

The Response of Al- Quran against to the Previous Scriptures

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ABSTRACT: Since it taken down to the Prophet on Muhammad, the Qur'an has always been challenging the creation of the human brain, even at a certain level, the Qur'an has stated that human intellect are not able to diving the content the Qur'an thoroughly. By The method used in this research that is a descriptive research method knowen that All Scripture that also known as the Apocalypse that mentioned in the Qur'an and degraded to the prophets, are not a human creation, but they really are the creation of God, which was created to bring a human into the space of peace and harmony that accordance to their fitrah. The similarity degree of the substance, the mission is evidence of the truth authentic of oneness of God who since it created humans, God keep one and God is to be worshipped.

KEYWORDS: Response, The Qur'an, Against, Previous Scriptures.

1 INTRODUCTION

Talking about the Qur'an, such as a watercourse that flow without the estuary, because the book that has purified by Allah SWT is always popular in the intellectual dynamics of all time. Since it taken down to the Prophet on Muhammad, the Qur'an has always been challenging the creation of the human brain, even at a certain level, the Qur'an has stated that human intellect are not able to diving the content the Qur'an thoroughly, because indeed, the Qur'an is not the result of creativity product of the creatures (qaul al bashar), though the Qur'an is the creation of Allah SWT.

Nevertheless, it does not mean that the Qur'an is slack from the scholarly review, as all records of history, the writing about the Qur'an is very diverse. Balijon in his work "the Qur'an In Interpretsi Modern", tried to pour his thinking about interpretation of the Qur'an in the context of modernity. However the works is not necessarily able to represent the will of the Qur'an about it. In this respect, Fazlur Rahman is sighted, that humans do have the capabilities that are not unrivaled in generate the new knowledge, but they have a weakness in the field of morals. The Duty of the Qur' an is helping them about this field, so the Qur'an mentioned itself as "guidance for the human."

As an instruction, the Qur'an has a very vital functions in the human life. It is visible from the indication of the Qur'an that said the word of people about 63 times, said bani Adam by 6 times, and al-Nas of 240 times in verses Makkiyah nor madaniyah. Based on these facts, al-Nazi concludes, that the Qur'an is the book of al-insan, it means, discloses to the human or the expression of the human. The mention of Human is the appreciation that strictly mentioned by God in his Holy Book (Q.S. A1-Isra ', 70), because humans are given by the privileges with common sense, and other advantages.

The References to human beings in general, means the Qur'an has not limiting the time to make it as an instruction for the human, although as the chronology, the Qur'an makes the past events as the reason for the revelation of Verses. But the factors of its historical of the chronology does not mean the Qur'an has binded the time to the past.

The Entity of Qur'an as the revelation that became the instruction of the creature named the human is a customary thing, remembering the Qur'an is the book assigned to Islam brought by Muhammad SAW who also referred as the last Prophet. Assertion of Muhammad as the last Prophet at the same time, clarify the position of the Qur'an by the previous scriptures, because the prophets before Muhammad, among of them there is one who got a ' guidance set ' from the creator of do this trust be used to convey the teaching of Allah SWT to their people. In this case, the Qur'an as complement that

criticize the Scriptures in earlier generations, even if the criticism is on the level of the doctrine or or at the level of "politics", it means such as the critics that put forward by Islam in the framework of competition between the new religion that is looking for the followers and the old religion was already well-established.

The teachings (shari'at) of Allah SWT. That delivered to the human has recorded in the previous Scriptures through the prophets, is the reference, guidelines and also guidance for the humans in stepping on the escalation of their life's journey, to fit the lanyard and the norms prescribed by Allah SWT. The scriptures of the Allah are often called by revelation. Here, the author will elaborate the various names of the revelation as have been revealed to the Prophets and tried to examine the attitude and the response the Qur'an-as a closing revelation, towards the earlier scriptures.

