

CHAPTER I

INTRODUCTION

A. Background

The Qur’ān is a book of guidance (*hudan*), including the guidance for the pious (*muttaqīn*).¹ Ibn ‘Abbās says that the pious means those who fear Allah's punishment, which would result if they abandoned the true guidance that they recognize and know. They also hope in Allah's mercy by believing in what He revealed.² According to the Qur’ānic terminology and its particular language, the word *taqwā* has two meanings “maintenance” and “evasion”. Ibnu Kathīr reports the meaning of *taqwā* is to avoid what one dislikes.³

The word *muttaqūn* are associated in the Qur’ān to those who fulfill their duties.⁴ While, people who act treacherously, and do not keep their covenant are associated with the hypocrites (*munāfiqūn*), the Qur’ān clarifies that fulfilling covenant is one of an obedience form to keep the good relationship between man and God.⁵

¹See e.g. Q., s. al-Baqarah 2/087:2. “They are the believers who avoid *shirk* with Allah and who work in His obedience.” Ibnu ‘Abbās, *Tanwīr al-Miqbās min Tafṣīr Ibn ‘Abbās*, (Beirut: Dār al-Kutub al-‘Ilmiyyah, 2008), 3rd Ed., p. 4.

²Ibnu ‘Abbās, *Tanwīr al-Miqbās min Tafṣīr Ibn ‘Abbās*, p. 278.

³Abū al-Fidā Ismā‘īl Ibn ‘Umar Ibn Kathīr, *Tafṣīr al-Qur’ān al-Azīm*, (Cairo: Dār al-Hadīth, 1993-1414), vol. 1, p. 42.

⁴See e.g. Q., s. Āli ‘Imrān 3/089:76.

⁵Syahminan Zaini, *Perjanjian Ketuhanan*, (Surabaya: al-Ikhlās, 1981), p. 10-11.

The covenant between God and human occurred in several times of histories.⁶ The Qur'ān contains many covenants such as, political and civil,⁷ compact between husband and wife,⁸ on prophets and their followers.⁹

On different occasions Allah reminds Children of Israel in their covenant as the great responsibility: the responsibility to uphold and abide by the law and guidance of God. An indication of the problem appears at the end of verse Q., s. al-Baqarah 2/087:83. Just as it provides details of God's favors and covenant with the Children of Israel, the Qur'ān discusses the violations of the covenant.

ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ (سورة البقرة 2 : 83)

Muhammad Asad says, the Children of Israel have been reminded of the favors that were bestowed on them,¹⁰ but Children of Israel turned back on this covenant, except a few of them.

Furthermore, the Qur'ān employs many principal terms for Children of Israel's covenant in the Qur'ān. The Qur'ān affirms that the covenant is not confined to the particular nation and ethnicity,¹¹ although the covenant was revealed to Children of Israel, it contains a series of universal laws for the whole

⁶Jerald F. Dirks, *Abraham the Friend of God*, translated by Satrio Wahono entitled, *Ibrahim Sang Sahabat Tuhan*, (Jakarta: Serambi Ilmu Semesta, 2006), p. 161.

⁷See e.g. Q., s. Al-'Isrā'/17:34, s. al-Mu'minūn/23:8, s. al-Ma'ārij/70:32, s. an-Nisā' 4/092:90, s. al-Anfāl/8:72.

⁸See e.g. Q., s. al-Baqarah 2/087: 40, 63, 82, 92-32, 125, 235-237, s. an-Nisā' 4/092:153-155, s. al-Mā'idah 5/112: 12-14, 70, 20, 80, 93, 115, s. al-Aḥzāb 33/090: 7, s. al-Zukhruf 43/063: 46-49.

⁹See e.g. Q., s. Āli 'Imrān 3/089:81, s. al-Aḥzāb 33/090:7.

¹⁰Muhammad Asad, *The Message of the Quran*, <http://www.deenresearchcenter.com>, last visited 11 July 2011, pdf, p. 32-33.

