



Four Mistakes in the History of Prophet Musa and His Stick Related to the *Israiliyyat* Story in Tafseer *Al-Thabariy* and *Al-Sa'labiy*

Zahratul Defitri¹, Siti Aisyah binti Mohd. Halimi², Dzul Irsyadul Fikri Ihsan³, Annisa Oktavia⁴, Zulfi Akmal¹

¹STAI Pengembangan Ilmu Al-Qur'an Sumatera Barat, Indonesia

²Dar al-Hikmah Collage, Malaysia

³Al-Azhar University, Egypt

⁴Universitas Islam Negeri Sultan Syarif Kasim, Indonesia

✉ zahratuldefitri@gmail.com *

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Abstract

One of the discussions of the branch of the Quran sciences is to discuss *Israiliyyat* shows that *Israiliyyat* is stories originating from Yahudi and Nasrani who tell stories related to the stories contained in the Quran. Therefore, this article will discuss related matters *Israiliyyat* found in the Book Tafsir *al-Thabariy* and *Al-Sa'labiy* about the story of Prophet Musa and his stick, both about the story in general, knowing the case for *Israiliyyat* and analyze the discussion, and take lessons or *i'tibar* from that case. This research uses a qualitative method with a thematic analysis approach, the data source is taken from between two related figures *Israiliyyat* which is found in two books. The data source of this research is based on the interpretation of the Book tafseer *al-Thabariy* and *Al-Sa'labiy* about the story of the Prophet Musa and his stick. Furthermore, to strengthen the analysis and discussion the author also refers to books, expert opinions, and various findings from previous researchers related to this issue and topic. The analysis findings show four errors in the story of the Prophet Musa and his stick related to the story *Israiliyyat* in tafseer *al-Thabariy* and *Al-Sa'labiy*, i) Prophet Musa used his stick to hit the rock until it released water (this is the meaning of the text of the verse), while the story *Israiliyyat* tells the original form of sticks and stones, ii) Prophet Musa used his stick as a focus (this is the meaning of the text of the verse), temporarily *Israiliyyat* explain the events of Prophet Musa with his stick during the journey, iii) Prophet Musa used his stick to part the sea (this is the meaning of the text of the verse), while *Israiliyyat* explaining the process of the split sea, iv) Prophet Musa threw his stick and turned into a snake (the meaning of the text of the verse) temporarily *Israiliyyat* telling about the shape of a snake. Therefore, the results of the research will be described in full in the discussion chapter.

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INTRODUCTION

The Quran is the holy book of Muslims (Arief, 2022; Wahidin, 2014). As a holy book, its contents must be understood so that its teachings can be practiced (Raihanah, 2015; Ridwan et al., 2021). One of the major themes of the Quran is about the stories of both the prophets and the previous people (T. Aziz & Abidin, 2019; Mustika, 2023). However, because the language style of the Quran is short, concise, and contains a high element of *balaghah*, these stories are not mentioned in detail, whereas in the taurat and injil, these stories are often told clearly.

The main commentator of the Quran was the Messenger of Allah, however, specifically regarding the stories in the Quran, he did not explain much about it until the companions at that time asked the scholars of the book who converted to Islam, about how the complete story found in the Taurat dan Injil, so that *israiliyyat* (Raihanah, 2015). Say *Israiliyyat* Initially denoting stories narrated from Yahudi sources, tafseer scholars use it to apply broadly to something that is included in tafseer and hadith, such as ancient myths that originate from Yahudi or Nasrani, or others. This is a consideration for the ulama regarding news that has no basis in being included in Islam, but rather the news is made by the enemies of Islam with evil intentions to damage the faith of Muslims. Like a story al-gharaniq and the story of Zainab bint Jahsyi and the Prophet's marriage with her (Al-Dzahabiy, n.d.-a).

There are several laws of narration *Israiliyyat* namely history *Israiliyyat* which is known to be true because it follows the teachings of the Islamic religion. This first category is certainly acceptable and narrated. History *Israiliyyat* which is known to be a lie because it is contrary to religious teachings. This is of course rejected and cannot be narrated except by mentioning the status of the history. History *Israiliyyat* the status of truth and lies is unknown because there are no religious propositions/teachings that confirm the truth or falsity of the history (Ulinnuha, 2019).