2 METHOD

The method used in this research is a descriptive research method, that is the method that discuss about several possibilities to solve the actual problems with collecting data, compiling or classifying, analyze, and interpret it. Kutha (2010) in Gindarsyah (2010) explained, this descriptive analysis is done by way describing the facts, then followed by the analysis, it has not only outlined, but also provides the adequate understanding and explanation. The reason of the authors to use this method is, because basically this review is qualitative observations. In addition, this method is considered precise enough to do the approaching the examining problems. The data collection is done by assembling and analyzing the documents, such as written documents, pictures and electronics

3 FINDINGS AND DISCUSSION

3.1 THE SCRIPTURES, REVELATION AND SHUHUF

According to the some miraculous, that all scriptures revealed by God is in the same month, that is Ramadan month. The Qur'an has been revealed from Lauhul Mahfuzh to the sky of world during Ramadan. Then gradually revealed, according to its occurrence is about 23 years. In addition, Ibrahim received his shuhuf (Scripture) on 1 or 3 Ramadhan. Prophet Dawud as. Accept the Psalms on 18 or 12 Ramadan. The Prophet Moses received the Torah on the 6th day of Ramadan, the Prophet Jesus As the Gospel on the day receives 12th or 13th in the month of Ramadhan. Allah SWT acknowledge the Ramadan is over the other months, by select it as a month where all the Scriptures written is taken down with it.

The scriptures is an entry that is spoken by God to the prophets. Muslims are obliged to believe, because by believing in the Scriptures is accordance with the one of the five pillars of the faith. In the Qur'an, God's word that meant: before (Al Quran), a guidance for mankind, and he sent down Al furqaan. Those who disbelieve the revelations of Allah will get the heavy smote; and Allah SWT, yet have replies (smote).

From here, it can be known if there are close linkages between the Scriptures that God has revealed to his Prophets. The scriptures revealed have variety of names, but all scriptures is also can be referred as a revelation. In lexical, revelation has a more general meaning than the scripture, considering the scriptures is constructed from revelation revealed by God to his prophets. According to Majd al-Din al-Fairuz, the meaning of revelation is a cue, writings, pamphlets, ilham, the hiding word (al-kalam al-khafy) and each of the expressions passed to the others. This sense is similar to the opinion of Ibn Manzur's who has defined that revelation as al-maktub, al-kalam and al-khafy. Whereas the word "auha" is originated from word "waha" (original words of revelation) could mean kataba which means write. The term revelation is also means the idea or dream that really happened or something delivered through the Angel Jibril that referred by scholars with al-wahyu, al-jaly, which means the really clear and devenitife.

However, the meaning of revelation as above has suffered the bias, during the identification process of the adherents, this seen from the meaning of revelation among the Gregorian (Christian) that has limited the terms of revelation are only in two areas, that is; First, something preached by Jesus Christ about of Gregorian creed. Second, something revealed by the Holy Spirit to someone who has attained a purity degrees, namely Paul Patikan, Betrik Orthodox and resembling them in several clusters of the Gregorian religion. This view is clearly rejected by Islam, because al-Qur'an also known as revelation. So, according to Shamah, the revelation is a something brought by Jibril from God to the Prophet Muhammad and ordered to deliver it.

In lexical, revelation means a quick signals that could be from the types of words, codes of conversation, a single voice and no double, signal, and so on. Meaning and its use are also very varied in the Qur'an, so it's very necessary to scrutiny of some of the things that regarding to an entity, meaning and its scope. First: the revelation is not only specifically about a human thing, but also related to the existences of non-organic, plants, animals, and so on (Revelation revealed to this kind

existences is none other than is a miracle and a guidance that are essential and instingtif, or in other words is takwiniyah's miracle. The Lord, who will usher toward the perfection of their existence, but the highest degree is about the revelation to only the prophets and the Trustees of God, and that meaning of this type of revelation was the presentation of the meanings into the heart of the Prophet and "the talk" of God to him.

The conclusion is, that in principle "the presentation of" the meaning of the essence and truth side, is not different with the meaning, then absorbed in the heart of normal humans, but from the sight of degrees and the level they have a difference. The lowest degree of revelation related to the existence of non-organic and plant, and the highest degree is specifically for the prophets.

