disbelieve (did not work magic) and Allah sent down the two angels, but what was meant was Gabriel and Michael While those who were sent down in the city of Babil were Harut and Marut, the names of two men from the demon group who taught magic to a beautiful woman in the city”.

But Imam Ibn Kathir much criticized his teacher (Ath-Tabari) by refuting his opinion and linking that the story of Harut and Marut are two angels sent down by Allah to Earth. He allowed both of them to teach magic as a trial and test for His servants, after explaining to His servants that it was included in His prohibition on the oral apostles. He also considered that Harut and Marut obeyed the provisions because both of them obeyed what He ordered.

In various sources of Jewish stories told by Ka'ab al-Ahbar, the beginning of this story relates to the interests of the two of them teaching magic to a very beautiful woman in the city. Because in their hearts passion and desire for the woman, but the woman refused unless they want to teach ismul adzam, until then both of them teach it. In the history of Ath-Tabari the woman gave them a choice between worshipping an idol, killing a child, or drinking a khamar before they had the woman. So they say “worshipping idols is an act of kufr, killing small children including big sins, while drinking khamr is only a small sin”. So they chose to drink khamar so that they were drunk, as a result they then killed small children and worshiped idols. Then they fall into adultery with that woman. Then revoked ismul a'dzam 'angelic nature of those who used to be with asthma that they can go up and fly to the sky. Then Allah changed the woman in the air to a bright star known as az-Zahrah, a star circulating around the sun. Allah SWT is angry with Harut and Marut for falling into sin, then gives a choice between the punishment of the world or the punishment of the hereafter. So they choose the punishment in the world because the punishment of the world is only temporary and they can survive on the Day of Judgment. Then they were hung in the Babylonian sky, between heaven and earth. They hung there from then until the Day of Judgment.

Harut and Marut's interest in the city of Babil was to teach magic and explain their nature to them and explain what was the basis of the magic and eliminate the large circle of magic drawn around it. Sayyid Qutb commented on Harut Marut, about who these two angels were and when they were in the city of Babil, in fact their story did not deny the global cues in the al-Qur'anul Karim that there had been a portion of the conversation that had been famous among the people who talked about it. So Sayyid Qutb chose not to believe too much attitude, because there is no authentic history.

B. *Isrā'īliyyât* in The Story

Among the habits of previous people was to like the stories of Isrīliyyât and false stories. The story later became toxic in the history of bil-matsur since the Prophet died. Some of the Companions could no longer ask for a valid source namely the Messenger of Allah as the highest authority. Continues in the

time of tabi'in where their interpretation has been mixed with Jewish culture that originated from the old testament which has now changed a lot from the original version (Tim UIN Syarif Hidayatullah, 2005). Even Adz-Dzahabi believes Isrâ'iliyyât could have arisen from the Christian culture which originated from the Gospels in the Qur'an which was preached as a holy book which was revealed to the Prophet Isa a.s. which is believed by Christians with a new covenant book (Adz-Dzahabi, 1961).

1. Definition and history of its division

Isrâ'iliyyât in Arabic is known as "قصة", the plural is "قصص" which is an ancient fairy tale whose contents can be in line with Islam and can also be incompatible, sometimes even tends to contradict (Anwar, 1999). Whereas the Muslim scholars use the term *isrâ'iliyyât* to show the story of the prophets (Qasas al-anbiya) with an emphasis on the three dimensions of creation, the life story of the previous prophets and the story of the descendants of Ya'qub ranging from birth, life to the death of Musa and the problem of land promised (Ulinuha, 2019).

On the other hand, there are also those who expand the definition of *isrâ'iliyyât* with all the things that have been discussed in Islamic teachings and culture both originating from the scribe or fairy tales reported by Zoroastrian, Hindu, Buddhist and so on (Adz-Dzahabi, 1986). This definition tends to treat *Isrâ'iliyyât* universally and comprehensively or in Arabic terminology commonly referred to as *tasmiyah min bab al-taghib*.