¹¹Zulkarnaini 'Abdullah, *Yahudi dalam al-Qur'ān, Teks, Konteks dan Diskursus Pluralisme Agama*, (Yogyakarta: eLSAQ Press, 2007), p. 215.

human race throughout the world. And these instructions, in some form or other, are comprehensively found in every religion.¹²

Conscious of the main moral in society is something beyond the rights and the legal obligations. Thus the concept of goodness (*ihsān*) and generosity (*ṣadaqah*) of believers are constantly keeping up beyond the minimum required for others.¹³ In addition the Qur'ān explicitly encourages Muslim ways which can step faster than the case of wealth, caring for orphan and helping the poor.¹⁴

Therefore, the writer interested in elucidating the content of this covenant according to the Muslim exegete's (*mufassir*) explanations. To get a comprehensive explanation regarding to the Children of Israel's covenant, the writer will attempt to present this research specifically and showcased this result in the thesis entitled: "*Children of Israel's Covenant in the Qur'ān*"

B. Research Questions

Problems to be studied are formulated as follows:

1. What are the interpretations of key terms of Children of Israel's covenant in the Qur'ān?
2. What are the contents of Children of Israel's covenant mentioned in the Qur'ān?

¹²Kamāl Faqīh Īmānī, *An Enlightening Commentary Into The Light Of The Holy Qur'an*, translated by Sayyid 'Abbās Shadr 'Amili entitled, *Tafsīr Nūr al-Qur'ān*, (Jakarta: al-Huda, 2006/1427), 2nd Ed., vol. 1, p. 256.

¹³See e.g. Q., s. al-Baqarah 2/087:83.

¹⁴Farid Essack, *The Quran a Short Introduction*, translated by Norma Arbi'a Juli Setiawan entitled, *Menghidupkan al-Qur'an, dalam Wacana dan Prilaku*, (Jakarta: Inisiasi Press, 2006), p. 254.

3. What are the responses of the Children of Israel to the covenant mentioned in the Qur'ān?

C. Definitions

- What is meant by covenant is not a commandment, if commandment is not confirmed a contract, and not guaranteed by an oath, while the covenant is guaranteed by an oath, witness, confession and solid.
- Term *banū* address to the existence of blood ties.¹⁵ Israel means ‘*abdullah* and ‘*abdullah* mean’s Allah servant. Therefore, people who are descendants of Ya’qūb are called Children of Israel (*banī Isrāil*).¹⁶ The Qur’ānic designations of the Israelites as well as Jews (*yahūd*),¹⁷ sometimes, the label Children of Israel is interchangeable with the label People of the Book (*ahl al-kitāb*).¹⁸
- In the Qur’ān: review or information that can be found in the Qur’ān.

¹⁵Muhammad Galib M., *Ahl-Kitāb, Makna dan Cakupannya*, (Jakarta: Paramadina, 1998), p. 47.

¹⁶Waqf Ikhlas Publication, *Islam and Christianity*, (Istanbul Turkey: Hakikat Kitabevi, Dārussefaka-Fatih, 1993) 4th Ed., p. 14.

¹⁷See e.g. Q., s. Āli ‘Imrān 3/089: 65-68; s al-Baqarah 087/2:135,140,141. According to the Qur’ān the root of *yahūdī* is *hada* “penitent or back to the right way,” this term sometimes appear in plural form “*alladzīnā hādū*.” Louay Fatoohi and Shetha al-dargazeli, *History Testifies to the Infallibility of the Qur’an*, translated by Munir A. Mu’in, *Sejarah Bangsa Israel dalam Bibel dan Al-Qur’ān, Sebuah Penelitian Islamic Archeology*, (Bandung: Mizan, 2007), p. 307.

¹⁸See e.g. Q., s. al-Maidah5/112:68; s. an-Nisā’ 4/092:153; s. an-Nisā’ 4/092:171 these verses refer to the people of the book, see Louay Fatoohi and Shetha al-dargazeli, *History Testifies to the Infallibility of the Qur’an*, translated by Munir A. Mu’in, *Sejarah Bangsa Israel dalam Bibel dan Al-Qur’ān, Sebuah Penelitian Islamic Archeology*, p. 305-306.

D. Literatures Review

As far as the writer's knowledge, there were no currently scientific literatures which discussed specific about Children of Israel's covenant in the Qur'ān. Studies of Children of Israel more accentuating of their demeanor and behavior, such as, "*Banū Isrā'īl fī al-Qur'ān wa al-Sunnah*", written by Muḥammad Sayyid al-Ṭanṭawiy. And "*76 Karakter Yahudi dalam Al-Qur'ān*", written by Muṣṭafā al-Marāghī.