Second: the revelation is also used in different meanings, such as by the meaning of the cue, misgivings, the inspiration in understanding that acquired through the instinctive or through the dream, where the highest degree is located in the conversation of God to the prophets.

Meanwhile, the characteristics of the revelation are: 1. The natures are internal and intrinsic (internal); 2. The assistance of teachers and advisors; 3. Istisy'âr and awareness; 4. Understanding about the existence of intermediaries revelation.

There are three forms of methods in the declining of its revelation to the prophets, although it accordance with what Thabathabai has said, if the form of this will be returned to a form that is the direct acceptance of revelation from God, namely: 1. The speech of God without an intermediary (directly); 2. The conversation behind the scenes, hijab, or a deterrent; 3. By sending the messengers, through the Angel of messenger the revelation.

The philosophical Explanation from the lowered of revelation and the role of angels are remaining to the point of: that basically the Angel is not an intermediary, by the meaning that if they received the revelation from God then deliver it with the especially language of the prophets. Angel is none other than a manifestation media of God order, because of that, there is no the real intermediaries here, so it can happen the mistakes to him when delivery up of the divine message.

The Acceptance of revelation in the first form is direct, it is not through the any intermediary, while at the second and third form, if the Messenger at that time did not receive the revelation through the intermediaries or from back scenes, the revelation must be received directly to him. The last point is, that the fact of revelation is just like of knowledge syuhudi (witness the mystical), because of that, it is contrasted to the hushuli knowledge (knowledge gained through filming mind), this revelation does not have any capability to be confused or wrong. Thus, the human by rhyme of su'udi (upward motion) and the motion of fution, will be able to reach a place, that allows it to receive the Divine knowledge in directly, without through the intermediaries.

As for as meaning of al-kitab by lexical means something written or sahifah which is written on it, and in some places, al-kitab could mean al-Torah or al-Hukm. From this sense, then among of clear names of the a1-Qur'an is al-kitab as has stated in the surah al-Baqarah verse 2. But the use of al-kitab also refers to a revelation that revealed to the Prophet Musa AS. (QS: a1-Anbiya, 48) and to the other prophets (QS: Ali Imran 81).

From there, the scriptures are a group of revelation that conveyed to the Apostles, to be taught to the human as an instruction in their life. Additionally, the naming of revelation within the wide meaning is also includes the Suhuf that also account in the revelation of God that revealed to the Messenger, but it still in the form of a separated sheets. So from this perspective, the scripture and Shuhuf are together included as the revelation that have any similarities and difference. The similarity is the both of them are include to revelation. While the differences are: 1. The content of the scripture is more complete than suhuf; 2. the book documented while the suhuf is not.

For Muslims, God has clearly stated that Muslims should be believe the existence of the scriptures that has taken down before Al Qur'an, as mentioned in the word of God: meant: "o believers, you must be still in believe to Allah SWT and his Messenger and the book which revealed by him to his Messenger and the book which he sent down before". Beside he taken down the Scriptures, God is also revealed the sheet named suhuf in the form of sheets that have been revealed to the prophets like Ibrahim a.s and Moses. It is according to the word of God SW: Meant: "(that is) suhuf-suhuf (Scriptures) that has revealed to Ibrahim and Musa"

Regardless of the meaning of the above, the scriptures or revelation are things that exist and even obliged to believe him. Meant, we are required to believe the entity of revelation previously, where its contents have settled in detail and completing by the Qur'an. The scripture or that revelation, judging from the names that revealed by Allah SWT to the prophets mentioned in the Qur'an such as Torah, Zabur, psalms and the Qur'an itself.

As the complementary scripture or revelation from the previous one, the Qur'an mentions the scriptures are quite a lot. The Gospel mentioned about 12 times, Psalms 3 times dan Taurat 1 times, whereas the Qur'an is about 70 times. But other

phrases indicated that the Qur'an is quite a lot, such as scripture sentences and others that accordance to the scholars as the name of the miracle of the Prophet Muhammad SAW.

