Investigating the Most Important Criteria of Diagnosing Isra'iliyyat

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Abstract

This study aimed to find criteria for distinguishing and presumption of Israeli narratives and to recognize these traditions from the pure Islamic traditions. In order to achieve this aim, using library resources as well as focus on research that has been done in this area, by defining the Isra'iliyyat word, criteria of diagnosing Isra'iliyyat narratives is introduced.

Keywords: Isra'iliyyat, Isra'iliyyat diagnostic criteria.
1. Introduction

Undoubtedly, traditions are an important resource for finding facts, and exploring in religion. People have always tried to achieve Islam by searching in the true tradition. To verify the validity of Hadith, it is necessary to be carefully considered tradition document and the validity of its narrators. Such validity interpretations pests is to remove or weakness of a series of narrators and narrative documents (Radmanesh, 1991) and other Hadiths pests is the existence of Isra'iliiyat among Hadith germane to infallibles Imams (Ashtiani, 2007). The mean of "Israelites" is often faked and aliens narrative influenced by imported beliefs (such as Jews, Christians, and Magi) that have found their way to religious texts. And as the Quran says, "Asatir al-avalin or ancient myths are interpreting the verses quoted by traditions about the stories of the prophets creation and diversion looking (Jafarian, 1989). This deviation idea with jewish view found heirs among Muslims. Jews after the military defeat of the Muslims, tried to distribute cultural invasion among Muslims by spreading false teachings (Tabatabai, 1984).

Lack of Codification and Hadith and development of Quranic sayings and also curiosity of some companions consider the cause of prevalence of such news. We can say that the oldest sources of Isra'iliiyat information, or new Muslims Jews or it may be the Arabs that before Jews attitude to Islam were related to of Arab Peninsula and neighboring areas and thereby, intentionally or ignorantly have made their belief in Islam. Abdullah bin Salam, Ka'b Al-Ahbar and Wahb ibn Munabbih were the first people that by the orders of Muawiyah, have entered these traditions to the religious texts (Motahari, 1982). Other specific examples of historical usage of this term, it can be noted that in the fourth century AH, Massoudi used in the concept of the term, and largely were also involved the Christian traditions (Marefat, 1997). In the early seventh century, Yaqut Hamwi used this word obvious by stating to the concept of "ancient books" and works of Omam-Salafeh (Qurtubi, 1987). Over a hundred years, people like Ibn Taymiyya, and with more clearly defined, Ibn Kathir, explained Israeli narratives by introducing the concept of the term, and have been criticized content (Encyclopedia, 1987).

Remarkable Subject is resource identification and diagnosing is pure from the impure of these traditions. Diagnosis Criteria of pure traditions from Isra’iliiyat is an important factor to avoid mixed the interpretation and Islamic Hadith with superstition and prevent the creation of Corruption and the deviation of the Islamic belief and misleading Muslims from noble objectives of the Quran and publishing lies. Regard to the importance of the Qur'an and its interpretation as well as the arrival of a new wave of deviant ideas, beliefs and their impact on new words and thus, interpreting the Qur'an and Hadith, it is obligatory to Muslims that investigate the flow of this drift with new vision and a broader review and by identifying the current strengths and weaknesses try to deal with it. Therefore, this study was to explore the hidden aspects of this creepy current and dangerous dimension of thought that have found heirs of the Muslim community like the Kharijites, Ash'arites, Ahle Hadith and the Salafis. For this purpose, this study attempts to select the standards and criteria to identify Israeli narratives, which is useful partly in recognition and separation of Israelis from major narrative traditions. Of course, in this regard, a few thesis have written, such as Nasseri thesis entitled Isra’iliiyat in interpretations of the Quran with emphasis on Jame Al-Bayan Tabarsi, investigating validity of view by Abul Futuh Razi in interpretation of "Roz al-Janan" underlining the Isra’iliiyat written by Hossein Pour, investigating the validity of Surah Baqarah in Jame Al-Bayan Tabarsi written written by Pazhohideh, Investigation of stance against Isra’iliyat fi tafsir al-Quran by Norouzi,
investigating the effect of Isra'iliyyat on Shia interpretations written by Chehri as well as Quranic women from Eve to Mary written by Farjami in all these theses. After explaining the Isra'iliyyat issue, Isra'iliyyat was discussed in different interpretations. And nearly all of these researches are written in line with goals of this paper.

