



Texts for Scriptural Reasoning

Shiur for Rabbis and Imams

The Scriptural Reasoning Society

B. T. Baba Kamma 38a¹

R. Meir said: What is the proof that even a gentile who occupies himself with Torah is like a high priest? Scripture says, "With which if a man occupy himself, he shall live by them" (*Leviticus* 18:5). It does not say, "A priest, a Levite, an Israelite," but, "A man." Hence you may infer that even a non-Jew who occupies himself with Torah is like a high priest.

Sifra Leviticus 86b¹

R. Jeremiah used to say: "What is the proof that even a gentile who keeps the Torah is like a high priest? The verse 'Which if a man do, he shall live by them'. Thus even a gentile who keeps the Torah is like a high priest".

Eliyahu Rabbah 10¹

[The prophet Elijah said]: "I call heaven and earth to witness that whether it be Jew or gentile, man or woman, manservant or maidservant, the holy spirit will rest on each in proportion to the deeds he or she performs".

תלמוד בבלי מסכת בבא קמא לח, א

והתניא, ר"מ אומר: מנין שאפילו נכרי ועוסק בתורה שהוא ככהן גדול? ת"ל: +ויקרא י"ח+ אשר יעשה אותם האדם וחי בהם, כהנים ולוים וישראלים לא נאמר אלא אדם, הא למדת, שאפילו נכרי ועוסק בתורה הרי הוא ככהן גדול!

ספרא אחרי מות פרשה ט ד"ה פרק יג

"אשר יעשה אותם", היה רבי ירמיה אומר אתה אומר מנין אפילו גוי ועושה את התורה הרי הוא ככ"ג תלמוד לומר אשר יעשה אותם האדם וחי בהם, וכן הוא אומר וזאת תורת הכהנים והלוויים וישראל לא נאמר כאן אלא וזאת תורת האדם ה' אלהים (ה' אלהים), וכן הוא אומר פתחו שערים ויבא כהנים ולוויים וישראלים לא נאמר אלא ויבא גוי צדיק שומר אמונים, וכן הוא אומר זה השער לה' כהנים לוויים וישראלים לא נאמר אלא צדיקים יבאו בו, וכן הוא אומר רננו כהנים לוויים וישראלים לא נאמר כאן אלא רננו צדיקים בה', וכן הוא אומר הטיבה ה' לכהנים ללוויים לישראלים לא נאמר כאן אלא הטיבה ה' לטובים, הא אפי' גוי ועושה את התורה הרי הוא ככהן גדול.

ספרא אחרי מות פרשה ט ד"ה פרק יג

מעיד אני עלי את השמים ואת הארץ, בין גוי ובין ישראל בין איש ובין אשה בין עבד בין שפחה הכל לפי מעשה שעושה כך רוח הקודש שורה עליו.

¹ Translations from Sacks J *The Dignity of Difference* Continuum 2002

Bamidbar Rabbah 8:2¹

“The Lord loves the righteous.” Says the Holy One, blessed be He, “They love Me and I love them also.” And why does the Holy One, blessed be He, love the righteous? Because their righteousness is not a matter of heritage or family. You will find that priests form a father’s house. Therefore a man may wish to become a priest and yet he cannot; he may wish to become a Levite and yet he cannot. Why? Because his father was not a priest or a Levite. But if a man, even a gentile, wishes to be righteous, he can do so, because the righteous do not form a house. Therefore it is said, “Ye that fear the Lord bless ye the Lord.” It is not said, “The house of those that fear the Lord” but, “Ye that fear the Lord”, for they form no father’s house. Of their own free will, they have come forward and loved the Holy One, blessed be He, and that is why He loves them. This is what is meant by the words, “The Lord loves the righteous.”

Yalkut Isaiah 429¹

Your priests are clothed with righteousness” (*Psalm* 132:9). These are the righteous of the nations of the world, such as Antoninus and his companions, who in this world are as priests for the Holy One.

במדבר רבה (וילנא) פרשה

ח ד"ה ב איש או

הה"ד (תהלים קמו) "ה' אוהב צדיקים" וגו' כך אמר הקב"ה אני אוהב אוהב וכה"א (ש"א = שמואל א' = ב) כי מכבדי אכבד הם אוהבים אותי ואף אני אוהב אותם ולמה הקב"ה אוהב צדיקים שאינן נחלה אינם משפחה את מוצא הכהנים בית אב הם הלויים בית אב הם שנאמר (תהלים קלה) בית אהרן ברכו את ה' בית הלוי ברכו את ה' אם מבקש אדם להיות כהן אינו יכול להיות לוי אינו יכול למה שלא היה אביו לא כהן ולא לוי אבל אם מבקש אדם להיות צדיק אפילו גוי יכול הוא שאינו בית אב לכך הוא אומר יראי ה' ברכו את ה' בית יראי ה' לא נאמר אלא יראי ה' אינו בית אב אלא מעצמם נתנדבו ואהבו להקב"ה לפיכך הקב"ה אוהבם לכך נאמר (שם /תהלים/ קמו) ה' אוהב צדיקים וגו'.