3.2 THE PREVIOUS SCRIPTURES

Scripture is a cornerstone in the religious, and of all religions must be have a source of the religious. This is because, according to Edward B Taylor, religion came from philosophical thinking of primitive tribes who have potential. This case is because humans are understanding and thinking creatures. With their thought and reason, human want to find the description about causal relationship of things in surrounding of nature, then they would like to find where is their position in the existential world. From this, then emerged the new religion in primitive tribes. Thus, the religion is not sourced from the revelation, but it sourced from the creativity of the human intellect.

According to the author, the religion is actually not that like, because basically the human creativity is only a medium in the process of finding God (religion), and in that process, God gives the truth way by the instruction of his revelation, as happened to prophet Ibrahim a.s. The role of revelation and Scripture appeared that have mentioned in the Qur'an, namely al Qur'an, gospel, Torah, and Psalms. However, in reality, of the history, some of the scriptures above have experienced the interpretation that is very deviated from the requirements and its original purpose of the revelation. Bible and the Torah are the two scriptures that many experienced the deviation.

a. Torah

Torah in Hebrew is the five same books of the Tanakh or Old Testament of the Bible. Torah in Greek called as Pentateukh. The Torah has revealed at Sinai hill and then it contained the law of God that known by the ten of the commandments. The Torah is God's teachings and it is a true direction of the children of Israel. The Torah is the book that revealed by God to Prophet Musa AS. In the modern understanding of the experts, both Jews and Christians, the Torah is consisted by five Asfar of Musa, namely; al-Takwin, al-Khuruj, al-Lawiyin, al-Adad and al-Tathniyah. As for the Asfar made after the five of Asfar there. According to historians of the book, the Prophet Moses published the Torah in thirteen nuskhah, until the al-Babily era, the jews have fought and crushed by Nasser Nabukhaz from Government of Balbil, Torah is still original without any changes. But after that, happened the consensus with the Jews in the city of Babil in 86 BC to transform the text of the Torah. Among the changes made by them, are: 1. That Allah SWT is an only God, but not for the universe, but only for the children of Israel that is Jewish. 2. That the Torah laws are specifically for children of Israel, not for others beside them. 3. The prophets who awaited on future by the mankind as has declared by Musa as is not from the group of Isma'il but from group of Israelis. In the Greek expression, the Torah called a Pentateuque that mean consists by five parts (juz). A book of the old testament is consists of 39 volumes. According to the Jews and the Gregorian, the author of the Torah is Musa AS itself, but at 16th century the Carlstadt considers that impossible if the scripture written by Moses.

b. Gospel

The Gospel in Greek means Euangelion that means a "good news" or "joyous news". This term used to refer to the four first book in the New Testament. Those Scriptures are: Gospel of Matthew, Gospel of Mark, Gospel of Lukas, and the Gospel of John. The Gospel itself is derived from the Arabic Gospel that usually contain a meaning: 1. The Information about the activity of God rescue in the Jesus from Nazaretatau news that's delivered by Jesus of Nazareth. This is the origin of use the word "Gospel" according to the New Testament. 2. Within the meaning that more popular, this word refers to the fourth Canonical Gospel, (Matthew, Mark, and John Lukasda) and sometimes also refer to other non-canonical works such as the Gospel of Tomas, which presented the story of life, death, and resurrection of Jesus. 3. A number of modern scholars used the term of "Gospel" to pointing a genre of hypothetical from the first Christian literature, and also in English: The Gospel and the Gospels that are given to Jesus by the outline is similar to the book of Allah SWT in previous one.

The bible is the Gregorian scripture that a part of the New Testament. This scripture has experienced a lot of change, so many of its readers felt confusion in understanding it, because there are many narrations at one problem with a various bible. At least as that felt by RR Roguet in his book "Initiation a l'Evangi1e".

