



701997







# ' THE TESTIMONY BORNE

BY

To the Jewish and Christian Scriptures.

[ SECOND EDITION ]

PUBLISHED BY THE NORTH INDIA TRACT AND BOOK SOCIETY

ALLAHABAD

PRINTED AT THE ALLAHABAD MISSION PRESS

1860



# PREFATORY NOTE

TO THE

## SECOND EDITION



IN the present edition a few corrections and amendments have been made

The Oordoo Translation has been delayed by the events of 1857-58 It is now in the Press, and will it is hoped be ready in the present year

W M

*Allahabad,* }  
*July, 1860* }





## CONTENTS.

	<i>Page</i>
<b>PREFACE</b>	xi
<b>INTRODUCTION,</b>	1
<b>SECTION I</b> —Passages from Meccan Suras,	4
<b>SECTION II</b> —Passages from Medina Suras,	49
<b>SECTION III</b> —CONCLUSION	110
<i>Part First</i> —The Collection Complete and Impartial,	111
<i>Part Second</i> —Existence and Currency of the Old and New Testaments in the time of Mahomet,	115
<i>Part Third</i> —The Coran attests the Inspiration of the Jewish and Christian Scriptures,	113
<i>Part Fourth</i> —The Jewish and Christian Scriptures praised in the Coran,	114
<i>Part Fifth</i> —The Scriptures appealed to, and observance of them inculcated, by Mahomet,	116
<i>Part Sixth</i> —Imputations against the Jews,	119
<i>Part Seventh</i> —The Scriptures of the time of Mahomet the same as those now extant,	124
<i>Part Eighth</i> —Belief in, and Examination of, the Scriptures incumbent on all Mahometans,	126

## Index of Passages quoted in the Pamphlet

<i>Passage</i>	<i>No of Article</i>	<i>Page</i>
SURA II, vv 1—5,	LXVI	49
” ” v 40,	LXVII	50
” ” ” 53,	LXVIII,	51
” ” ” 75,	LXIX,	52
” ” ” 76,	LXX,	53
” ” ” 78,	LXXI,	54
” ” ” 79,	LXXII,	54
” ” ” 85,	LXXIII,	56
” ” ” 87,	LXXIV,	57
” ” ” 89,	LXXV,	58
” ” ” 91,	LXXVI	58
” ” } ” 97,	{ LXXVII,	59
” ” } ”	{ LXXVIII,	59
” ” ” 101,	LXXIX,	60
” ” ” 113,	LXXX	60
” ” ” 137,	LXXXI,	61
” ” ” 141,	LXXXII	62
” ” ” 146,	LXXXIII,	63
” ” ” 148,	LXXXIV,	63
” ” ” 161,	LXXXV,	64
” ” ” 176,	LXXXVI,	65
” ” ” 213	LXXXVII,	66
” ” ” 254,	LXXXVIII,	66
” ” ” 286,	LXXXIX,	67
” III, ” 2,	CV,	83
” ” ” 19,	CVI,	84
” ” ” 23,	CVII	84
” ” ” 48,	CVIII,	85
” ” ” 64,	CIX,	85
” ” ” 68,	CX,	86
” ” ” 77,	CXI,	88
” ” ” 78,	CXII,	89
” ” ” 80,	CXIII,	90
” ” ” 83,	CXIV,	91
” ” ” 93,	CXV,	91
” ” ” 99,	CXVI,	92

<i>Passage</i>	<i>No of Article</i>	<i>Page</i>
SUBA III, v 113,	CXVII,	93
" " " 119,	CXVIII,	ib
" " " 185,	CXIX,	94
" " " 188,	CXX	95
" " " 199,	CXXI,	ib
" IV, v 43,	XCVI,	73
" " " 49,	XCVII,	76
" " " 52,	XCVIII,	ib
" " " 58,	XCIX,	77
" " " 130,	C,	ib
" " " 135,	CI,	78
" " " 149,	CII,	80
" " " 161,	CIII	81
" " " 169	CIV	82
" v, vv 14-16,	CXXII,	96
" " v 47,	CXXIII,	98
" " " 50,	CXXIV,	99
" " " 68,	CXXV,	102
" " " 74,	CXXVI,	103
" " " 77,	CXXVII,	104
" " " 91,	CXXVIII	106
" " " 119,	CXXIX,	107
" VI, " 20,	XXXV,	25
" " " 90,	XXXVI,	26
" " " 92,	XXXVII,	27
" " " 93	XXXVIII,	29
" " " 114,	XXXIX,	30
" " " 124,	XL,	ib
" " " 154,	XLI	31
" " " 155,	XLII	ib
" VII, " 158,	LXI,	44
" " " 160,	LXII,	45
" " " 168,	LXIII,	46
" " " 170,	LXIV,	47
" IX, " 113,	CXXXL,	108
" X, " 37,	XXXIII,	23
" " " 93,	XXXIV,	24
" XI vv 17, 18,	XXXI,	22
" " v 111,	XXXII,	23
" XII, " 111,	XXX,	22
" XIII, " 39,	LVI,	41
" " " 45,	LVII,	ib

<i>Passage</i>	<i>No of Article</i>	<i>Page</i>
SURA XVI, v 43,	LV,	40
„ XVII, „ 2,	L,	38
„ „ vv 4, 5, & 7,	LI,	ib
„ „ v, 55,	LII,	39
„ „ „ 102,	LIII,	ib
„ „ „ 108	LIV,	ib
„ XIX, „ 11	XX,	15
„ „ vv 28 29,	XXI	16
„ XX, v 132,	XXVIII,	20
„ XXI, „ 7,	XLVII,	35
„ „ „ 49	XLVIII,	36
„ „ v 105	XLIX	37
„ XXIII, „ 52,	XLVI	35
„ XXV, „ 36,	XXVII	20
„ XXVI „ 191,	XIII	10
„ XXVIII, „ 44,	XLIII	32
„ „ 47,	XLIV,	33
„ „ „ 53,	XLV,	35
„ XXIX, „ 27,	LVIII,	42
„ „ „ 46,	LIX,	ib
„ „ „ 47,	LX	43
„ XXXII, „ 23,	IV	5
„ XXXIV „ 6,	VII	7
„ „ „ 31,	VIII	8
„ XXXV, „ 25,	XVIII,	15
„ „ „ 31,	XIX,	ib
„ XXXVII, „ 36	XI	9
„ „ „ 114,	XII,	10
„ XXXIX, „ 64,	V,	6
„ XL, vv 55 56,	XXV,	19
„ „ v 72,	XXVI,	20
„ XLI, „ 45,	IX,	8
„ XLII, „ 1,	XXII,	16
„ „ „ 12,	XXIII	17
„ „ vv 14, 15,	XXIV,	ib
„ XLIII, v 43,	XXIX,	21
„ XLV, „ 16,	X,	8
„ XLVI, „ 4,	XIV,	11
„ „ „ 10,	XV,	12
„ „ „ 12,	XVI,	13
„ „ „ 30,	XVII,	14
„ XLVIII, „ 29,	XCIV,	72

  
*Passage*

SURA LIII,	v	36,
„ LIV,	„	42,
„ XLVII,	„	18,
„ „	„	25,
„ LXI,	„	6,
„ LXII,	„	5,
„ LXVI,	„	13,
„ LXXIV,	„	30,
„ LXXX,	„	11,
„ LXXXVII,	„	18,
„ XCVIII,	„	1,

INDEX

*No of Article*

*Page*

II,	4
VI,	7
XC,	68
XCI,	ib
XCV,	73
XCIII,	71
CXXX,	108
LXV,	48
III,	5
I,	4
XCII,	70



## PREFACE.

THIS pamphlet has been compiled in conformity with a promise made in the conclusion to the *Bahs Mu-fid-ul-Am*, or "Controversy between a Christian convert and the Cazeer of Dehli" It was there asserted that in certain passages quoted from the Corân, and in multitudes besides, there was a clear attestation of the Old and New Testaments, that there was nowhere in the Corân any declaration of those Scriptures having been abrogated by God, or interpolated by man, that, on the contrary, both were spoken of throughout the Corân in the highest terms of respect and reverence "The writer," it was added, "has it in view to excerpt from the Corân all the verses "in which there is any mention of the Holy Scriptures of the "Christians, and to publish them for the benefit of the Mussulman community, who may thereby learn that the study "and investigation of the Tourât and of the Gospel are not "only advantageous and expedient for them, but absolutely "incumbent and indispensable"\*

It is hoped that the present collection is a satisfactory fulfilment of the promise

In the system of the Corân,—so far as any system can be deduced from concrete doctrines growing out of the necessity of the day, and never delivered in any abstract and consistent form,—the three Revelations, the Jewish, the Christian, and the Mussulman, are equally inspired and divine The preceding Scriptures are, however, to be interpreted according to the *latest* Revelation, and are liable to have their ordinances modified in conformity therewith A distinction is thus drawn between the *belief* in the several Revelations, and the *obligation* to follow their precepts The Mussulman converted from Paganism

---

\* *Bahs Mu-fid-ul-Am*, page 75 Urdu, Agra, A. D. 1852, or Hejree 1268.



was required to *believe* in the Jewish and Christian Scriptures, as well as in the Corân, but it was necessary for him to be *guided* by the latter only. The Christian convert must equally believe in all three, but he was not bound by the Old Testament, and was desired to follow the inculcations of the Gospel only taken in conjunction with those of the Corân. The Jewish convert must believe in the Gospel hitherto rejected by him, as well as in the Corân and the Old Testament, but he was required to obey the ordinances only of his own Scriptures as modified by the Corân. This is the *prevailing* idea, and there is nothing throughout the Corân to contradict it, though, in the final step of triumph, when professed Jews and Christians were banished from the precincts of the Holy Temple, it seems likely that in practice the Corân was considered, not simply as explaining and modifying, but as absolutely *superseding* the previous Scripture.

It is not my business here to explain, or attempt to reconcile, the inconsistencies of the Arabian Legislator. The Christian advocate may appropriately show how the doctrines of Islâm contradict the acknowledgedly divine doctrines of Judaism and Christianity, and how, instead of advancing towards perfection, Islâm has fallen back into a worse than Mosaic bondage. He may take up even stronger ground. Ceremonies or liable to change, and doctrines may be variously stated, but *facts* can not, even by a subsequent Revelation, be altered. If you believe in the Gospel as inspired, you may indeed alter its precepts by the Corân, but you can not cancel the fact of Christ's death. From such lines of argument, however, the writer has, in the present pamphlet, carefully abstained. The single object in view has been to take advantage of the concessions, so frequent in the Corân, of the inspiration and value of the Jewish and Christian Scriptures, and to press them to their legitimate consequences *from the stand-point of the Mahometan himself*. Wherefore, avoiding all controversial matter, I have sought to prove that the believer in the Corân is bound to be equally a believer in the Old and in the New Testaments as now extant, and to warn the Mussulmans of the present day

incurring the doom pronounced *even in the Corán* against those who disbelieve and reject the previous Scriptures

This course of inculcation has appeared to the writer very necessary, because there is in our times a large class of Mussulmans who ignorantly lavish abuse upon the Jewish and Christian Scriptures, who seek to cast scorn upon their doctrines, and discredit upon their narratives,—forgetting that thus they belie their own profession, and run counter to the earnest inculcations of their own prophet

In publishing the pamphlet first in English, the writer has been guided by two considerations. The opportunity is afforded of checking mis-statements, and supplying defects therein by a wider circulation among the compiler's friends than could be attained in manuscript. The record in this permanent form will also be of use to the advocates of Christianity both here and elsewhere, as supplying a complete collection of all the passages in the Corán that bear upon the subject. Further, if a treatise be necessary in Urdu for the Mussulmans of North-India, it may possibly prove equally applicable to those in other quarters of India, perhaps also to those of Persia, Turkey, and Africa. The description of Gerock, if derived from the account of the Western Mahometans, would seem to show that there is a class amongst them requiring, as much as their Christian brethren, to have their attention recalled to the evidence of the Corán in favour of our Scriptures,—

“Jedoch ist auch die Ansicht der Moslemischen Theologen unsern heiligen Schriften nicht überall dieselbe. Einige wollen das Alte und das Neue Testament gar nicht als Gottes Wort anerkennen, weil sie in demselben eine Menge Widersprüche, Ungereimtheiten, ja Gotteslasterungen finden.”\*

The present collection of passages might accordingly with advantage be published in Persian, in Turkish, in Modern Arabic, and in the languages of Northern Africa

primarily for Mahometans, has been printed exactly in the form in which it is proposed that it should be translated into the Vernacular. It has been attempted, in connection with every quotation, to give the full interpretation of the passage with occasional references on important points to the Mahometan commentators, and to trace the bearing upon the Scriptural argument. This has unavoidably occasioned considerable reiteration and the most essential parts have been again repeated in the concluding resumé. The English reader, remembering the object of the compilation, will pardon this defect.

