

## PLURALISM/DIVERSITY TEXTS JUDAISM, CHRISTIANITY, ISLAM

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### JUDAISM

<p>Deuteronomy 10  <sup>18</sup>Do justice for the orphan and the widow, and love the <i>ger</i>, giving him food and clothing. <sup>19</sup>You must love the <i>ger</i>, for you were <i>gerim</i> in the Land of Egypt.</p>	<p style="text-align: right;">דברים י          (יח) עֲשֵׂה מִשְׁפָּט יְתוֹם וְאַלְמָנָה וְאַהֲבֵה גֵר לְתֵת לוֹ לֶחֶם וְשִׂמְלָה :          (יט) וְאַהֲבַתְּם אֶת הַגֵּר כִּי גֵרִים הֵייתֶם בְּאֶרֶץ מִצְרַיִם :</p>
<p>Isaiah 2  <sup>2</sup>In the days to come, the Mount of the Lord's House shall stand firm above the mountains and tower above the hills; and all the nations shall gaze on it with joy. <sup>3</sup>And the many peoples shall go and say, 'Come let us go up to the Mount of the Lord, to the House of the God of Jacob; that He may instruct us in His ways and that we may walk in His paths.' For instruction shall come forth from Zion, the word of the Lord from Jerusalem. <sup>4</sup>Thus He will judge among the nations and arbitrate for the many peoples. And they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not take up sword against nation. They shall never again know war.</p>	<p style="text-align: right;">ישעיהו ב          א הַדָּבָר אֲשֶׁר חָזָה יִשְׁעִיהוּ בֶן-אָמוֹן עַל-יְהוּדָה וִירוּשָׁלַם: ב וְהָיָה   בְּאַחֲרֵית הַיָּמִים נִכּוֹן יְהִיָה הַר בֵּית-יְהוָה בְּרֹאשׁ הַהָרִים וְנִשְׂא מִגְבְּעוֹת וְנִהְרֹו אֵלָיו כָּל-הַגּוֹיִם: ג וְהָלְכוּ עַמִּים רַבִּים וְאָמְרוּ לָכוּ   וְנַעֲלָה אֶל-הַר-יְהוָה אֶל-בֵּית אֱלֹהֵי יַעֲקֹב וְיִרְנוּ מִדְרָכָיו וְנִלְכָה בְּאַרְחֻתָיו כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר-יְהוָה מִירוּשָׁלַם: ד וְשִׁפְטוּ בֵּין הַגּוֹיִם וְהוֹכִיחַ לְעַמִּים רַבִּים וְכָתַתּוּ חֲרֻבוֹתָם לְאַתִּים וְחִנִּיתוּתֵיהֶם לְמִזְמָרוֹת לֹא-יִשָּׂא גּוֹי אֶל-גּוֹי חָרֵב וְלֹא-יִלְמְדוּ עוֹד מִלְחָמָה:</p>
<p>Micah 4  <sup>1</sup>In the days to come, the Mount of the Lord's House shall stand firm above the mountains and it shall tower above the hills. The peoples shall gaze on it with joy. <sup>2</sup>And the many nations shall go and say, 'Come let us go up to the Mount of the Lord, to the House of the God of Jacob; that He may instruct us in His ways and that we may walk in His paths.' For instruction shall come forth from Zion, the word of the Lord from Jerusalem. <sup>3</sup>Thus He will judge among the many peoples and arbitrate for the multitude of nations,</p>	<p style="text-align: right;">מיכה ד          (א) וְהָיָה בְּאַחֲרֵית הַיָּמִים יְהִיָה הַר בֵּית יַקֹּק נִכּוֹן בְּרֹאשׁ הַהָרִים וְנִשְׂא הוּא מִגְבְּעוֹת וְנִהְרֹו עֲלָיו עַמִּים:          (ב) וְהָלְכוּ גּוֹיִם רַבִּים וְאָמְרוּ לָכוּ וְנַעֲלָה אֶל הַר יַקֹּק וְאֶל בֵּית אֱלֹהֵי יַעֲקֹב וְיִרְנוּ מִדְרָכָיו וְנִלְכָה בְּאַרְחֻתָיו כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר יַקֹּק מִירוּשָׁלַם:          (ג) וְשִׁפְטוּ בֵּין עַמִּים רַבִּים וְהוֹכִיחַ לְגּוֹיִם עֲצָמִים עַד רְחוֹק וְכָתַתּוּ חֲרֻבוֹתֵיהֶם לְאַתִּים וְחִנִּיתוּתֵיהֶם</p>