In the early of christian development, a difference and disputes hit to this religious converts. The Various of sect accused astray to the that other sect, and claimed that sects and the Gospel of they version is the most true one, whereas the others are wrong. Just like with Marcion and Bardaisan are only recognized their gospel and reject the other. The proof existence of a difference Gospel have been existed since Paul was alive, while the existence of the original bible belonging to Jesus is unknown until now. The dispute of which Gospel is Truth, narrated by the Gospel itself and the letters of Paul orders to his residents.

Actually, the book of the new testament nowadays, at the past time is unofficially included in the Scriptures. But after the fourth century, by the results of consiliation of Nikea at years 325 A.D, it's regarded as scripture. After the consiliation, the christian congregation in a various of districts has selected as appropriate with the decision. While the other congregation should be burned. Although the conciliation of Nikea has been established the trinity of dogma and four official Gospels and reject the others Gospel, actually the East Church until this time is still considered to Bible rejected by conciliation.

From the explanation, reflected that happened the misdirection (tahrif) of understanding in both of the Scriptures above, both the Scriptures believed by its adherent as the word of God that holly and sacred, although sometimes this honoured scripture is a masterpiece of the human creation that have experienced of reduction and interpretations that is very hard to be proved authentically, scholarly and faith instinctively. This is reflected in the Scriptures that claimed as the divine Scripture besides the Qur'an, that according to its history has undergone the process of revision, even it bias from the human mind and the writer. However, it should be recognized that there is some moral suggestion that are considered eligible still for categorized as God's Word.

In the Qur'an, there is some evidence that offensive about the problems of tahrif above. The term tahrif in the etymology means perverted, corruption, incorrect understand, modification and misinterpretation. This term is often used to identified of the Jewish devotees and christian who have already misunderstood and misinterpretation of the contents of their holy book. Some others thought, that the Jews and christian have changed (baddala) the authenticity of them Scripture, especially by deleting and eliminating of information about arrival news and the features of Muhammad, as the Last Prophet that has noted by the Qur'an.

The statement above pointed that the Jews had changed the information of their Scriptures (yuharrifûna) or the revelations that they received from Allâh SWT. About the Jewish scriptures, the Qur'an has mentioned that there are some of those who wrote the scripture with their own hands and then they claimed that, the book is derived from the Lord "(hâdzâ min ' ind-i-llâh). That statement is also same with what's contained in another verse that Stated if Jews had changed the word from its position (yuharrifûna al-kalima ' an mawâdhi'ihî). By using of other pronunciation, Qur'an stated that christian were intentionally forgotten (fanasû) some of what was given to them as a reminder of Allâh. In addition, the Qur'an used the term Twisting the tongue, or distortion (yalûna alsinatahum or layyan bialsinatihim). On the other evidence, mentioned that the Jews and christian or referred by the community of the book (Ahl al-kitâb) was "hiding the truth" (layaktumûna al-Haqq).

However, the existence of scriptures that have been perverted are still mentioned in the Qur'an, because the original of the previous Scriptures are same in their substance, Although until that time, it is too hard to say that the originality of it still persist, because between of its adherents acknowledge that the present book does not suitable with the original one. It proves from the differences of each printing edition. The similarity substance of the Qur'an teachings in the original book (Revelation) previous is as mentioned in a few sentences, even necessary for followers of the Qur'an to recognize it. This following revelations about previous scripture may can be present from much that stated in the Qur'an

c. Psalms

Psalms is the Scripture revealed by God to Prophet David as instruction for his adherents, that is children of Isreal. According to a part of scholars, the holy books of Psalms equated with mazmur, that according to Islam, is the one of the holy books revealed before the Qur'an besides the Torah and the gospel. the term of zabur is the equation of the term of Hebrew zimra, meaning "song, music." It, along with zamir ("song") and mizmor ("Psalm" or the psalm), is derivation of zamar, meant "sing, sing the praise, create the music."

