

Texts for Scriptural Reasoning

One Way or Many?

The Scriptural Reasoning Society

One Way or Many? Jewish Texts

וְעַתָּה אִם־שָׁמוּעַ תִּשְׁמָעוּ בְּקוֹלִי וּשְׁמַרְתֶּם אֶת־בְּרִיתִי וְהֵייתֶם לִי
סִגְלָה מִכָּל־הָעַמִּים כִּי־לִי כָּל־הָאָרֶץ: וְאַתֶּם תִּהְיוּ־לִי מִמְּלַכֶת כֹּהֲנִים
וְגוֹי קְדוֹשׁ.

Source 1 "Now, if you obey Me and keep My covenant, you shall be My special treasure among all nations, even though all the world is Mine. You will be a kingdom of priests and a holy nation to Me!"

(Exodus 19:5-6)

כֹּה־אָמַר הָאֱלֹהִים | יְהוָה... אֲנִי יְהוָה קָרָאתִיךָ בְּצַדִּיק וְאַחֲזִק בְּיָדֶךָ וְאַצְרִיךָ
וְאַתְּנֶךָ לְבְרִית עִם לְאוֹר גּוֹיִם: לְפָקֹחַ עֵינַיִם עוֹרוֹת לְהוֹצִיא מִמִּסְגֵּר
אֲסִיר מִבַּיִת כָּלֵא יֹשְׁבֵי חֹשֶׁךְ: אֲנִי יְהוָה הוּא שְׁמִי וְכַבֹּדִי לְאַחַר
לֹא־אֶתֶן וּתְהַלְתִּי לְפָסִילִים.

Source 2 "So says God... I ADONAI have called you in righteousness and will hold your hand and will keep you, and give you for a covenant of the people, for a light of the nations; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of prison house. I am God; that is My name; and My glory I will not give to another, nor My praise to idols"

(Isaiah 42:5-7)

אַתֶּם נֹצְבִים הַיּוֹם בְּלַכְּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם רְאִשֵׁיכֶם שְׁבֻטֵיכֶם זְקֵנֵיכֶם
וְשׁוֹטְרֵיכֶם כָּל אִישׁ יִשְׂרָאֵל: י טַפְכֶם נְשִׁיכֶם וְגֵרְךָ אֲשֶׁר בְּקִרְבְּ מַחֲנֶיךָ מֵחֻטָּב
עַצִּיךָ עַד שָׂאֵב מִימֶיךָ: יֵא לְעַבְרֶךָ בְּבְרִית יְהוָה אֱלֹהֶיךָ וּבְאֶלְתּוֹ אֲשֶׁר יְהוָה
אֱלֹהֶיךָ כָּרַת עִמָּךְ הַיּוֹם: [שְׁנִי] יב לְמַעַן הִקִּים־אֶתְךָ הַיּוֹם | לוֹ לְעַם וְהוּא
יְהִי־לְךָ לְאֱלֹהִים כַּאֲשֶׁר דָּבַר־לְךָ וְכַאֲשֶׁר נִשְׁבַּע לְאַבְרָהָם לְיִצְחָק
וְלְיַעֲקֹב: יג וְלֹא אֶתְכֶם לְבַדְכֶם אֲנֹכִי כָרַת אֶת־הַבְּרִית הַזֹּאת וְאֶת־הָאֱלֹהִים
הַזֹּאת: יד כִּי אֶת־אֲשֶׁר יִשְׁנוּ פֹה עִמָּנוּ עֹמְדֵי הַיּוֹם לִפְנֵי יְהוָה אֱלֹהֵינוּ וְאֶת אֲשֶׁר
אֵינְנוּ פֹה עִמָּנוּ הַיּוֹם:

Source 3 You stand this day, all of you, before the Eternal your God - you tribal heads, you elders, and you officials, all the men of Israel, you children, you women, even the stranger within your camp, from woodchopper to water drawer - to enter into the covenant of the Eternal your God, which the Eternal your God is concluding with you this day, with its sanctions. In order to establish you this day as God's people and in order to be your God, as promised you and as sworn to your fathers Abraham, Isaac and Jacob, I make this Covenant, with its sanctions, not with you

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alone, but with those who are standing here with us this day before the Eternal our God and with those who are not with us here this day. (Deut. 29:9-14)

