

Shariah Rules in the Qur'anic Discourse Directed at Children of Israel An Analytical study

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Abstracts

The aim of this research is to extract the Shariah principles from the verses in which the Qur'an addressed the Children of Israel with the phrase: "O Children of Israel." Although the Qur'anic discourse was originally directed at the Children of Israel, but it also addresses Muslims indirectly, as its mention in the Holy Qur'an is for reflection and admonition, as well as for deriving legal principles and rulings. Therefore, the objective of this research is to enlighten Muslims about the Shariah principles derived from the Qur'anic discourse directed at the Children of Israel, to benefit them in their practical lives. The research focuses on two specific types of principles: doctrinal and ethical.

Keywords: Sharia rules, Quranic discourse, Children of Israel.

1. Introduction

The Holy Qur'an speaks a lot about Children of Israel, whether explicitly by their name (Children of Israel) or as (Jews), or by describing them as "the People of the Book".

It has caught my attention that Allah Almighty addresses Children of Israel and calls upon them in a number of places in His Holy Book, which prompted me to research the subject, and limit the study to the Shariah principles that can be derived from Allah's call to the Children of Israel (O Children Israel), titling it: (Sharia rules in the Qur'anic Discourse directed at Children Israel)

Research problem: The research tries to answer the following question: What are the legal rules (Shariah principles) that can be extracted from the speech of the Holy Qur'an to Children Israel?

The importance of the research: The importance of the research lies in the fact that it sheds light on an issue related to the contemporary reality, which is the issue of Children Israel. It analyzes the Qur'anic discourse of Children Israel, with the aim of deriving the legal (Shariah) rules from the context of that call

Research Methodology: The research is based on the inductive and analytical method, by tracing the verses in which the call to Children of Israel appears, and then deriving the legal (Shariah) rules from those verses.

2. Research objectives:

The research aims to study the Shariah principles derived from the Qur'anic discourse directed at the Children of Israel. It clarifies that although the discourse was originally directed at them, it also addresses Muslims indirectly for reflection and admonition, as well as for deriving legal and ethical principles. Therefore, the objective of this research is to enlighten Muslims about the Shariah principles derived from the Qur'anic discourse directed at the Children of Israel, to benefit them in their practical lives

Research Scope: The research is limited to the Qur'anic verses where the discourse explicitly states (O Children of Israel) and their context, as well as the Shariah principles derived from them. It focuses on two specific types of principles: doctrinal and ethical.

Previous studies: I have not found an independent scientific study on this topic. There are various studies about Children Israel, but they are not about the legal Shariah rules derived from the Qur'anic discourse of Children Israel.

I have a previous study on the Maqasid (objectives) derived from the Qur'anic discourse directed at the Children of Israel titled: "The Qur'anic Discourse Directed at the Children of Israel: A Maqasid Study," published in the Journal of King Khalid University for Sharia Sciences. Working on that Maqasid study opened the door for me to research the Shariah principles derived from the Qur'anic discourse directed at the Children of Israel, making it a continuation of the previous work in utilizing the related verses.

The difference between the two studies is that the previously published study focuses on the legitimate purposes (Maqasid) derived from the Qur'anic discourse of Children Israel, while this study discusses about the legal Shariah rules, focusing on two specific types of rules: belief (doctrinal and moral rules, and without addressing the purposes (Maqasids).

3. Research Plan:

The research consists of: an introduction, two sections and a conclusion.

- Introduction, which includes: the research problem, importance, methodology, objectives, limits, previous studies, and research plan.
- The first topic: the concept of legal rules and the Qur'anic discourse of Children Israel, and it has two requirements:

The first requirement: Sharia rules

- The second requirement: the Qur'anic discourse of Children Israel

The second topic: the rules of belief and ethics in the Qur'anic discourse of Children Israel, and it has two requirements:

First Requirement: Belief rules

Second Requirement: Ethical Rules

- The Conclusion.