In Islam, the Psalms is the Scripture that revealed to the children of Israel through his messengers called Prophets david. The word Psalms have been described in several verses of the Qur'an, which meant:

"We have given you revelation as we have given to Noah and the prophets, then, and we have given the Revelation (also) to Ibrahim, Isma'il, Isaac, Ya'qub and his grandson, ' Isa, Ayyub, Yunus, Harun and Sulayman. And to David we gave the Psalms".

And thy Lord knows who (have) in the heavens and on Earth. And indeed we have exalted some of the prophets on some (others), and to David we gave the Psalms.

And so we wrote in the psalms after then (we write in) lawh Mahfuzh, if the Earth as belong to my servants who obedient.

d. Suhuf Ibrahim

The Suhuf Ibrahim or Ibrahim sheets is the Scripture which is also revealed by God to Prophet Ibrahim. Suhuf is a small Scripture revealed by God and delivered through the intercession of angels Jibril, it contains a Guide and the religious

teachings that are appropriate to the needs of the era. This Suhuf is a guide used by Ibrahim in spreading the religious teachings that he brought. The teachings of this Prophet Ibrahim, known as Hanif religious, was already there before the arrival of the Prophet Muhammad SAW. There are a part of Arabian who still follow this Religion and after the advent of Islam brought by Messenger Muhammad SAW, this religious deleted and cancelled. It's a story mentioned, that before the Messenger Muhammad SAW received the revelation of the Qur'an is from Allah SWT, he adopted a religious teachings of Hanif brought by Prophet Ibrahim. And also there is some Prophet besides Ibrahim who also received the suhuf namely Prophet Idris, the Prophet Syits and Musa.

3.3 THE VERSES OF THE QUR'AN ABOUT PREVIOUS SCRIPTURES

In connection with the Scriptures that were revealed to the prophets before Muhammad SAW, and in the confidence of Islam, there are some scriptures like the Torah, Psalm, gospel, Ibrahim sheet, that clearly stated by the Qur'an in several lines, stressed the position against to the Scriptures.

These are the statement of the Qur'an that also become the doctrine for the Moslemms about the relationship of the Qur'an with the other Scriptures:

1. That the Qur'an sued to the belief of Moslems about the existence of those Scriptures. Q.S (2: 4).
2. That the Qur'an positioning itself as justifikator and verifikator for to the previous Scriptures. Q.S (5: 48).
3. That the Qur'an is also to be referenced to remove the disagreement between adherents that were different. Q. S (16: 63-64).
4. Further the Qur'an set straight the history that contained the stories about the adherents and the previous messengers, and also about some part of the life of that Apostles. The story on a few important aspects, there are differences with the version that found in other texts, either that owned and by jews or christian.

Ideologically, there are so many verses of the Qur'an that mentioned about the previous Scriptures that revealed to his Messenger before the Prophet Muhammad SAW. The References to that Scriptures is also highlights the existance of the community tha belive to the previous Scriptures then called as ahl al-kitâb, besides it also highlight the other community outside the Islam such as Shâbiâns (al-shâbiûn) and Zoroastrians (al-majûsiyah). The preliminary generation of historians Muslim has elaborated the existence, status, and the position the religions through the Islamic perspective.

Quite a lot of discussion in the Qur'an about the Scriptures earlier, but here, the author has only taken a few verses that could be include the discussion about those Scriptures. Then the verse will be arranged according to the its Chronology (asbab al-nuzul) based on the arrangement standard that narrated by Ibn ' Abbas.