ח וַיֹּאמֶר אֱלֹהִים אֶל־נֹחַ וְאֶל־בָּנָיו אַתּוּ לֵאמֹר: ט וַאֲנִי הֲנִי מְקִים אֶת־בְּרִיתִי אִתְּכֶם וְאֶת־זֶרְעֵכֶם אַחֲרֵיכֶם: י וְאֵת כָּל־נֶפֶשׁ הַחַיָּה אֲשֶׁר אִתְּכֶם בְּעוֹף בְּבִהֶמָה וּבְכָל־חַיַּת הָאָרֶץ אִתְּכֶם מִכָּל יֹצְאֵי הַתְּבָה לְכָל חַיַּת הָאָרֶץ: יא וְהִקְמֹתִי אֶת־בְּרִיתִי אִתְּכֶם וְלֹא־יִכָּרֵת כָּל־בָּשָׂר עוֹד מִמֵּי הַמַּבּוּל וְלֹא־יְהִיָּה עוֹד מַבּוּל לְשַׁחַת הָאָרֶץ: יב וַיֹּאמֶר אֱלֹהִים זֹאת אוֹת־הַבְּרִית אֲשֶׁר־אֲנִי נֹתֵן בֵּינִי וּבֵינֵיכֶם וּבֵין כָּל־נֶפֶשׁ חַיָּה אֲשֶׁר אִתְּכֶם לְדֹרֹת עוֹלָם: יג אֶת־קִשְׁתִּי נֹתַתִּי בַּעֲנַן וְהִיְתָה לְאוֹת בְּרִית בֵּינִי וּבֵין הָאָרֶץ:

Source 4 God then said to Noah and his sons who were with him, "As for Me, I am going to establish My covenant with you and with your descendants after you, and with every human being in your care - the birds, the beasts, and all the land animals in your care - all who have gone out of the ark, all earth's animals. I am establishing My covenant with you, never again shall all flesh be cut off by the waters of the flood; never again shall there be a flood to destroy the earth." And God said, "Here is the sign I am giving you of the covenant between Me and you, and every living being with you, down to the last generation: I have placed my bow in the cloud - it will be a sign of the covenant between Me and the earth." (Gen. 9:8-13)

ד אֲנִי הִנֵּה בְרִיתִי אִתְּךָ וְהִיְתָה לְאֵב הַמּוֹן גּוֹיִם: ה וְלֹא־יִקְרָא עוֹד אֶת־שְׁמֶךָ אַבְרָם וְהָיָה שְׁמֶךָ אַבְרָהָם כִּי אֲב־הַמּוֹן גּוֹיִם נִתְתִּיךָ: ו וְהִפְרַתִּי אִתְּךָ בְּמֵאֹד מֵאֹד וְנִתְתִּיךָ לְגוֹיִם וּמְלָכִים מִמֶּךָ יֵצְאוּ: [שביעי] ז וְהִקְמֹתִי אֶת־בְּרִיתִי בֵּינִי וּבֵינֶךָ וּבֵין זֶרְעֶךָ אַחֲרֶיךָ לְדֹרֹתֶם לְבְרִית עוֹלָם לְהִיּוֹת לְךָ לְאֱלֹהִים וּלְזֶרְעֶךָ אַחֲרֶיךָ: ח וְנִתְתִּי לְךָ וּלְזֶרְעֶךָ אַחֲרֶיךָ אֵת | אֶרֶץ מְגֻרֶיךָ אֵת כָּל־אָרֶץ כְּנָעַן לְאַחֲזֹת עוֹלָם וְהִיְתָה לְךָ לְאֱלֹהִים: ט וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהָם וְאַתָּה אֶת־בְּרִיתִי תִשְׁמֹר אֶתָּה וְזֶרְעֶךָ אַתָּה וְזֶרְעֶךָ אַחֲרֶיךָ לְדֹרֹתֶם: י זֹאת בְּרִיתִי אֲשֶׁר תִּשְׁמְרוּ בֵּינִי וּבֵינֵיכֶם וּבֵין זֶרְעֶךָ אַחֲרֶיךָ הַמּוֹל לְכֶם כָּל־זָכָר: יא וְנִמְלַתֶם אֵת בָּשָׂר עָרְלַתְכֶם וְהָיָה לְאוֹת בְּרִית בֵּינִי וּבֵינֵיכֶם: יב וּבֶן־שָׁמֹנֶת יָמִים יִמּוּל לְכֶם כָּל־זָכָר לְדֹרֹתֵיכֶם יְלִיד בָּיִת וּמִקְנֵת־כֶּסֶף מִכָּל בֶּן־נָכָר אֲשֶׁר לֹא מִזֶּרְעֶךָ הוּא:

Source 5 God spoke to him saying, "As for Me, here is my covenant with you: You shall be the father of a multitude of peoples. No longer are you to be called Abram: your name is to be Abraham, for I am making you the father of a multitude of nations. I am making you exceedingly fruitful, and turning you into nations; kings shall come forth from you; I will establish My Covenant with you, and with your

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descendants after you, for all their generations, an everlasting Covenant: to be God to you and to your descendants after you. I will give you and your descendants after you the land where you have sojourned, the whole land of Canaan, as an everlasting possession, and I will be their God." (Gen. 17:4-12)

זֶה הָלְוָא כְּבָנֶי כְּשֵׁיִם אַתֶּם לִי בְנֵי יִשְׂרָאֵל נְאֻם־יְהוָה הֲלֹא אֶת־יִשְׂרָאֵל
הֵעֵלִיתִי מֵאֶרֶץ מִצְרַיִם וּפְלִשְׁתִּיִּים מִכַּפְתּוֹר וְאֶרֶם מִקִּיר:

Source 6 "To Me, O Israelites, you are just like the Ethiopians.." (Amos 9:7)

כַּד בַּיּוֹם הַהוּא יְהִיֶּה יִשְׂרָאֵל שְׁלִישִׁיָּה לְמִצְרַיִם וּלְאַשּׁוּר בְּרִכָּה בְּקֶרֶב הָאָרֶץ:
כִּה אֲשֶׁר בֵּרְכוּ יְהוָה צְבָאוֹת לְאֹמֶר בְּרוּךְ עַמִּי מִצְרַיִם וּמַעֲשֵׂה יְדֵי אֲשּׁוּר
וְנַחֲלֹתֵי יִשְׂרָאֵל:

Source 7 "In that day, Israel shall be a third partner with Egypt and Assyria as a blessing on earth; for the Lord of Hosts will bless them, saying, 'Blessed be My people Egypt, My handiwork Assyria, and My very own Israel " (Isaiah 19:24-25).

מֵא וְגַם אֶל־הַנְּכָרִי אֲשֶׁר לֹא־מֵעַמֶּךָ יִשְׂרָאֵל הוּא וּבֹא מֵאֶרֶץ רְחוֹקָה לְמַעַן
שְׁמֶךָ: מִב כִּי יִשְׁמְעוּן אֶת־שִׁמְךָ הַגָּדוֹל וְאֶת־יְדֶךָ הַחֲזָקָה וְזִרְעֶךָ הַנְּטוּיָה וּבֹא
וְהִתְפַּלֵּל אֶל־הַבַּיִת הַזֶּה: מִג אֲתָה תִשְׁמַע הַשָּׁמַיִם מִכּוֹן שַׁבְּתֶךָ וְעֲשִׂיתָ כָּכָל
אֲשֶׁר־יִקְרָא אֵלֶיךָ הַנְּכָרִי לְמַעַן יִדְעוּן כָּל־עַמֵּי הָאָרֶץ אֶת־שִׁמְךָ לִירְאָה אֹתְךָ
כְּעַמֶּךָ יִשְׂרָאֵל וְלִדְעַת כִּי־שִׁמְךָ נִקְרָא עַל־הַבַּיִת הַזֶּה אֲשֶׁר בָּנִיתִי:

Source 8 Moreover concerning the stranger that is not of Your people Israel, when he shall come out of a far country for Your name's sake-- for they shall hear of Your great name, and of Your mighty hand, and of Your outstretched arm--when he shall come and pray toward this house; hear You in heaven Your dwelling-place, and do according to all that the stranger calls to You for; that all the peoples of the earth may know Your name, to fear You, as do Your people Israel, and that they may know that your name is called upon this house which I have built. (1 Kings 8:41-43)

The Gospels

John 14.1-6

Jesus the Way to the Father

‘Do not let your hearts be troubled. Believe in God, believe also in me. In my Father’s house there are many dwelling-places. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. And you know the way to the place where I am going.’ Thomas said to him, ‘Lord, we do not know where you are going. How can we know the way?’ Jesus said to him, ‘I am the way, and the truth, and the life. No one comes to the Father except through me.

John 1.1-14

The Word Became Flesh

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it.

There was a man sent from God, whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light. The true light, which enlightens everyone, was coming into the world.