One of the stories that is often repeated in the Quran is the story of Musa and his stick (Datmi, 2022; Larasati, 2023). This story tells about the miracle of the Prophet Musa found in his stick, namely that the stick could turn into a snake (Kamidjan, 2016). The Quran uses different pronunciations in expressing the meaning of the snake in the story of the Prophet Musa (Hasbullah, 2024; Mannan, 2020). Not only that, the stick also has other miracles, as mentioned by Allah in the Quran (Aziz, 2021).

The story of Prophet Musa and his stick in the Quran is found in 11 verses in 6 surahs, namely in the Quran Surah al-Baqarah verse 60, the Quran Surah al-A'raf verses 107, 117 and 160, the Quran Surah Taha verses 18 and 20, the Quran Surah asy -Shu'ara verses 32, 45 and 63, Quran Surah al-Naml: 10 and Quran Surah al-Qashash: 31. Verse cultural in this story only found in the Quran Surah al-Baqarah verse 60 and the rest included in the verse *makiyyah* (Al-Baqi, n.d.).

In this research, the author will compare two books of interpretation, namely the book tafseer *al-Thabariy* and *Al-Sa'labiy*. These two interpretive scholars lived near each other but they did not meet each other. Time proximity and differences in dealing with history *Israiliyyat*. This is an important point for the author to examine the work of these two tafseer scholars. As for the author's reasons for researching these two books of interpretation, first, these two books of interpretation are in the form of *bi al-ma'tsur* because they contain a lot of history in them (Iyazy, n.d.). Tafseer *al-Thabariy* is one of the famous interpretations of the Quran and is the mother of interpretation and is also the beginning of the emergence of interpretation. Writer *Lisan al-Mizān* mentions that Ibn Khuzaimah borrowed Impact Jarir from Ibn Khalawayh and returned it many years later, and it is said that this interpretation contains extensive and abundant knowledge. As for Tafseer *Al-Sa'labiy* is an interpretation that also has a lot of influence on many salaf interpretations such as

tafseer *al-Khazīn* worked *Baghawīy*, *al-Qusyairiy* and *Abu al-Futūḥ al-Rāzīy*. Anyone reading tafseer *Al-Sa'labiy*, will know that Ibn Taymiyyah did not comment on it and did not describe it except according to what was contained in it (Al-Dzahabi, n.d.-b).

Second, Imam al-Dzahabi in his book stated that Imam al-Sa'labiy blamed all or most of the books of interpretation, including the book *Tafseer al-Thabariy*. This prompted the author to compare these two books and see how *Israiliyyat* on their interpretation of the story of Prophet Musa and his stick (Al-Dzahabi, n.d.-b).

The author assumes that these interpretive scholars certainly have certain reasons regarding the narrations or stories of *Israiliyyat* which they included in the book of interpretation. Of course, it is a question for the writer, why these tafseer scholars include narrations or stories *Israiliyyat* in the book of their interpretation, especially on the related verses about the story.

METHODS

This research uses a qualitative method with a thematic analysis approach, the data source is taken from between two related figures *Israiliyyat* which is found in two books namely the book tafseer *al-Thabariy* and *Al-Sa'labiy* (Rusdi et al., 2022). According to Fryer, (2022); Lawless & Chen, (2019) the design of this research approach can be carried out to discuss certain problems, issues, or topics originating from the literature collected as a whole and then take themes that are appropriate to the required data. After all the author's data has been collected, the next step is to select the necessary data according to the theme raised in this article (Azzahra et al., 2021; Kasmar et al., 2019). Furthermore, to strengthen this research, the author strengthens the analysis and discussion. The author also refers to books, expert opinions and various related findings of previous researchers with these issues and topics (Jaafar et al., 2023).

RESULT AND DISCUSSION

This research shows the results of analysis of cases *Israiliyyat* found in the interpretation of *al-Thabariy* and *al-Sa'labiy* about the story of Prophet Musa and his stick, namely: First, Prophet Musa used his stick to hit the rock until it released water (this is the meaning of the text of the verse), while the story of *Israiliyyat* tells the original shape of the stick and stone found in the Quran Surah al-Baqarah verse 60.