ילקוט שמעוני ישעיהו

רמז תכט

שנאמר כהניך ילבשו צדק וחסידיך ירננו, "כהניך" - אלו צדיקי אומות העולם שהם כהנים להקב"ה בעה"ז, כגון אנטונינוס וחביריו.

Mishneh Torah *Shmittah veYovel* 13:13¹

Not only the tribe of Levi but every single individual from among the world's inhabitants whose spirit moved him and whose intelligence gave him the understanding to withdraw from the world in order to stand before G-d to serve and minister to Him, to know G-d, and he walked upright in the manner in which G-d made him, shaking off from his neck the yoke of the manifold contrivances which men seek – behold, this person has been totally consecrated and G-d will be his portion and inheritance for ever and ever.

Maimonides *Letter to Hasdai haLevi*

As to your question about the nations, know that the Lord desires the heart, and that the intention of the heart is the measure of all things. That is why our sages say, “The pious among the nations have a share in the world to come”, namely, if they have acquired what can be acquired of the knowledge of G-d, and if they ennoble their souls with worthy qualities. There is no doubt that every man who ennobles his soul with excellent morals and wisdom based on the faith in G-d, certainly belongs to those destined for the world to come. That is why our sages said, “Even a non-Jew who studies the Torah of our teacher Moses is like a high priest.”

רמב"ם הלכות שמיטה ויובל פרק יג, יג

ולא שבט לוי בלבד אלא כל איש ואיש מכל באי העולם אשר נדבה רוחו אותו והבינו מדעו להבדל לעמוד לפני יי לשרתו ולעובדו לדעה את יי והלך ישר כמו שעשהו האלהים ופרק מעל צוארו עול החשבונות הרבים אשר בקשו בני האדם הרי זה נתקדש קדש קדשים ויהיה יי חלקו ונחלתו לעולם ולעולמי עולמים.

רמב"ם, איגרת לר' חסדאי הלוי

ומה ששאלת על האומות, הוי יודע שרחמנא ליבא בעי, ואחר כוונת הלב הם הם הדברים, ועל כן אמרו חכמי האמת רבותנו ע"ה, "חסידי אומות העולם יש להם חלק לעולם הבא", אם השיגו מה שראוי להשיג מידיעת הבורא ית', והתקינו נפשם במידות הטובות. ואין בדבר ספק, שכל מי שהיתקין נפשו בכשרות המידות וכשרות החכמה באמונת הבורא יתברך, בוודאי הוא מבני עולם הבא. ועל כן אמרו חכמי האמת רבותינו ע"ה, "אפילו גוי ועוסק בתורה הרי הוא ככהן גדול."

2 Kings 5:15-19²

15 And he returned to the man of God, he and all his company, and came, and stood before him; and he said: "Behold now, I know that there is no God in all the earth, but in Israel; now therefore, I pray thee, take a present of thy servant."

16 But he said: "As the LORD liveth, before whom I stand, I will receive none." And he urged him to take it; but he refused.

17 And Naaman said: "If not, yet I pray thee let there be given to thy servant two mules' burden of earth; for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the LORD.

18 In this thing the LORD pardon thy servant: when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I prostrate myself in the house of Rimmon, when I prostrate myself in the house of Rimmon, the LORD pardon thy servant in this thing."

19 And he said unto him: "Go in peace." So he departed from him some way. {S}

מלכים ב פרק ה, טו-יט

טו וַיָּשָׁב אֶל-אִישׁ הָאֱלֹהִים הוּא וְכָל-מַחְנֵהוּ, וַיָּבֹא וַיַּעֲמֵד לְפָנָיו, וַיֹּאמֶר הִנֵּה-נָא יָדַעְתִּי כִּי אֵין אֱלֹהִים בְּכָל-הָאָרֶץ, כִּי אִם-בְּיִשְׂרָאֵל; וְעַתָּה קַח-נָא בְרָכָה, מֵאֵת עַבְדְּךָ.

טז וַיֹּאמֶר, חִי-יְהוָה אֲשֶׁר-עַמַּדְתִּי לְפָנָיו אִם-אֶקַּח; וַיִּפְצַר-בּוֹ לְקַחַת, וַיִּמְאֵן.

יז וַיֹּאמֶר, נַעֲמֹן, וְלֹא, יִתֶּן-נָא לְעַבְדְּךָ מִשָּׂא צֶמֶד-פָּרָדִים אֲדָמָה: כִּי לֹא-יַעֲשֶׂה עוֹד עַבְדְּךָ עִלָּה וְזָבַח, לֵאלֹהִים אֲחֵרִים--כִּי, אִם-לִיהוָה.