In Hebrew, *isrâ'iliyyât* is composed of the word *isrâ* which means servant and *il* which means god. Thus *isrâ'il* means "servant of God" who was assigned to the Prophet Ya'qub ibn Ishaq ibn Ibrahim who was the mother of twelve well-known Jewish tribes or the ancestors of the Jews / Bani israil. Then it progresses to the Prophet Musa (a.s.) and continues to the offspring who believe in the Prophet Isa (a.s.) whom we call Nasara or Nasrany. When those who believe in the Prophet Muhammad (s.a.w.) are identified with Muslim ahl al-Kitab (Khalifah, 1979). Recorded in history, a massive exodus of Jews to the Arabian Peninsula occurred in 70 AD to avoid the ferocity of the Roman emperor Titus who had burned down the Al-Maqdis temple known as the Great Diaspora (Nur, 2014).

Recorded some ahl al-Kitâb from the Jewish community who settled in the midst of the community such as the Bani Qainuqa ', Bani Quraizah, Bani al-Nadir, Jews Khaibar, Taima' and Fadak. They communicate well, as neighbors are side by side. Not least they came to the Arabian peninsula by bringing their culture that is based on religious books that he believed and made a big impact on the ordinary Arab people and did not know the contents of the Torah like what is known by most people, and the majority of them were from the Humair which makes Judaism their religion. This culture has been hereditary for centuries and came into contact with the Arabs, both with members of their communities or their priests. After the Hijrah Rasulullah SAW and his Companions migrated to Medina, many of the ahl al-Kitâb of Jewish came to the Messenger of Allah to exchange ideas and knowledge or simply to test the truth of Muhammad's prophethood as a messenger of Allah SWT.

2. Jewish interaction in the early days of Islam

We know that no one has the right to be an explanation of Allah's revelations except that the Prophet Muhammad has the highest authority. As the problem became more complicated, the Companions took the initiative to do *ijtihâd* in interpretation, while at the same time looking for other references by quoting book experts who had embraced Islam. Under these conditions several Companions were recorded, such as Ibn 'Abbas, Abu Hurairah, Ibn Mas'ud, and 'Umar bin 'As. They tried to find the details of the stories of the previous prophets limited to what was outlined by the Messenger of Allah based on the traditions they held and were still within the limits of reasonableness because they did not fully accept what they were told about everything, but only limited to clarifying the stories of the Qur'an that are *mujmal* with *tawaqquf* attitude that is full of caution. In fact, they often reject the history of *isrâ'iliyyât* if it conflicts with common sense. Then they keep silent about cases that are not clear about right and wrong (Hermawan, 2013).

The cautious attitude of the Companions in accepting *isrâ'iliyyât* was apparently not followed by the following generations. There are indications that show that many tabi'in interpret the Qur'an with *isrâ'iliyyât* without first examining the quality of the validity of the history of *isrâ'iliyyât* coming to them. This condition is even more alarming when they throw away their sanad, making it difficult for the next

generation to distinguish what is valid and what is not authentic. Even more alarming when the history is codified in the interpretation of bil-matsur.

3. Development of *isrā'īlyyât* after the codification of commentary

Codification of the *bil matsur* commentary in the days of *tabi'in-tabi'in* precisely in the authority of Umar ibn Abdul Aziz (Bani Umayyad dynasty) has reached the stage where *isrā'īlyyât* has been attached to become a part of the *bil matsur* commentary which has a characteristic namely delivery word of mouth or also called *bi al-riwayah*, the interpretation that holds to texts (Akrom, 1992). Generally *isrā'īlyyât* appears in the world of interpretation through three stages; first, history, second, codification, and third bookkeeping.