The first topic: the concept of legal rules and the Qur'anic discourse of Children Israel, and it has two requirements:

The first requirement: Sharia rules

Rule in language is basis, building rules: basis of it, and rule idiomatically is a holistic issue applicable to its parts;

This is the definition of the rule in general, and the rules vary according to the science to which they are attributed, such as language, jurisprudence and the principles of jurisprudence; there are linguistic rules, jurisprudential rules, fundamentalist rules, and the like.

Sharia rules mean rules taken from the sources of Islamic law and its sciences, including jurisprudential, fundamental, belief and the like, but what is meant in the research is belief and moral rules in particular, and no other.

In this paper, what is meant by rules is broader than just the rule in the terminological sense; it includes benefits and concepts deduced even if their formulation is not a rule.

This shows that there are verses or parts of verses in the call of the Almighty Allah to the children of Israel, and the context of the verses in which that Qur'anic discourse is mentioned follows the course of the rules, in terms of the brevity of their phrases, and the comprehensiveness of their meanings and connotations.

And calling them as rules is just a hypothetical act, because many of them were not formulated in the research in the form of the base or rule according to what is known to scholars, but if it is not a rule in the strict sense, it approximates it in terms of meaning, and there is no confusion in the terminology if it becomes clear what is meant.

The second requirement: the Qur'anic discourse to the children of Israel

The Qur'anic discourse of Children of Israel (O Bani Israel) is mentioned in four places in the Holy Qur'an, three of which are in Surat Al-Baqarah, and one place in Surat Taha.

The first call: verses (40-46) of Surat Al-Baqarah

The second call: verses (47-121) of Surat Al-Baqarah

The third call: verses (122-123) of Surat Al-Baqarah

The Fourth Call: Verses (80, 81 and 82) of Surat Taha

What is meant by the Qur'anic discourse to children of Israel contemporary or living in the time of prophet Muhammad - prayers and peace be upon him:

The call was made from Allah the Almighty to the children of Israel who were contemporaries of the Prophet (peace and blessings of Allah be upon him) to provoke the potential of goodness and instinct in their souls, so that they may respond and believe in the Qur'an and Mohamed Prophet (peace and blessings of Allah be upon him), and this call included a reminder to them of the foregoing blessings of the Almighty on their fathers and ancestors, considering that the blessing of the fathers is a blessing on them, and the evidence

for this is the Almighty's saying: {Having saved you} Verse 49, and those who were addressed did not see Pharaoh or his people () Or as a matter of the Arabs' calling on the man with deeds, added to him, and the meaning of this is his predecessor, and it is also said: Children of Asad killed someone , but one of them killed him

It is interesting that Children Israel, who are the Jews, have been mentioned repeatedly in the Holy Qur'an, as the Jews are mentioned by their name explicitly in eight places in the Holy Qur'an, most of which are associated with Christians, yet the Qur'an did not address them by that name except once, and indirectly (Say, O you who have chosen Judaism).

He addressed them by saying, "O children of Israel," and did not address them as Jews, because this call was a reminder of the blessings bestowed upon their ancestors and the dignities Allah has bestowed upon them. So, calling them as children of Jacob and his siblings was suitable here.

The second topic: the belief and ethical rules in the Qur'anic discourse to Children Israel, and it has two requirements:

The First Requirement: the Rules of Belief

The First Rule: The Obligation to Initiate Faith

The Almighty says: {And do not be the first disbeliever in it} Al-Baqarah 41 in which the initiative to believe, especially from those who know the truth, and the argument was established against him.

It also contains the sin of initiating disbelief, and that the first chooser of disbelief is greater than that who chose disbelief after that, as the initiator did not contemplate the argument, but initiated stubbornness . As it has been said: it is better to be a tail in the truth than to be a head in falsehood, al-Razi said in its meaning: "Do not be the first of the disbelievers, because this priority is a reason for further sin".

His statement that in their initiative to disbelieve in it is contrary to what is due to them and has become their sin and the sin of those who followed them after them.

