

Section 7: Relation of the Quran to the previous heavenly Books

Evidence from Torah – The Evangel and its evidence – The Qur'an's confirming the previous heavenly books – Now the Qur'an to be followed

Surah Al-Ma'idah, Verse 44

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا
وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُ
النَّاسَ وَاخْشَوْنِي وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ
هُمُ الْكَافِرُونَ

44. "Verily We have sent down the Torah, wherein is guidance and light, by which the prophets, who submitted themselves (to Us), judged for those who were Jews, and (so did) the rabbis and the scholars (of divinity of the Jews) in accordance with what they were entrusted with the Book of Allah, and they were witnesses thereof. Therefore, do not dread the people, and dread (opposing) Me; and do not sell My Signs for a little price. And whoever does not judge by what Allah has sent down; those are they that are the infidels."

Separate from confessing upon the falsification of the Torah and the Bible, the originality of the heavenly Books should be admired and glorified.

It is true that the Torah was revealed to Moses (as) and the Evangel was revealed to Jesus (as), yet they have been accepted by all the prophets and the saints after them. They wholly practiced according to the ordinances of those Books.

Thus, prophets have no commandment from their own selves, save that they are surrendered to the commandment of *Allah*. Then, when the prophets are surrendered to the commandment of *Allah*, why should we not?

Islam is the religion of all. The prophets of the Israelites have been qualified with 'submission' not with Judaism and Christianity.

And, in general, the scholars of every nation are responsible for the execution of the commandments of the Lord among people. Therefore, guardianship of the jurisconsult has evidences in all religions.

"... by which the prophets who submitted themselves (to Us) judged ..."

Explanation

The Qur'anic word /rabbani/ is derived from /rabban/ which means: 'trainer'. As some other philologists have rendered, the person qualified with /rabbani/ is someone who has adjoined 'the Lord of the worlds' and does not rest with other than Him. Such a person has become godly and has assumed the responsibility of people.

The Arabic term /hibr/ means: 'the effect of a good action', since scholars are the source of benevolence in the society, they are called /hibr/ the plural of which is /ahbar/.

"Verily We have sent down the Torah, wherein is guidance and light, by which the prophets, who submitted themselves (to Us), judged for those who were Jews, and (so did) the rabbis and the scholars (of divinity of the Jews) in accordance with what they were entrusted with the Book of Allah, and they were witnesses thereof Therefore, do not dread the people, and dread (opposing) Me; and do not sell My Signs for a little price. And whoever does not judge by what Allah has sent down; those are they that are the infidels."

It is narrated from Imam Ali (as) who has said: "I am the trainer of this community". Imam Sadiq (as) also said: "Rabbaniun are the very Imams from Ahlul-Bayt."

Surah Al-Ma'idah, Verse 45

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ
وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ لَمْ يَحْكَمْ بِمَا
أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ

45. "And We prescribed for them in it that: a life is for a life, an eye for an eye, a nose for a nose,

an ear for an ear, a tooth for a tooth, and for wounds (there shall be) retaliation. But whoever remits it, it shall be an expiation (of his sins) for him; and whoever does not judge by what Allah has sent down, those are they that are the unjust."

Retaliation and Remittal

This verse explains another part of the ordinances concerning crimes and the bounds of *Allah* in the Torah. It denotes that *Allah has* assigned the law of retaliation in the Torah so that if a person intentionally murders an innocent one, the owners of blood can retaliate instead and execute the murderer.

"And We prescribed for them in it that: a life is for a life....."

If a person injures another one's eye and destroys it, the injured can also destroy the person's eye:

"...an eye or an eye ..."

He is also permitted to cut his nose instead of his own nose:

"....a nose or a nose ..."

Instead of cutting an ear, the one can cut one ear of his:

"...an ear or an ear ..."

And, if a person breaks the tooth of another person, he can break the criminal's tooth, too. It says:

"...a tooth for a tooth..."

In general, every person who injures or wounds another person, it can be retaliated:

"...and for wounds (there shall be) retaliation. ..."

Therefore, the ordinance of retaliation should be done justly and without considering any difference from the point of race, social level, tribe, and personality.

But, in order that nobody imagines that *Allah has* decreed the law of retaliation as a compulsory rigid duty, immediately next to this ordinance, it adds:

"...But whoever remits it, it shall be an expiation (of his sins) for him..."

That is, as much as he has remitted in that regard, *Allah will* remit out of his sins for him.

And, at the end of the verse, it says:

"... and whoever does not judge by what Allah has sent down, those are they that are the unjust."

What an unjust is greater than that we be entangled with some false affections and feelings, and dispense with the murderer absolutely by the excuse that a blood should not be washed out by a blood!

Surah Al-Ma'idah, Verse 46

وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَآتَيْنَاهُ
الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةٌ
لِّلْمُتَّقِينَ

46. "And following them We sent Jesus, son of Mary, confirming that which was before him of the Torah , and We gave him the Evangel in which was guidance and light, and confirming what was before it of the Torah, and a guidance and an admonition for the pious ones. "

Following the verses concerning the Torah, this verse refers to the condition of the Evangel. It denotes that next to the former prophets, *Allah sent* Jesus. He (as) confessed the rightfulness and legitimacy of the Torah. The signs of Jesus (as) were completely adapted to those which were given in the Torah. It says

"And following them We sent Jesus, son of Mary, confirming that which was before him of the Torah...."

Then, it adds:

"... and We gave him the Evangel in which was guidance and light...."

The acceptance of these two Books as 'light' by the Qur'an, is an indication to the original Torah and the original Evangel.

The verse emphasizes once more on this fact that not only Jesus, the son of Mary, confirmed the Torah, but also the Evangel, the heavenly Books, is a confirmation to the Torah. It says:

"...and confirming what was before it of the Torah....."