<p>however distant. And they shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not lift up sword against nation. They shall never again know war. <sup>4</sup>But everyone shall sit under their grapevine or fig tree and with no one to disturb them, for it was the Lord of Hosts who spoke. <sup>5</sup>Though all the peoples walk each in the names of its gods, we will walk in the name of the Lord our God forever and ever.</p>	<p>לְמַזְמְרוֹת לֹא יִשְׂאוּ גוֹי אֶל גּוֹי חֶרֶב וְלֹא יִלְמְדוּן עוֹד מִלְחָמָה: (ד) וַיֵּשְׁבוּ אִישׁ תַּחַת גִּפְנוֹ וְתַחַת תְּאֲנָתוֹ וְאִין מַחְרִיד כִּי פִי יִקְוֶק צְבָאוֹת דְּבַר: (ה) כִּי כָּל הָעַמִּים יֵלְכוּ אִישׁ בְּשֵׁם אֱלֹהָיו וְאֲנַחְנוּ גִלְדָּ בְשֵׁם יִקְוֶק אֱלֹהֵינוּ לְעוֹלָם וָעֶד:</p>
<p>Mishnah Sanhedrin 4:5 We observe [from the story of] Cain who killed his brother, "the bloods of your brother call out." The word is in the plural [to teach] his blood and the blood of his descendants. Therefore Adam was created alone, to teach you that anyone who destroys one human soul [or, in another reading, "one Israelite soul"] is considered as if he destroyed an entire world, and anyone who establishes one human soul is as if he has saved an entire world.</p>	<p>משנה סנהדרין 4, 5 ...מצינו בקין שהרג את אחיו, שנאמר (בראשית ד, י) דְּמֵי אָחִיךָ צֹעֲקִים, אינו אומר דם אחיך אלא דמי אחיך, דמו ודם זרעיותיו... לפיכך נברא אדם יחידי, ללמדך, שכל המאבד נפש אחת מבני אדם [בגרסה אחרת "נפש אחת מישראל"], מעלה עליו הכתוב כאלו אבד עולם מלא. וכל המקים נפש אחת מבני אדם, מעלה עליו הכתוב כאלו קים עולם מלא.</p>
<p><i>Tosefta</i> Sanhedrin 13:2 Rabbi Eliezer says: No Gentile (lit. <i>goy</i> "nation") has a part in the world to come, as it says (Ps. 9:18): <i>The evil ones will return to Sheol, all the nations who forget God. The evil ones will return to Sheol</i> refers to the evil among Israel. Rabbi Yehoshua said to him: "If Scripture had said, <i>The evil ones will return to Sheol, all the nations</i> and then was silent, I would agree with you. But Scripture also has <i>who forget God</i>. Thus there are righteous among the Gentiles who have a part in the world to come.</p>	<p><u>תוספתא מסכת סנהדרין (צוקרמאנדל) פרק יג הלכה ב</u> ר' אליעזר אומ' כל גוים אין להם חלק לעולם הבא שנ' (תה' ט', יח) ישובו רשעים לשאולה כל גוים שכחי אלהים. ישובו רשעים לשאולה אילו רשעי ישראל. אמר לו ר' יהושע אילו א' הכת' ישובו רשעים לשאולה כל גוים ושותק הייתי או' כדברך עכשיו שא' הכתוב שכחי אלהים הא יש צדיקים באומות שיש להם חלק לעולם הבא:</p>
<p>Eruvin 13b Rabbi Abba said in the name of Shmuel: For three years there was a dispute between Beit Shammai and Beit Hillel, the former asserting, "The <i>halakhah</i> is in agreement with our views." Then a heavenly voice</p>	<p>ערובין יג: אמר רבי אבא אמר שמואל: שלש שנים נחלקו בית שמאי ובית הלל, הללו אומרים הלכה כמותנו והללו אומרים הלכה כמותנו. יצאה בת קול</p>