The Second Rule: Salvation is by Faith and Good Work

The Almighty saying : "Those who believe, those who have been guided (jews), the Christians and the Sabians, whoever believes in Allah and the Last Day and does good deeds, have their reward with their Lord, and there is no fear for them, nor do they grieve" Al-Baqarah 62 This is "explicit in that the origins of the religion of the Almighty Allah on the tongues of all His Messengers are these three: faith in God, faith in the Last Day and its reward, and good deeds."

The Third Rule: Faith Requires Absolute Submission

The Almighty says in the place of condemning the children of Israel: "Do you believe in some of the Scriptures and disbelieve in some} Al-Baqarah85 in which "the condition of faith:

psychological submission to everything brought by the Prophet, who is obliged to act when there is no impediment" and that "faith is indivisible, disbelief in some is like disbelief in all".

This is supported by the saying of the Almighty in another surah: {So by your Lord they will not believe until they judge you in what is fought among them, then they will not find in themselves any embarrassment about what you have spent and they totally surrender } An-Nisa' 65

The Fourth Rule: The Power of Adherence to True Religion Way of success

The Almighty says: {Take what we have brought you strongly and remember what is in it} Al-Baqarah 63 and the saying of the Almighty {Those to whom we have brought the Book recite it the right way }Al-Baqarah121 in which there is an exhortation to adhere to the Book, and to abide by what is stated in it, the Almighty said {So hold on to what was revealed to you }Al-Zukhruf 43 where there is a command to continue recitation, and to read the books of science to obtain their scientific and practical fruit.

The Fifth Rule: The satisfaction of the People of the Book about Muslims is conditional on Muslims following them

The Almighty says: {Neither the Jews nor the Christians will be satisfied with you until you follow their religion}Al-Baqarah120 This verse is a rule in the behavior of Jews and Christians, revealing their condition and the way they deal with Muslims, and if they are not satisfied with the Prophet (peace and blessings of Allaah be upon him) except by disbelief, and following their religion, they will not be satisfied with his nation - after him - except by doing so.

In its meaning, the Almighty says: {Those who disbelieve from the People of the Book nor the polytheists will wish to you to get bounty from your Lord} Al-Baqarah105 This reveals the intensity of the enmity of the people of falsehood to the truth and its people, and their envy of them, and their desire to distract them from their religion, and keep them away from adhering to it.

Similarly, the Almighty says: "Many of the People of the Book would like to return you after being faithul as infidels because of envy of themselves after what has been revealed to them from the truth" Al-Baqarah 109

The Sixth Rule: Allah is giving His Mercy to whoever He wills

The Almighty says: {And Allah is concerned with His mercy whoever He wants} Al-Baqarah105 In this verse there is an explanation on the blessing of Allah the Almighty, and His great giving to His faithful servants, as He singled them out with His mercy, He revealed the Holy Qur'an to them, and sent them the given mercy Mohamed bin Abd al-Allah, may Allah bless him and grant him peace, and he still overwhelms them with mercy, blessings and bounty, so that the plotters do not harm them, nor the envy of the envious against them {And Allah is of great merit}Al-Baqarah105

Second Requirement: Ethical Rules

The First Rule: The reward comes from the sort of work

There are a variety of phrases and short sentences indicating this meaning, including the Almighty's saying: (And fulfill my covenant, I fulfill your covenant) Verse 40 There is a condition, that is: if you fulfill my covenant, I fulfill your covenant. Al-Qurtubi said: "He is general in all his commands, prohibitions and commandments, so this includes the mention of Mohamed peace be upon him, which is in the Torah and others. This is the opinion of the public of scholars and it is correct. And His covenant is to enter them into Paradise. What is required from them which is to fulfil the covenant is required from us."

from this as well the saying of the Almighty: {So we sent down to those who wronged a wrath from heaven for what they were corrupting} Al-Baqarah⁵⁹ The punishment is the result of injustice and immorality committed by them.