AGRA  
20th Augt 1855 }

W M

# THE TESTIMONY BORNE

BY THE

# CORAN

TO THE JEWISH AND CHRISTIAN SCRIPTURES

---

## INTRODUCTION

It is my intention, in the following pages, to bring together all passages from the Corân, in which reference of any description is made to the Jewish and Christian Scriptures as extant in the time of Mahomet, in order that Mahometans may perceive that the books of the Old and New Testaments are never mentioned in the Corân otherwise than with profound veneration, and may have their attention drawn to the testimony borne to their Divine origin, and to the inestimable value of their contents

The arrangement of the passages will be, as far as possible, chronological. The verses occurring in Suras given forth at Mecca, that is before the Hegira, will form the first Section, those given forth at Medina, that is after the Hegira, the second Section. Although the general order, in which the Suras of the Corân appeared one after another, is approximately known from their contents, yet considerable difference of opinion exists among learned Mahometans as to some of the details. The writer, after consulting the chronological lists of the Suras as given by Mahometan authors and others, has arranged the passages in chronological order, to the best of his ability. It is still possible that some minor discrepancies in their sequence may be found to exist, but these will not affect the value of the collection, because the passages extend over every stage of the Prophet's mission, and give

evidence of an unchanging opinion regarding the Jewish and Christian Scriptures, from the beginning to the end of that period

A considerable portion of the Corân is occupied with narratives of events recorded also in the Sacred Scriptures of the Jews and Christians. Such narratives show very frequently a close correspondence, amounting in some places to actual coincidence in the cast and turn of expression, with the Bible. Many instances of this similarity will be found in the accounts of the fall of Adam and Eve, in the narratives of Noah and the Deluge, of Abraham, Sarah, and Isaac, of Lot, and the destruction of Sodom and Gomorrah, in the histories of Moses and of Joseph, of Zacharias, and of John the Baptist, and of Jesus Christ, including his annunciation and conception, and his birth by the Virgin Mary. From such correspondence an argument might have been drawn to show at how many points the Bible is supported by the Corân. But this subject has not been touched upon. The argument is complete without any reference to these coincidences, which the thoughtful Mussulman will no doubt follow out for himself, by a careful comparison of the Corân with the Holy Scriptures.

There is another class of passages which, though falling directly within the object of this compilation, it is not necessary to quote in detail, but only to refer to generally in this place. The Jews and Christians are ordinarily styled in the Corân — *اهل الكتاب* — *اهل الكتاب* — *الذين ادناهم الكتاب* — *الذين ادناهم الكتاب*, or, *الذين ادناهم الكتاب* — *الذين ادناهم الكتاب* — *الذين ادناهم الكتاب* — that is to say, *the People of, or possessing, the Book, or Scripture the People possessing the Admonition or Revelation, those to whom the Book, or Scripture hath been given those to whom We† have given the Book, or a portion of the Book.* These expressions are scattered throughout the Corân, occurring about fifty times. So notorious and patent was the fact of the Jews and Christians possessing a written and divinely inspired Scrip-

---

† That is, God

ture, that it furnishes in the Corân their commonest designation. The phrases are so familiar to every reader of the Corân, and are met with so frequently, that it would be superfluous and inconvenient to introduce at length into this collection the various verses which contain them.

Of the remaining passages, it may be thought by the reader that some have only a remote connection with the subject. But it was deemed expedient rather to incur this fault, than to give any colour to the suspicion that the selection is not complete, or that such passages only had been chosen as were favorable to the Christian argument. Wherefore, every passage, which upon a careful and repeated perusal of the entire Corân, appeared to contain the least allusion to the Sacred Scriptures, has been entered in the following collection.

Great care taken to introduce every passage containing the slightest allusion to the Scriptures

## SECTION FIRST

## PASSAGES FROM SURAS GIVEN FORTH AT MECCA.

I—The first passage, in the chronological order of Corân, which contains an express reference to the Bible, is

سورة الاعلى , v 18 SURA LXXXVII,

ان هدا نعي آلصحف الأولي \* صحف إبراهيم و موسى \*

VERILY THIS IS IN THE FORMER PAGES,  
THE PAGES OF ABRAHAM AND MOSES

*Commentary of Jelalooddeen*—كون الاحرة—ان هدا اي اصلاح من نكي و كون الاحرة—*Verily this, is the prosperity of the good, and their well-being in a future world, is in the former books, is those revealed before the Corân*”

—o—

II—Similarly, SURA LIII, v 36 † سورة اللحم

أم لم يندأ بما في صحف موسى \* و ابراهيم الكدي ومي \* الا تتر  
واررة و رر اخرى \* و أن ليس للانسان الا ما سعى الم \*

HATH HE NOT BEEN TOLD OF THAT WHICH IS IN THE PAGES OF MOSES,  
AND OF ABRAHAM WHO ACTED FAITHFULLY ?

THAT A BURDENED SOUL SHALL NOT BEAR ANOTHER'S BURDEN,  
AND THAT THERE SHALL BE NOTHING (*imputed*) TO A MAN, BUT THAT  
WHICH HE HATH LABOURED, &c

This passage, like the first, refers to former inspired writings, and further contains a summary of their general contents, as regards Man's responsibility, future rewards and punishments, the power and providence of God, &c, ending with these words —

هدا ددر من الكدر الأولي

THIS PREACHER IS ONE OF THE FORMER PREACHERS, is like unto them

† A Meccan Sura of later date, and introduced here somewhat out of its order, on account of the occurrence in it of a similar expression to that in Art I

The reference to "The pages of Abraham," is probably to the pages of his history and sayings, contained in the Old Testament. For there was no "Book of Abraham" current amongst the Jews. And there is no allusion throughout the Corân, which would lead to the suspicion that Mahomet intended any other book than the Scriptures in use amongst the Jews of his time, and regarded by them as inspired



III—SURA LXXX, v 11 سورة عس

إِذَا تَذَكَّرْنَا \* فَمِنْ شَأْنِ ذِكْرِهِ \* فِي صُحُفٍ مُّكْرَمَةٍ \* مَرْمُوعَةٍ مُّطَهَّرَةٍ \*  
بِأَيْدِي سَفَرَةٍ كَرَامٍ بَرَّةٍ \*

VERILY IT IS AN ADMONITION,—

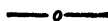
AND HE THAT DESIRETH REMEMBERETH THE SAME,

IN PAGES HONORABLE,

EXALTED, PURE,

(Written) BY THE HANDS OF SCRIBES, HONOURED AND JUST

This verse appears to relate to the Corân, but as it is, by some commentators of note, understood to mean "The Books of the former Prophets, with which the Corân agrees," it has, for the sake of completeness, been added here



IV—SURA XXXII, v 23 سورة السجدة

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُن مِّمَّنْ مَرِيءٍ مِّنْ لِّقَائِهِ وَحَلَّلْنَا  
هُدًى لِّعِبَادِي إِسْرَائِيلَ \* وَحَلَّلْنَا مِنْهُمْ أُمَّةً يَهْتَدُونَ بِأَمْرِنَا لَمَّا صَرَّوْا  
وَكَانُوا بَأْيَاتِنَا يَوقِنُونَ \* إِنْ رَكِبُوا يَوْمَ الْقِيَامَةِ فِيمَا  
كَانُوا فِيهِ يَكْتُمُونَ \*

AND VERILY WE GAVE MOSES THE BOOK WHEREFORE BE NOT IN DOUBT AS TO THE RECEPTION THEREOF, AND WE MADE IT A DIRECTION TO THE ISRAELITES

AND WE MADE FROM AMONG THEM LEADERS WHO SHOULD DIRECT ACCORDING TO OUR COMMAND, WHEN THEY WERE STEDFAST, AND BELIEVED IN OUR SIGNS

VERILY THY LORD, HE WILL JUDGE BETWEEN THEM ON THE DAY OF RESURRECTION AS TO THAT CONCERNING WHICH THEY DISAGREE.



The Book referred to is the Pentateuch, which was revealed by God as a "direction" to the Israelites. Mahomet is here commanded not to be in doubt as to the reception of this Revelation, and the acknowledgment of it as Divine.

Some construe the words as signifying that Mahomet is not to be in doubt as to the reception of the Corân,—or as to his meeting with Moses,—or as to the reception by Moses of the Pentateuch, من لقاك الكتاب او من لقاء موسى الكتاب او من لقاك موسى, — *Bardhawi*—These interpretations do not however affect the testimony in the text to the Book of Moses.

The passage implies, farther, the continuance of the Old Testament among the Israelites. God gave them "Leaders," or Instructors, who directed them according to His commands, that is, according to the commands conveyed in the Revelation above mentioned,

—يهدون الناس الى ما منه من الحكم و الاحكام نامرنا اناهم به او بتدريقتنا نه — *Bardhawi*—The Jewish people, at these times, persevered in the Faith, and were constant in the right belief of the Revelation, —

— *Idem* — *يودعون لامعابهم منها العطر* — But they fell to variance in after-ages as to the meaning of their Scriptures, either among themselves, or with the Christians, wherefore it is added, "Thy Lord will judge between them as to that in which they disagree."

The text thus clearly intimates that the Scriptures were preserved and handed down in all their purity among the Jews, although in their interpretation, and in the doctrines derived therefrom, error and differences had crept in.

— o —

V—SURA XXXIX, v 64 سورة الزمر

هل أَمَعِيرَ آلله تَأْمُرُونِي أَعْدَدُ أَنهَا أَلْجَاهِلُونَ وَلَقَدْ أَوْحَى إِلَيْكَ  
وَأِلَى آلَدِينِ مِنْ مَلِكٍ لئْسَ أَشْرَكَتَ لِيَحْبِطَ عَمَلُكَ وَتَكُونُ مِنَ  
أَلْحَاسِرِينَ \*

SAY,—AH! DO YE COMMAND ME TO WORSHIP ANY OTHER THAN GOD?  
OH YE FOOLS! AND VERILY IT HATH BEEN REVEALED TO THEE,  
AND TO THOSE BEFORE THEE, THAT IF THOU DOST ASSOCIATE

OTHERS WITH GOD, VERILY I WILL RENDER VAIN THY WORK, AND THOU SHALT SURELY BE AMONGST THE LOST

This pure doctrine, it is said, was revealed "to those before thee," as well as to Mahomet himself—that is, to the former prophets, *أى من الرسل*—*Bardhāwī*

This is a testimony to the purity of the doctrines revealed to, and given forth by, the Prophets before Mahomet, as exhibited in their books *extant in his time*

—o—

VI—SURA LIV, v 42 سورة القمر

أ كفاركم خير من أولائكم أم لكم براءة في الدين \*

ARE YOUR UNBELIEVERS (*Ye Meccans*!) BETTER THAN THOSE, (*i e of the days of Noah, Lot, Moses, &c, just referred to,*) OR IS THERE AN IMMUNITY FOR YOU IN THE SCRIPTURES?

الدين *The Scriptures* "The Books," الكتب *Jelalooddeen* — "The heavenly, or Divine books," الكتب المسارحة *Bardhāwī* The expression seems to intend existing Scriptures, to which the Meccans are referred as showing that there is *no* immunity in any of the inspired books for the unbeliever, or idolater The passage is not important, but is introduced for completeness' sake

—o—

VII—SURA XXXIV, v 6 سورة السجدة

ويرى آلدس أوتوا ألعلم ألدى أنزل إىلك من ربك هو ألعلم  
و يهدى إىلى صراط ألعربى ألعمد \*

AND THOSE, TO WHOM KNOWLEDGE HATH BEEN GIVEN, SEE THAT WHAT HATH BEEN REVEALED UNTO THEE FROM THY LORD, IS TRUTH, AND GUIDETH UNTO THE STRAIGHT AND BLESSED WAY

العلم *The Knowledge*, means acquaintance with the previous Revelations "Those to whom knowledge hath been given," *i e,* believers from amongst the Jews and Christians, — *أهل الكتاب*, — *Jelalooddeen*

The meaning of the verse, confirmed by numerous similar passages to be quoted hereafter, is that those who possessed the inspired revelation contained in the Jewish and Christian Scrip-

tures, recognized, by the Divine knowledge derived therefrom, the Corân to be also a true revelation

—o—

VIII—SURA XXXIV, v 31 سورة السجدة

و قال آلدس كعروا لس دؤس بهدا القرآن و لا نآلدي بسى بديه \*

AND THE UNBELIEVERS SAY,—WE WILL NOT BELIEVE IN THIS CORAN, NOR IN THAT (*revealed*) BEFORE IT

“The revelation before it,” lit, *that between its hands*,—already existing, and preceding the Corân

Baidhâwî explains it, “We will not believe in this Corân, nor in that which precedeth it of the Scriptures testifying to the Mission of Mahomet, — و لا بما بعده من الكتب الدالة على النبوة, — And Jelalooddeen adds, *as the Torah and the Gospel*, كالانجيل والتوراة,

Mahomet, in his reasoning with the Meccans, had appealed to the contents of the Jewish and Christian Scriptures, as well as to the Corân, in proof of the Resurrection which they denied. But the Meccans replied that they believed neither in the one nor in the other

Note, that the manner in which the Meccans are here and elsewhere represented as speaking of these Jewish and Christian Scriptures, is as of known books, extant and current in the land