Further, many literatures do the discussion of Children of Israel, but less an explanation of the covenant, such as Muḥammad Galib with his book, "*Ahl al-Kitāb Makna dan Cakupannya*", published by Paramadina, Jakarta 1998. This book has a lot explanation of the term *ahl al-kitāb* in the Qur'ān. Secondly, Zulkarnaini 'Abdullah, with his book "*Yahudi dalam al-Qur'ān, Teks Konteks dan Diskursus Pluralisme Agama*", published by eLSAQ, Yogyakarta, 2007. This book point outs the Qur'ānic presentation about Children of Israel, by using religion pluralism through cultural hermeneutic approach.

In history literatures, the discussion of Children of Israel more accentuating in evidence age of history, such as Louay Fatoohi and Shetha al-Dargazeli, with their book "*History Testifies to the Infallibility of the Qur'ān*". This book was translated by Munir A. Mu'in and published by al-Mizan entitled, "*Sejarah Bangsa Israel dalam Bibel dan al-Qur'ān*".

While the covenant researches, many literatures do the discussions in general aspect and do not discuss specifically about Children of Israel's covenant, such as Syahminan zaini, with his book "*Perjanjian Ketuhanan*". Published by al-

Ikhlas, Surabaya: 1981. Secondly, Ahmad Syaukani, with his thesis, “*Al-‘Ahdu fī al-Qurān*”. Banjarmasin: Ushuluddin library, IAIN Antasari, 2010.

Specificity in this study will be centralizing in Children of Israel’s covenant in the Qur’ān and other concerned matter with that.

E. Objective and Significances of the Problem

1. Research Objectives

This research generally aims at finding the interpretations of key terms of Children of Israel’s covenant in the Qur’ān, the contents of Children of Israel’s covenant mentioned in the Qur’ān, and their responses to this covenant.

2. Research Significances

In accordance with the objectives mentioned above, this research is expected that we can judge the content of this covenant dispassionately, In addition, it is hoped that can be useful to generate kindness, generosity and good moral character.

F. Research Methods

1. Research Form

The form of this research has focused on literatures research (library research) by using literatures as a source of research. In this case, Children of Israel’s covenant will be traced through Qur’ānic verses, the method used is thematic (*mawḍū‘ī*), with the following steps:

- a. Defining Children of Israel’s covenant as a research theme.

- b. Collecting verses of the Qur'ān which refer to Children of Israel's covenant.
- c. Arranging verses of the Qur'ān chronologically within a discussion framework based on context of revelation (*asbāb nuzūl*).
- d. Constructing discussions of the themes within the precise framework, systematically.
- e. Completing the discussion with the relevant *ḥadīth*¹⁹ (if any) relating to Children of Israel's covenant.
- f. Describing the conclusion of Children of Israel's covenant formulations in the Qur'ān.²⁰

2. Data and Sources of Data

a. Data

Data required are verses concerning to Children of Israel's covenant in the Qur'ān. In this case the writer finds several primary verses relating to Children of Israel's covenant in the Qur'ān.

Mithāqa Banī Isrā'īl, sūrah al-Baqarah 2/087:83 (medinan), sūrah al-Mā'idah 5/112:12, 70 (medinan). *Mithāqakum*, sūrah al-Baqarah 2/087:63, 84, 93 (medinan). *Mithāqihim*, *mithāqahum*, sūrah an-Nisā' 4/092:154 (medinan), sūrah al-Mā'idah 5/112:13 (medinan). *Mīthāq al-Kitāb*, sūrah al-A'rāf 7/039:169 (meccan), *Mīthāq al-Ladzīna ūtū al-Kitāb*, āli 'Imrān 3/089:187 (medinan). *Al-*

¹⁹Islam's oral tradition, defined usually as "what is attributed to Muhammad in terms of word, deed, and his tacit approval". See Ṣubḥī al-Ṣāliḥ, *'Ulūm al-Ḥadīth wa Muṣṭalāḥu* (Beirut: Dār al-Ilm li al-Malāyin, 1995), p. 3.

²⁰Abd al-Hayy al-Farmawī, *Al-Bidāyah Fī at-Taḥsīn al-Mawḍū'ī Dirāsah Manhājiyyah Mawḍū'iyah*, (Beirut: Dār al-Fikr, 1425), p. 48-49.