a. Makkiyah Verses

There are a few Makkiya verses that explained about the earlier scriptures. The revelations will mention the name of the Psalms, as in surah al-Isra, verse 55, and in al-Anbiya verse 105. Meant: and your Lord knows about what things exist (there) in the heavens and on Earth. And really, we have exalted some of the prophets on some (others) and to David we gave the Psalms (QS.al-Isra' 55). Then in another verse is also mentioned about Psalms that revealed by God to the human community. As the word of God: Meant: and really we have written in the psalms (we wrote in the lawh Mahfiz) if the Earth is belong to my servants who obedient.(QS. Al-Anbiya 105)

b. Madaniyah Verses

In the verses of Madaniyah, there are also many explanations about the previous Scriptures. This clarification, besides has already described in a verses Makkiyah as above, this showed that in the two revelation phases of the verses of the Qur'an, is still going the strong relationship between the teaching mission of the Qur'an with Scripture before. It is as what have explained that the Qur'an became as the " musaddiqan lima baina yadaidi" which justify the previous scriptures. And then, in the letter al-Nisa, the Qur'an mentioned the names of the prophets and Messengers, which concluded by naming the name of David with him scripture is Psalms. In another verse, God is also representing the content of Torah with the Gospel "matsaluhum fi al-taurat wa matsaluhum fil injiil"

There are so many other verses of the Qur'an in Madaniyah which mentioned the previous Scriptures, such as in the letter al-Tawbah: 111, Ali Imran 48 al-Mâ ' Idah: 66, and al-Mâ ' Idah 68. The purpose and the clearer understanding of these verses explained in interpretation that fit for the some books of Tafsir that have been referred.

3.4 INTERPRETATION OF THE VERSES

The prophets, both originally from the children of Israel, or belonging to another group of their tribe, has the same task of delivering the treatise of God, as have been described by the Qur'an in a Surah al Nisa 163. The Real faith of the children of Israel that is faith in Allah SWT, the one, that also a God for the whole mankind. Further, the faith to the angels and messengers, the Scriptures of God and the day of judgment. Also day of charity enumeration (hisab), reward and punishment of the hell. This equality of the beliefs reflected of from the word of God through the word of the Prophet Ibrahim in the Qur'an surat al-An'am 79-86.

The discussion about the order with Faith to the Qur'an is an implicit explanation of strong ties to towards the previous Scriptures that revealed to the prophets before Prophet Muhammad SAW as in the verse al-Baqarah 126. There is a strong correlation in the similarities of faith taught by the Scriptures of Celestial, that evidenced by the Qur'an in a verse al-Nisa 163, because the revelation chronology of this verse occurred when Udai Bin Zaid said "we do not know that God has revealed something to someone after Musa, then the revelation of this verse is an answer.

According to Zuhaily, that the revelation essentially is one, and the Union of revelation looked from the beginning that delivered by Nuh Nuh, because he is the first Prophet who received the laws through his word, and then, Prophet Ibrahim referred to as father the prophets and the Prophet of Isma'il as the grandfather of Prophet Muhammad SAW, also Ishak, then the Prophet Luth and Ya'kub then his grandson Joseph, Moses, Aaron, Ayyub, Dawud, Sulaiman Bin Daud and Yunus and Jesus AS, that all of them were betrayed by Jews. This mentioning in this verse is not based on sequence, but as a tribute to the Prophet coz their wisdom and the goodness.

At the end of this verse, explained by God, taking down the book of Psalms to Prophet David that consist by 150 surah, there is no law of halal and haram in it, but only the form of expression advice and wisdom. The word Psalms means written and named Psalms because of the originality of the truth that consisting in it. The Analogy of the Union revelation and the equality of status of the prophets as messengers of God reflected in surah al-Fath 29. In this surah, Allah SWT exemplified that the prophets with the crops that issued the shoot, then the shoots make the plants to be strong, then it become great and it upright straight on its roots and it makes pleasant the gardener.

According to al-Razi to his al-tafseer al-Kabeer, the parable of the prophets with the germinate plants, as well as mentioned in the Torah and Injil, caused by the first shoots is growing in weak condition and it grew up to the limit of perfection until it finally becomes clear and strong. So the plant was to be perfect the it has amazed the gardener. a common mission of all the scriptures which was revealed to the Prophet are also seen in the earlier surah of Ali Imran, verse 3 where the truth contained in the Qur'an is justified by the previous books. On two previous verses, God described the existence of his oneness, standing with his own substance which does not require other than him, and also the about the oneness of him as a God. This affirmation is a requirement of the previous verse..

