CHAPTER I
INTRODUCTION

A. Background

The Qur’ān is a book of guidance (hudan), including the guidance for the pious (muttaqūn). 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. 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.

The word muttaqūn are associated in the Qur’ān to those who fulfill their duties. 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.

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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 Tafsīr Ibn ‘Abbās, (Beirut: Dār al-Kutub al-‘Ilmiyyah, 2008), 3rd Ed., p. 4.


4See e.g. Q., s. Āli ‘Imrān 3/089:76.

The covenant between God and human occurred in several times of histories.\(^6\) The Qur’an 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'an discusses the violations of the covenant.

\[\text{ثُمَّ يُونُثَمُ إِلَّا قَليلاً مَنْ خَفَّفَ وَأَنْتُم مَّعْرِضُونَ (سورة البقرة 2 : 83)}\]

Muḥammad 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’an employs many principal terms for Children of Israel’s covenant in the Qur’an. The Qur'an 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

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\(^7\)See 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.

\(^8\)See 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-Ahzāb 33/090: 7, s. al-Zukhruf 43/063: 46-49.

\(^9\)See e.g. Q., s. Āli ‘Imrān 3/089:81, s. al-Ahzāb 33/090:7.


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 (iḥsān) 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?


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

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.\textsuperscript{15} Israel means ‘abdullah and ‘abdullah mean’s Allah servant. Therefore, people who are descendants of Ya’qūb are called Children of Israel (banī Isrā’il).\textsuperscript{16} The Qur’ānic designations of the Israelites as well as Jews (yahūd),\textsuperscript{17} sometimes, the label Children of Israel is interchangeable with the label People of the Book (ahl al-kitāb).\textsuperscript{18}

- In the Qur’ān: review or information that can be found in the Qur’ān.

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


\textsuperscript{17}See 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 hadā “penitent or back to the right way,” this term sometimes appear in plural form “alladžinā hādū.” Louay Fatoohi and Shetha al-dargazeli, History Testifies to the Infallibility of the Qur’ān, translated by Munir A. Mu’in, Sejarah Bangsa Israel dalam Bibel dan Al-Qur’ān, Sebuah Penelitian Islamic Archeology, (Bandung: Mizan, 2007), p. 307.

\textsuperscript{18}See 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’ān, translated by Munir A. Mu’in, Sejarah Bangsa Israel dalam Bibel dan Al-Qur’ān, Sebuah Penelitian Islamic Archeology, p. 305-306.
D. Literature 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.


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-

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 (*mawdū‘*), with the following steps:

   a. Defining Children of Israel’s covenant as a research theme.
b. Collecting verses of the Qurʾān which refer to Children of Israel’s covenant.

c. Arranging verses of the Qurʾān 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\textsuperscript{19} (if any) relating to Children of Israel’s covenant.

f. Describing the conclusion of Children of Israel’s covenant formulations in the Qurʾān.\textsuperscript{20}

2. Data and Sources of Data

a. Data

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


\textsuperscript{19}Islam’s oral tradition, defined usually as ”what is attributed to Muhammad in terms of word, deed, and his tacit approval”. See Ṣubhi al-Ṣāliḥ, ‘Ulūm al-Ḥadīth wa Muṣṭalāḥu (Beirut: Dār al-Ilm li al-Malāyīn, 1995), p. 3.


b. Sources of Data


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

21Tanwīr 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-Tafsīr, (al-Hidāyah, 1993), p. 74.

22Tafsīr Ibn Kathīr: one of the better-known book tafsīr, perhaps second to al-Ṭabarī, with more emphasis on soundness of reports, in particular rejection of all foreign influences such as isrā‘īliyat, discussing the sanad of various reports often in detail, which makes it one of the more valuable books of tafsīr, makes much use of tafsīr 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-Tafsīr, p. 76.

23This Arabic tafsīr 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. Jalālāyin is very popular with Muslims all over the world due to its simplicity. Shaykh al-Islām Ibn Taymiyyah, Muqaddimah fī Uṣūl al-Tafsīr, 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 alfāẓ 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.