—o—

IX—SURA XII, v 45 سورة فصلت

و لقد آتينا موسى الكتاب فأختلف منه \*

AND VERILY WE GAVE MOSES THE BOOK, AND THEY FELL TO VARIANCE CONCERNING IT

—o—

X—SURA XLV, v 16 سورة الحائدة

و لقد آتينا نبي إسرائيل الكتاب وألهمه وألهمه وألهمه ورفعه من الطيبات ومصلحهم على العالمين \* و آتيناهم بيئات من الأمر ما آحتلوا إلا من بعد ما آعلمهم بعبادتهم ان ربك نقصي بينهم يوم آلقيامه فيما كانوا منه يحتلون \*

AND VERILY WE GAVE THE CHILDREN OF ISRAEL THE BOOK, AND WISDOM, AND PROPHECY, AND WE NOURISHED THEM WITH PLEASANT FOOD, AND WE EXALTED THEM ABOVE THE REST OF THE WORLD, AND WE GAVE THEM PLAIN DIRECTIONS IN THE MATTER (of religion,) AND THEY FELL NOT TO VARIANCE UNTIL AFTER DIVINE KNOWLEDGE (or THE REVELATION,) HAD COME UNTO THEM, OUT OF JEALOUSY AMONG THEMSELVES VERILY THY LORD WILL DECIDE BETWEEN THEM ON THE DAY OF JUDGMENT, CONCERNING THAT ABOUT WHICH THEY DISAGREE

This passage, besides bearing testimony to the Divine origin of the Jewish Scriptures, illustrates the nature of the errors into which the possessors of that Revelation are said to have fallen. The Revelation contained plain instructions for their direction, yet notwithstanding this Divine knowledge and guidance, they fell to variance among themselves,—alluding probably to the differences between the Jews and Christians, which, according to the Corân, Mahomet was sent authoritatively to compose. It was, in the language of the text, from ill-feeling, jealousy, and envy among themselves, that these differences sprang up, not from any imperfection in their Scriptures

—o—

XI —SURA XXXVII, v 36 سورة الصادات

إِذْ هُمْ كَانُوا إِذَا فِيلَ لَهُمْ لِإِلَهِ إِلَّا آلَهُ سَتَكْفُرُونَ \* وَنَقُولُ إِنَّنا لَنَارِكُوا  
أَلِهَتِنَا لِسَاعِرٍ مَّحْمُودٍ \* بَلْ حَآءَ بِالْحَقِّ وَصَدَقَ الْمُرْسَلِينَ \*

VERILY WHEN IT IS SAID UNTO THEM,—THERE IS NO GOD BUT THE LORD, THEY ARROGANTLY REPLY,—WHAT! SHALL WE GIVE UP OUR GODS FOR A POET AND A MADMAN? NAY, HE COMETH WITH THE TRUTH, AND ATTESTETH (the Revelations,) OF THE (former) APOSTLES,

Thus, in replying to the hostile Meccans, the main justification of the prophet against their accusation of his being an insane Poet, was that he brought the truth, and bore witness to the revelations of former Apostles

—o—

## XII—SURA XXXVII, v 114 سورة الصافات

و لقد مددنا على موسى وهرون \* و نجينا هما و قومهما من الكروب  
العظيم \* و نصرنا هم فكانوا هم العالدين \* و آتينا هما الكتاب المستبين \*  
و هدينا هما الصراط المستقيم \*

AND VERILY WE WERE GRACIOUS TO MOSES AND AARON, AND SAVED  
THEM AND THEIR PEOPLE FROM GREAT TRIBULATION, AND WE  
BROUGHT THEM ASSISTANCE, AND THLY WERE THE CONQUERORS,  
AND WE GAVE THEM THE PERSPICUOUS BOOK, AND DIRECTED THEM  
INTO THE RIGHT WAY

“*The perspicuous Book*, —هـ، التوراة، that is, the Tourât”—*Baidhâwî*, *Jelalooddeen*

—o—

## XIII—SURA XXVI, v 191 سورة الشعراء

و إنه لعذر لمن رب العالمين \* نزل به الروح الامين \* على قلبك  
لتكون من المدكرين \* نلسان عربي مبين \* و إنه لعلي رسر الاولين \*  
أو لم تكن لهم آية أن بعلمه علماء بني إسرائيل \*

VERILY IT IS A REVELATION FROM THE LORD OF CREATION,  
THE FAITHFUL SPIRIT HATH CAUSED IT TO DESCEND  
ON THY HEART, THAT THOU MIGHTEST BE ONE OF THE WARNERS,  
IN THE PLAIN ARABIC TONGUE  
AND VERILY IT IS IN THE FORMER SCRIPTURES  
WHAT<sup>1</sup> IS IT NOT A SIGN UNTO THEM THAT THE WISE MEN OF THE  
CHILDREN OF ISRAEL RECOGNIZE IT?

In proof that the Corân is a true Revelation, Mahomet, ad  
dressing the Meccans, asserts that “it is in the former Scrip-  
tures,”—that is, as being mentioned therein, or, more probably,  
as containing a Revelation of similar purport Thus Baidhâ-  
wî,—ان ذكره او معناه لعلي الكتب المنعمه—“verily the mention of it,  
or the purport of it, is in the preceding Scriptures” The  
*former Scriptures* are the Jewish and Christian revelations, so  
التورب و الانجيل, *Jelalooddeen*,

To strengthen the argument it is added,—“Do they not perceive it to be evidence of the truth of the Corân and the Mission of Mahomet (القرآن أو نبوة محمد على صحة) *Baidhâwi*,) that those of the children of Israel learned in the Scriptures, *recognized* and acknowledged the Corân to be Divine, *because of its similarity to their own Scriptures*” Thus *Baidhâwi*,—ان يعرفوه بعتد—*الذمكورة في كتبهم*—“that they recognized it by the aforesaid marks in their Scriptures.”

It is by no means necessary for us to doubt the belief of Mahomet that he really was predicted in the former Scriptures as a prophet about to arise, or that some learned Jews, trusting to his earnest attestation and confirmation of their Scriptures, gave their evidence in favour of his Revelation and Mission. Our business here is not to seek the grounds of such testimony, but rather to draw attention to the manner in which the Jewish Scriptures are spoken of in the text as books current amongst the Jews,—books, the contents of which are alleged to be so coincident with the Corân, that the coincidence is brought forward in reasoning with the Meccans as a proof of the inspiration of the Corân itself, and the argument is supported by the evidence of the learned Jews themselves who were familiar with the books appealed to

Such language could only be held of extant, genuine, authoritative books,—Scriptures acknowledged at least by Mahomet to be such and regarding which there was no suspicion of corruption or interpolation



XIV —SURA XLVI, v 4 سورة الاحقاف

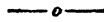
آتقوني بكتاب من قبل هذا أو آتارة من علم إن كنتم صادقين

BRING ME A BOOK (*revealed*) BEFORE THIS, OR ANY FOOTSTEP OF KNOWLEDGE, IF YE BE TRUE

Mahomet here challenges the Meccans to produce any inspired book, or remnant of divine knowledge or revelation, (علم), in support of their doctrine that idolatry was permitted by God, or

that idols are a means of approach to him, for this was pleaded by the Meccans against the prophet's denunciation of idolatry

The Jewish and Christian Scriptures are not directly mentioned But Mahomet could not have made this virtual appeal to them, had he suspected that they contained anything, either originally or by interpolation, favouring else but the pure and sole worship of the One only God It is as much as to say,—“ You may search through the whole previous Scriptures, but you will not find in them one word in support of your position ”



XV —SURA XLVI, v 10 سورة الاحقاف

هل أراستم ان كان من عند الله و كفرتم به و سهد ساهد من بني  
إسرائيل على مثله فأمس و استكدرتم ان الله لا يهدي القوم الظالمين \*

SAY —WHAT THINK YE? IF (*this Revelation*) BE FROM GOD, AND YE REJECT IT, AND A WITNESS FROM AMONGST THE CHILDREN OF ISRAEL TESTIFY TO THE LIKE THEREOF AND BELIEVE, AND YE PROUDLY DESPISE IT VERILY GOD DOTH NOT GUIDE THE ERRING PEOPLE

A Jew, either residing in the vicinity of Mecca, or having visited it perhaps from Medîna or elsewhere,—at any rate known at Mecca,—is quoted to the people of Mecca as bearing testimony to the correspondence of the Corân with his Scriptures, and accordingly believing in it “Does not this,” says Mahomet, “prove the divine inspiration of the Coran, and yet ye proudly reject it?”

على مثله مثل القرآن و هو ما في الدرّة من معاني المصدّة — *So Bardhwi*, القرآن المعطاة له أو مثل ذلك و هو كونه من عند الله فاحس اى ناقران لما راى *To the like thereof, & e* like the Corân, and the meaning is that the conten<sup>ts</sup> of the Tourât by their purport attested the Corân, as corresponding therewith, or resembling it,—and thus proved its being from God *And believed, that is, in the Corân, when he saw the intimations of Inspiration corresponding with the truth ”*

Thus the Corân appeals to the evidence of the Jew, who (as is alleged) finding the purport of Mahomet's revelation to correspond with the tenor of his own divinely-inspired Scriptures, came to the conclusion that the former also was divinely inspired. The appeal is in fact, as elsewhere, to the Scriptures themselves then in use amongst the Jews, and implies that they were regarded by Mahomet as not only inspired and authoritative, but untampered with, and genuine

— o —

XVI — SURA XLVI, ١ 12 سورة الاحقاف

و اد لم يهتدوا به سيقولون هدا اوك مدم \* وم منله كتاب  
 موسى إماماً ورحمة وهدا كتاب مُصدق لسائاً عربياً ليدر الدس  
 ظلموا و بشرى للمحسنين \*

AND WHEN THEY ARE NOT GUIDED THEREBY, THEY SAY,—THIS IS AN ANTIQUATED LIE YET BEFORE IT THERE IS THE BOOK OF MOSES, A DIRECTOR AND A MERCY, AND THIS IS A BOOK ATTESTING (*previous Revelation*,) IN THE ARABIC TONGUE, TO WARN THE TRANSGRESSORS, AND GLAD TIDINGS TO THE RIGHTEOUS

The Meccans rejected the Coran as being an "ancient lie" — meaning probably that it was fabricated out of former revelations, and trumped up as new. To this Mahomet replied that the Book of Moses was, according to their own confession, "a Guide and a Mercy," and that the Corân was no lie, since it was mainly intended as an attestation, for the use of the Arabs and therefore in the Arabic tongue, of that same Book of Moses, or of the Sacred Scriptures generally that preceded it. So Baihdâwî —  
 مصدون لكتاب موسى او لموا نين يديه

Thus the main object, or at any rate one of the main objects, of the Corân, was to provide the Arabs in their own language with a confirmation of the previous revelation†. The Corân was not to

† At this stage of his mission, there is no doubt that Mahomet gave forth, and probably believed, the object here stated to be his real object. By and bye, the scope of his designs changed with his circumstances, and in the full



supersede the Jewish Scriptures, it was intended to be an "attestation" thereof in the Arabic language, and thus accessible to the Arabs,—which the former Scriptures, from being in a foreign tongue, could not be. And that it was confirmatory of the previously revealed Scripture, is adduced by Mahomet as a conclusive proof against the accusation of the Meccans that the Corân was an antiquated lie.

Surely such language is compatible only with the position that the Jewish Scriptures were held by Mahomet to be entirely divine and genuine.

—o—

XVII—SURA XVI, v 30 سورة الاحقاف

و اد صرفنا اليك نقرأ من الحق سستمعون القرآن لما حصروه قالوا  
ادصتوا فلما قصي ولوا الى قومهم مدد برس \* قالوا ما مومنا انا سمعنا  
كنا انزل من بعد موسى مُصدوا لما بين ندينه يهدي الى الحق و  
الى طريق مُستقيم \*

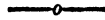
AND (*call to mind*) WHEN WE CAUSED A COMPANY OF THE GENII TO TURN ASIDE UNTO THEE THAT THEY MIGHT HEAR THE CORAN, AND, WHEN THEY WERE PRESENT THEREAT, THEY SAID,—GIVE EAR — AND WHEN IT WAS ENDED, THEY RETURNED TO THEIR PEOPLE AS WARNERS, THEY SAID,—OH OUR PEOPLE! VERILY WE HAVE HEARD A BOOK REVEALED AFTER MOSES, ATTESTING THE REVELATION THAT PRECEDETH IT, IT LEADETH TO THE TRUTH, AND UNTO THE STRAIGHT PATH

"Attesting that which is before it," (*lit between its hands*), that is the preceding Scriptures. So Jelalooddeen,—  
"مصدوا لما بين يديه اى تقدمه كالتراية"  
e e which precedeth it, as the Tourât"

development of Islam, the Corân is no longer a mere attestation of, but a virtual addition to, the previous Scriptures,—carrying the superior weight of being the last, and therefore most authoritative, deliverance of God's will. It is not, however, expedient in the present treatise to bring forward this point prominently, because it would be offensive to the Mussulmans, and the object is to attract them to our Scriptures, not to repel them by arousing a controversial and hostile spirit.