Then, the holy Qur'an concludes the verse thus:

"...and guidance and an admonition for the pious ones"

Surah Al-Ma'idah, Verse 47

وَلِيَحْكُمَ أَهْلُ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ
الْفَاسِقُونَ

47. "So the people of the Evangel should judge by what Allah has sent down in it, and those who do not judge by what Allah has sent down, those are they that are the evil-doers."

Those Who Do not Judge on the Divine Law

After referring to the revelation of Evangel in the former verses, in this verse the Qur'an says:

"So the people of the Evangel should judge by what Allah has sent down in it...."

The objective meaning of this statement is that: after the revelation of Evangel to Jesus (as), Allah ordered the followers of it to act accordingly and judge by what He had sent down in it.

Then, at the end of the verse, it emphasizes again and says:

"... and those who do not judge by what Allah has sent down, those are they that are the evil-doers."

Surah Al-Ma'idah, Verse 48

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ
فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا
مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِّيَبْلُوَكُمْ فِي مَا
آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

48. "And We have sent down unto you the Book with the truth, confirming that which was before it of the Book and as a guardian over it. Therefore judge between them by what Allah has sent down and do not follow their vain desires against the truth that has come to you; for every one of you We appointed a law and a (clear) way. And if Allah had pleased, He would have made you (all) a single community, but He might try you in what He has given you. Therefore strive you excelling one another in virtuous deeds; unto Allah is the return of you all, and then He shall inform you of that in which you used to differ."

After pointing to the Books of the former prophets, there is an indication in this verse to the situation of the Qur'an, the signs of which adapt to what has been recorded in the former heavenly Books. At first, it says:

"And We have sent down unto you the Book with the truth, confirming that which was before it of the Book and as a guardian over it. ..."

Fundamentally, all the heavenly Books are paralleled in principles, and their pursue is the same goal, i.e. training and improving the human race.

Then it commands that since it is such,

"...Therefore judge between them by what Allah has sent down...."

Next to that, it adds not to follow those who intend to adapt the Divine ordinances to their own desires. It says:

"...and do not follow their, vain desires against the truth that has come to you..."

To complete this discussion, it says:

"...for every one of you We appointed a law and a (clear) way...."

Then, it continues saying about the power of *Allah* (s.w.t.) and that He might try you in order that your different talents be trained. The holy verse says:

"... And if Allah had pleased, He would have made you (all) a single community, but He might try you in what He has given you. ..."

Finally, the Qur'an addresses all the nations and races and invites them all that instead of spending their powers and capacities in conflicts and discords, they should pay to doing good. It says:

"...Therefore strive you excelling one another in virtuous deeds...."

Then, it points to the reason of that righteous work, and says:

"... unto Allah is the return of you all, and then He shall inform you of that in which you used to differ."

Explanation

The Arabic term /Sir'ah/ means: 'law, a way which leads to water'; and the meaning of the term /minhaj/ is: 'a clear way'. Ibn-Abbas has said that: /Sir'ah/ means: 'the ordinances that have come in the Qur'an, but /minhaj/ is that which has come in the practice of the Prophet (S). (Mufradat Raqib)

Surah Al-Ma'idah, Verse 49

وَأَنْ أَحْكُمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ
مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمْ أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنْ
كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ

49. "So judge between them by what Allah has sent down, and do not follow their vain desires, and beware of them lest they beguile you from part of what Allah has sent down to you. But if they turn back, then know that Allah desires to afflict them for some of their sins, and surely, many of the people are evil-doers."

Occasion of Revelation

It has been narrated from Ibn-Abbas that a group of the great men of the Jews once plotted and decided to go to the Prophet Muhammad (S) with the hope that they might be able to change him from his creed.

With this planning they came to the Prophet (S) and said: "We are the wealthy and the learned men of the Jews. If we follow you, other Jewish people also will imitate us. But, there is a conflict between us and another group (about a murder or something else).

If you judge in this conflict for our benefit, we will believe in you." The Prophet (S) refrained from such a judgement (which was not just), and the above verse was revealed.

In this verse, *Allah emphasizes* again on the judgement of His Messenger and says:

"So judge between them by what Allah has sent down, and do not follow their vain desires....."

Then, He warns the Prophet (S) about their plot by saying:

"...and beware of them lest they beguile you from part of what Allah has sent down to you....."

Then, the statement continues saying:

"... But if they turn back, then know that Allah desires to afflict them for some of their sins....."

(Finally, at the end of the verse, it implies that if they persist so much on the falsehood, he must not be worried, because:

"...and surely, many of the people are evil-doers."

Surah Al-Ma'idah, Verse 50

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ

50. "Is it then the judgement of (the era of) ignorance that they are seeking? And who is better than Allah in judgement for a people of assured faith?"

The best law is the one whose legislator is qualified with the following conditions:

1. To be aware of all the secrets of the world of existence and those of man, both for the present and future.
2. The Legislator should have no aim of gaining profits.
3. He should not have any fault of any kind, whether intentional or unintentional.
4. He might not be afraid of any power.

These conditions are gathered in *Allah*. ***And, who is better than Allah to judge?***

That is why those who, having the Divine laws available for them, refer to the laws made by human beings pave the path of paganism and infidelity.

Therefore, any law of man, which contrasts the law of *Allah*, is considered as the law of pagans. The reason is that these laws of man have been legislated on the basis of vain desires, fears, avarices, ignorance, mistakes, and imaginations.

We must also know that ignorance does not belong to only a period. Whenever people separate from the law of *Allah*, that time is the period of ignorance.

May *Allah* protect us all from aberration.

"Is it then the judgement of (the era of) ignorance that they are seeking? And who is better than Allah in judgement for a people of assured faith?"

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