יח לְדַבֵּר הִזָּה, יִסָּלַח יְהוָה לְעַבְדְּךָ--בְּבֹא אֲדָנִי בֵּית-רַמּוֹן לְהִשְׁתַּחֲוֹת שָׁמָּה וְהוּא נֹשֵׁעַן עַל-יָדַי, וְהִשְׁתַּחֲוִיתִי בֵּית רַמּוֹן, בְּהִשְׁתַּחֲוִיתִי בֵּית רַמּוֹן, יִסָּלַח-נָא יְהוָה לְעַבְדְּךָ בְּדַבֵּר הִזָּה.

יט וַיֹּאמֶר לוֹ, לֵךְ לְשָׁלוֹם; וַיֵּלֶךְ מֵאֵתוֹ, כְּבָרַת-אָרֶץ. {ס}

² Jewish Publications Society Tanakh (1917 Translation)

Commentary of al-Tabari: *The Heifer* 62^{3 4}

62 Indeed, those who believe⁵, and those who follow the Jewish faith⁶, and the Christians⁷ and the Sabians, whomsoever believes in God and the Last Day and works righteousness⁸, their reward⁹ is with their Lord, and there shall be no fear¹⁰ upon them, nor shall they grieve¹¹.

The commentary on the saying of the Exalted One, ﴿Indeed, those who believe, and those who follow the Jewish faith [alladhina badu]﴾. Said Abu Ja'far: As for those who believe, they are those who believe in the Prophet of God in regard to what he has brought them in truth from God, and their faith is in this. Their affirmation of his truth is in accordance with what we have already aforementioned in exposition in this, our book. And as for 'those who follow the Jewish faith', they are the Jews. The meaning of 'follow the Jewish faith' is to follow in observance; for it is said of it *bada*, *al-qawm yabuduna*, *hawdan* and *badab*. And it is said: Indeed, I heard the Jews are named Jews by reason of their saying, ﴿Indeed are we guided [budna] to you﴾. Narrated to us al-Qasim who said: Recounted al-Husayn, who said, narrated to us Hajjaj, of Ibn Jurayj, who said: Indeed, the Jews are named by reason that they said, ﴿Indeed are we guided [budna] to you﴾.

The commentary on the saying of the Exalted One, ﴿The Christians [nasara]﴾. Said Abu Ja'far: Now *nasara* is the plural, the singular of them is *nasrani*...

تفسير الطبري: سورة البقرة ٦٢

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى
وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٦٢

الْقَوْلُ فِي تَأْوِيلِ قَوْلِهِ تَعَالَى: ﴿إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا﴾ قَالَ أَبُو جَعْفَرٍ: أَمَّا الَّذِينَ آمَنُوا فَهُمْ الْمُصَدِّقُونَ رَسُولَ اللَّهِ فِيمَا آتَاهُمْ بِهِ مِنَ الْحَقِّ مِنْ عِنْدَ اللَّهِ، وَإِيمَانُهُمْ بِذَلِكَ: تَصَدِّيقُهُمْ بِهِ عَلَى مَا قَدْ بَيَّنَّاهُ فِيمَا مَضَى مِنْ كِتَابِنَا هَذَا. وَأَمَّا الَّذِينَ هَادُوا، فَهُمْ الْيَهُودُ، وَمَعْنَى هَادُوا: تَابُوا، يُقَالُ مِنْهُ: هَادَ الْقَوْمَ يَهُودُونَ هَوْدًا وَهَادَةً. وَقِيلَ: إِنَّمَا سُمِّيَتْ الْيَهُودُ يَهُودَ مِنْ أَجْلِ قَوْلِهِمْ: ﴿إِنَّا هَدُنَا إِلَيْكَ﴾. حَدَّثَنَا الْقَاسِمُ، قَالَ: ثنا الْحُسَيْنُ، قَالَ: حَدَّثَنِي حَجَّاجٌ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: إِنَّمَا سُمِّيَتْ الْيَهُودُ مِنْ أَجْلِ أَنَّهُمْ قَالُوا: ﴿إِنَّا هَدُنَا إِلَيْكَ﴾.

الْقَوْلُ فِي تَأْوِيلِ قَوْلِهِ تَعَالَى: ﴿وَالنَّصَارَى﴾. قَالَ أَبُو جَعْفَرٍ: وَالنَّصَارَى جَمْعٌ، وَاحِدُهُمْ نَصْرَانٌ...

³ Translation by Muhammad Yusuf Al-Hussaini

⁴ *Quran* 2

⁵ *alladhina amanu* lit. 'those who believe'

⁶ *alladhina badu* lit. 'those who practise Judaism' root: *b-d-* 'guidance, deliverance'

⁷ *nasara* acc. sing. *nasrani* 'Nazarene, Christian'

⁸ *salihan* acc. sing. *salib* 'good work' root: *s-l-h* 'reform, repair, righteousness, justice'

⁹ *ajrubum* nom. sing. + 3 pl. gen. pron. 'reward, recompense' root: *a-j-r* 'reward, deserts, hire'

¹⁰ *la khamfa* grammatical form of *nafi' al-jins* (generic negation) *khamf* 'fear' root: *kh-w-f* 'fear, grief'

¹¹ *yabzanuna* 3 pl. imperf. *hazina* 'to be sad, grieve'

Narrated to us al-Hasan bin Yahya, who said: ‘Abd al-Razzaq informed us, saying: Narrated to us Ma‘mar, of Qatada in relation to His saying ﴿Those who say, “We are Christians [nasara]”﴾¹² He said: They are named after a village said to be called Nazareth, where Jesus son of Mary resided...

