

## **The evaluation of Israeli traditions of Ibn Abbas (68 lunar year) and the idea of the influence of Jewish teachings on him**

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### **Introduction**

Muslim scientists and many orientalists, have considered Abdullah ibn Abbas as a prominent and influential figure in the emergence and development of various Islamic sciences including interpretation, vocabulary, history, and jurisprudence, from the past until now, and have considered an irreplaceable role for him especially in the field of interpretation. But some orientalists have tried to take the essence of Islamic teachings from the important figures of the starting era of Islam such as Ibn Abbas, and tried to show that they have been taken from Jewish and Christian religions.

Therefore, according to the importance and position of Ibn Abbas and his hadith and interpretive heritage, it is necessary to evaluate this claim - which goes back to the last century. On this base, in this research, the point of view of those who accused Ibn Abbas for publishing Israeli traditions, have been criticized and evaluated.

### **Materials and methods**

According to the prominent and important position of Ibn Abbas in the science of interpretation and his influence in transferring religious teachings to new generation, it is really important to evaluate the claim of Orientalists that he was influenced by Jewish teachings. Therefore, the present article tries to check the truth or falsity of this claim by using the method of Isnad and content analysis in reference to sources and criticism of it.

To achieve the result, the position and character of Ibn Abbas have been discussed according to different historical writings, and after clarifying his

status in the science of Rijal from the point of view of Shi'ism and Sunnis, we've investigated the claim of one of the prominent orientalists, Goldzihar, and we have examined all his reasons by relying on historical-interpretive evidence, and then, we've examined the views of two Muslim scholars who were influenced by Goldzihar.

### **Results and findings**

Checking the claims of Orientalists such as Goldzihar about the influence of Jewish teachings on Ibn Abbas showed that this claim is debatable. The traditions of the Prophet (pbuh) and Imam Ali (as) about the dignity of Ibn Abbas, on one hand, and his tauthīq by the Rijals of Shia and Sunni, on the other hand, show the validity of his traditions. However, Goldzihar emphasized Ibn Abbas' scientific referring to Ahl Kitab (the People of the Book) and believes that Ibn Abbas has referred to them when she had doubts. Goldzihar's reference to Ṭabarī's interpretation, which itself faces criticism of Israeli traditions, and also his referring to people like Shabiban (164 AH) who could never visited Ibn Abbas (68 AH) in case of time, and the fake attributions to Ibn Abbas by placing mediators in the Isnads of his traditions, as well as referring to the correspondence of Ibn Abbas with Jilan Ibn Farweh who is faced the anxiety in the text and individuality and Isnad issues, shows that Goldzihar has made general conclusions according to a few examples. Some Muslim scholars have also been influenced by him in making this claim, including Aḥmad Amin, who cited Ṭabarī's interpretation in his claim and accused Ibn Abbas for quoting a tradition from Ka'b al-Aḥbār, while there isn't even a single tradition that Ibn Abbas quoted from Ka'b al-Aḥbār. Muhammad Hossein Zahabi is another one who defended this claim while acknowledging the publication of Israeliat by Ibn Abbas, and argued that most of the cases which are concluded in the Qur'an are detailed in the Testaments. So, Ibn Abbas has collected between these two prophetic hadiths: "ḥaddithū 'an Banī Isrā'īl wa lā ḥaraja" (There is no problem to narrate from Bani Israel) and "lā tuṣaddiqū Ahl al-kitāb wa lā tukazzibūhum" (Do not acknowledge or deny the People of the Book). The first tradition was transmitted by Abdullah ibn Amr ibn 'As and Abu Hurairah, who were the publishers of Israelite traditions, And also there are reports, in the Prophet's biography, about his prohibition and treatment with Jewish transmitters, that Ibn Abbas' lack of attention to this issue according to the public opinion of Sunni scholars who assumed the companions of Prophet to be righteous and fair, and on the other hand, the practical way of Ibn Abbas to forbid referring to Jews, along with his clear and transparent position towards them, as well as the presence of liars such as 'Akramah in attributing his own words to Ibn Abbas, makes it weak to relate this claim to Ibn Abbas.

## Conclusion

The final point of research in religious sources about the influence of Jewish teachings on Ibn Abbas which has been brought up by some orientalists and Islamic scholars is debatable with the following proofs and evidence:

1. The presence of Prophetic traditions in the honor of Ibn Abbas and his tauthiq by Rijaliun of Shia and Sunni;

2. Incomplete and insufficient citations of orientalists such as Goldzihar in accusing Ibn Abbas for being influenced by Jewish teachings;

3. The claim of some Islamic scholars such as Zahabi in repeating this inculcation influenced by orientalists, without providing sufficient Isnads;

4. The referring of owners of this theory to Ṭabarī's interpretation, which is mixed with fake traditions known as Israeliat;

5. The existence of liars toward Ibn Abbas, who have related their own thoughts to him in order to gain credibility and validity;

6. And finally, the practical way of Ibn Abbas who forbade referring to Jewish scholars and his clear position against them indicates that Ibn Abbas cannot be accused of publishing Israeli traditions.

**Keywords:** Ibn Abbas, interpretive traditions, Jewish scholars, Israeliat, orientalists.