'*Urwah al-Wuthqā* sūrah al-Baqarah 2/087:256 (medinan), sūrah Luqmān 31/057:22 (meccan). '*Ahd*, sūrah al-Baqarah 2/087:40 (medinan). And *wa'd* sūrah Ṭāhā 20/045:80, 86 (meccan).

b. Sources of Data

Primary Resources: *The Holy Qur'ān, Text Translation and Commentary*, by 'Abdullah Yūsuf 'Alī (1872-1953). *Tanwīr al-Miqbās min Tafṣīr Ibn 'Abbās*, by Ibn 'Abbās (d. 68/ 687).²¹ *Tafṣīr al-Qur'ān al-Aẓīm*, by Ibn Kathīr (1301-1373).²² *Tafṣīr al-Kabīr*, by Fakhr al-Dīn al-Rāzī (d. 865-925). *Tafṣīr al-Jalālayn*, by Jalāl al-Dīn al-Maḥallī (d. 864/1459) and Jalāl al-Dīn al-Suyūṭī (d. 911/1505).²³ *Fī zilāl al-Qur'ān*, by Sayyid Quṭb (1906-1966). *Tafhīm al-Qur'ān*, by Sayyid Abū al-A'lā al-Mawdūdī (d. 1400/1979). and *Tafṣīr al-Mizān*, by 'Allāmah Sayyid Muḥammad Ḥusayn al-Ṭabāṭabā'ī.

These primary sources of this writing, mentioning of these books not indicate that other books *tafṣīr* are not applicable to this work. There are secondary sources i.e. *ḥadīth* and other relevant books.

²¹*Tanwīr al-Miqbās* is one of the most pivotal works for understanding the environment which influenced the development of Qur'anic exegesis. Despite its uncertain authorship and its reliance on the controversial *Isrā'īliyyat* or Israelite stories, *Tanwīr al-Miqbās* nevertheless offers readers valuable insight into the circulation and exchange of popular ideas between Islam, Judaism and Christianity during the formative phase of Islamic exegesis. See Shaykh al-Islām Ibn Taymiyyah, *Muqaddimah fī Uṣūl al-Tafṣīr*, (al-Hidāyah, 1993), p. 74.

²²*Tafṣīr Ibn Kathīr*: one of the better-known book *tafṣīr*, perhaps second to al-Ṭabarī, with more emphasis on soundness of reports, in particular rejection of all foreign influences such as *isrā'īliyyat*, discussing the *sanad* of various reports often in detail, which makes it one of the more valuable books of *tafṣīr*, makes much use of *tafṣīr al-Qur'ān bi al-Qur'ān*, referring a reader to other relevant ayat on the topic discussed. See Shaykh al-Islām Ibn Taymiyyah, *Muqaddimah fī Uṣūl al-Tafṣīr*, p. 76.

²³This Arabic *tafṣīr* was begun by Jalāluddīn al-Maḥallī (in 1459), and was subsequently completed, in the same style, by his student, the famous Shāfi'ī Sheikh Jalāluddīn al-Suyūṭī (died 911 AH/1505 CE), who completed it in 1505. *Jalālayn* is very popular with Muslims all over the world due to its simplicity. Shaykh al-Islām Ibn Taymiyyah, *Muqaddimah fī Uṣūl al-Tafṣīr*, p. 80.

c. Methods of Collecting Data

In accordance with the research form, the method of collecting data is tracing and collecting verses of the Qur'ān referring to Children of Israel's covenant based on *Mu'jam al-Mufahras Li alfāz al-Qurān* by Muḥammad Fū'ad 'Abd al-Bāqī.

d. Methods of Analyzing Data

After verses collected and compiled systematically, then we seek their interpretations, context of revelations, and the structural parallel of verses from data sources and other relevant books.

After data collected and processed, the writer describes it as in accordance with the Muslim exegete's interpretation and analyze it to the reference *ḥadīth* of Prophet (P.B.U.H.) and other relevant books.

G. Organization of Contents

This thesis consists of five chapters. Chapter I is an introduction to the study including the background of the study, research questions, definitions, literatures review, objective and significance of the research, research methods, and organization of contents.

Chapter II discusses the principal terms for Children of Israel's covenant in the Qur'ān, and other terms closely related to this covenant.

Chapter III presents Children of Israel's covenant in the Qur'ān and the covenant as the universal moral laws.

Chapter IV discusses the injunction to fulfill the covenant in the Qur'ān, and Children of Israel's responses to the covenant.

Chapter V sets out the conclusion and recommendations for further research. Following the chapters are bibliography and appendices.