Narrated to us Yunus bin ‘Abd al-‘Ala, who said: Ibn Wahb informed us, saying: Ibn Zaid said in respect of His saying, ﴿The Sabians﴾ that: The Sabians are a religion among other religions, which used to exist in Mosul province; they say “There is no god but God” but they have no works and no book and no prophet, other than their saying “There is no god but God”. And he said: And they do not believe in the Prophet of God; and for this reason the pagans used to say to the Prophet (peace be upon him) and his Companions: These are Sabians; theirs in an imitation of them.

حَدَّثَنَا الْحَسَنُ بْنُ يَحْيَى، قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ قَتَادَةَ فِي قَوْلِهِ: ﴿الَّذِينَ قَالُوا إِنَّا نَصَارَى﴾ قَالَ: تَسَمَّوْا بِقَرْيَةٍ يُقَالُ لَهَا نَاصِرَةٌ، كَانَ عَيْسَى ابْنُ مَرْيَمَ يَنْزِلُهَا...

وَحَدَّثَنِي يُوسُفُ بْنُ عَبْدِ الْأَعْلَى، قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: قَالَ ابْنُ زَيْدٍ فِي قَوْلِهِ: ﴿الصَّابِئُونَ﴾ قَالَ: الصَّابِئُونَ: دِينٌ مِنَ الْأَدْيَانِ، كَانُوا بِحَزِيرَةَ الْمُوصِلِ يَقُولُونَ: «لَا إِلَهَ إِلَّا اللَّهُ» وَلَيْسَ لَهُمْ عَمَلٌ وَلَا كِتَابٌ وَلَا نَبِيٍّ إِلَّا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ. قَالَ: وَلَمْ يُؤْمِنُوا بِرَسُولِ اللَّهِ، فَمِنْ أَجْلِ ذَلِكَ كَانَ الْمُشْرِكُونَ يَقُولُونَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابِهِ: هَؤُلَاءِ الصَّابِئُونَ. يُشْبِهُونَهُمْ بِهِمْ...

Commentary of al-Qurtubi: The Spider 46^{3 13}

46 And do not dispute¹⁴ with the People of the Book except by that which is finest¹⁵, except those from among them who do injustice¹⁶; and say, “We believe in that which was sent down¹⁷ to us, and that which was sent down to you, and our god¹⁸ and your god are one, and to Him are we submitters¹⁹”.

The scholars disagree upon the saying of the Exalted One ﴿And do not dispute with the

تفسير القرطبي: سورة العنكبوت

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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 ٤٦

اِخْتَلَفَ الْعُلَمَاءُ فِي قَوْلِ تَعَالَى: ﴿وَلَا تُجَادِلُوا أَهْلَ

¹² Quran 5:82

¹³ Quran 29

¹⁴ *la tujadilu* 2 pl. neg. imperat. *jadala* ‘argue, dispute’ root III: *j-d-l* ‘twist, argue, contend’

¹⁵ *absanu* superlat. adj. *hasan* ‘good, fine, beautiful’

¹⁶ *dhalamu* 3 pl. perf. *dhalama* ‘to do injustice, oppression’ root: *dh-l-m* ‘wrongdoing, oppression, injustice’

¹⁷ *anzala* 3 sing. perf. pass. *anzala* ‘to send down’ root IV: *n-z-l* ‘descend, go down’

¹⁸ *ilahuna* nom. sing. + 1 pl. gen. pron. ‘god’ root: *-l-h* ‘god, deity’

¹⁹ *muslimuna* nom. pl. act. part. *aslama* ‘to submit’ root IV: *s-l-m* ‘submission, peace, surrender, harmony’

People of the Book﴾. And said Mujahid: It is a juridical ruling, for it is permitted to dispute with the People of the Book by that which is finest, in the meaning of invitation to them to God (Almighty and Glorious is He) and His admonition and His proofs and His signs, requesting their response toward faith, rather than toward the path of vulgarity and coarseness...And it is said: The meaning is do not dispute with those who have believed in Muhammad (peace be upon him) from among the People of the Book, such as ‘Abd Allah bin Salam and those who believed with him...