He was in the world, and the world came into being through him; yet the world did not know him. He came to what was his own, and his own people did not accept him. But to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God.

And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father’s only son, full of grace and truth. (John testified to him and cried out, ‘This was he of whom I said, “He who comes after me ranks ahead of me because he was before me.”’) From his fullness we have all received, grace upon grace. The law indeed was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God. It is God the only Son, who is close to the Father’s heart, who has made him known.

Matthew 28.16-20

Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. When they saw him, they worshipped him; but some doubted. And Jesus came and said to them, ‘All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.’

Matthew 8.5-13

When he entered Capernaum, a centurion came to him, appealing to him and saying, ‘Lord, my servant is lying at home paralysed, in terrible distress.’ And he said to him, ‘I will come and cure him.’ The centurion answered, ‘Lord, I am not worthy to have you come under my roof; but only speak the word, and my servant will be healed. For I also am a man under authority, with soldiers under me; and I say to

one, “Go”, and he goes, and to another, “Come”, and he comes, and to my slave, “Do this”, and the slave does it.’ When Jesus heard him, he was amazed and said to those who followed him, ‘Truly I tell you, in no one in Israel have I found such faith. I tell you, many will come from east and west and will eat with Abraham and Isaac and Jacob in the kingdom of heaven, while the heirs of the kingdom will be thrown into the outer darkness, where there will be weeping and gnashing of teeth.’ And to the centurion Jesus said, ‘Go; let it be done for you according to your faith.’ And the servant was healed in that hour.

Luke 10.29-37

But wanting to justify himself, he asked Jesus, ‘And who is my neighbour?’ Jesus replied, ‘A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while travelling came near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, “Take care of him; and when I come back, I will repay you whatever more you spend.” Which of these three, do you think, was a neighbour to the man who fell into the hands of the robbers?’ He said, ‘The one who showed him mercy.’ Jesus said to him, ‘Go and do likewise.’

The Apostle Paul

2 Corinthians 5.16-17

From now on, therefore, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!

Acts 17.22-31

Then Paul stood in front of the Areopagus and said, ‘Athenians, I see how extremely religious you are in every way. For as I went through the city and looked carefully at the objects of your worship, I found among them an altar with the inscription, “To an unknown god.” What therefore you worship as unknown, this I proclaim to you. The God who made the world and everything in it, he who is Lord of heaven and earth, does not live in shrines made by human hands, nor is he served by human hands, as though he needed anything, since he himself gives to all mortals life and breath and all things. From one ancestor he made all nations to inhabit the whole earth, and he allotted the times of their existence and the boundaries of the places where they would live, so that they would search for God and perhaps grope for him and find him—though indeed he is not far from each one of us. For “In him we live and move and have our being”; as even some of your own poets have said, “For we too are his offspring.”

Since we are God’s offspring, we ought not to think that the deity is like gold, or silver, or stone, an image formed by the art and imagination of mortals. While God has overlooked the times of human ignorance, now he commands all people everywhere to repent, because he has fixed a day on which he will have the world judged in righteousness by a man whom he has appointed, and of this he has given assurance to all by raising him from the dead.’

Those who believe, and those who follow the Jewish faith, and the Christians and the Sabians – any who believe in God and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى
وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ
صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

From the Commentary of Ibn Kathir

After Allah described the condition - and punishment - of those who defy His commands, fall into His prohibitions and transgress set limits by committing prohibited acts, He stated that the earlier nations who were righteous and obedient received the rewards for their good deeds. This shall be the case, until the Day of Judgment. Therefore, whoever follows the unlettered Messenger and Prophet shall acquire eternal happiness and shall neither fear from what will happen in the future nor become sad for what has been lost in the past. Similarly, Allah said,

[أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ]

(No doubt! Verily, the Awliya' of Allah, no fear shall come upon them nor shall they grieve) (10:62).

The angels will proclaim to the dying believers, as mentioned,

[إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ]

(Verily, those who say: "Our Lord is Allah (alone)," and then they stand firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!"). (41:30)

`Ali bin Abi Talhah narrated from Ibn `Abbas, about,

[إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ]

(Verily, those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allah and the Last Day) that Allah revealed the following Ayah afterwards,

[وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ]

(And whoever seeks religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers) (3:85).