At that time commentary and hadith become an inseparable material, because some of the material hadith is commentary material. As is well known that the hadith in terms of quality is divided into shahih, hasan, and dha'if. Whereas in the case of commentary many of the Muslim scholars of this era feel enough with his *matan* only and throw/summarize *sanad* so that unknown who is the narrator, causing the rapid development of the history of *isrā'īlyyât* mixed with rights and the vanity, the true and the false, as well as the logical and illogical (Ash Shiddieqy, 1990).

Among them were Muqatil ibn Sulaiman and Muhammad ibn ishaq. Excerpts from the *Tabi'in* period were later recorded by Ibn Jarir Ath-Tabari in his thick and voluminous commentary, *Jami Al-Bayan fi At-Tafsir Al-Qur'an* (Amin, 1952). Although at that time, *tabi'in* was classified as a generation that met with the Companions but did not meet face-to-face with the Rasulullah saw. obtained licenses as those who best understood of the Qur'an after Companions. His history did not escape from the correction of the Muslim scholars afterwards because of the mixing of history both *isrā'īlyyât* and *maudhu's hadith*.

This was confirmed by Adz Dzahabi that counterfeiting occurred in the years when divisions among Muslims gave rise to various streams, such as Shi'a, Khawarij and Murjiah which were very dangerous, they laid new traditions to strengthen his mahzab. Among the reasons for counterfeiting, according to him is the fanaticism of the mahzab, politics and efforts of Muslims who make the verses of the Qur'an as the legitimacy of the teachings of a particular mahzab (Husein, 1991).

However, Allah has prepared a prevention in the form of a *sanad* narrated by the hadith experts. *Sanad* was actually memorized by them so that the false narratives could be known. If the *sanad* is interrupted, the history will not reach a valid source. Meanwhile, if *sanad* gets to the first source, the next thing to do is to distinguish between strong and weak history. Thus, it can be seen which ones can be used as *hujjah* and which are not.

But in this last understanding of *isrā'īlyyât* the emphasis is on the assessment which is based on its negative impact, where the subjectivity factor of a person is strong playing, so the scientific side is lacking. For example, the application of verses and old covenants used to interpret verses of the Qur'an is not said to be *isrā'īlyyât* if it does not endanger the Islamic aqedah. But on the contrary if a hadith is considered valid, but if it is judged to be harmful to the faith of Muslims, it will be categorized as *isrā'īlyyât* (Syafe'i, 2012).

C. Bani Israel, the Qur'an and the contribution of important figures in it

Bani Israel is a nation that has a higher civilization than the others, with their deception spread slander and error by means of bad mouthing the family of the Prophet by including *isrā'īlyyât* stories in both Tafseer and Hadith. The Qur'an has ordered Muslims to believe in the holy books before the Qur'an such as the Torah and the Gospel. The Jews confirmed that Muhammad was the Messenger of Allah, but not once did they heed the call of the Prophet Muhammad and some of those who were given the holy book (the Torah) threw the holy book back as if they did not know that it was the holy book that brought good news with the coming a prophet.

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ۝

Translation:

"And when a messenger from Allah came to them confirming that which was with them, a party of those who had been given the Scripture threw the Scripture of Allah behind their backs as if they did not know [what it contained]" (Q.S. Al-Baqarah:101).

They denied the news, because they were disappointed that the prophet sent was not from their circle but from the Arabs. Then they followed the sleaze, "And they followed what was read by the demons during the kingdom of Sulaiman." As such, it is a harmful trade and a destructive trade agreement. That is what the Jews have done. They renounce the truth and follow evil, deny the apostles, and believe in demons by worshiping fire as a religious religion. Jewish track record in interpretation began to smell after many among the scribe who have embraced Islam, they brought a lot of their culture into the interpretation of the Qur'an. Only at that time the Companions can use the story *isrâ'iliyyât* in a way that is right, in line with what was determined by the Prophet. Among the best known friends in the narration of the story *isrâ'iliyyât* is Abu Hurairah and Abdullah bin 'Abbas (Ahmad, 2000).