2. The most important criteria of Isra'iliyyat diagnostic

To find criteria and diagnostic criteria of Isra'iliyyat, there is not a single and integrated category. Isra'iliyyat and Al-mozoot Abushehbeh and Al-bedayat al-ola lel- Isra'iliyyat fi Islam written by Hosni usef Al-tayr, as well as Isra'iliyyat fi tafsir and Hadith book by Mohammad Hossein Zahabi and new research books written about the revelation tools written by Bassam Jamal that recently has been entered to market and Isra'iliyyat book and its impact on the Quran stories by Hamid Mohammad Ghasemi and book entitled research on Isra'iliyyat by Mohammad Taghi Dayari Bidgoli have criteria sporadically that after sorting and correction were applied as criteria in this study.

3. Storytelling and fabulous tale

Myths are integral part of the lives of people in every nation and ethnic. Each civilization has legends and myths that has penetrated deeply in the hearts and lives of the people of that country and has been as a belief of people because the maternal is transmitted to children this legend breast to breast, and anyone looking for the origin of this legend (Mohammad Ghasemi, 2010). Arab nations was strongly influenced due to the presence of Iranian civilization and culture on the one hand and consort with the people of the book, especially the Jews of Medina on the other hand, oral culture of Arab was an amalgam of Persian, Hebrew and Arabic mythology (Fajr al-Islam, 1990). poetry and literature was the most manifest of presenting Arabic culture in the rise of Islam and the best their entertainment was listen to Jahiliyyah poetry that was surprisingly full of descriptions and full of hyperbole which describes women, camels, swords and old stories (Bostani, 2007).

4. Conflict with the Qur'an

The most important criteria for diagnosing any narrative, ranging from topics and Israelis is the supply of the Quran (Mohammad Ghasemi, 2010). If the narrative was inconsistent with the Qur'an, even if has the most golden chain and documents is rejected non-trusted because sometimes fake Hadith narrated fabricated with proper documents that its identification is extremely difficult (Tabatabai, 1984).

5. Conflict with reason

It seems that one of the unique features of storytellers is strong imagination and creative retribution (Dayari, 2004). They use the power of imagination, make impressive images that is interest and incidentally, strength point of Storytelling is also their greatest weakness because mind and reason do not fit together too. Range of motion of reason is facts, logic and arithmetic and books but the dynamic radius of imagination is illusion, subjective estimates and assumptions (Bostani, 2007).
6. **The presence of celebrity narrators and storytellers**

   The presence of narrators and storytellers, that mostly are people of the Book or their students, are crucial criteria of the Israelite traditions (Abushebheh, 1992). In Chain documents, it is seen traditions of people like Ka'b Al-Ahbar, Abu Huraira, Wahb ibn Munabbih, Ibn Joryaj and etc. that will be led to look with some skepticism to these traditions. Of course, all the traditions that lead to this narrator is not distorted (Dayari, 2004).

7. **Incoherence and conflict with each other**

   The other diagnostic criteria of Israeli narrative are conflict and Incoherence with other narrations (Zahabi, 1984). So that in the majority of Israelite traditions, there is the dispersed votes among narrators. And this feature is a good clue which turns out retaliation have competed and incessantly have been continued for heating their tale to market. They sometimes refer to the Bible, sometimes to ancient legends and folklore, and the result was that there was a tremendous contrast between the narratives of Israelis and if be considered to scrutinize will lead to the diagnose correct from incorrect (Aboshbheh, 1992) and specifies that these narratives have no single source and their plurality, indicating the lack of originality of the narratives and its fictional narratives because if the principal is fixed, also will not subject to a conflict of interest and Incoherence (Tabatabai, 1984).

8. **Literal and spiritual weakness**

   Another sign of fictional narrative including artifacts, inventions and Isra'iliyyat is literal and spiritual weakness (Dayari, 2004). According to the meaning of the Hadith when narrators did efforts aesthetic sense of the term victimized. In the meantime, tradition and storytelling inventors because of dealing with the common people, were considered more satisfying taste of Commons and thereby many weakness were contracted in forged Hadiths in the area's word and meaning and critics of Hadith using this feature tried to distinguish in the words between the innocent and the forgers and were written many books about this topic (Tabatabai, 1984).