And the commentary on His saying: ﴿Except those from among them who do injustice﴾ is that he means by it, he among them who remains in his unbelief, such those who disbelieved and were treacherous from among the Quraydha and the Nadir, and others like them. And the verse is also a juridical ruling; for it is said: This verse is abrogated by the verse of fighting, in the saying of the Exalted One: ﴿Fight those who do not believe in God²⁰﴾. Qatada said ﴿Except those from among them who do injustice﴾ that is to say, they have created a son for God, and they say ﴿The hand of God is tied²¹﴾ ﴿And indeed God is impoverished²²﴾, and these are the polytheists who engage in war, and do not pay the *jizya*, so be victorious over them. Nahhas and others said: Those who say it is abrogated have argued with evidence that the verse is Makkan, and there was not in that time the obligation of fighting, nor the demanding of *jizya*, nor things other than that...

And al-Bukhari narrated of Abu Hurayra, who said: The People of the Book read the Torah in Hebrew and explain it in Arabic to the People of Islam; so the Prophet of God said: (Do not believe the People of the Book, and do not believe them, but say, “We believe in that which was sent down to us and that which was sent down to you”). And narrated Abd Allah bin Mas‘ud that the Prophet (peace be upon him) said: (Do not ask the People of the Book about anything, for indeed they will not guide you, but have strayed either by belying the truth, or by believing falsehood).

الْكِتَابِ ﴿ فَقَالَ مُجَاهِدٌ: هِيَ مُحْكَمَةٌ فَيُجُوزُ مُجَادَلَةُ أَهْلِ الْكِتَابِ بِالَّتِي هِيَ أَحْسَنُ عَلَى مَعْنَى الدُّعَاءِ لَهُمْ إِلَى اللَّهِ عَزَّ وَجَلَّ وَالتَّنْبِيهِ عَلَى حُجَجِهِ وَآيَاتِهِ، رَجَاءً إِجَابَتِهِمْ إِلَى الْإِيمَانِ لَا عَلَى طَرِيقِ الْإِغْلَاطِ وَالْمُخَاشَنَةِ... وَقِيلَ: الْمَعْنَى لَا تُجَادِلُوا مَنْ آمَنَ بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَهْلِ الْكِتَابِ الْمُؤْمِنِينَ كَعَبْدِ اللَّهِ بْنِ سَلَامٍ وَمَنْ آمَنَ مَعَهُ...

وَقَوْلُهُ عَلَى هَذَا التَّأْوِيلِ: ﴿إِلَّا الَّذِينَ ظَلَمُوا﴾ يُرِيدُ بِهِ مَنْ بَقِيَ عَلَى كُفْرِهِ مِنْهُمْ كَمَنْ كَفَرَ وَغَدَرَ مِنْ قُرَيْظَةَ وَالتَّضْيِيرِ وَغَيْرِهِمْ وَالآيَةُ عَلَى هَذَا أَيْضًا مُحْكَمَةٌ وَقِيلَ: هَذِهِ الْآيَةُ مَنْسُوخَةٌ بِآيَةِ الْقِتَالِ قَوْلُهُ تَعَالَى: ﴿فَاتْلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ﴾ قَالَهُ قَتَادَةُ ﴿إِلَّا الَّذِينَ ظَلَمُوا﴾ أَي جَعَلُوا لِلَّهِ وَلَدًا وَقَالُوا: ﴿يَدُ اللَّهِ مَغْلُوبَةٌ﴾ ﴿وَإِنَّ اللَّهَ فَاقِرٌ﴾ فَهَؤُلَاءِ الْمُشْرِكُونَ الَّذِينَ نَصَبُوا الْحَرْبَ وَلَمْ يُؤَدُّوا الْجِزْيَةَ فَانْتَصَرُوا مِنْهُمْ قَالَ النَّحَّاسُ وَغَيْرُهُ: مَنْ قَالَ هِيَ مَنْسُوخَةٌ اِحْتِجَّ بِأَنَّ الْآيَةَ مَكِّيَّةٌ وَلَمْ يَكُنْ فِي ذَلِكَ الْوَقْتِ قِتَالٌ مَفْرُوضٌ وَلَا طَلَبُ جِزْيَةٍ وَلَا غَيْرَ ذَلِكَ...

رَوَى الْبُخَارِيُّ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ أَهْلُ الْكِتَابِ يَفْرَعُونَ التَّوْرَةَ بِالْعِبْرَانِيَّةِ وَيُفَسِّرُونَهَا بِالْعَرَبِيَّةِ لِأَهْلِ الْإِسْلَامِ؛ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (لَا تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلَا تُكذِّبُوهُمْ وَقُولُوا آمَنَّا بِالَّذِي أَنْزَلَ إِلَيْنَا وَأَنْزَلَ إِلَيْكُمْ) وَرَوَى عَبْدُ اللَّهِ بْنُ مَسْعُودٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (لَا تَسْأَلُوا أَهْلَ الْكِتَابِ عَنْ شَيْءٍ فَإِنَّهُمْ لَنْ يَهْدُواكُمْ وَقَدْ ضَلُّوا إِمَّا أَنْ تُكذِّبُوا بِحَقٍّ وَإِمَّا أَنْ تُصَدِّقُوا بِبَاطِلٍ)

²⁰ Quran 9:29

²¹ Quran 5:64

²² Quran 3:181

Commentary of Ibn Kathir: *The Heifer* 135-136^{3 4}

135 And they say, “Become Jews²³ or Christians²⁴ that you be guided”²⁵; say, “Rather, the religion²⁶ of Abraham, the upright²⁷; he was not one of the polytheists”.