Although the contents of the Qur'an have points of similarity with previous holy books, especially those that revolve around *Qishashul Anbiya*. The Qur'an describes it in a diploma, bits and pieces adapted to the conditions, as advice and lessons for Muslims. Whereas in the holy book, the scribe is quite complete as in the writing of history. Therefore, it is natural for Companions and *tabi'in* to have a tendency to supplement the contents of the story in the Qur'an with the same story material from the book's cultural sources (Adz-Dzahabi, 1961). Among a number of Jewish figures who have embraced the religion of Islam and have an important role in spreading the story of Islam among the Muslims, among others;

First, Tamim al-Dari, one of the narrators who came from Christianity, who knew much about the events, wars and reports of the previous people. Tamim al-Dari is considered as the first person to tell the story of *isrâ'iliyyât* and he asked permission from 'Umar bin Al-Khattab, then 'Umar allowed it (Hafidhuddin, 1998). Secondly, Abdullah bin Salam, who has the full name Abu Yusuf Abdullah bin Salam bin Harith al-Israiliy al-Ansari, he came from Banu Qaynuqa 'and was the son of Yusuf bin Ya'qub, he declared his Islam when the Rasulullah saw. arrived in the city Medina in the event of Hijri. He was part of the Badr mujahid and witnessed the surrender of al-maqdis to the hands of the Muslims together with Umar ibn Khatab. In terms of 'is the tradition of the hadith and commentators there is no doubt, the height of his knowledge is recognized as the most pious among the Jews in the period before entering Islam. The figure of Abdullah bin Salam (r.a) is a place to know much about the science of the Law and the Qur'an as well as Jewish culture and Islamic culture. Companions when asking about the story of the same prophets which are also mentioned in the books of the Qur'an and the Torah.

Third, Ka'ab al-Ahbar, has the original name of Abu Ishaq Ka'ab ibn Mani Al-Himyari. Ka'ab al-Ahbar is known as a former Yemeni Jewish cleric, from the Zi Ra'in family. He converted to Islam during the Caliphate of Umar ibn Khatab, then moved to Medina to participate in the Islamic invasion of Sham and finally moved there during the reign of Usman bin Affan until he died in 32 H in Homs at the age of 140 years.

Fourth, Wahab bin Munabbih, is a *tabi'in* group that narrates a lot of *isrâ'iliyyât*. His full name is Abu Abdillah Wahab Ibn Munabbih ibn Sij Ibn Zinas Al-yamani Al-Sha'ani. Born in 34 AH to a Persian family who migrated to Yemen. He is a poor *tabi'in* who has the trust of the ulema jumhur. He was a man of vast knowledge, and read many previous books, and mastered a lot about stories related to the beginning of nature (Al-Minshawi, 2007).

D. Measuring the commentaries containing *isrâ'iliyyât*

In measuring the history of *isrâ'iliyyât* that is in the books of commentary *bi al-ma'thur*, there are three attitudes that must be taken; (1) If the narration of *isrâ'iliyyât* is in line with the Qur'an and reason and is laughed at, then it can be accepted; (2) If it contradicts the Qur'an and is narrated by someone who does not appear, then it is rejected; (3) If it contradicts the intellect and some of the different *tabi'in* contents (disagree), then this must include the *tawaquf*, because they are likely to take from the scribes and far away from hearing the apostle directly (Adz-Dzahabi, 1961).