This statement by Ibn `Abbas indicates that Allah does not accept any deed or work from anyone, unless it conforms to the Law of Muhammad that is, after Allah sent Muhammad . Before that, every person who followed the guidance of his own Prophet was on the correct path, following the correct guidance and was saved.

The Jews are the followers of Prophet Musa, who used to refer to the Tawrah for judgment. Yahud is a word that means, `repenting', just as Musa said,

[إِنَّا هُدْنَا إِلَيْكَ]

[مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْخَوَارِثُونَ نَحْنُ أَنْصَارُ اللَّهِ]

("Who will be my helpers in Allah's cause" Al-Hawariyyun said: "We are the helpers of Allah.") (61:14)

It was said that they were called `Nasara', because they inhabited a land called An-Nasirah (Nazareth), as Qatadah, Ibn Jurayj and Ibn `Abbas were reported to have said, Allah knows best. Nasara is certainly plural for Nasran.

When Allah sent Muhammad as the Last and Final Prophet and Messenger to all of the Children of Adam, mankind was required to believe in him, obey him and refrain from what he prohibited them; those who do this are true believers. The Ummah of Muhammad was called `Mu'minin' (believers), because of the depth of their faith and certainty, and because they believe in all of the previous Prophets and matters of the Unseen.

There is a difference of opinion over the identity of the Sabians. Sufyan Ath-Thawri said that Layth bin Abu Sulaym said that Mujahid said that, "The Sabians are between the Majus, the Jews and the Christians. They do not have a specific religion." Similar is reported from Ibn Abi Najih. Similar statements were attributed to `Ata' and Sa`id bin Jubayr. They (others) say that the Sabians are a sect among the People of the Book who used to read the Zabur (Psalms), others say that they are a people who worshipped the angels or the stars. It appears that the closest opinion to the truth, and Allah knows best, is Mujahid's statement and those who agree with him like Wahb bin Munabbih, that the Sabians are neither Jews nor Christians nor Majus nor polytheists. Rather, they did not have a specific religion that they followed and enforced, because they remained living according to their Fitrah (instinctual nature). This is why the idolators used to call whoever embraced Islam a `Sabi', meaning, that he abandoned all religions that existed on the earth. Some scholars stated that the Sabians are those who never received a message by any Prophet. And Allah knows best.

[وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ - ثُمَّ تَوَلَّيْتُمْ مِّنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ]

(63. And (O Children of Isra'il, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may acquire Taqwa.) (64. Then after that you turned away. Had it not been for the grace and mercy of Allah upon you, indeed you would have been among the losers.)

Quran 109: The Unbelievers

الكافرون

1 Say : O ye that reject Faith!

قُلْ يَا أَيُّهَا الْكَافِرُونَ ١

2 I worship not that which ye worship,

لَا أَعْبُدُ مَا تَعْبُدُونَ ٢

3 Nor will ye worship that which I worship.

4 And I will not worship that which ye have been wont to worship,

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ٣

5 Nor will ye worship that which I worship.

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ٤

6 To you be your Way, and to me mine.

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ٥

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ٦

From the Commentary of Ibn Kathir

It has been confirmed in Sahih Muslim from Jabir that the Messenger of Allah recited this Surah (Al-Kafirun) and

[قُلْ هُوَ اللَّهُ أَحَدٌ]

(Say: "He is Allah One.") (112:1) in the two Rak`ahs of Tawaf. It is also recorded in Sahih Muslim in a Hadith of Abu Hurayrah that the Messenger of Allah recited these two Surahs in the two Rak`ahs (optional prayer) of the Morning prayer. Imam Ahmad recorded from Ibn `Umar that the Messenger of Allah recited in the two Rak`ahs before the Morning prayer and the two Rak`ahs after the Sunset prayer on approximately ten or twenty different occasions,

[قُلْ يَا أَيُّهَا الْكَافِرُونَ]

(Say: "O Al-Kafirun!") and

[قُلْ هُوَ اللَّهُ أَحَدٌ]

(Say: " He is Allah One.") (112:1) Ahmad also recorded that Ibn `Umar said, "I watched the Prophet twenty-four or twenty-five times reciting in the two Rak`ahs before the Morning prayer and the two Rak`ahs after the Sunset prayer,

[قُلْ يَا أَيُّهَا الْكَافِرُونَ]

(Say: "O Al-Kafirun!") and

[قُلْ هُوَ اللَّهُ أَحَدٌ]

(Say: "He is Allah One.") (112:1)" Ahmad recorded that Ibn `Umar said, "I watched the Prophet for a month and he would recite in the two Rak'ahs before the Morning prayer,

[قُلْ يَا أَيُّهَا الْكَافِرُونَ]

(Say: "O Al-Kafirun.") and

[قُلْ هُوَ اللَّهُ أَحَدٌ]

(Say: "He is Allah One.") (112:1)" This was also recorded by At-Tirmidhi, Ibn Majah and An-Nasa'i. At-Tirmidhi said, "Hasan." It has already been mentioned previously in a Hadith that it (Surat Al-Kafirun) is equivalent to a fourth of the Qur'an and Az-Zalzalah is equivalent to a fourth of the Qur'an.

[بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ]

In the Name of Allah, the Most Gracious, the Most Merciful.

[قُلْ يَا أَيُّهَا الْكَافِرُونَ - لَا أَعْبُدُ مَا تَعْبُدُونَ - وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ - وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ - وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ - لَكُمْ دِينُكُمْ وَلِيَ دِينِ -]

(1. Say: "O disbelievers!") (2. "I worship not that which you worship.") (3. "Nor will you worship whom I worship.") (4. "And I shall not worship that which you are worshipping.") (5. "Nor will you worship that which I worship.") (6. "To you be your religion, and to me my religion.")

This Surah is the Surah of disavowal from the deeds of the idolators. It commands a complete disavowal of that. Allah's statement,

[قُلْ يَا أَيُّهَا الْكَافِرُونَ]

(Say: "O disbelievers!") includes every disbeliever on the face of the earth, however, this statement is particularly directed towards the disbelievers of the Quraysh. It has been said that in their ignorance they invited the Messenger of Allah to worship their idols for a year and they would (in turn) worship his God for a year. Therefore, Allah revealed this Surah and in it

. Allah said,

[لَا أَعْبُدُ مَا تَعْبُدُونَ]

(I worship not that which you worship.) meaning, statues and rival gods.

[وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ]

(Nor will you worship whom I worship.) and He is Allah Alone, Who has no partner. So the word Ma (what) here means Man (who). Then Allah says,

[وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ وَلَا أَنْتُمْ عَابِدُونَ مَّا أَعْبُدُ]

(And I shall not worship that which you are worshipping. Nor will you worship whom I worship.) meaning, 'I do not worship according to your worship, which means that I do not go along with it or follow it. I only worship Allah in the manner in which He loves and is pleased with.' Thus, Allah says,

[وَلَا أَنْتُمْ عَابِدُونَ مَّا أَعْبُدُ]

(Nor will you worship whom I worship.) meaning, 'you do not follow the commands of Allah and His Legislation in His worship. Rather, you have invented something out of the promptings of your own souls.' This is as Allah says,

[إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِّن رَّبِّهِمْ الْهُدَىٰ]

(They follow but a guess and that which they themselves desire, whereas there has surely come to them the guidance from their Lord!) (53:23) Therefore, the disavowal is from all of what they are involved. For certainly the worshipper must have a god whom he worships and set acts of worship that he follows to get to him. So the Messenger and his followers worship Allah according to what He has legislated. This is why the statement of Islam is "There is no God worthy of being worshipped except Allah, and Muhammad is the Messenger of Allah." This means that there is no (true) object of worship except Allah and there is no path to Him (i.e., way of worshipping Him) other than that which the Messenger came with. The idolators worship other than Allah, with acts of worship that Allah has not allowed. This is why the Messenger said to them,

[لَكُمْ دِينُكُمْ وَلِيَ دِينِ]

(To you be your religion, and to me my religion.) This is similar to Allah's statement,

[وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيءُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِّمَّا تَعْمَلُونَ]

(And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!") (10:41) and He said,

[لَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ]

(To us our deeds, and to you your deeds.) (28:55) Al-Bukhari said, "It has been said,

[لَكُمْ دِينُكُمْ]

(To you be your religion.) means disbelief.

[وَلِيَ دِينِ]

(and to me my religion.) means, Islam. This is the end of the Tafsir of Surat Qul ya Ayyuhal-Kafirun.