<p>(<i>bat kol</i>) issued, announcing “Both are the words of the living God, but the <i>halakhah</i> is in agreement with the rulings of Beit Hillel.” Since, however, “both are the words of the living God,” what was it that entitled Beit Hillel to have the <i>halakhah</i> fixed in agreement with their rulings? Because they were kindly and modest, they studied their own rulings and those of Beit Shammai, and they even mentioned the conclusions of Beit Shammai before theirs.</p>	<p>ואמרה : אלו ואלו דברי אלהים חיים הן, והלכה כבית הלל. וכי מאחר שאלו ואלו דברי אלהים חיים מפני מה זכו בית הלל לקבוע הלכה כמותן? - מפני שנוחין ועלובין היו, ושונין דבריהן ודברי בית שמאי. ולא עוד אלא שמקדימין דברי בית שמאי לדבריהן.</p>
<p><b>Babylonian Talmud. Menachot 37b</b> Rabina was once walking behind Mar son of Rav Ashi on a Festival Shabbat. A corner of his garment (with the <i>tzitziyot</i>) was torn off [suddenly], but he didn't tell him about it. When he arrived at his home [Rabina] said to him, "It was torn off there [on the way home]." He answered, "If you had told me [then], I would have cast it off there. But didn't a master say, "Great is <b>the dignity of [all] creations</b>, for it overrides a negative commandment of the Torah"?</p>	<p><b>תלמוד בבלי מסכת מנחות דף לז עמוד ב</b> רבינא הוה קא אזיל אבתריה דמר בר רב אשי בשבתא דריגלא, איפסיק קרנא דחוטיה ולא אמר ליה ולא מידי; כד מטא לביתה, אמר ליה: מהתם איפסיק, א"ל: אי אמרת לי, מהתם שדיתיה. והא אמר מר: גדול כבוד הבריות שדוחה את לא תעשה שבתורה!</p>
<p><b>Babylonian Talmud, Megillah 3b</b> Rabba asked, which takes precedence: [the commandment of] reading the Megillah or the commandment of burying a body [for which there is none else to bury it]? Does reading the Megillah take precedence because it proclaims the miracle, or does burying the dead take precedence because of the dignity of [all] creations? After pondering [the issue], he answered: "Burying the dead takes precedence, as a master said, 'Great is the dignity of [all] creations, for it overrides a negative commandment of the Torah.'"</p>	<p><b>תלמוד בבלי מסכת מגילה דף ג עמוד ב</b> בעי רבא : מקרא מגילה ומת מצוה הי מינייהו עדיף? מקרא מגילה עדיף משום פרסומי ניסא, או דלמא מת מצוה עדיף - משום כבוד הבריות? בתר דבעיא הדר פשטה : מת מצוה עדיף. דאמר מר : גדול כבוד הבריות שדוחה את לא תעשה שבתורה.</p>
<p>Maimonides <i>Mishneh Torah. De`ot</i> 6:4 Loving the <i>ger</i> who comes and enters under the wings of the <i>shekhinah</i> includes two positive commandments: one, because it is part of the ruling regarding [loving one's] fellows, and one because he is a <i>ger</i>, and the Torah says <i>You must love the ger</i>. He commanded loving the <i>ger</i> like He</p>	<p><b>רמב"ם הלכות דעות פרק ו הלכה ד</b> אהבת הגר שבא ונכנס תחת כנפי השכינה שתי מצות עשה, אחת מפני שהוא בכלל ריעים ואחת מפני שהוא גר והתורה אמרה (דברים י, יט) וְאַהֲבַתְּם אֶת הַגֵּר, צוה על אהבת הגר כמו שצוה על אהבת עצמו שנאמר</p>

<p>commanded loving Himself, as it is said (Deut. 6:5), <i>You must love the Lord your God</i>, and the Holy One Himself loves <i>gerim</i>, as it is said (Deut. 10:18), <i>and He loves ger</i>.</p>	<p>(דברים ו, ה) וְאַהֲבַתְּ אֶת יְקֹוֹק אֱלֹהֶיךָ, הקב"ה עצמו אוהב גרים שנאמר (דברים י, יח) וְאַהֲב גֵר.</p>
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## CHRISTIANITY

Acts 10<sup>1</sup>

<sup>34</sup>Peter began: 'I now understand how true it is that God has no favorites, <sup>35</sup>but that in every nation those who are god-fearing and do what is right are acceptable to him.

Matthew 5

<sup>38</sup>You have heard that they were told, 'And eye for an eye, a tooth for a tooth.' <sup>39</sup>But what I tell you is this: Do not resist those who wrong you. If anyone slaps you on the right cheek, turn and offer him the other also. <sup>40</sup>If anyone wants to sue you and takes your shirt, let him have your cloak as well. <sup>41</sup>If someone in authority presses you into service for one mile, go with him two. <sup>42</sup>Give to anyone who asks; and do not turn your back on anyone who wants to borrow. <sup>43</sup>You have heard that they were told, 'Love your neighbor and hate your enemy.' <sup>44</sup>But what I tell you is this: Love your enemies and pray for your persecutors; <sup>45</sup>only so can you be children of your heavenly Father, who causes the sun to rise on the good and bad alike, and sends the rain on the innocent and the wicked. <sup>46</sup>If you love only those who love you, what reward can you expect? Even the tax-collectors do as much as that. <sup>47</sup>If you greet only your brothers, what is there extraordinary about that? Even the heathen do as much. <sup>48</sup>There must be no limit to your goodness, as your heavenly Father's goodness knows no bounds.