9. **Arabic prejudice and sanctification of specific areas**

   One of the most controversial criteria in the diagnostic for Isra'iliyyat and issues in traditions, is blind belief of the Arabs and belief of the superiority of the Arab race over other races and sanctification of Arabic special places, as Arabic places such as Umm Qura is described as the center of gravity of the events and the positive features happen in the Arabic geography (Mohammad Ghasemi, 2010). The all prophets should be having Arabic and accent of Paradise also is Arabs. Against the yesterday Jews, today Muslims try to create the traditions and in virtue of Jerusalem and Levant, and today, all the artifacts have been anecdotal to plague communities (Bostani, 2007). So that critics of Hadith and critics of fabricated Hadiths have said that any Hadith in virtue of special group, special breed specific or blame the specific city, group or race component is forged and is not reliable (Bostani, 2007) as well as Hadith that it is and have benefits for narrator and narrator is part of the whole, is a fake. For example, if a Hadith has been quoted in blaming the Kurds, blue eyes, or women and an Arab narrator has a black eye and be man, it not must respect to these traditions because they will be racial and tribal and religious, political prejudice. Quran has strongly opposed with this category and Shu'aiba movement in Iran to deal was found with this thinking. It seems that Arabs have not good view of women and
non-Arabs are in hated their view. So that in traditions, there are many blame in societies about women. Attributing the first guilt to Eve, the lure of angels to Venus, to be Iranian Venus is rooted in Arabic prejudice and the belief in being the land of Mecca and the beginning of life and creation in specific areas is of Arabic belief that is untenable and serious criticism (Bostani, 2007).

10. History repetition in different geographies

Other criteria for diagnosing Isra'iliyyat is repetition of events and histories in different geographies that characters attend in tale scenes as intermittent or sequential (Qurtubi 1987). In other words, throughout history and across geography, repeated characters with new names and details have significant presence and this feature lead to have full believe of all contacts to the original story and its details because even if a lie is repeated will have a psychological effect on the audience. A principle lies by repeating a belief becomes semantically correct (Bostani 2007).

11. Many details

Another diagnostic criterion of Isra'iliyyat is to describe detail and a lot of length and accounts (Dayari, 2004). Quran method is always on generalizations and brevity of the story, in a way that makes the listener and the reader to think. But storytelling due to have no correct understanding of the culture and the Quran method, the most sought useless details that attract the masses (Bostani, 2007), for example, about the place of fall of man, the details of construction of Noah's Ark, exact description about the dragon of Moses that what was the distance between dragon jaw, the name of ant who spoke with Solomon and ... that they were imagination of all Jewish fiction that the makers of Torah were distorted and by the People of the Book who later became Muslim such as Ka'b al-Ahbar, Abdullah Ibn Salam who arrived in Muslims communities through their students such as Abu Hurayrah and Abdullah Ibn Omar and Abdullah Ibn Umar al-Aas and were imported irreparable blows on the Muslim beliefs that were without the correct foundation and through processing details had undeniable impact on the Muslim narrative tales that was gained in followers era and continues to today (Aboshebheh, 1992).

12. Conclusion

The Holy Prophet has introduced adherence to the Quran and Ahl al-Bayt (as) as means of salvation Islamic nation. And alas that some people have tried to by separating these two precious jewels, reduce their necessary performance and are worldly and otherworldly salvation barrier of Muslims. Interpretations of the Unfair and unrealistic from Quran and providing Israeli narratives are examples which can be seen in this context. It should be noted that religious scholars simply not give up every word attributed to the Imams (as); but in different ways examined the reported saying. Recognition of valid and invalid traditions is very important because throughout history, there were many groups that made a variety of motives traditions, and have disseminated by the name of the Prophet (pbuh) and the infallible Imams or companions. Despite the massive Isra'iliyyat in religious sources, it is necessary to the researchers to know the traditions and reject their carriers, they should know their criteria and their characteristics to distinguish correct from wrong.
References

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