ONE WAY OR MANY – ISLAMIC TEXTS

ONE GOD

“Say: God is One - God, the Independent on Whom everything depends. He does not beget and He is not begotten, and no one is His equal.” (Quran 112:1-4)

قُلْ هُوَ اللَّهُ أَحَدٌ ١

اللَّهُ الصَّمَدُ ٢

لَمْ يَلِدْ وَلَمْ يُولَدْ ٣

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ٤

PEOPLE OF THE BOOK

“Say: "We believe in God, and in what has been revealed to us and what was revealed to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and in (the Books) given to Moses, Jesus, and the prophets, from their Lord: We make no distinction between one and another among them, and to God do we bow our will (in Islam)."(Quran 3:84)

قُلْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

The same religion has He established for you as that which He enjoined on Noah - the which We have sent by inspiration to thee - and that which We enjoined on Abraham, Moses, and Jesus: Namely, that ye should remain steadfast in religion, and make no divisions therein: to those who worship other things than God, hard is the (way) to which thou callest them. God chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him). (Quran 42:13)

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ

NOT DISTINGUISHING BETWEEN PROPHETS AND SCRIPTURE

The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in God, His angels, His books, and His apostles. "We make no distinction (they say) between one and another of His apostles." And they say: "We hear, and we obey: (We seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys." (Quran 2:285)

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

JEW, CHISTIANS AND MUSLIM BELIEVE IN THE SAME GOD

"Do not argue with the people of the scripture (Jews, Christians, and Muslims) except in the nicest possible manner - unless they transgress - and say, "We believe in what was revealed to us and in what was revealed to you, and our god and your god is one and the same; to Him we are submitters." (Quran 29:46)

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ

"... to each of you We have given an ethico-legal framework and a path. If God had wanted, He could have made you one single community. However, He wants to test you with what He gives you. Therefore compete in good actions. It is to Him that you all will return, then He will enlighten you about what you used to differ in." (Sura 5:48)

لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

IS THIS EXCLUSIVITY?

"If anyone desires a religion other than Islam (submission to God), never will it be accepted of him; and in the Hereafter He will be in the ranks of those who have lost (All spiritual good)." (Quran 3:85)

وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

"This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion." (Quran 5:3)

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

SOCIAL HARMONY

"You people, We created you as male and females and made you nations and tribes so that you may know each other. In God's sight, the most honourable among you is the one who lives in the greatest awareness of God's presence. God knows and perceives. " (Quran 49:13)

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

“O People of the Book! Let us rally to a common formula to be binding on both us and you: That we worship none but God; that we associate no partners with Him; that we erect not, from among ourselves, Lords and patrons other than God...” Quran 3:64)

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

DEFINITIONS

Islam – Muslim

سَلِمَ *salima* to be safe, whole, complete, free; **II** to keep, safe keep, preserve, to hand over in an undamaged state, to submit, to agree, to greet; **III** to keep the peace, to make peace (with s.o.); **IV** to give up, abandon, relinquish, surrender; **V** to receive, accept; **VI** to reconcile with each other, to make peace with each other

سَلَامٌ *salâm* safety, security, wholeness, freedom from harm, peace (cf. Hebrew *shalom*)

سَلِيمٌ *salîm* safe, secure, free, complete, whole, healthy

تَسْلِيمٌ *taslîm* acquiescence, assent, consent, acceptance, submission

إِسْلَامٌ *islâm* reconciliation, surrender (here: to God)

مُسْلِمٌ *muslim* a person who surrenders (to God)

(Source: Sh Halima Krausen)

Believer

“The messenger has believed in what was sent down to him from his Lord, and so did the believers. They believe in GOD, His angels, His scripture, and His messengers: "We make NO DISTINCTION among ANY of His messengers." They say, "We hear, and we obey. Forgive us, our Lord. To You is the ultimate destiny." (2:285)

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

Polytheist

[1] IDOLWORSHIPER/MUSHRIK - one who associates partners to God

[1] WHO IS A MUSHRIK? – one who worships something more than God eg money, popstars, status

Kafir/One who actively covers the truth

The "Encyclopedia of Islam" defines Kafir:

KAFIR, (a), originally "obliterating, covering", then, "concealing benefits received" = "ungrateful"; this meaning is found even in the old Arab poetry and in the Quran, Surah 26:18. In the Quran the word is used with reference to God: "That they are ungrateful for our gifts"; cf. also Surah 16:85. The next development — probably under the influence of the Syriac and Aramaic where the corresponding development took place earlier — is the more general meaning of "infidel" which is first found in Surah 74:10 and is henceforth very common; plural kafirun or kuffar, once (Surah 80:42) kafara. The term is first applied to the unbelieving Meccans who endeavour to refute and revile the Prophet: Surah 50:2 and elsewhere ...