## ISLAM

<p>Qur'an 2 (the Cow) <sup>62</sup>Those who believe, and who are Jews, and Christians and Sabaeans – whoever believes in God and the Last Day and who work righteousness: they have their reward with their Lord, they shall not fear nor should they grieve.<sup>2</sup></p>	<p>سورة البقرة إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ [62]</p>
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<p>Qur'an 2 (the Cow)</p>	<p>سورة البقرة</p>
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<sup>1</sup> All NT translations are from The Oxford Study Bible (REB). Oxford: OUP, 1992.

<sup>2</sup> See also 5:69, 22:17.

<p><sup>256</sup>Let there be no compulsion in religion. The right path stands out clearly from error. Whoever rejects Taghut<sup>3</sup> and believes in God has grasped unfailing support that will never give way. God is the Hearer, the Knower. <sup>257</sup>God is the protector of those with faith, leading them out of the shadows and into light. But the protectors of those who reject God are the Taghut, expelling them from light into the shadows. These are destined for the Fire. They will abide therein.</p>	<p>لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنِ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ [256] اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أُولَئِكَ وَالطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ [257]</p>
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<p>Qur'an 5 (the Set Table) <sup>48</sup>We have brought down for you the Book in truth, confirming what was before it in the way of Scripture, and preserving it. So judge between them by what God has revealed and do not follow their desires away from what has come to you of truth. For every one We have established a law and custom. If God had wished, He would have made you all a single nation, but the intent is to test you by what He has given you. So vie with one another in doing good works! Unto God you must all return, and He will then inform you of how you differ.</p>	<p>سورة المائدة وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُم بَيْنَهُمْ 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 [48]</p>
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<p>Qur'an 10 (Yunis) <sup>94</sup>And if you (Muhammad) are uncertain about what We have sent down to you, ask those who read the Book [that was] before you. The truth has come to you from your Lord, so do not be one of those who doubt.</p>	<p>سورة يونس فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ [94]</p>
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<p>Qur'an 42:15. Therefore call [to the faith] and be upright as you have been commanded. Do not follow their desires, but say: I believe in what God has revealed from a book and have been commanded to be just among you. Allah is our Lord and your Lord. We have our works and you have yours. There</p>	<p>سورة الشورى فَلَذَلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمْ اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَالُنَا</p>
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<sup>3</sup> False gods or sometimes, simply evil. Hebrew cognate: טעות Jer. Talmud San.10:4; Sifrei Bamidbar 131: (ולטעותכם).

<p>is no argument between us and you. God will bring us together, for the journey is to Him.</p>	<p>وَلَكُمْ أَعْمَالُكُمْ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ [15]</p>
<p>Qur'an 10 (Yunis)  <sup>99</sup>If your Lord had wished, all people in the world would believe as a [single] body; will you then compel people until they become believers?</p>	<p>سورة يونس          وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ [99]</p>
<p>Qur'an 11 (Hud)  <sup>118</sup>If your Lord had wished, He would have made [all] people one community, but they go on differing <sup>119</sup>except those upon whom your Lord has had mercy. That is why He created them, and the word of your Lord has been fulfilled: 'I will most certainly fill Hell with the Jinn and humankind together.'</p>	<p>سورة هود          وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ [118]          إِلَّا مَنْ رَّحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لِأَمْثَلِ النَّاسِ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ [119]</p>
<p>Context of ethical behavior and judgment in the Endtime.</p>	
<p>Q.16 (The Bee)  <sup>93</sup>If God had wished He would have made you all one nation (<i>umma wEúida</i>). But He makes whom He wishes go astray and guides whom He wishes. You will most certainly be asked about what you have done.</p>	<p>سورة النحل          وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلَتُسْأَلُنَّ عَمَّا كُنتُمْ تَعْمَلُونَ [93]</p>
<p>Qur'an 18 (the Cave)  <sup>29</sup>Say: The Truth is from your Lord, so whoever wishes, let him believe, and whoever wishes let him disbelieve. We have prepared a fire for the wrongdoers. Its tent encloses them. If they ask for aid (or, moisture), they will be showered with water like molten metal that burns their faces, a bad drink, a bad resting place.</p>	<p>سورة الكهف          وَقُلِ الْحَقُّ مِنْ رَبِّكُمُ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَعِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا [29]</p>
<p>Sura 49 (Al-Hujurat)  <sup>10</sup>The believers are brothers. Therefore, make peace between your brethren and have <i>taqwa</i> to God, so that you will attain mercy.</p>	<p>سورة الحجرات          إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ [10]</p>