The description, by the Genu to their brethren, of this new revelation, was that it attested or confirmed the truth of the previous revelation. This was its chief feature, its leading object, that by which they characterized and distinguished it.

This, it will be observed, is perfectly in keeping with the passage last quoted, (No XVI)

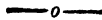


XVIII —SURA XXXV, v 25 سورة الملائكة

و ان يكذبوك فقد كذب الدس من قبلهم حآءتهم رسلم بالدينات و  
بالرور و الكتاب المير \*

AND IF THEY REJECT THEE, VERILY THY WHO PRECEDED THEM RE-  
JECTED THEIR PROPHETS, WHO BROUGHT THEM CLEAR SIGNS, AND  
WRITINGS, AND THE ENLIGHTENING BOOK

The Jewish and Christian Prophets and Scriptures are evident-  
ly meant



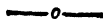
XIX —SURA XXXV, v 31 سورة الملائكة

و الذي او حيناً اليك من الكتاب هو الحق مصدقاً لما بين يديه \*

AND THAT WHICH WE HAVE REVEALED UNTO THEE IS THE TRUTH,  
ATTESTING THAT WHICH PRECEDETH IT

“Attesting that which precedeth it,”—i. e. the Sacred Scrip-  
tures before revealed. Thus Jelalooddeen, *نقدمة من الكتاب*, and  
Baidhâwî, *لما تقدمت من اكتب المساوية*,

Such attestation, or confirmation of the preceding Scriptures,  
is here again mentioned as the descriptive feature of Mahomet's  
revelation



XX —SURA XIX, v 11, سورة مرهم

يا يحيى حد الكتاب بقوة و آيدناه الحكم صديقاً \*

OH JOHN! TAKE THE BOOK WITH POWER,—AND WE GAVE HIM WISDOM WHILE A CHILD

God (who is here the speaker) directs John the Baptist to take the Book, *i e* the Book of the Jewish Scriptures ("The Tourât," *Jelalooddeen* and *Bardhawi*) with power—an acknowledgment that the Jewish Scriptures existed in the time of John and Jesus, genuine and uncorrupted

—o—

XXI—SURA XIX, v 28, 29 سورة مزدم

ما شارت إليه فالوا كيف نكلم من كان منى المهد صدياً \* قال انى  
عد الله آتاني الكتاب و جعلني نبياً \*

AND SHE (*Mary*) POINTED TO HIM (*the infant Jesus*) THEY SAID,  
—HOW SHALL WE SPEAK WITH A CHILD IN THE CRADLE? (*The infant Jesus*) SAID,—VERILY I AM THE SERVANT OF GOD, HE  
HATH GIVEN ME THE BOOK, (*i e the Gospel*,) AND MADE ME A  
PROPHET

There is not much in this passage excepting the mere mention of the divine origin of the Gospel

—o—

XXII—SURA XLII, v 1 سورة السرى

كذلك يوحى إليك و الى الدس من قبلك الله العزير الحكيم \*

THUS BOTH THE GLORIOUS AND WISE GOD COMMUNICATE REVELATION  
UNTO THEE AND UNTO THOSE THAT PRECEDED THEE

As to the style and mode of inspiration, the Corân is here put in precisely the same category with the revelations to former prophets The Jewish and Christian Scriptures, being revealed in the same way as the Corân, the Mussulman is bound to render to them a similar reverence

—o—

## XXIII—SURA XLII, v 12 سورة الشورى

شرح لكم من الدس ما وصى به نوحاً و الذي او حيناً إليك و ما  
وصينا به إبراهيم و موسى و عيسى أن آميموا الدس و لا تنفروا فيه \*

HE HATH ORDAINED UNTO YOU THE RELIGION WHICH HE COMMAND-  
ED UNTO NOAH, AND WHICH WE HAVE REVEALED UNTO THEE, AND  
WHICH WE COMMANDED UNTO ABRAHAM, MOSES, AND JESUS,—  
VIZ, MAINTAIN THE (*true*) RELIGION, AND BE NOT AT VARIANCE  
THEREIN

It is the same religion,—Islâm as inculcated at this stage of  
the Corân,—with that revealed to Noah, Abraham, Moses,  
and Jesus, i e the religion of the Old and New Testament,—  
Judaism and Christianity



## XXIV—SURA XLII, vv 14, 15 سورة السورى

و ما تعرفوا الا من بعد ما حاء هم العلم نعيأ بيدهم و لولا كلمة  
سدت من ربك إلى احل مُسمى لقصي بيدهم و إن الدس أورثوا  
الكتاب من بعدهم لعلي شك منه مُربب \* فذلك ماع و استقم  
كما أمرت و لا تتبع اهواءهم و قل آمنت بما أنزل الله من كتاب و  
أمرت لاعدل بيديكم الله ربنا و ربكم لنا اعمالنا و لكم اعمالكم لائحة بيدينا  
و بيديكم الله يجمع بيدينا و إليه المصير \*

AND THEY DID NOT DIFFER UNTIL AFTER THE KNOWLEDGE (*of Divine  
Revelation,*) CAME UNTO THEM, JEALOUSLY AMONG THEMSELVES  
AND UNLESS THE WORD HAD GONE FORTH FROM THY LORD (*respi-  
ting them*) UNTIL A FIXED TIME, VERILY IT HAD BEEN DECIDED  
BETWEEN THEM AND VERILY THEY THAT HAVE INHERITED THE  
BOOK AFTER THEM ARE IN A PERPLEXING DOUBT RESPECTING THE  
SAME WHEREFORE INVITE (*unto the true faith,*) AND HOLD FAST  
AS THOU HAST BEEN COMMANDED, AND FOLLOW NOT THEIR DESIRES  
AND SAY,—I BELIEVE IN WHATEVER BOOKS GOD HATH REVEALED,  
AND I AM COMMANDED TO DECIDE BETWEEN YOU GOD IS OUR

LOED, AND YOUR LOED TO US WILL (*be reckoned*) OUR WORKS,  
 —TO YOU, YOURS THERE IS NO GROUND OF DISPUTE BETWEEN  
 US AND YOU GOD WILL GATHER US TOGETHER, AND TO HIM  
 SHALL BE THE RETURN

The above passage follows close upon the preceding text (No xxiii,) in which mention is made of the Jewish and Christian prophets, and the one true religion

It is here asserted that the people to whom the divine knowledge of the true religion came, *i e* the Jews and Christians, fell to variance after receiving that knowledge, that God's wrath might at once justly have destroyed them for their enmity, but that they were respited till the day of his decree, and that those who inherited the Scriptures after them, *i e* the Jews and Christians of Mahomet's time, were in doubt and perplexity regarding their true meaning So the commentators "*Those that have inherited the book after them, and they are the Jews and Christians,*"—الذين اوتوا الكتاب من بعدهم وهم اليهود والنصارى Jelalooddeen "That is, the people of the book that were in the time of the prophet" — نعى اهل الكتاب الذين كانوا في عهد الرسول "Are in doubt regarding the same, *i e* regarding their book, not knowing its real purport, or not believing in it with a true faith" — لقي سك منة من دناهم لانعلمونه كما هو اذ لا يؤمنون به حتى الايمان —*Bauhdwi*

Mahomet is accordingly to invite them to the true faith, to be himself stedfast in the doctrines commanded by God, and not to follow the vain imaginations of the Jews and Christians He is at the same time to declare his belief in all that God has revealed to them, and to say that he is empowered by God to decide their differences and disputes He is to impress upon them that their God and his God are one and the same, that the works of the People of the Book, and of his own People, will be equally accepted, and that there was no real cause of difference or dispute between them —(*Compare Art X*)

In this passage it is evident,—*First*, that Mahomet speaks of the Jewish and Christian Scriptures as *inherited* by the Jews and

Christians of his own day, as then extant, and as in general use amongst them *Secondly*, that he expresses his belief in those Scriptures in unqualified terms, necessarily implying that they were regarded as genuine and uncorrupted *Thirdly*, that the only cause of dispute between himself and the Jews and Christians of the day, is stated to have been the alleged doubts and differences into which they had fallen, their erroneous interpretations and doctrines, their enmity and divisions among themselves There was no essential difference between Mahomet and them, no *حج* or ground of controversy Their errors and differences, which had in reality no support from their Scriptures, Mahomet announced himself commissioned to adjust After professing his belief in their Scriptures, he adds — *وامر لاعدل بدينكم* and *I am directed to decide between you*

The whole tenor of the passage is directly opposed to the slightest imputation against either the genuineness or the Divine authority of the Scriptures, either Jewish or Christian

—o—

XXV —SURA XL, vv 55, 56 سورة المؤمن

ولقد آتينا موسى الهدى واورثنا نبي اسرائيل الكتاب هدى و  
ذكرى لاولى الالباب \* ما صبر ان وعد الله حى واستعمر لدينك الم \*

AND WE GAVE UNTO MOSES GUIDANCE, AND WE CAUSED THE CHILDREN OF ISRAEL TO INHERIT THE BOOK,—A GUIDE AND AN ADMONITION UNTO PEOPLE OF UNDERSTANDING HEARTS WHEREFOR BE PATIENT, FOR THE PROMISE OF GOD IS TRUE, AND ASK PARDON FOR THY SIN, &c

Commentators agree that the Book here meant is the *Tourât* The books of the Old Testament, were inherited through the providence of God by the Israelites from generation to generation, as “a guide and admonition to the earnest enquirers” The fact is used in the text as an argument why Mahomet should have patience and trust in the certainty of God’s promise to him

—o—

## XXVI—SURA XL, v 72 سورة المؤمن

أَلَدِين كَذَبُوا بِالْكِتَابِ وَمَا أَرْسَلْنَا بِهِ رُسُلَنَا مَسْجُوفٍ يَعْلَمُونَ \* اد  
 أَلْأَعْلَالِ مِىْ أَعْدَائِهِمْ وَأَلْسُلَاسِلٍ يَسْحَبُونَ مِىْ أَلْأَنْزَارِ يَسْحَبُونَ \*

THEY WHO REJECT THE BOOK, AND THAT WHICH WE HAVE SENT OUR  
 MESSENGERS WITH, THEY SHALL KNOW,—WHEN THE COLLARS  
 SHALL BE ON THEIR NECKS, AND THE CHAINS BY WHICH THEY  
 SHALL BE DRAGGED INTO HELL,—THEN THEY SHALL BE BURNED  
 IN THE FIRE

These awful punishments are threatened not only against the  
 rejecters of the Corân, but *against the rejecters of that which God  
 sent His previous Messengers with, i e the Jewish and Christian  
 Scriptures* Both revelations are placed on the same footing, the  
 danger of their rejection the same

When Mussulmans of the present day are tempted to speak  
 despitefully of the Jewish and Christian Scriptures, and of their  
 blessed contents, let them weigh well such passages of the Corân  
 as the above, lest they incur the peril of the punishment here  
 indicated

—o—

## XXVII—SURA XXV, v 36 سورة العنبر

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَرِثِيًّا \*

AND VERILY WE GAVE MOSES THE BOOK, AND WE APPOINTED HIS  
 BROTHER AARON HIS HELPER

Simply a reference to the divine origin of the Book of Moses,  
 “the Tourât”—(*Jelalooddeen*)

—o—

## XXVIII—SURA XX, v 132 سورة طه

وَقَالُوا لَوْلَا نَاتِيْنَا بآتة مِى رَبِّهِ أَوْ لِمَ نَاتَيْنَاهُمْ بِنَبِيٍّ مِى الْأَصْحَابِ

أَلْأُولَى \*

AND THEY (*the Meccans*) SAY,—“IF HE DOTHT NOT BRING US A SIGN FROM HIS LORD, (*we will not believe*)” WHAT! HATH NOT AN EVIDENT DEMONSTRATION COME UNTO THEM IN THE FORMER PAGES?

