

commentary for the Book of Allah. They gave as evidence for their action the hadith in which the Prophet (ﷺ) said:

«Narrate from the Children of Israel, and it does not matter.» (Bukhari)

What I think is that even if it is permissible to narrate their stories and reports, that is only to be done in isolation, not in the context of discussing the meanings of Qur'an or any issue of Sharia. It is not permissible to make them a means of interpreting the Book of Allah at all, unless it is proven to be soundly narrated from the Messenger of Allah (ﷺ). That is because the status of these stories and reports is reflected in the hadith:

«Do not believe the People of the Book and do not disbelieve them.» (Bukhari)

As their status is somewhat dubious, and it is well known in Islam that we must believe in the Qur'an and be certain about its wording and its meanings, it is not permissible for us to use these stories, which were transmitted by unknown narrators in reports that in most, if not all, cases are most likely to be lies, to explain the meanings of the Qur'an in a definitive manner and without doubting them. In fact it is because of heedlessness regarding this issue that what happened came to pass. And Allah is the source of strength.



﴿أَفَنظَمُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ  
يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾ وَإِذَا لَقُوا الَّذِينَ آمَنُوا  
قَالُوا آمَنَّا وَإِذَا خَلَا بِغَضِئِهِمْ إِلَى بَعْضِ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ  
لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ ﴿٧٦﴾ أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا  
يُسرُونَ وَمَا يَكْتُمُونَ ﴿٧٧﴾ وَمَنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي وَإِنْ  
هُمْ إِلَّا يَنْظُرُونَ ﴿٧٨﴾﴾ (سورة البقرة: ٧٥-٧٨)