The common mission in revelation that called before is explains about the guidance, it clarifies between instructions and error, the truth and falsehood, and evidence of a clear and definite in the worship of God. Furthermore, the paragraph after it describes the knowledge of Allah SWT. that covers everything. This affirmation is also show that the real God must be know everything, because it is not possible without knowing, God can be standalone.

As for al-kitab in this verse, according to Ridha, is a writing, while the wisdom is the correct knowledge that generate the inspiration then it translated to the Praxis space above the straight path and there is the power of sight in it (basirah), the fiqh laws and secrets of some of the issues. And the law is a concrete form of the book which was revealed to Moses. He is very understanding of its contents and then explaining to his people with a rational proof text. This is similar to the Gospel that has taken down to Jesus self.

At the level of the command to effort the teachings of God, that exist in Celestial Scriptures, there are also similarities in the running of order the obligations that has stated in the those scriptures. for example In surat al-Maidah verse 44-45 and 47, there is a censure for the human who not realizing the law of Almighty. According to a most exegetes, the command in verses 45 Surah al-Maidah is a command to the Christians were not implementing the law of God that exists in Injil. Whereas, in paragraph 47 is a command for the Jews who do not carry out the teachings of the Torah. Because God is expressly said "Verily We have revealed the Torah, there is guidance and nur in it.

Of some interpretations of the verses text above, seen clearly that there are relation of substance, mission and commands that exist in all the scriptures of God, not only that was revealed to Muhammad or the earlier one. Here also seems if the response and attitude of the Qur'an are as the complementary and the enhancement of the teachings of the previous scriptures. This thing is expressly ordered by the Prophet who portrays himself with the previous prophets such as

building (ka al-bunyan) who strengthened each other and then the Prophet is also asserted that he is a complementary and the cover from from the teachings of the earlier prophets..

4 CONCLUSION

All Scripture that also known as the Apocalypse that mentioned in the Qur'an and degraded to the prophets, are not a human creation, but they really are the creation of God, which was created to bring a human into the space of peace and harmony that accordance to their fitrah. The similarity degree of the substance, the mission is evidence of the truth authentic of oneness of God who since it created humans, God keep one and God is to be worshipped.

As an adherents who carrying out the treatise of the last Prophet and also required to believe to the previous scripture are:

1. believes that all the scriptures comes from God.
2. Makes the scripture as a guide (hudan) especially the scripture which was revealed to us
3. Understand the contents of their subjects.
4. Practicing it in the dialy life about everything that has been instructed by God in his holy books. Mankind, in particular of Muslims should be believe that Allah has sent down the scriptures to the prophets or Messengers as a guideline of life for his people, The Qur'an as the last scripture and complement for the previous some, has been revealed to the Prophet Muhammad.

The prophets/Apostles who received that scriptures, have responsibility to deliver the messages that contained in it, and should be able to be a savior for the people, as God commanded against all the things that need to be delivered. So the Prophet Ibrahim was a Savior of his people, Moses is the Savior of the children of Israel, then by the other prophets (which is not reported by the Qur'an) and followed by the Prophet Isa Al-Masih AS.

The prophets or all Apostles are the rescuer or Savior for their people, because they received a revelation and the Apocalypse and also explaining that for the safety of his people in a life of the world and in the hereafter.

The Qur'an as the final revelation, addressed to all mankind that brought by Prophet Muhammad SAW, contains all summary and justify of the previous scripture, as directions, and the distinguishing between the false and the right, as the lights because it contains everything needed by humans. The whole of science is found in the Qur'an, the social, economic, State, technology, trading (business), private law and others. Therefore, the Qur'an is fitt to be a guidance for the whole of mankind, along the time until the day of resurrection. So, who want to seek the safety, just study the Quran, follow its instructions!! Prophet Muhammad as the carrier task to delivery the last revelation can be said has a function as a saviour of all humanity, Yes, the Prophet Muhammad is the Savior of all mankind.

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