The “former pages” mean undoubtedly the Scriptures in use amongst the Jews and Christians

Baidhâwî explains it thus — من التوراة والإنجيل و سائر الكتب السماوية — “the Tourât and the Gospel, and all the divine books” But the only divine book, or books that even claimed to be divine, known to the Meccans (who are here addressed,) were the Scriptures of the Jews and Christians dwelling in Arabia and the adjoining lands And it is evident that to them exclusively reference is here made

When the Meccans called for a sign or miracle, Mahomet refers them to the evident demonstration already contained in those books He would not have made this appeal, unless the books in question had been notorious, and in common use in Arabia and the neighbouring countries, and therefore easily accessible to the Meccans neither would he have made it, unless he had regarded those books as divine, authentic, and uncorrupted On any other supposition to have given this answer to the Meccans, would have been stultifying and absurd

—o—

XXIX —SURA XLIII, v 43 سورة الحرف

وَأَسْأَلُ مِمَّنْ أَرْسَلْنَا مِنْ قَبْلِكَ مَنْ رَسَلْنَا أَنْعَلِمُوا مِنْ دُونِ الرَّحْمَنِ  
آلِهَةً يُعْبُدُونَ \*

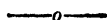
AND ASK THOSE OF OUR APOSTLES WHOM WE HAVE SENT BEFORE THEE, WHETHER WE HAVE APPOINTED ANY BESIDES THE MERCIFUL, AS A GOD WHOM THEY SHOULD WORSHIP

“Ask those of our Apostles whom we have sent before thee,” that is their people,—those learned in their writings and doctrines, *Baidhâwî*,—“the people from amongst those of the two Books,” i. e. Jews and Christians,—*امم من ادنى*



اعل الكنائس—*Jelalooddeen* Mahomet is directed by God in this way to enquire of the former Apostles, and thus make sure of the fact that He has uniformly, in all previous revelations, forbid idolatry Referring to the previous Apostles, means therefore to refer to their writings in the hands of the Jews and Christians As shown by *Jelalooddeen*, the command of God that Mahomet should ask this question, is a mode of expression equivalent to assuring the idolatrous Meccans that all the former prophets, and their inspired writings, countenanced or permitted the worship of none other besides the one true God — *ناحماع الالهاء على التوحيد* \* *والمراد به الاستناد*

The passage thus indicates extant and well known Scriptures, to which or to the people possessing them, Mahomet or the Coraish are referred by God for conclusive proof against idolatry

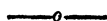


XXX — SURA XII, v 111 سورة يوسف

ما كان حدثاً فترى ولكن تصدق ألدني بين دمه وتفصيل كل  
شى وهدى ورحمة لقوم يؤمنون \*

IT IS NOT A STORY FABRICATED, BUT THE ATTESTATION OF THAT WHICH IS BEFORE IT, AND AN EXPLANATION OF EVERY MATTER, A GUIDE AND A MERCY TO THE PEOPLE THAT BELIEVE

The Corân is here spoken of — *هدى العراى*—*Jelalooddeen Bard-hâwi* And the argument is the same as in previous similar passages already explained See Art XVI



XXXI — SURA XI, vv 17, 18 سورة هود

أولئك ألدس ليس لهم في الآخرة إلا النار وحنط ما صدعوا منها  
و باطل ما كانوا يعملون \* أفسن كان على بيده من ربه و نقلوه شاهد  
مده و من ماله كتاب مرسى إماماً ورحمة \*

THESE ARE THEY FOR WHOM THERE IS NO PORTION IN THE NEXT LIFE BUT FIRE AND THAT WHICH THEY HAVE DONE SHALL PERISH

THEREIN, VAIN SHALL THAT BE WHICH THEY HAVE BROUGHT WHAT ! (*shall such a one be equal unto him*) WHO PROCEEDETH UPON A PLAIN DIRECTION FROM HIS LORD, AND A WITNESS FROM HIM (*i e from the Lord*) ATTENDETH HIM, AND BEFORE HIM (*or IT*) IS THE BOOK OF MOSES A GUIDE AND A MERCY

In drawing a picture between the wicked who shall perish, and the true believer, it is prominently noticed that the latter follows Mahomet or the Corân, *preceded by the Tourdt, which is a guide and a mercy* This entirely coincides with the honorable and reverent mention of the Scriptures throughout the Corân

—o—

XXXII —SURA XI, v 111 سورة هود

و لقد آتينا موسى الكتاب فأختلف فيه و لولا كلمة سبق من ربك لقصي بعدهم وإبهم لهي شك منه مُرتب \*

AND VERILY WE GAVE MOSES THE BOOK, AND VARIANCE AROSE REGARDING IT AND HAD NOT THE WORD GONE FORTH FROM THY LORD, SURELY IT HAD BEEN DECIDED BETWEEN THEM, AND VERILY THEY ARE IN PERPLEXING DOUBT CONCERNING THE SAME

A testimony to the divine origin of the Book of Moses For the rest see remarks on the passage quoted in No XXIV, with which the text corresponds

—o—

XXXIII —SURA X, v 37, سورة يونس

و ما كان هذا القرآن أن نعترى من دون الله و لكن تصدىق آلدني بين يديه و تعصيل الكتاب لارب فيه من رب العالمين \* أم نقولون أفتراء مل ماتوا بسورة مثله \*

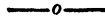
AND THIS CORAN IS NOT SUCH THAT IT COULD HAVE BEEN FABRICATED BY OTHER THAN GOD, BUT IT IS AN ATTESTATION OF THAT (*i e those Scriptures*) WHICH PRECEDE IT, AND AN EXPLANATION OF

THE BOOK,—THERE IS NO DOUBT THEREIN,—FROM THE LORD OF CREATION WHAT<sup>1</sup> WILL THEY SAY, HE (*Mahomet*) HATH FORGED IT? SAY,—THEN BRING A SURA LIKE UNTO IT

When accused of fabricating the Corân, Mahomet, as on other occasions, appeals to the argument that it cannot be so, since on the contrary it is an attestation of the previous Scriptures

“An attestation of that which is before it” (*let between its hands,*) viz, “of the *Scriptures* preceding it,” *الذي نبي نبيه من الكتب* —*Jelalooddeen*,—or, “corresponding with the divine books that precede it,” *مطابق لما تقدمه من الكتب الالهية*

Such reference to the Corân, as confirming the preceding divine books, or corresponding with their contents, forms a positive appeal to the books themselves as in the hands of the “People of the book,” and easily accessible to the Meccans, and this is inconsistent with any other supposition than that those Scriptures were held by Mahomet to be divine, authentic, and uncorrupted



XXXIV —SURA x, v 93 سورة يونس

فان كنت في شك مما آتيناك فاسأل آلدس نقرؤن آلكتاب  
 من قبلك لقد جاءك آالحق من ربك فلا تكون من آالمترين \*

IF THOU ART IN DOUBT REGARDING THAT WHICH WE HAVE SENT DOWN UNTO THEE, THEN ASK THOSE WHO READ THE BOOK (*revealed* *ed*) BEFORE THEE VERILY THE TRUTH HATH COME UNTO THEE FROM THY LORD, BE NOT THEREFORE AMONGST THOSE THAT DOUBT

“The Book revealed before Mahomet,” is explained by Jelalooddeen to mean the Tourât, but there seems no reason to confine the reference to it Here, as in many other passages, the word is obviously used in its widest sense, and intends the Scriptures in use both amongst the Christians and Jews

The object of God, in referring Mahomet to that Scripture and its possessors, in order to be satisfied of the inspiration of the Corân, is explained by Baidhâwî thus —“for verily it (i e

*that which We have revealed thee*) is held as certain amongst them,—proved in their books, in the same manner as that which we have revealed to thee. The object is to prove that, and to call in the testimony of the antecedent books”—*مصدق مددهم ثابت في كدهم على نحو ما العينا اليك والمواد تحقيق ذلك والاستنهاه لما في الكتب المنقدمة*

“ Ask those *who read the book revealed before thee* ” *Read*, or “ *are reading* ” the Scripture. It is the present or imperfect tense, and has the signification of, “ who are in the habit of reading ” that Scripture.

The Scriptures are appealed to as books *in use*, publicly and privately, amongst the Jews and Christians. and Mahomet is desired to make enquiry from those who read them, without limitation to any particular tribe or people, in order to satisfy his doubts. The enquiry is not confined for instance to the Jews of Yemen, Medina, or Kheibar, or to the Arab Christian tribes, such as the Banu Hârith of Najrân, the Banu Tay of Tayma, or the Banu Hanîfa of Yemâma. The prophet is referred without distinction to all who use and read the Divine Scripture, formerly revealed, whether Abyssinians, Syrians, Arabs, or Egyptians, whether subjects of the Ghassânide kingdom, of Hîra, of Constantinople, or of Persia.

It is the Jewish and Christian Scripture thus in current use throughout the civilized world in the time of Mahomet, which by being so appealed to, for the purpose of silencing the doubts of the prophet, is stamped by the Corân as not only inspired, but as genuine, pure, and free from corruption.



سورة الانعام 20 — SURA VI, v XXXV

ألدس آئيداهم الكتاب يعرفونه كما يعرفون أبناءهم ألدس حصرول

أنفسهم فهم لا يؤولون \*

THOSE TO WHOM WE HAVE GIVEN THE BOOK RECOGNIZE HIM AS  
THEY RECOGNIZE THEIR OWN SONS. THEY THAT HAVE DESTROYED  
THEIR OWN SOULS, THESE BELIEVE NOT

*Commentary* —“ *Recognize him*, that is, Mahomet, by the description of him in their book ” *Jelalooddeen*

“ *Recognize him*, that is, recognize the prophet of God by the description of him mentioned in the Tourât and the Gospel *As they recognize their own sons*, that is, by their individual marks *They who have destroyed their own souls*, that is, from amongst the people of the Book and the idolaters, *they do not believe* ”  
تعرفونه تعرفون رسول الله سبحانه المذكورة في التوراة والانجيل كما تعرفون ابناءهم  
تعرفونهم الذين حسروا انفسهم من اهل الكتاب و المشركين فهم لا يؤمنون  
*Bardhwi*

See the notes on previous entries, Nos VII and XIII, where a similar recognition is spoken of. It is quite evident that Mahomet thus repeatedly refers to the Jewish and Christian Scriptures,—through their possessors, the Jews and Christians of his day,—as containing evidence in favour of his claim and doctrines, and that such reference is always made as to authentic and uncorrupted writings, without any hint or suspicion of their having been tampered with

—o—

XXXVI —SURA VI, v 90, سورة الاحام

أولئك الذين آتيناهم الكتاب والحكم والنبوة فان كفروا بها هولاء  
 وعد وكذبوا بها يومآ نادوا بها بكافرين \* أولئك الذين آتيناهم الهدى آله فهداهم  
 آفته \*  
 \* آفته \*

THESE ARE THEY TO WHOM WE HAVF GIVEN THE BOOK, AND WISDOM, AND PROPHECY, AND IF THESE (*the Meccans*) DISBELIEVF THE SAMF, VERILY WE HAVE GIVEN IT IN TRUST UNTO A PEOPLE WHO ARE NOT DISBELIEVERS THEREIN THESE ARE THEY WHOM GOD HATH GUIDED, WHEREFORE PERSEVERE IN THE GUIDANCE OF THEM

The people, referred to in the opening words of this verse, are the Jews and Christians. The preceding verses contain an enumeration of the chief patriarchs of the Israelites and Christians,

from Abiahham to Jesus, including “David, Solomon, Job, Joseph, Moses, Aaron, Zacharias, John,” &c, with “their fathers, offspring, and brethren” Then the text proceeds —“These are they to whom WE have given the Book, and Wisdom, and Prophecy, and if these (*the people of Mecca, Jelalooddeen, the Coreish, Baidhawī,*) reject the same, verily WE have made (or shall make) it over to a people who will not be disbelievers therein”

“*The Book*, meaning the Scripture generally,” —الكتاب يريد به —*We have made it over*, that is, its guardianship or care,” —الحبس *Baidhawī*, “we have committed the watch or custodianship over it,” —وكلنا بها ارضدنا لها —*Jelalooddeen*

The persons thus constituted the guardians of the Scriptures of the Old and New Testaments, are variously supposed to be the Jewish and Christian followers of the prophets before specified, or the followers of Mahomet, —“and these are the prophets aforesaid, and those that are their followers, or, as others say, the followers or companions of Mahomet, or, all that believe in him, &c” —و هم الابدناء المذكورون و منا نعوهم و من الانصار او اصحاب النبي او كل من آمن به النبي —*Baidhawī*

It is immaterial to whom, in particular, the allusion applies. What is clear, and of main importance, is that the Corân here refers to the Jewish and Christian Scriptures then extant, as authoritative, inspired, genuine, —Scriptures which though rejected by the idolatrous Coreish, God had made over, or would make over, in safe custody to a believing people. Has the promise then been of none effect, seeing that the Mussulmans of the present day suspect those Scriptures of corruption or interpolation? Has the guardianship by the believing people, spoken of in the text, proved false? Surely the Mahometans themselves will not so discredit the words of their Corân

—o—

XXXVII —SURA VI, v 92 سورة الانعام

و ما قدروا آله حق قدره إذ قالوا ما انزل آله على سمر من شيء  
فل من انزل آلتنا آلهي حياء به موسى نوراً و هدي للناس

تجعلونه قراطيس وتدونها و تحفون كثيراً و علمتم ما لم تعلموا انتم ولا  
 آباؤكم قل آله ثم درهم مي حوصهم بلعدون \*

(For تحفون تدون and تحفون some copies of the Corân have  
 جعلون and يدون —Jelalooddeen )

AND THEY DO NOT ESTIMATE GOD WITH A JUST ESTIMATION, WHEN THEY  
 SAY,—GOD HATH NOT SENT DOWN ( *i e revealed* ) ANY THING TO  
 MAN SAY,—WHO SENT DOWN THE BOOK, WHICH MOSES BROUGHT,  
 A LIGHT AND A DIRECTION TO MANKIND? YE ( *various reading*  
 THEY ) MAKE IT UPON SHEETS OF PAPER WHICH YE ( *or THEY* )  
 SHOW, AND YE ( *or THEY* ) CONCEAL MUCH AND YE ARE TAUGHT  
 THAT WHICH YE KNOW NOT, NEITHER DID YOUR FATHERS SAY,  
 —GOD THEN LEAVE THEM TO SPORT IN THEIR FOLLIES