وَإِذْ أَسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ كُلُّوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ۖ ٦٠

It means: "And (remember) when Musa asked for water for his people, then We said: "Strike the rock with your stick". Then twelve springs of water flowed from him. Indeed every tribe has known its (each) drinking place. Eat and drink the sustenance (given) by God, and do not wander on the face of the earth doing mischief."

In the interpretation of this verse, Imam al-Thabariy included the narration of *Israiliyyat* to interpret it, in the narration there is some awkwardness both in terms of sanad and Matan. The history is as follows:

First story al-Qasim told us, he said: al-Husain told us, he said: Hajjaj told me from Ibn Juraij about the word of God. : "وَإِذْ أَسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ : And (remember) when Musa begged for water for his people," he said: they were afraid of thirst when they were confused in Padang Tih, so twelve springs gushed forth for them from the rock that Musa struck. Ibn Juraij said that Ibn Abbas said: al-asbath are the children of Ya'qub, they number twelve men, each of them has several tribes and descendants (Al-Thabariy, 2009).

Second state: Yunus bin Abdul A'la told me, said: Ibnu Wahab told us, he said: Abdurrahman bin Zaid said: they asked Musa for water to drink when he was in

Padang Tih, so he gave them a drink on a stone shaped like a sheep's head. If they go, they take him to the side of a place, then if he stops at a place, Musa hits him with his stick, then twelve springs come forth from him, each tribe has its own spring, from which the children of *israiliyyat* drink, until when they were about to leave so the spring stopped and was placed on the side of a place if they stopped at a place then it was placed and Musa hit it with his stick until twelve springs gushed out from each side like the sea (Al-Thabariy, 2009).

Third story: Musa bin Harun al-Hamdani told me, he said: Amru bin Hammad told us, he said: Asbath told us, from as-Suddi he said: this happened to them in Padang Tih. From the narration above there is one of the figures who belongs to *Israiliyyat*, namely in the first narration there is Abdul Malik bin Abdul 'Aziz bin Juraij or called Ibn Juraij, in the second narration there is a narrator who is considered weak namely Abdurrahman bin Zaid and in the third narration there is also a narrator who assessed as weak namely Asbath known as Asbath bin Abdul Wahid. It is a hadith narrator who is condemned as majhul. Because his identity is unknown, all his narrations are judged majhul by hadith scholars (Al-Thabariy, 2009).

As for the awkwardness found in his eyes, the narrations are contrary to common sense like the shape of the stone that Prophet Musa was hit with. While Imam al-Sa'labiy in his interpretation interprets that the stick of Prophet Musa was made from a tree that came from heaven. It is ten cubits as tall as Prophet Musa and on the stick, two branches burn in the darkness like light and its name is ulaiq. Prophet Adam brought the stick with him from heaven and inherited it from generation to generation until Prophet Shu'aib. Then from him to Prophet Musa.

Imam al-Sa'labiy also wrote a history of *israiliyyat* in interpreting the Quran al-Baqarah verse 60 above, in the history there are several anomalies both in terms of sanad and Matan, namely: First story: Wahhab bin Munabbih said: that moment, Prophet Musa hit the nearest rock for his people. So let a spring of water flow from the rock for them. So each tribe gets its water source. Their number is twelve tribes (Al-Sa'labiy, 2015).

Second story: Ibn Abbas said that the stone was light and square like a human head and he could carry it anywhere and put it in his sack. When they needed water, then Prophet Musa put the stone and hit it with his stick. From the narration above, Imam al-Sa'labiy interprets the shape of the stick and the origin of the stick of Prophet Musa and there is also one of the figures who belong to *Israiliyyat*. In his narration, that is, the first narration has Wahhab bin Munabbih, while in the second narration, Imam al-Sa'labiy directly mentions the narrator from Ibnu Abbas, so it is difficult to examine whether the previous chain of transmission is broken or not, but in this narration of Ibnu Abbas, his eyes are also contrary to common sense, namely the shape of the stone struck by Prophet Musa (Al-Sa'labiy, 2015).