<p><sup>11</sup>O you who believe! Let not a people deride a people who may be better than they, nor let women [deride] women who may be better than they; neither defame one another nor insult one another by nicknames. Bad is the name of lewdness after faith. And whoever does not repent is an evildoer.</p>	<p>يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَرُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ [11]</p>
<p><sup>12</sup>O you who believe. Shun suspicion, for some suspicion is a crime. Do not spy nor backbite one another. Would one of you love to eat the flesh of his dead brother? You abhor that [so abhor the other!]. Have <i>taqwa</i> to God, for God is forgiving, merciful.</p>	<p>يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ [12]</p>
<p><sup>13</sup>O humankind! We have created you male and female, and have made you nations and tribes that you may know one another. The noblest of you, in the sight of God is the best in <i>taqwa</i>. God is knower, aware.</p>	<p>يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ [13]</p>
<p><sup>14</sup>The Arabs [i.e. Bedouin] say: We believe. Say [to them], You do not believe, but rather say "We submit," for faith has not yet entered your hearts. But if you obey God and His messenger, He will not withhold from you any of [the reward of] your deeds. God is forgiving, Merciful.</p>	<p>قَالَتِ الْأَعْرَابُ آمَنَّا قُل لَّمْ نُؤْمِنُوا وَلَكِن قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِن تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِّنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ [14]</p>

<p>Qur'an 109 (the Deniers)</p>	<p>سورة الكافرون بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</p>
<p><sup>1</sup>Say: O you unbelievers!</p>	<p>قُلْ يَا أَيُّهَا الْكَافِرُونَ [1]</p>
<p><sup>2</sup>I do not worship that which you worship,</p>	<p>لَا أَعْبُدُ مَا تَعْبُدُونَ [2]</p>
<p><sup>3</sup>and neither do you worship that which I worship.</p>	<p>وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ [3]</p>
<p><sup>4</sup>And I will not worship that which you have (ever) worshipped;</p>	<p>وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ [4]</p>
<p><sup>5</sup>neither will you worship that which I worship.</p>	<p>وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ [5]</p>
<p><sup>6</sup>Your religion for you, and my religion for me.</p>	<p>لَكُمْ دِينُكُمْ وَلِيَ دِينِ [6]</p>

## DIVERSITY IN ISLAM

<p>Q.21:107: We have sent you [Muhammad] not as anything but mercy for the worlds [for all peoples].<sup>4</sup></p>	<p>سورة الأنبياء وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ [107]</p>
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Q.34:24-26 occurs within a context of argument against unbelievers.

<p>Q.34 (SabE&lt;) <sup>24</sup>Say: Who provides you with food from the heavens and the earth? Say: God. Either we or you are following [right] guidance or have clearly gone astray. <sup>25</sup>Say: You will not be called to account for what we have committed, and we will not be called to account for what you have done. <sup>26</sup>Say: Our Lord will bring us together and will then open up the truth between us, for He is the One who opens the truth, the Knower.</p>	<p>سورة سبأ قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًىٰ أَوْ فِي ضَلَالٍ مُّبِينٍ [24] قُلْ لَا تُسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نُسْأَلُ عَمَّا تَعْمَلُونَ [25] قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ [26]</p>
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Read separately Q.11:118 appears liberal, but it appears in a context of testing humanity (and Genies!); God is not at all adverse to condemning to Hell (שפיל לסיפיה דקרא).

<p>Q.11 (H´d) <sup>118</sup>If your Lord had wished He would have made the people one nation. But they continue to differ. <sup>119</sup>Aside from him upon whom your Lord has mercy. For this He created them; and the word of your Lord has been fulfilled: "I will fill Hell (<i>jahannum</i>) will the jinn and humankind together.</p>	<p>سورة هود وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ [118] إِلَّا مَن رَّحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ [119]</p>
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<sup>4</sup> Cited by Hasan Hathout at Masjid Umar b. al-Khattab during *iftar* 2002, that God sent the Prophet as a mercy to all peoples. He claims not that all must become Muslim, but that all peoples be blessed by God's mercy "in the person of the Prophet."