136 Say, “We believe in God, and what was sent down²⁸ to us, and what was sent down to Abraham and Ishmael and Isaac and Jacob and the Tribes²⁹, and what was given to Moses and Jesus, and what was given to the prophets from their Lord; we do not make distinction³⁰ between any one of them; and to Him are we submitters³¹”.

Said Muhammad bin Ishaq: Narrated to us Muhammad bin Abi Muhammad, narrated to us Sa’id bin Jubayr of ‘Ikrima of Ibn ‘Abbas, who said: Said ‘Abd Allah bin Suriya al-‘Awr to the Prophet of God (peace be upon him), “There is no guidance except that which we are upon, so follow us, O Muhammad, that you be guided”. And the Christians said likewise; so God (Almighty and Glorious is He) sent down the verse ﴿And they say, “Become Jews or Christians that you be guided”>; say, “Rather the religion of Abraham, the upright [*hanifan*]﴾ that is to say, we do not want that which you invite us to of Judaism and Christianity, but rather we follow ﴿The religion of Abraham, the upright﴾, that is to say, upon the straight path. And said Muhammad bin Ka’b al-Qurdhubi and ‘Isa Ibn

²³ *hudan* acc. pl. *yahudi* ‘Jew’

²⁴ *nasara* acc. pl. *nasrani* ‘Nazarene, Christian’

²⁵ *tabtadu* 2 pl. juss. *ibtada* ‘to be guided’ root VIII: *b-d-* ‘guidance, grace’ – *shart* (conditional) grammatical form

²⁶ *millata* acc. sing. *milla* ‘community, religion’ root: *m-l-l* ‘community, sect, confession, guild’

²⁷ *hanifan* acc. sing. *hanif* ‘upright, righteous, monotheist believer’

²⁸ *anzala* 3 sing. perf. pass. *anzala* ‘to send down’ root IV: *n-z-l* ‘descend, go down’

²⁹ *asbat* gen. pl. *sabt* ‘tribe, clan’

³⁰ *nufarriqu* 1 pl. imperf. *farraqa* ‘to divide, make difference, separate’ root II: *f-r-q* ‘division, gap, separation, difference’

³¹ *muslimuna* nom. pl. act. part. *aslama* ‘to submit’ root IV: *s-l-m* ‘submission, peace, surrender, harmony’

تفسير ابن كثير: سورة البقرة

١٣٥-١٣٦

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ

بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ

الْمُشْرِكِينَ ١٣٥

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ

إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ

وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا

أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ

مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ١٣٦

قَالَ مُحَمَّدُ بْنُ إِسْحَاقَ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي مُحَمَّدٍ حَدَّثَنِي سَعِيدُ بْنُ جُبَيْرٍ أَوْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ صُورِيًّا الْأَعْوَرُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا الْهُدَى إِلَّا مَا نَحْنُ عَلَيْهِ فَاتَّبِعْنَا يَا مُحَمَّدُ تَهْتَدِ». وَقَالَتْ النَّصَارَى مِثْلَ ذَلِكَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا وَقَوْلُهُ قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا﴾ أَيُّ لَأُتْرِيدَ مَا دَعَوْتُمُونَا إِلَيْهِ مِنَ الْيَهُودِيَّةِ وَالنَّصْرَانِيَّةِ بَلْ تَتَّبِعِ ﴿مِلَّةَ إِبْرَاهِيمَ حَنِيفًا﴾ أَيُّ مُسْتَقِيمًا قَالَهُ مُحَمَّدُ بْنُ كَعْبٍ الْقُرْظِيُّ وَعِيسَى بْنُ جَارِيَةَ وَقَالَ خُصَيْفٌ

Jariya, and said Khusayr of Mujahid with sincerity, and narrated Ali bin Abi Talha of Ibn ‘Abbas on pilgrimage, and likewise it was narrated of al-Hasan and al-Dahhak and ‘Atiyya and Suddiy, and said Abu al-‘Aliyya: The upright [*hanif*] is the one who meets the House in prayer and looks to his pilgrimage to it, if he has means so to be able. And said Mujahid and al-Rabi’ bin Anas: Upright [*hanifan*] is to say ‘following in observance’; and said Abu Qilaba: The upright [*hanif*] is the one who believes in the prophets – all of them, from the first of them to the last of them. And said Qatada: *Hanifiyya* is the witness, ‘There is no god but God’ entering into that the guarding in honour, of mothers and daughters and maternal aunts and paternal aunts; and what God has forbidden; and the circumcision...

And said Abu al-‘Aliyya and Rabi’ and Qatada: The Tribes [*asbat*] are the sons of Jacob; twelve men each man of whom begat a community of people, and they are called The Tribes. And al-Khalil bin Ahmad and others said: The Tribes among the Children of Israel are like the tribes among the Children of Ishmael...