Second, Prophet Musa used his stick as a focus (this is the meaning of the text of the verse), while *israiliyyat* explains the events of Prophet Musa with his stick during the journey found in the Quran Surah Taha verse 18

قَالَ هِيَ عَصَايَ أَتَوَكَّؤُا عَلَيْهَا وَأَهشُّ بِهَا عَلَى غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَى ۚ

It means: "Musa said: "This is my stick, I lean on it, and I beat (leaves) with it for my goats, and for me, there is another need for it".

In the interpretation of this verse, Imam al-Thabariy wrote the narration of *Israiliyyat* to interpret it, in the narration there is some awkwardness both in terms of sanad and Matan. The history is as follows: First story: Musa bin Harun told us, he said: Amr bin Hammad told us, he said: Asbath told us from as-Suddi, about the word of God وَأَهشُّ بِهَا عَلَى غَنَمِي "And I beat the leaves with it for my goat," he said, meaning is, i hit the leaves of the tree with it for food for my goats, and the leaves also fell (Al-Thabariy, 2009). Second story: al-Qasim told us, he said: al-Husain told us, he said: Hajjaj told me from Ibn Juraij, about the word of God, وَلِيَ فِيهَا

مَارْبُ أُخْرَى "And for me, there is another need for it" he said, the meaning is many needs (Al-Thabariy, 2009).

Third story: Musa bin Harun told us, he said: Amar bin Hammad told us, he said: Asbath told us from as-Suddi, about the word of God. وَلِي فِيهَا مَارْبُ أُخْرَى, meaning other needs, such as bringing supplies and drinks (Al-Thabariy, 2009).

From the narration above, there is one of the narrators who is considered weak in the first narration, namely Asbath, known as Asbath bin Abdul Wahid. It is a hadith narrator who is condemned as majhul. Because his identity is unknown, all his narrations are condemned as majhul by hadith scholars. In the second narration, a narration belongs to *Israiliyyat*, namely Ibn Juraij. In the third story, the case is the same as the first story.

As for Imam al-Sa'labiy in his commentary, he wrote the history of *Israiliyyat* from the point of view of his chain of transmission, that is: The history of Ibnu Abbas, he said: Musa used to carry supplies from water with his stick, so he walked and talked with his stick. He usually touches the ground with his stick and takes out what he eats during the day. He also centered the stick on the ground so that the ground released water and if the stick was lifted then the water would disappear. He leads his sheep home with his stick and protects them from vermin. And when he wanted to draw a well, he used his stick to draw water, so the stick was as long as the well, and the branches of the stick were like buckets. And the two branches can also be a light for him at night. If he wants fruit, then he should plant the stick in the ground until it grows into a branched tree with blooming leaves and abundant fruit (Al-Sa'labiy, 2015).

Imam al-Sa'labiy directly mentions Ibnu Abbas in interpreting the verse, so it is difficult to examine the continuity of the sanad. As for his eyes, the narration contains the function of the stick of Prophet Musa in detail down to its shape and there is also an awkwardness in it.

Third, Prophet Musa used his stick to split the sea (this is the meaning of the text of the verse), while *israiliyyat* explains the process of the splitting of the sea found in the Quran Surah ash-Shu'ara verse 63

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَضْرِبْ بِعَصَاكَ الْبَحْرَ ۖ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ٦٣

It means: "Then We revealed to Musa: "Strike the sea with your stick". Then the sea split and each part was like a great mountain."

In the interpretation of this verse, Imam *al-Thabariy* wrote the narration of *Israiliyyat* to interpret it, in the narration there is some awkwardness both in terms of sanad and Matan. The history is as follows: First story: Musa told us, he said: Amru told us, he said: Asbath told us from as-Suddi, he said, "Harun struck the sea, but the sea did not want to split, and said, 'Who is this dark one that hit me?'. Until Musa came to it (the sea), then gave him Abu Khalid's kun-yah, then hit him, then the sea split (Al-Thabariy, 2009).