The passage is thus explained by Jelalooddeen —“*They, that*  
*is the Jews, do not estimate, &c ,*” —ما قدروا اي اليهود —“*when they say,*  
*that is to Mahomet, in their disputations with him concerning*  
*the Corân,*” —اد قالوا للذي ورد حاصوة في القرآن —“*They (or ye) make it*  
*upon sheets of paper, i e they write it in separate parts,*” (mean-  
 ing scrolls of parchments, paper, or leather,—the manner of the  
 Jews having been from time immemorial to copy the different  
 books of the Old Testament upon such separate scrolls ) —تجعلونه  
 تدونها اي ما يحفون اداة منه —“*They (or ye) show it, viz , that*  
*which they desire to appear thereof,*” —“*and they (or ye) conceal much, viz , of that which is in it, such*  
*as the description of Mahomet*” —وتحفون كثيراً مما فيها كعب محمد

According to the above Commentary, the text is addressed to  
 the Jews The greater part of this Sura (VI, Inââm,) was deli-  
 vered at Mecca, but the text itself may probably have been added  
 to it when Mahomet went to Medîna, and after the Jews had com-  
 menced their opposition to him They are alleged to have held  
 that “God had not revealed any thing,” *i e* after their own Scrip-  
 tures, or to Mahomet, or perhaps that he had never *sent down* (انزل)  
 any thing materially, in the manner in which Mahomet said that  
 the Corân was brought to him from God by Gabriel In reply,  
 Mahomet, as a complete refutation of such a doctrine, points to

“the book which Moses brought,” then in their own hands, and which they copied on sheets or scrolls, or (as Jelalooddeen explains it) in separate parts, so that they were able to bring forward such scrolls or parts as they wished to show when arguing with Mahomet, and to keep back such as they did not wish to show, because perhaps adverse to their argument

Mahomet no doubt believed that there were prophecies in the Old Testament, favorable to his mission, which the Jews of Medina, though possessing intact in their genuine Scriptures, did not choose to bring forward

Whether there really were such passages, it does not, at present, concern us to enquire. What is plain, and beyond dispute, is, that in the text, Mahomet refers to the Jewish Scriptures as inspired, extant, genuine they are also spoken of in a manner implying that they were possessed complete by the Jewish tribes at Medina, although those tribes were not candid enough to bring them all forward, but only such of their sheets or scrolls as suited their purpose and argument. Observe that the Book of Moses is here called “a light and guide to mankind”



XXXVIII —SURA VI, v 93 سورة الانعام

وهذا كتاب أنزلناه مُصَدِّقٌ لِمَا فِي يَدَيْهِمْ وَلِتُنذِرَ أُمَّ  
الْقُرَىٰ وَمَنْ حَوْلَهَا \*

AND THIS BOOK WE HAVE REVEALED,—BLESSED,—CERTIFYING THE TRUTH OF THAT (*revelation*) WHICH PRECEDETH IT, AND THAT THOU MIGHTEST ADMONISH THE PEOPLE OF MECCA AND THOSE AROUND IT

“That which is before it, i. e. the books preceding it” الذي يسبق  
*Jelalooddeen* —“The Tourât or (other) books preceding the Corân” التي قبله —*Bardhawn*

This passage immediately follows the preceding text quoted in No XXXVII. The main characteristic of the Corân is still .



that it attests the preceding Scripture, being especially intended for the people of Mecca, and those that dwelt around it

—o—

XXXIX —SURA VI, v 111 سورة الاحقاف

هو آلدی آدرل الیکم آکناب مُعَصَلًا وَاَلْدَسِ آتِيْدَاهُمْ آَلْكَابِ لَعْلَمُوْنَ  
 اَنَّهُ مُنْزَلٌ مِّنْ رَّبِّكَ بِالْحَقِّ وَلَا تُكْوِبُوْنَ مِمَّنْ مُمْتَرِسٍ \*

HE IT IS TAHT HAIH SENT DOWN TO YOU THF BOOK, EXPLAINING (*all things,*) AND THOSF IO WHOM WL HAVL GIVLN THE BOOK KNOW THAT IT (*the Corân*) HATH BLFN SENT DOWN FROM THY LORD IN TRUTH WHIRLFORF, BF NOT IHOU (*oh Mahomet !*) AMONG THOSL THAI DOUBT

“*Those to whom we have given the book, i e the Tourât,*” *Jelal-ooddeen*,—or rather generally the Jewish and Christian Scriptures so *Baidhawî*,—“meaning the believers of the people of the book,” \* *الدراد مومئورا اعد الكناب \**

This, like previous passages, (Nos, VII, XIII, XV, &c,) implies a similarity or coincidence between the contents and doctrines of the Corân, and those of the previous Scriptures, and the testimony of the people, in whose hands God had placed the Scriptures, is adduced as a satisfactory proof of the truth of the Corân, and as a reason why Mahomet should not doubt. The remarks upon the previous passages are equally applicable here

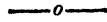
—o—

XL —SURA VI, v 124 سورة الانعام

وَاِذَا حَآءَتْهُمْ آتَةٌ مِّنْ رَّبِّهِمْ قَالُوا لَنْ نُّؤْمِنَ حَتَّىٰ نُؤْتِيَنَا مِثْلَ مَا أُوتِيَ رُسُلَآءَآءِ \*  
 رسل آله \*

- AND WHEN A VFRSE COMETH UNTO THEM, THY SAY,—WE WILL NOT BELIEVE UNTIL THERE COME (*a revelation*) IIKE UNTO THAT
- WHICH THE APOSTLES OF GOD BROUGHT

The people of Mecca, who opposed Mahomet, declined to receive his revelation until he should bring one resembling the books of the previous prophets. An indirect reference is thus made to the Jewish and Christian revelations, the general character and style of which were known in Arabia, and even amongst the idolaters of Mecca



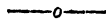
XLI —SURA VI, v 154 سورة الانعام

ثم آتينا موسى الكتاب تماماً على الذي أحسن و"عصيلاً لكل  
شيء وهدى ورحمة لعلمهم بلقاء ربهم يؤمنون \*

THEN WE GAVE MOSES THE BOOK COMPLETE AS TO WHATEVER IS  
EXCELLENT, AND AN EXPLANATION OF EVERY MATTER, AND A DI-  
RECTION AND A MERCY, THAT THEY MIGHT BELIEVE IN THE MEET-  
ING OF THEIR LORD

The previous Scriptures are thus complete and perfect in all that is excellent,—they are an explanation of every matter,—a guide to salvation and a mercy. Could higher praise have been given to them? and why is it that notwithstanding this praise, those Scriptures are so little valued and referred to by the existing followers of the Corân?

But if the former Scriptures were thus perfect, what was the need of this new revelation of the Corân? The succeeding verse answers the question



XLII —SURA VI, v 155 سورة الانعام

وهذا كتاب أنزلناه مُبارك فاتبعوه وآنقوا لعلكم ترحمون أن تقولوا  
إنا أنزل الكتاب على طآيفتين من قبلنا وإن كنا عن دراستهم  
لعاملين أو يقولوا لو أننا أنزل علينا الكتاب لكانا أهدي منهم بعد حاجكم  
بيده من ربكم وهدى ورحمة الم \*

AND THIS BOOK (*the Corân*) WE HAVE SENT DOWN,—BLESSED, WHEREFORE FOLLOW IT, AND FEAR GOD, THAT YE MAY FIND MERCY,—LEST YE SHOULD SAY,—VERILY THE SCRIPTURE HATH BEEN REVEALED TO TWO PEOPLE BEFORE US, AND WE ARE IGNORANT OF THEIR READING,—OR LEST YE SHOULD SAY,—IF THE SCRIPTURE HAD BEEN REVEALED TO US, WE SURELY WOULD HAVE FOLLOWED THE DIRECTION BETTER THAN THEY, AND NOW VERILY A CLEAR EXPOSITION HATH COME UNTO YOU FROM YOUR LORD, A DIRECTION AND MERCY, &c

*“Lest ye should say,—verily the Scripture hath been revealed to two people before us, i. e. to the Jews and Christians”* — *على ما نعتين* — *أى اليهود والنصارى* — *Bardhûwî, and Jelalooddeen*

The object of the Corân is here stated to be to take away all excuse from the Meccans and Arabs, lest they should say,—“the Scriptures have indeed been revealed to the Jews and the Christians, but they are of no avail to us, for we cannot read nor understand the foreign tongue in which they are written. If the Scripture had been revealed to us in Arabic, we had been as good believers as they” The Corân purports to have been revealed in order to take away this excuse. It was not (according to this text,) because the previous Scripture was defective,—(for it is, on the contrary, stated to “be perfect in all that is excellent, an explanation of every matter, a guide and a mercy”)—that the Corân was sent to the Arabs, but because it was written in a foreign tongue. And there is here as little imputation against the genuineness and purity of the Bible, as against its completeness. Its only imperfection was that it was not in Arabic nor translated into Arabic. It was written in foreign languages which the Arabs did not know, and that want alone the Corân was intended to supply



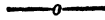
XLIII — SURA XXVIII, v 44 سورة القصص

و لقد آتينا موسى الكتاب من بعد ما اهلكنا القرون الاولى بصائر

للناس و هدى و رحمة لعلمهم يتذكرون \*

AND VERILY WE GAVE MOSES THE BOOK, AFTER THAT WE HAD DESTROYED THE FORMER GENERATIONS,—AN ENLIGHTENMENT UNTO MANKIND, AND A DIRECTION, AND A MERCY, THAT THEY MIGHT BE ADMONISHED

A striking testimony not only to the divine origin of the Pentateuch, but to its value as a light to lighten the Gentiles,—all “mankind”,—a guide, and a mercy, to admonish and direct



XLIV —SURA XXVIII, v 47 سورة العنص

و ما كتب لحاسب آلطور ان نادنا ولكن رحمة من ربك لتندبر  
 قوماً ما آتاهم من نذر من ملك لعلمهم يتذكرون \* ولولا ان تصيبهم  
 مصيبة بما قدمت ايديهم فيقولوا ربنا لولا ارسلت إلينا رسولاً فنتبع  
 آياتك و نكون من المؤمنس \* فلما جاءهم الحق من عندنا قالوا  
 لولا آوتى مثل ما آوتى موسى أولم نكفروا بما آوتى موسى من قبل  
 قالوا سحران تطاهرا و قالوا إنا نكل كامرون \* فل ماتوا بكتاف من  
 عند آله هو آهدى منهما آتعه ان كنتم صادقس \* فان لم يستحيبوا  
 لك الح \*

AND THOU WERT NOT ON THE SIDE OF MOUNT SINAI, WHEN WE CALLED OUT (*to Moses,*) BUT (*thou art*) A MERCY FROM THY LORD, THAT THOU MAYEST ADMONISH A PEOPLE UNTO WHOM NO WARNER HATH COME BEFORE THEE, THAT THEY MAY RECEIVE ADMONITION,—AND LEST, IF THERE BEFAL THEM A CALAMITY FOR THE EVIL WORKS THEY HAVE COMMITTED, THEY SHOULD SAY,—OH LORD! IF THOU HADST SENT UNTO US A PROPHET, WE HAD FOLLOWED THY REVELATIONS, AND BEEN OF THE NUMBER OF THE BELIEVERS

AND NOW THAT THE TRUTH HATH COME UNTO THEM FROM US, THEY SAY,—IF THERE WERE TO COME (*a revelation*) LIKE UNTO THAT WHICH CAME UNTO MOSES (*we should believe*) WHAT! DO THEY NOT DISBELIEVE IN THAT WHICH WAS GIVEN UNTO MOSES HERETOFORE, THEY SAY,—TWO IMPOSTURES (*various reading* IMPOS-

FORS,) THAT MUTUALLY ASSIST ONE ANOTHER, AND THEY SAY,—  
VERILY WE REJECT THEM BOTH SAY,— BRING A BOOK FROM  
GOD MORE RIGHT IN ITS DIRECTION THAN THESE TWO, IF YE BE  
TRUE, AND IF THEY ANSWER NOT, &c

For *سحران* two pieces of magick, or cunningly devised fabrications, others read *ساحران* two magicians, & e Moses and Mahomet, two men who have fabricated a cunning piece of imposture So Baidhâwî —“Two magicians, various reading, two pieces of magick,—that is, the Tourât and the Corân” —*ساحران وى قرأة سحران اى* —*الدوراة والقران*

The object of Mahomet's mission is here again stated to be the admonishing of a people, the Arabs, unto whom no warner had before been sent,—lest those Arabs, when condemned, should say,—“Had a prophet come unto us, we had been believers” Yet when Mahomet arises a prophet, the people of Mecca refuse to believe in him, unless he come with Scriptures (or as some commentators say, with Miracles,) like those of Moses “But,” replies Mahomet, “what an inconsistency is this? have you not already rejected the revelation of Moses brought forward by me to substantiate my claims, and said of it, and of the Corân, *they are but two cunning fabrications, one supporting the other we reject both as impostures*” Upon which God is represented as directing Mahomet to say,—“show me a book more right in its direction than these two, that I may follow it,” &c

The testimony here borne to the authority and value of the book of Moses, and the appeal to the Meccans to bring forward any other Scripture containing truer direction, are unequivocal and unreserved It was the Pentateuch, as then in the hands of the Jews, and the contents of which Mahomet had already brought forward in confirmation of his doctrine, that is appealed to, and in reference to which, in conjunction with the Corân, the Meccans are challenged to produce an inspired book containing a more right direction

## XLV —SURA XXVIII, v 53 سورة العنص

أَلَدِينِ آتَيْنَا هُمَ الْكُتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ وَإِذَا تَلَىٰ عَلَيْهِمْ  
قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ \*

THOSE TO WHOM WE HAVE GIVEN THE SCRIPTURE BEFORE IT (*i e before the Corán,*) BELIEVE THEREIN, AND WHEN IT (*the Corán*) IS READ UNTO THEM, THEY SAY,—WE BELIEVE IN IT, VERILY IT IS THE TRUTH FROM OUR LORD, SURELY WE WERE MOSLEMS FROM BEFORE.