As well as the saying of Glory be to Him: {And we will increase the benefactors} Al-Baqarah⁵⁸ The increase in goodness and reward is the result of obedience and charity.

And his saying glory be to Him (Verily, he who surrendered to Allah and was righteous will have his reward from Allah and no fear for them and they do not grieve) Al-Baqarah¹¹² that meant "Following the guidance revealed from Allah to his messengers, which is the religion, is a reason for happiness that his companions will have no fear for them and they will not grieve, and this is a promise that includes this world and the hereafter."

The Second Rule: Your Actions Do Not Contradict Your Saying

The Almighty says in the place of condemning the children of Israel: {Do you command people to be righteous and forget yourselves} Al-Baqarah 44 "It is explicit that this is contrary to the legal movable, which is the Book, and to the innate reasonable, as it is no secret to a sane person the ugliness of the work of those who command others to do good while leaving it, or forbid him to do what harms him from evil while he is doing it, and that he establishes the argument against himself, and shall not be entitled to comply with his order and his termination."

The Third Rule: Rely on Patience and Prayer

The Almighty says: {And seek the help of patience and prayer} Al-Baqarah⁴⁵ in which there is a guidance "to rely on performing the tasks on patience and prayer". Ibn Kathir said: "It seems that although the verse is a speech in the context of a warning to the children of Israel, they are not mean by it as a matter of specificity, but it is general for them and others."

The Fourth Rule: No one carries the burden of another

The Almighty says: {And fear a day in which no soul will benefit the other any way} Al-Baqarah 48 and 123 in which there is a confirmation of individual responsibility, which is as the Almighty says: {And no soul will gain except on itself and no one carries the burdens of another} Al-An'am 164

The Fifth Rule: Returning to the truth is better than persisting in falsehood

The Almighty says: "They said, 'Now you have come with the truth, and they slaughtered it, and they almost did not do it.'" Al-Baqarah 71 contains acknowledgment of the truth, and not to be arrogant against it, after it has been clarified.

The Sixth Rule: Tyranny is a Harbinger of Deprivation

The Almighty says: "Eat of the goodness of what we have provided you, and do not be overwhelmed by it, otherwise my wrath will come upon you." Taha81. So, tyranny is a pointer of deprivation; And the same is the saying of the Almighty: {Eat and drink from the livelihood of Allah and do not go in the ground corrupting} Al-Baqarah60

The Seventh Rule: Speak to people in a good way

The Almighty says: {And speak to people well} Al-Baqarah83 in which there is a confirmation that a good saying is required in various cases, and the Almighty Allah said to Moses and Aaron when he sent them to Pharaoh {Tell him a soft word, so that he may remember or fear} Taha44

4. Key findings:

- There are verses or parts of verses in the call of Allah Almighty to the children of Israel and the context of the verses in which that Qur'anic discourse is mentioned follows the course of rules.
- The Qur'anic discourse of children of Israel (O Children Israel) appears in four places in the Qur'an.
- The speech to the children of Israel in the Holy Quran contains a call to believe in Muhammad peace be upon him
- The research shows Muslim the legal (shariah)rules deduced from the Qur'anic discourse to children of Israel, especially the rules of belief and morality, in order to consider and preach, and to benefit from them in his practical life.
- The research included thirteen rules of belief and ethics deduced from the Qur'anic discourse to children of Israel..

5. Recommendations:

- Paying attention to studies related to the Holy Qur'an, including the speeches of the Holy Qur'an, and various divine calls, such as his speech to the prophets and messengers, his speech to the believers and the righteous, his speech to the People of the Book, his speech to the polytheists, his speech to the hypocrites, and his speech to the people in general, where they are studied and derived from the legal rules.
- Benefit from the contents of research in dialogue, advocacy, application and behavior evaluation.
- Highlighting the contents of this research and disseminating them through various means of communication.

- Holding seminars and various awareness and education activities on the subject.

May Allah bless his Prophet Mohamed his family and companions.

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