Second story: al-Qasim narrated to us, he said: al-Husain narrated to us, he said: Hajjaj narrated to me from Ibn Juraij, and Hajjaj, from Abu Bakr bin Abdullah and others, they said: "When Musa had reached the edge the sea, while the wind blows strong and the sea waves and waves like mountains and God. had revealed to the sea that it would not split until Musa hit it with his stick, Yusa said to Musa, 'O Kalimullah, where are you commanded? Musa replied, 'here'. He then crossed the sea, while his toenails did not touch the water. They did the same, but they could not. Then the person who hid his faith said to him, 'O Kalimullah, where is what you were commanded? Musa replied, 'here'. He then drove his horse with his bridle until foam flew from both corners of the horse's mouth. Then he plunged the horse into the sea until it sank into the water. God revealed to Musa, 'Strike the sea with your stick'. Musa struck the sea with his stick and the sea split. Suddenly the man was seen

sitting on his horse without getting his saddle and saddle pad wet (Al-Thabariy, 2009).

Third history: Musa told us, he said: Amru told us, he said: Asbath told us from as-Suddi, about the verse فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ "Then the sea split and each part was like a great mountain". he said "Like a great mountain. The children of *Israiliyyat* then entered the sea, and in the sea, there were twelve roads, each one a quarter. And those streets are like cracked walls. Each tribe said, 'Our friends have been killed'. When Musa saw this, he prayed to God, and then God made it like a curved bridge so that the people at the back could see the people at the front until they all got out (Al-Thabariy, 2009).

Fourth story: al-Qasim narrated to us, he said: al-Husain narrated to us, he said: Hajjaj narrated to me from Ibn Juraij, and Hajjaj from Abu Bakr bin Abdullah and others. They say: the sea is divided. Each part is like a big mountain. There are twelve roads in total, each of which is for one tribe, and the Children of *Israiliyyat* consist of twelve tribes. The streets were walled, so each tribe said, 'Our friends have been killed'. When Musa saw this, he prayed to God, and then God made them for them like curved bridges, so that they looked at each other and made the land dry as if the water did not touch it at all until they all crossed (Al-Thabariy, 2009).

Fifth story: Hajjaj said he narrated to me Ibn Juraij, said, "While the sea has split for them, there are cracks in it, so they can look at each other. From the narration above, there is one of the narrators who is considered weak in the first narration, namely Asbath, known as Asbath bin Abdul Wahid. It is a hadith narrator who is condemned as majhul. Because his identity is unknown, all his narrations are condemned as majhul by hadith scholars. In the second narration, a narration belongs to *Israiliyyat*, namely Ibn Juraij. In the third story, the case is the same as the first story. The third story is also the same as the first story. In the fourth and fifth narrations, the same is the case with the second narration. As for the matan in the narration above there is also an awkwardness, because it is told in detail and also does not make sense. While Imam al-Sa'labiy in his interpretation wrote the narration of *Israiliyyat* in terms of chain and eye which also refers to Imam *al-Thabariy* in his interpretation of the second narration.

Fourth, Prophet Musa threw his stick and turned into a snake (the meaning of the text of the verse) temporarily *Israiliyyat* tells about the shape of a snake found in the Quran surah al-A'raf verse 107

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ ١٠٧

It means: "So Musa dropped his stick, and immediately the stick became a real snake."

On the interpretation of this verse, Imam *al-Thabariy* wrote a narration *Israiliyyat* To interpret it, in this history there are several irregularities both in terms of sanad and matan. The history is as follows: First story: فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ Musa bin Harun told me, he said: Amar told us, he said: Asbath told us from as-Suddi, about the verse, behold, it is a clear serpent "Then suddenly the stick became a real snake," that meaning snake is a male snake, its mouth is open and it's lower part is on the ground, while its upper mouth is on the wall of Pharaoh's palace. Then he walked towards Pharaoh and wanted to catch him, when Pharaoh saw him, he was surprised and jumped. It has never happened before. Pharaoh shouted, "O Musa, catch the snake, I believe in you and will release the Children of *Israiliyyat* for you." Prophet Musa caught it and the snake turned back into a stick (Al-Thabariy, 2009).