Said al-Zajaj: And it will make this clear to you in what Muhammad bin Ja’far narrated to us, saying, narrated to us Abu Nujayd al-Daqaq, narrated to us al-Aswad bin ‘Amir, narrated to us Isra’il of Simak of ‘Ikrima of Ibn ‘Abbas, who said: All the prophets are from the Children of Israel except ten: Noah, Hud, Salih, Shuaib, Abraham, Isaac, Jacob, Ishmael and Muhammad (peace be upon them)...

And said Ibn Abi Hatim: Muhammad bin Muhammad bin Mus’ab al-Suriy informed us, that Mu’amil informed us, that ‘Ubayd Allah bin Abi Hamid informed us of Abu al-Malih, of Ma’qil bin Yasar, who said: The Prophet of God (peace be upon him) said (Believe in the Torah and the Psalms and the Gospel, but the Quran will guide you).

عَنْ مُجَاهِدٍ مُخْلِصًا وَرَوَى عَلِيُّ بْنُ أَبِي طَلْحَةَ عَنْ
إِبْنِ عَبَّاسٍ حَاجًّا وَكَذَا رُوِيَ عَنِ الْحَسَنِ وَالضَّحَّاكِ
وَعَطِيَّةِ وَالسُّدِّيِّ وَقَالَ أَبُو الْعَالِيَةِ: الْحَنِيفُ الَّذِي
يَسْتَقْبِلُ الْبَيْتَ بِصَلَاتِهِ وَيَرَى أَنَّ حَجَّهُ عَلَيْهِ إِنْ
اسْتِطَاعَ إِلَيْهِ سَبِيلًا وَقَالَ مُجَاهِدٌ وَالرَّبِيعُ بْنُ أَنَسٍ:
حَنِيفًا أَيْ مُتَّبِعًا وَقَالَ أَبُو قِلَابَةَ: الْحَنِيفُ الَّذِي يُؤْمِنُ
بِالرُّسُلِ كُلِّهِمْ مِنْ أَوْلَاهُمْ إِلَى آخِرِهِمْ وَقَالَ قَتَادَةُ:
الْحَنِيفِيَّةُ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ يَدْخُلُ فِيهَا تَحْرِيمُ
الْأُمَّهَاتِ وَالْبَنَاتِ وَالْحَالَاتِ وَالْعَمَّاتِ وَمَا حَرَّمَ اللَّهُ
عَزَّ وَجَلَّ وَالْحَيْثَانَ...

وَقَالَ أَبُو الْعَالِيَةِ وَالرَّبِيعُ وَقَتَادَةُ: الْأَسْبَاطُ بَنُو يَعْقُوبَ
إِنَّا عَشْرَ رَجُلًا وَكَدَّ كُلِّ رَجُلٍ مِنْهُمْ أُمَّةٌ مِنَ النَّاسِ
فَسُمُّوا الْأَسْبَاطَ وَقَالَ الْخَلِيلُ بْنُ أَحْمَدَ وَغَيْرُهُ:
الْأَسْبَاطُ فِي بَنِي إِسْرَائِيلَ كَالْقَبَائِلِ فِي بَنِي
إِسْمَاعِيلَ...

قَالَ الرَّجَّاجُ: وَبَيَّنَّ لَكَ هَذَا مَا حَدَّثَنَا مُحَمَّدُ بْنُ
جَعْفَرِ الْأَنْبَارِيِّ حَدَّثَنَا أَبُو نُجَيْدٍ الدَّقَّاقُ حَدَّثَنَا الْأَسْوَدُ
بْنُ عَامِرٍ حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ عَنْ عِكْرَمَةَ عَنْ
إِبْنِ عَبَّاسٍ قَالَ: كُلُّ الْأَنْبِيَاءِ مِنْ بَنِي إِسْرَائِيلَ إِلَّا عَشْرَةَ
نُوحَ وَهُودَ وَصَالِحَ وَشُعَيْبَ وَإِبْرَاهِيمَ وَإِسْحَاقَ
وَيَعْقُوبَ وَإِسْمَاعِيلَ وَمُحَمَّدَ عَلَيْهِمُ الصَّلَاةُ
وَالسَّلَامُ...

وَقَالَ ابْنُ أَبِي حَاتِمٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ
مُصْعَبِ الصُّورِيِّ أَخْبَرَنَا مَوْلَى أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ
أَبِي حُمَيْدٍ عَنْ أَبِي الْمَلِيحِ عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ:
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (آمِنُوا بِالْتَّوْرَةِ
وَالزَّبُورِ وَالْإِنْجِيلِ وَلْيَسَعَكُمْ الْقُرْآنُ).

Commentary of the Two
Jalals: *The House of Imran*
67-68³³²

67 Abraham was not a Jew³³ and not a Christian³⁴; but he was upright³⁵, submitting³⁶, and was not of the polytheists³⁷.

68 Indeed, those who are nearest³⁸ among people to Abraham are those who followed him and this prophet, and those who believe; and God is guardian³⁹ of the believers.