The Muslim scholars generally classify *isrâ'iliyyât* into three groups; **First**, the authentic history of *isrâ'iliyyât* received support from authentic hadith, such as an explanation of the attributes of the Messenger of Allah, *isrâ'iliyyât* like this may be narrated; **Second**, the known lies, the history of this kind of *isrâ'iliyyât* can be punished *dha'if* if it relates to a part of the thriving *Khurafat*, among the Zindiqs of Jews with the aim of misleading the human race from their religion and violating the interpretation of *bi al-ma'tsur*. So it needs to be investigated first in terms of the narrator and the positive side of the news itself (Kathir, n.d). **Third**, act *tanwaquf* (not commenting / suspending) because the truth is still great, but may narrate it by explaining the status of the narration regarding the preaching of the contents of their holy books and everything narrated by Islamic figures with no evidence of their lies (Anwar, 1999). The following are the Tafsir *bil-matsur* books which contain *isrâ'iliyyât* like;

1. *Jami Al-Bayan fi At-Tafsir Al-Qur'an* by Ath-Tabari

Full name Abu Ja'far Muhammad Ibn Jarir Ibn Yazid Ibn Kasir Ibn Ghalib at-Tabari al-Amuli. He was born in Amul, the capital of Thabaristan, Iran. Ath Thabari developed in a family environment that is very concerned about education, especially in the religious field. Ath Thabari has grown into a Muslim scholar who masters various disciplines. Especially in the field of interpretation of the Qur'an it is said that the interpretation is superior in the interpretation of *bi al-ma'thur*. The most valid and collected in it are the statements of Companion and *tabi'in* (Ilyas, 2004). The commentary, which consists of up to 30 volumes, is categorized by scholars following the *tablili* format with interpretation orientation which combines *bi al-ma'thur* communication with the use of linguistics and *l'rab* as a way to maximize *bi ar-ra'yi*. In measuring the history of *isrâ'iliyyât* coming from Ka'ab al-Ahbâr, Wahab Ibn Munabbih, Abdullah ibn salam, Ibnu jurajj. So Ath Thabari explained it at length with a strong perception that this story was known by the Arab community and did not cause harm to religion. Whereas in the system, Ath Thabari followed *tartib Mushafi* with a semi-thematic touch (at-Tabari, 2007).

2. *al-Qur'an Al-'Adzim* commentary by Ibnu Katsir

Full name Imam Abdul Fida' Imaduddin Ismail bin Katsir al Quraisy al Bushrawi al-Hafidz al-Muhaddits al-Syafi'i. He used to be called as Abu Fida '. He was born in Mijdal Village in the Bushra (Basrah) region in 700 H / 1300 AD and died in 774 H / 1373 in Damascus (Adz-Dzahabi, 1961). Ibnu Katsir was raised by a family of syafi'i mahzab, Shaykh Shihab ad-Din Abu Hafsh Amar Ibn Katsir. He began his rihlah in Syria under the guidance of famous hadith expert namely Jamal-ad-Din al-Mizzi (d. 742 H/1342 AD) who later became his own in-laws (al-Mubarakfuri, n.d).

In measuring the history of *isrâ'iliyyât*, he quoted ath-Tabari in explaining verses that tell the story of the Prophets and the previous people who were sourced from the **commentary** experts namely *isrâ'iliyyat* and *Nasraniyyat*. Ibnu Katsir simply put it as "accessories" to add explanations such as about the names of *ashab al-kahf*, the number and color of their dogs, and about the type of wood that is the raw material for the stick of the Prophet Musa. The history of *isrâ'iliyyat* which is clearly not in line with the teachings of Islam is not used by Ibnu Katsir (Maswan, 2002). Sometimes Ibnu Katsir prefers the attitude of *tawaquf* (not commenting) on the history of *isrâ'iliyyat* in this interpretation, even though the history of *isrâ'iliyyat* actually needs to be criticized.

3. *Anwar al-Tanzil wa asrar al-Ta'wil* commentary by al-Baghawi

Full name Nashirudin Abul Khayr Abdullah bin Umar bin Muhammad bin Ali al-baidawi al-Shafi'i. He was born in Baida, an area adjacent to the city of Shiraz in southern Iran. Imam Husain ibnu Mas'ud al-Farra 'al-Baghawi. He is known as a person who is again *muhaddits*, holds the title Muhyi al-Sunnah (who revives the sunnah). In interpreting the Qur'an he quoted the Salaf by summarizing his *sanad*. He also discussed the rules of language and fiqh laws in length.