Second story: al-Mutsanna told me, he said: Ishaq told us, he said: Ismail bin Abdul Karim told us, he said: Abdush Shamad bin Ma'qil told me that he heard Wahab bin Munabbih say, "When Prophet Musa met Fir 'aun, then Fir'aun said to him, 'I know you'. Prophet Musa answered, 'Yes'. Fir 'aun said, أَلَمْ نُزَيِّدْكَ فِينَا وَلِيدًا "Didn't we raise you among our (family) when you were a child?" (Al-Quran Surah

ash-Shu'ara). Then Prophet Musa answered his speech. Pharaoh then said, 'Catch him!' Prophet Musa immediately dropped his stick, and immediately the stick turned into a real snake. The snake came to the people who were there, and they retreated. So at that time, there were only twenty-five thousand people who died among them and some of them also killed each other. Pharaoh's feet woke up defeated and retreated until he entered a house (Al-Thabariy, 2009).

From the narration above, there is one of the narrators who is considered weak in the first narration, namely Asbath, known as Asbath bin Abdul Wahid. It's a story that punished majhul. Because his identity is not known for certain, all his history is punished majhul by scholars' hadith. In the second history there is a history that belongs *Israiliyyat* namely Wahab bin Munabbih. As for the story above, there are also awkwardnesses, because it is told in detail and also makes less sense.

As for Imam al-Sa'labiy in his tafseer, he wrote a narration *Israiliyyat* in terms of its chain or eye, namely: Narrated by Ibn Abbas, and as-Suddi said: the snake is large, male, hairy, its mouth is open with a distance of eighty cubits, with its lower beard to the ground and its upper beard to the palace wall. Then he went to Pharaoh and attacked him. Then Pharaoh was surprised and jumped from the palace and ran away from the snake, and he did something that had never happened before. The people ran and shouted and the snake also attacked them. And they were defeated by the snake. Between them died as many as 25,000 people and they also killed each other. Then Pharaoh entered the house and shouted, 'O Musa!, take the snake and I believe in you and I will send the Children of *Israiliyyat* with you'. So Prophet Musa took it and the stick returned to its original state. Then Pharaoh asked him, 'Do you have another sign?' he answered 'Yes' (Al-Sa'labiy, 2015).

Imam al-Sa'labiy directly mentions Ibnu Abbas and as-Suddi in interpreting the verse, so it is difficult to examine the continuity of the sanad. As for his eyes, the narration contains a story that does not make sense and is awkward. Then also in Quran al-A'raf verse 117

﴿وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ١١٧﴾

It means: "And We revealed to Musa: "Throw your stick!". Then suddenly the stick swallowed what they conjured."

On the interpretation of this verse, Imam *al-Thabariy* wrote a narration *Israiliyyat*. To interpret it, in this history there are several irregularities both in terms of sanad and Matan. The history is as follows: First story: Musa bin Harun told me, he said: Amar told us, he said: Asbath told us from as-Suddi, he said: "Allah revealed to Prophet Musa, 'Don't be afraid! throw what you have in your hand, it will surely eat what they conjure'. Prophet Musa threw his stick, and his stick turned into a snake and ate all the snakes of the sorcerers. when they saw that, they immediately prostrated themselves saying, "We believe in the God of the worlds. Namely the God of Musa and Aaron." (Q.S. al-A'raf: 121-122) (Al-Thabariy, 2009).

Second story: Ya'qub bin Ibrahim told me, he said: Ibn Ulayyah told us from Hisham ad-Dastawa'iy, he said: al-Qasim bin Abi Bazzah told us, "Allah revealed to Prophet Musa, "Throw your stick! Prophet Musa threw his stick, and in an instant, the stick turned into a snake with an open mouth, which swallowed their ropes and stick. Even the sorcerers bowed down. They do not raise their heads until they see heaven and hell and the reward for its inhabitants (Al-Thabariy, 2009).