The portions of the Corán recited to, or read by, certain Jews or Christians, are supposed in this text to have been so like their own Scriptures, and contained such frequent affirmation that the object of Mahomet's mission was to confirm those Scriptures, that the Jews or Christians expressed their conviction of the truth of Mahomet's doctrines, and said that they were exactly the same as their own which they had held before "Surely we were Moslems already", as much as to say, "If this be Islám, it is nothing more or less than what we find in our own inspired Books" *Nota bene*, this verse belongs to an early stage of Mahomet's mission, before his flight to Medína

Compare the above verse with Nos VII, XIII, XV, XXXV, and other passages of similar purport

—o—

## XLVI —SURA XXIII, v 25 سورة المؤمنس

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ \* وَجَعَلْنَا إِبْرَاهِيمَ وَإِسْمَاعِيلَ آلِيًّا وَجَعَلْنَا إِسْمَاعِيلَ نَبِيًّا وَوَضَعْنَا لَهُ الْإِسْمَاسَ إِذْ قَامَ يُبْنِي الْكَعْبَةَ لِإِبْرَاهِيمَ لِتَمَكِّنَ لَهُمْ أَهْلَ الْبَيْتِ إِذْ قَامُوا يُبْنِي الْجَمْعَ \* وَإِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَجَعَلْنَا سُلَيْمَانَ نَبِيًّا وَوَضَعْنَا لَهُ الْحِكْمَاسَ وَجَعَلْنَا دَاوُدَ نَبِيًّا وَوَضَعْنَا لَهُ الْحِكْمَاسَ وَجَعَلْنَا عِيسَى ابْنَ مَرْيَمَ نَبِيًّا وَوَضَعْنَا لَهُ الْإِسْمَاسَ إِذْ قَامَ يُبْنِي الْجَمْعَ \* وَإِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَجَعَلْنَا سُلَيْمَانَ نَبِيًّا وَوَضَعْنَا لَهُ الْحِكْمَاسَ وَجَعَلْنَا دَاوُدَ نَبِيًّا وَوَضَعْنَا لَهُ الْحِكْمَاسَ وَجَعَلْنَا عِيسَى ابْنَ مَرْيَمَ نَبِيًّا وَوَضَعْنَا لَهُ الْإِسْمَاسَ إِذْ قَامَ يُبْنِي الْجَمْعَ \*

AND VERILY WE GAVE MOSES THE BOOK, THAT THEY MIGHT BE DIRECTED, AND WE MADE THE SON OF MARY AND HIS MOTHER A SIGN, &c

—o—

## XLVII —SURA XXI, v 7 سورة الانبياء

وَمَا أَرْسَلْنَا مِنْكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ مَا سَأَلُوا أَهْلَ الْأَدْكُرَانِ كَقَدِيمٍ  
لَا يَعْلَمُونَ \*

AND WE SENT NOT BEFORE THEE (as Apostles) OTHER THAN MEN WHOM WE INSPIRED ASK, THEREFORE, THE PEOPLE OF THE SCRIPTURE, IF YE KNOW NOT

“We inspired, various reading, it hath been inspired unto them” — *Jelalooddeen* — *يوحى وحي فرائد لهم*

“The people of the Scripture, that is, those learned in the Tourât and the Gospel,” — *Bardhâwi* — *اهل الذكر العلماء بالدراسة والاحل*

This is a reply to the speech of the Coreish, — “What! is this (pretender) any other than a mortal like yourselves? He directs them to ask the people of the book regarding the condition of the ancient prophets” — *Bardhâwi* — *حزاب لعولهم هل هذا الا بشر مثلكم يامر بهم ان نسئل اهل الكتاب من حال رسل المتقدمة*

Mahomet, in thus appealing to the possessors of the Sacred Scriptures Jewish and Christian, virtually appealed, in confirmation of his claims and doctrine, to the Scriptures themselves as extant and current among the Jews and Christians of his day. What a mighty difference between the Prophet of Islâm and his followers of the present day! He professed to make the Sacred Scriptures of the Old and New Testaments the foundation of his claims, and his pillar of support when attacked, they spend their days in the impious attempt to subvert the authority of those very Scriptures



XLVIII — SURA XXI, v 49 سورة الانبياء

و لقد آتينا موسى و هرون العرفان و صياء و ذكراً للمتقين \* آلدن  
حشرون ربهم بالعيد و هم من الساعة مسعقون \* و هذا ذكر مبارک  
أرلنا أمانتم له مذكرون \*

AND VERILY WE GAVE MOSES AND AARON THE DISTINCTION (*Al Forcân*), AND A LIGHT, AND AN ADMONITION TO THE PIOUS, — THOSE WHO FEAR THEIR LORD IN SECRET, AND WHO TREMBLE FOR THE HOUR (*of Judgment*) THIS BLESSED ADMONITION ALSO WE HAVE SENT DOWN, WILL YE THEREFORE DENY IT?

The Books of Moses are named the *Forcân*, and spoken of in terms of high eulogy as a light to lighten the faithful, and an admonition to the pious,—those who fear God, and stand in awe of the hour of judgment Why then do not the pious Mussulmans,—those who aspire to the character here given,—study this blessed book, and seek to enlighten themselves by its divine counsel ?

Note that the Corân itself is not spoken of in terms of higher praise than the Pentateuch is in this verse

The name “Al Forcân” is applied equally in the Corân to the Tourât and to the Corân itself

The tenor of the expressions here, as elsewhere, points to a book in current use, by which the piety and godliness of true believers were sustained and their souls enlightened Such was the estimation in which the Bible was held by the author of the Corân

—o—

XLIX—SURA XXI, v 105 سورة الاسماء

ولقد كتبنا في الزبور من بعد آلدكر أن آلارض يرثها عبادي  
الصالحين \*

AND VERILY WE HAVE WRITTEN IN THE PSALMS, AFTER THE LAW,  
THAT “MY SERVANTS, THE RIGHTEOUS, SHALL INHERIT THE EARTH ”

“ *In the Psalms*, that is, in the book of David, *after the admonition, i e the Tourât,*” — في الزبور في كتاب داؤد من بعد آلدكر آى التوراة —  
*Bardhwi* Others make *Zubûr* mean the sacred books generally

At any rate this is an admitted quotation from the Old Testament And we find it in Psalm XXXVII v 29,—*The righteous shall inherit the earth, and dwell therein for ever*

This admission of the inspiration of the Psalms as then extant, and in use among the Jews and Christians, is only in accordance with the tenor in which the Bible is spoken of in every part of the Corân

—o—



L —SURA XVII, v 2 سورة الاسر

و آتينا موسى الكتاب و جعلناه هدى لعبي إسرائيل ألا تتحدوا  
 من دوني وكيلا \*

AND WE GAVE MOSES THE BOOK, AND MADE IT A DIRECTION TO THE  
 CHILDREN OF ISRAEL, (*saying*)—TAKE YE NOT OTHER THAN ME  
 FOR A PATRON

“Take not,—various reading,—that they should not take,—*لنحدوا*  
*Jelalooddeen*—الكتاب الدرة—“The Book, & the Tourât,” وفي مرة لحدوا  
*deen*

—o—

LI —SURA XVII, vv 4, 5, AND 7 سورة الاسر

و مصينا الى بني اسرائيل في الكتاب لتفسدن في الارض مرتين  
 و لتعلن علواً كذباً \* ماذا حاء وعد اولهما بعثنا عليكم عاداً لنا اولى  
 ناس شديد الم \* ماذا حاء وعد الاحرة الم \*

AND WE DETERMINED IN THE BOOK, IN RESPECT OF THE CHILDREN  
 OF ISRAEL,—THAT YE SHALL SURELY WORK CORRUPTLY ON THE  
 EARTH TWICE, AND YE SHALL BE ELATED WITH GREAT ARROGANCE  
 AND WHEN THE THREAT OF THE FIRST OF THESE TWO (*visi-  
 tations*) CAME TO PASS, WE SENT AGAINST YOU OUR SERVANTS OF  
 TERRIBLE STRENGTH, &C AND WHEN THE THREAT OF THE SECOND  
 (*visitation*) CAME TO PASS, &C

“The Book, that is, the Tourât,”—الكتاب الدرة—*Jelalooddeen*,  
*Bardhawi*

This passage refers to certain prophecies in the Old Testament, predicting that the Jews would commit wickedness, and arrogantly offend against God, on two occasions, and on two occasions suffer the punishment of their sins,—a prophecy which, as is here said, actually came to pass. From the continuation of verse 7, it would appear that allusion is made to the destruction of the Temple twice first at the Captivity, and secondly by Titus

—o—

LII—SURA XVII, v 55 سورة الاسرى

و لقد فصلنا بعض النبیین علی بعض و آتینا داؤد رسولا \*

AND VERILY WE HAVE BESTOWED FAVOUR UPON SOME OF THE PROPHETS MORE THAN UPON OTHERS, AND WE GAVE DAVID THE PSALMS, &c

Compare with this passage No XLIX (Sura XXI, v 105,) where a quotation is made from these same Psalms

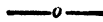


LIII—SURA XVII, v 102 سورة الاسرى

و لقد آتینا موسى تسع آيات بشارات فاسأل نبي إسرائيل الخ \*

AND VERILY WE GAVE MOSES NINE EVIDENT SIGNS, WHEREFORE ENQUIRE FROM THE CHILDREN OF ISRAEL, &c

“Wherefore do thou enquire, & e oh Mahomet” —*Jalalooddeen* Mahomet is in this passage desired by God to refer to the Children of Israel for attestation of the narrative of the nine miracles shown by Moses to Pharaoh. Such attestation would of course be derived only from their Scriptures,—which are therefore in effect what is really here referred to as evidence of the truth of this verse



LIV—SURA XVII, v 108 سورة الاسرى

فل آمنوا به أولا تؤمنوا ان الدنس أوتوا العلم من قبله اذا نلى

عليهم بحرون للادمان سجداً و بقولون سبحان ربنا ان كان وعد ربنا

لمفعولاً \* و بحرون للادمان يكون و يردهم حسوعاً \*

SAY,—BELIEVE IN IT (*the Corán*), OR BELIEVE NOT,—VERILY THEY UNTO WHOM THE KNOWLEDGE (*of Divine Revelation*) HATH BEEN GIVEN ANTERIOR TO IT, WHEN THEY HEAR IT RECITED UNTO THEM, FALL DOWN UPON THEIR FACES WORSHIPPING, AND THEY SAY,—PRAISED BE OUR LORD, VERILY THE PROMISE OF OUR LORD IS FULFILLED AND THEY FALL DOWN ON THEIR FACES WEEPING, AND IT INCREASETH THEIR HUMILITY

“ *Those unto whom the knowledge of Divine Revelation hath been given anterior to it, i. e. the learned who read the preceding Scriptures, and recognized the reality of (Mahomet’s) inspiration, and the signs of prophecy,*”—الدين ارتوا العلم من قبله وهو العلامه الدن—*Bardhawn* “ *And these were believers from amongst the people of the Book,*”—هم ممدرا اهل الكتاب—*Jelalooddeen*

Mahomet is here directed by God to tell the unbelieving Meccans “ that they might believe or not as they pleased,—those who were better able to judge, because they had the previous Divine Revelations in their hands,—*these* believed in the Corân, and rejoiced in its tidings as a confirmation of their own Scriptures ”

This accords with the notices in previous passages (see Nos VII, XIII, &c) regarding the recognition of the Corân and the doctrines of Islâm, by certain of the people of the Book, from their correspondence with the contents of their Scriptures

—o—

LV—SURA XVI, v 43 سورة النحل

و ما ارسلنا من قبلك الا رجالاً نوحى اليهم فآسألوا اهل الذكر ان كدتم لا تعلمون \* بالدييات والربرو انزلنا اليك الذكر لتدين للناس ما نزل اليهم ولعلمهم نتفكرون \*