This commentary also contains many stories so that we can also find among them stories that are apparently false and irrational. But in general, this interpretation is better and safer than some of the books of commentaries *bi al-ma'thur*. Tafsir *al-Baghawi*, even a summary of Tafsir *al-Tha'labi*, where he removes false hadiths and heresy in them. Al-Baghawi discusses *qira'at* even though it is not at length. Occasionally discussing the science of *nahwu* in order to reveal the meaning. As for the story of *isrâ'iliyyât*, he wrote it without commenting. He also quoted the difference of views among the Salaf in the commentary and mentioned their narrations without commenting, that is, without validating or denying.

E. Measuring the content of *Isrā'īliyyât* in the commentary of *Bil-Matsur*

In a critical study of the interpretation of the Qur'an, the history of *isrā'īliyyât* is considered toxic as arising from the enemies of Islam and infiltrated in the area of interpretation of the Qur'an. Interpretation of *isrā'īliyyât* first appeared along with its development as the first interpretation which adorned the Islamic intellectual treasures, specifically the contribution of Christianity and the culture of the scribe themselves which became one of the objects of discussion of commentators, which relates to the interpretation of the Qur'an at *atsar* (*at-tafsir al-ma'tsur*) (Baidan, 2003). Most likely the Prophet Muhammad s.a.w who forbid narrating *isrā'īliyyât* because it tends to have connotations damaging and polluting Islamic ideology. Even worse when the quality of *sanad* is unknown. In fact, it might be contrary to Islamic law. So that many Muslim scholars after the Salaf generation re-examined the history of *isrā'īliyyât* by criticizing the aspects of *sanad* and their meanings, such as the story of Harut and Marut not the least in the story that was quoted based on the valid *sanad* of the Prophet.

The story of Harut Marut has been narrated by many people in the *tabi'in*, such as Mujahid as-Sudai, hasan al-Basri, Qatadah, Ubay al-Aliyah, az-Zuhri, ar-rabbi bin anas and Muqatil bin Hayyan and others. And the result turns out that the breakdown of this story comes from the news of Jewish descent, where there is not a single one in the hadith that is *marfu* and *shahih* that connects *sanad* to the Prophet, which we can see from the composition of the story in the Qur'an is a general story without further information and without story hyperbolism, we believe in what is revealed in the Qur'an, with what is desired by Allah who knows better the nature of his condition.

There are some stories of *isrā'īliyyât* which cause errors and disturb the purity of Islamic teachings. The following adverse effects and impressions that are caused by *isrā'īliyyât*, as follows:

1. In *isrā'īliyyât* there is an element of disregard for the infallible nature of the *anbiya'* and *mursalin*, and describes them rejecting the delicacy and enjoyment of God's giving to the atrocities and slaves that are not fit for ordinary people, as a gift of God because they were appointed as Prophets.
2. *Isrā'īliyyât* almost eliminated the belief of Muslims in some Salaf scholars from among the companions and the *tabi'in*. Not a few of the tales of *isrā'īliyyât* are based on history to a group of salafus who are famous for their beliefs and justice Abu Hurairah, Abdullah bin Salam, Ka'ab al-Ahbar and Wahab bin Munabih.
3. The history of *isrā'īliyyât* there turns away them to pointless matters that are of no merit and gives rise to negligence by not re-examining the source of history

It does not even rule out the possibility that the scribes manipulated the contents of the *isrā'īliyyât* in such a way as to be in accordance with Islamic shari'ah, even though the *isrā'īliyyât* was completely absent from the Gospels and the Torah.

Conclusion

Tells with *isrā'īliyyât* there is no mistake if the story is authentic and can be justified. However, if the story of *isrā'īliyyât* destroys damaging aqidah Islamiyah, it can be seen from the description which, among others: reducing the nature of Almighty and Mighty God eliminates the nature of the Prophet's innocence from a despicable act.

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