﴿Abraham was not a Jew and not a Christian, but he was upright [*hanifan*] tending away from all the religions to the sure religion, ﴿Submitting [*musliman*]﴾ monotheist ﴿And was not of the polytheists [*mushrikina*]﴾. ﴿Indeed, those who are nearest among people﴾ the most true of them ﴿To Abraham are those who followed him﴾ in his time ﴿And this prophet﴾ Muhammad by reason of his agreement with the greatest number of his ordinances ﴿And those who believe﴾ from his community, they are those of whom it is appropriate to say, “We are upon his religion not you” ﴿And God is guardian of the believers﴾ their Helper and Protector.

تفسير الجلالين: سورة آل عمران

٦٧-٦٨

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ
كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ

الْمُشْرِكِينَ ٦٧

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ
وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ

الْمُؤْمِنِينَ ٦٨

﴿مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ
حَنِيفًا﴾ مَائِلًا عَنِ الْأَدْيَانِ كُلِّهَا إِلَى الدِّينِ الْقِيَمِ
﴿مُسْلِمًا﴾ مُوَحَّدًا ﴿وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾. ﴿إِنَّ
أَوْلَى النَّاسِ﴾ أَحَقَّهُمْ ﴿بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ﴾ فِي
زَمَانِهِ ﴿وَهَذَا النَّبِيُّ﴾ مُحَمَّدٌ لِمُؤَافَقَتِهِ لَهُ فِي أَكْثَرِ
شَرَعِهِ ﴿وَالَّذِينَ آمَنُوا﴾ مِنْ أُمَّتِهِ فَهُمْ الَّذِينَ يَنْبَغِي أَنْ
يَقُولُوا نَحْنُ عَلَى دِينِهِ لَا أَنْتُمْ ﴿وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ﴾
نَاصِرِهِمْ وَحَافِظِهِمْ

³² *Quran* 3

³³ *yahudiyan* acc. sing. *yahudi* 'Jew'

³⁴ *nasraniyan* acc. sing. *nasrani* 'Nazarene, Christian'

³⁵ *hanifan* acc. sing. *hanif* 'upright, righteous, monotheist believer'

³⁶ *musliman* acc. sing. act. part. *aslama* 'to submit' root IV: *s-l-m* 'submission, peace, surrender, harmony'

³⁷ *mushrikina* gen. pl. act. part. *ashraka* 'to join in partnership, to associate as equal [with God]' root: *sh-r-k* 'association, partnership, company'

³⁸ *awla* superlat. adj. *amwal* 'first' root: *'-w-l* 'first, foremost'

³⁹ *waly* nom. sing. 'friend, guardian, protector, tribal patron' root: *w-l-y* 'guardianship, friendship, patronage, commonwealth'

سورة المائدة ٤٨

The Table 48^{3 40}

48 We have sent down to you the Book in truth, verifying⁴¹ that which is between his hands⁴² from the Book, and a safeguard⁴³ upon it; so judge between them by what God has sent down, and do not follow their fancies away from what has come to you of the truth; to each of you have We made a law⁴⁴ and a way⁴⁵; and had God willed He would have made you one people⁴⁶; but to test you in what He has given you; so compete⁴⁷ in good things⁴⁸; to God is the return of you all, and He will inform⁴⁹ you of that in which you were wont to differ⁵⁰.

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا
بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ
فَأَحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ
أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ 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 ٤٨

⁴⁰ *Quran* 5

⁴¹ *musaddiqan* statitive *saddaqa* 'to verify, realise'

root II: *s-d-q* 'truth, genuine, just, friend'

⁴² ie. right in front of him

⁴³ *mubayminan* statitive *baymana* 'to protect, safeguard' root: *b-y-m-n* 'safeguard, control'

⁴⁴ *shir'atan* acc. sing. *shir'a* 'law, rule' root: *sb-r-* 'rule, law, road'

⁴⁵ *minbajan* acc. sing. *minhaj* 'path, programme, way' root: *n-b-j* 'discipline, method, formulation'

⁴⁶ *ummatan* acc. sing. *umma* 'community, people, nation, religion' root: *'m-m* 'nation, mother'

⁴⁷ *istabaqu* 2 pl. imperat. *istabaqa* 'compete, strive in a race, contend' root X: *s-b-q* 'advance, precedence'

⁴⁸ *khayrati* acc. pl. *khayra* 'good thing, virtue' root: *kb-y-r* 'good, pleasant, happiness'

⁴⁹ *yunabi'ukum* 3 sing. imperf. + 2 pl. acc. pron. *anba* 'to give news, inform' root: *n-b-* 'report, announce'

⁵⁰ *takhtalifuna* 2 pl. imperf. *ikhtalafa* 'to differ, dispute' root VIII: *kb-l-f* 'difference, behind, descendant'