Third story: al-Qasim narrated to us, he said: al-Husain narrated to us, he said: Hajjaj narrated to me from Ibn Juraij, from Mujahid, about the verses, فَإِذَا هِيَ تَلْقَفُ مَا

يَأْفِكُونَ, he said the meaning is their deceitful lies. From the narration above, there is one of the narrators who is considered weak in the first narration, namely Asbath, known as Asbath bin Abdul Wahid. It's a story of hadith who was punished by majhul. Because his identity is not known for certain, all his history is punished

majhul by scholars hadith While for the second narration, there is no problem, there is an awkwardness in his eyes that is not accepted by the mind. In the third history, there is a history that belongs to *Israiliyyat*, namely Ibn Jurayj (Al-Thabariy, 2009). In the verse above, Imam al-Sa'labiy did not interpret the verse in detail and there are no narrations or interpretations that contradict it. Then in the Quran Surah Taha verse 20

فَالْقُلُوبُ فَإِذَا هِيَ حَيَّةٌ تَسْعَى ٢٠

It means: "Then he threw the stick, and suddenly it became a snake that crawled quickly."

On the interpretation of this verse, Imam al-Thabariy wrote a narration *Israiliyyat* To interpret it, in this history there are several irregularities both in terms of sanad and Matan. The history is as follows: First story: Musa bin Harun told us, he said: Amar bin Hammad told us, he said: Asbath told us from as-Suddi, he said: God said to Prophet Musa, 'throw it, O Musa!', Prophet Musa threw it, and suddenly turned into a moving snake, as God says in the Quran Surah an-Naml verse 10 (Al-Thabariy, 2009).

Second story: Ibn Humaid told us from Ibn Ishaq, from Wahab bin Munabbih, he said, 'Throw it, O Musa!' Musa threw it, and suddenly it turned into a moving snake, with fangs and the shape that God wanted. Musa then became afraid, so he ran and did not look back. His Lord then called him, 'O Musa!, come here and do not be afraid, We will return it to its original state' (Al-Thabariy, 2009).

From the narration above, there is one of the narrators who is considered weak in the first narration, namely Asbath, known as Asbath bin Abdul Wahid. It's a story of hadith who was punished by majhul. Because his identity is not known for certain, all his history is punished majhulby scholarshadithIn the second history there is a history that belongs *Israiliyyat* namely Wahab bin Munabbih. As for the above narration, there is also a little awkwardness in the shape of the intended snake.

Imam al-Sa'labiy in his commentary wrote the narration *Israiliyyat* in terms of the chain or eye, namely: Narrated by Ibnu Abbas, said: the stick turned into a yellow snake whose crest was like a horse's crest and then grew and turned into a big snake (تُعَبَّانَ) which is bigger than any snake. There is also another verse called (كَانَهَا جَانًّا) which is about a snake that is smaller than other snakes. it also says that the تُعَبَّانَ is big and جَانًّا is a fast and agile snake (Al-Sa'labiy, 2015). In the narration above, Imam al-Sa'labiy directly mentions Ibnu Abbas in his interpretation, so it is difficult to determine the continuity of the chain of transmission. In his matan, there is also a difference in the pronunciation of snakes mentioned by God in the Quran.

CONCLUSION

Based on the research results above, it can be concluded that there are four confusion about the story of Prophet Musa and his stick related to the story *Israiliyyat* in 'Tafseer *al-Thabariy* and *Al-Sa'labiy*. i) Prophet Musa used his stick to hit the rock until it released water (this is the meaning of the text of the verse), while the story *Israiliyyat* tells the original form of sticks and stones, ii) Prophet Musa used his stick as a focus (this is the meaning of the text of the verse), temporarily *Israiliyyat* explain the events of Prophet Musa with his stick during the journey, iii) Prophet Musa used his stick to part the sea (this is the meaning of the text of the verse), while *Israiliyyat* explaining the process of the split sea, iv) Prophet Musa threw his stick and turned into a snake (the meaning of the text of the verse) temporarily *Israiliyyat* telling about the shape of a snake. The comparison of the interpretations of the two figures above shows that Imam al-Thabariy told a lot about *Israiliyyat* while Imam al-Sa'labiy did not so much. However, the quality of each narrator is different Imam al-Thabariy presented his narrator's sanad completely while Imam al-Sa'labiy did not.

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