AND WE HAVE NOT SENT BEFORE THEE OTHER THAN MEN WHOM WE HAVE INSPIRED,—WHEREFORE ASK THE PEOPLE OF THE SCRIPTURE IF YE KNOW NOT (*We sent them*) WITH EVIDENT SIGNS AND BOOKS, AND WE HAVE SENT DOWN UNTO THEE THE REVELATION, THAT THOU MIGHTEST MAKE KNOWN TO MANKIND THAT WHICH HATH BEEN REVEALED TO THEM, THAT HAPLY THEY MIGHT REFLECT

The first portion of the above passage is identical with Sura XXI, v 7, which see in No XLVII

It contains, further, a reference to the divine Miracles and Scriptures of the former prophets

—o—

## LVI.—SURA XIII, v 39 سورة الرعد

والذين آتيناهم الكتاب يعرفون بما أرسلنا إليك ومن الأحرف من  
يذكر بعصه \*

AND THOSE TO WHOM WE HAVE GIVEN THE BOOK, REJOICE FOR THAT WHICH HATH BEEN SENT DOWN UNTO THEE, BUT OF THE CONFEDERATES, THERE ARE THAT DENY A PART THEREOF

“*They rejoice, because of its correspondence with that which is with them*” — *Jelalooddeen* (, ) — يعرفون بموافقتهم لما مندهم “on account of its conformity with their own Scriptures

Compare this with other passages (as Nos VII, XIII, XV, &c) which appeal to the Jews and Christians as witnesses to the correspondence of the Corân with their Scriptures

—o—

## LVII — SURA XIII, v 45 سورة الرعد

و نقول الذين كفروا لست برسالة مني بالله شبيهاً بيدي وبيدكم  
ومن عدة علم الكتاب \*

AND THOSE WHO DISBELIEVE SAY,—THOU ART NOT SENT,—SAY,—GOD SUFFICETH FOR A WITNESS BETWEEN ME AND BETWEEN YOU, AND ALSO HE WITH WHOM IS THE KNOWLEDGE OF THE BOOK.

“*And also he with whom is the knowledge of the Book, that is, from amongst the believers of the Jews and Christians,*” — *Jelalooddeen* — ومن عدة علم الكتاب من موسى النبي اليهود والنصارى

The purport is similar to that of the preceding passage. Mahomet's witnesses at Mecca were, as here alleged, God, and certain of the Jews and Christians, to whose knowledge of their own inspired Scriptures he appealed for evidence in favor of the Corân

—o—

## LVIII —SURA XXIX, v 27 سورة العنكبوت

وهدنا له إسحٰس وبعقوب و جعلنا مي درنته الدعوة والكتاب \*

AND WE GAVL TO HIM, (*i e to Abraham*) ISAAC AND JACOB, AND WE PLACED AMONG HIS DESCENDANTS PROPHECY AND THE BOOK

“*And the Book*, meaning thereby the (inspired) books generally, that they should receive (all) the four Books,”—الكتاب يُرِيدُ ، *Bardhāwi* —نه الحس لنبازل الكتب الأربعة “Meaning the Books, that is to say, the Tourat, the Gospel, the Psalms, and the Corân,”—*Jelalooddeen* —والكتاب بمعنى الكتب اى النبوة والاصحاح والنبوة والعراق—

These are the Divine books, which (according to this passage,) were preserved among the race of Abraham And the tenor of the text, as well as of the Mahometan commentators, implies that the Scriptures in question, that is the Old and New Testaments, were preserved and handed down from generation to generation among the seed of Abiaham



## LIX —SURA XXXIX, v 16 سورة العنكبوت

ولا تحادلوا اهل الكتاب إلا بالذي هي أحس الاالدى ظلما مدمهم  
و مولوا آمنا بالذي أنزل الينا و أنزل إليكم و الهنا و الهكم واحد و  
حس له مسلمون \*

AND CONTEND NOT WITH THE PEOPLE OF THE BOOK BUT IN A GENEROUS MANNER, EXCLPTING THOSE OF THEM WHO ACT WICKEDLY, AND SAY,—WE BELIEVE IN THAT WHICH HATH BEEN REVEALED TO US, AND IN THAT WHICH HATH BEEN REVEALED TO YOU AND YOUR GOD AND OUR GOD IS ONE, AND WE ARE TO HIM RESIGNED

The text shows the manner in which, at this period, Mahomet addressed himself to the Jews and Christians,—more in the style of one identifying himself with their respective religions, than of one commissioned to supersede them At any rate, it enables us to understand some of the grounds on which it was natural for the Jews and Christians to rejoice,—nay, to “weep for joy and grati-

tude," at finding the prophet of Mecca prepared to sustain and ratify their Scriptures in all material points, and anxious apparently only to reform the abuses of Image, Saint, and Angel, worship, which had crept in amongst them

Further, there can be no stronger proof than this passage, of the reverence and faith felt, and expressed, by Mahomet, towards the Scriptures of the Jews and Christians — "we believe in that which hath been revealed to us, and in that which hath been revealed to you, our God and your God is one, and we are to him resigned "

The Mussulmans of Mahomet's time, and the succeeding generation, would have laughed to scorn the miserable subterfuge set up by some Mahometans of the present day, who pretend that it was not the Tourât and Gospel in universal use among the Jews and Christians, but some other Scripture, that Mahomet alluded to Such a supposition is perfectly gratuitous, and runs counter to the whole tenor of the Coran

—o—

LX—SURA XXIX, ١ 47 سورة العنكبوت

و كذالك آسرنا إلك الكتاب فالدس آبندهم الكتاب مؤمدور

به الم \*

AND THUS HAVE WE SENT DOWN TO THEE THE BOOK (*the Corân,*)  
AND THOSE TO WHOM WE HAVE GIVEN THE SCRIPTURE BELIEVE IN  
IT

A continuation of the preceding passage

"*The Scripture, & e the Tourât,*" — الكتاب التوراة — *Jelalooddeen* "the people referred to are Abdallah son of Sallâm, and his companions, or those of the people of the two Books (*the Old and New Testaments*) who reached the time of the prophet" — *Bard-khor* — "هم عبدالله ابي سلام و احوانه او من ندم عهد الرسول من اهل الكتابين \*"  
"*Thus have we revealed unto thee the Book, & e the Corân, in the same manner as we revealed to them the Tourât, &c*" —  
و كذالك آسرنا إلك الكتاب القرآن اى كما آسرنا إلهم التوراة و غيرها  
*Jelalooddeen*

Thus it is held in the text that the Corân is revealed in the same manner as the previous Scriptures were revealed. The form and style of inspiration are affirmed to be the same. The source is the same. The object of the Corân—at least one great object,—was to confirm those Scriptures. The Mahometan, therefore, who receives the Corân as divine, is bound to receive also as divine these Sacred books and to study them with a reverence at least equal to that which he shows to the Corân.

—o—

LXI —SURA VII, v 158 سورة الاعراف

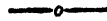
مسأ كدما للدين تقون و توتون الركوة والدس هم بآاتنا نؤمدون \*  
 الدين يتدعون الرسول الذي الامي الذي لحدوة مكتوباً عندهم في  
 التوراة و الانجيل يأمروهم بالمعروف و ينهاهم عن المذكر الم \*

AND I WILL SHORTLY WRITE DOWN IT (*i e my mercy,*) FOR THOSE WHO FEAR THE LORD AND GIVE ALMS, AND THOSE WHO BELIEVE IN OUR SIGNS. THOSE WHO SHALL FOLLOW THE APOSTLE,—THE ILLITERATE PROPHET,—WHOM THEY SHALL FIND WRITTEN, (*i e described*) IN THE TOURAT AND IN THE GOSPEL AMONG THEM, HE SHALL COMMAND THEM TO DO THAT WHICH IS EXCELLENT, &c

This occurs in the answer supposed to be given by God to the prayer of Moses at the time the Israelites worshipped the Calf, and is introduced as a prophetic announcement to Moses of the prophet that was to arise in the latter days. Now, in this imagined prophecy, God is represented as saying that his people would “find him (Mahomet) written,” *i e* would find a description of him, “beside them in the Tourât and Gospel.” They would find him written there, as Baidhâwî and Jelalooddeen say,—بأسمه و صفته—  
 “by his name and his qualities.”

The verse, therefore, corresponds with the numerous previous passages in which it is alleged that the Jewish and Christian Scriptures, in the hands of the Jews and Christians of that day, contained evidence of the doctrine and claims of Mahomet. It clearly intimates that the Tourât and the Gospel were current

amongst the Jews and Christians of Mahomet's time, "by" or "amongst them,"—مد هم— Those Scriptures are likewise spoken of here by God to Moses as an authoritative source of reference. It is therefore clear that the Sacred Scriptures, as possessed by the Jews and Christians generally in the 7th Century were, according to the Corân, authentic, genuine, and free from corruption.



LXII—SURA VII, v 160 سورة الاعراف

و من قوم موسى أمة يهدون بالحق و به يعدلون \*

AND OF THE PEOPLE OF MOSES, THERE IS A PARTY THAT DIRECTETH WITH TRUTH, AND ACTETH JUSTLY BY IT

Supposing for a moment the groundless position to have been well founded, that an attempt was made by some of the Jews to interpolate or erase passages in their Scriptures containing testimony to Mahomet, would the just and truthful Jews here spoken of, have joined in such an attempt, or at all permitted it? Would *they* not have preserved, and handed down to posterity, the uncorrupted Tourât? And as Mahomet appealed to certain supposed prophecies of him, and other evidences favourable to his mission in those Scriptures, would not the pious Jews who embraced Islâm, have carefully and religiously guarded, and handed down from father to son, copies of the true and uncorrupted Tourât with those evidences and prophecies, as the most valuable proof of Mahomet's claims, and a complete justification of their own conduct in separating from their Jewish brethren and following Islâm. Assuredly they would, had it not been notorious that no such attempt at interpolation or erasure had ever been made by their brethren, and that the supposed prophecies of Mahomet existed just as much in the copies scrupulously preserved by the unconverted Jews, as in their own





## LXIII—SURA VII, v 168 سورة الاعراف

وإذ تادن ربك ليذعن عليهم إلهي يوم القيامة من سوءهم سوء  
العدا إن ربك لسريع العقاب وإنه لعمور رحيم \* وقطعناهم من  
الأرض أمماً منهم الصالحون ومدهم دون ذلك ولبواهم بالحسنات  
والسيئات لعلمهم رجعون \* فحلف من بعدهم حلف ورتوا الكتاب  
نأحدون عرس هذا الأدنى وتقولون سنعمر لنا وإن أتهم عرس مثله  
يأحدنهم ألم \* فحد عليهم منقاة الكتاب أن لا يقولوا علي الله إلا الحق و  
أرسوا ما فيه \*

AND (*call to mind*) WHEN THY LORD COMMANDED THAT THERE SHOULD CERTAINLY BE SENT AGAINST THEM (*the Jews*) UNTIL THE DAY OF RESURRECTION THOSE THAT WOULD AFFLICT THEM WITH AN EVIL DISTRESS,—VERILY THY LORD IS SWIFT IN VENGEANCE, AND HE IS SURELY FORGIVING AND MERCIFUL AND WE DISPERSED THEM IN THE EARTH AMONGST THE NATIONS,—THERE ARE OF THEM THAT ARE VIRTUOUS, AND THERE ARE OF THEM THAT ARE NOT SO AND WE PROVED THEM WITH BLESSINGS, AND WITH EVILS, IF PERCHANCE THEY MIGHT RETURN AND THERE SUCCEEDED AFTER THEM A GENERATION THAT INHERITED THE BOOK, WHO RECEIVE THE ADVANTAGE OF THIS PRESENT LIFE, AND SAY,—IT WILL BE FORGIVEN UNTO US AND IF THERE COME UNTO THEM AN ADVANTAGE THE LIKE THEREOF, THEY ACCEPT IT WHAT HATH THERE NOT BEEN TAKEN FROM THEM THE COVENANT OF THE BOOK, THAT THEY SHOULD NOT SAY OF GOD OTHER THAN THE TRUTH, AND THEY DILIGENTLY STUDY THAT WHICH IS THEREIN

This passage was probably revealed at Medîna, when a difference was beginning to arise between Mahomet and the Jews

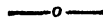
It contains an imputation against the Jews for misrepresenting the truth But it is an imputation which does not in the least affect the care and scrupulousness with which they preserved their sacred books—just as the Christians always have imputed, and do to this day impute, misrepresentation of the truth

to the same people, though they implicitly receive their Scriptures as genuine and incorrupt

On the other hand, the passage contains a fresh testimony to "the Book," as "*inherited*," that is, handed down from generation to generation amongst the Jews

The Jews are further accused of breaking the covenant *that they would not speak of God other than the truth, (i. e. misrepresent the truth,) although they are in the habit of reading that which is in their Book, — درسوا ما فيه —* or rather of *carefully perusing, or diligently studying* it, for that is the force of درس Their guilt is thus alleged to be aggravated by reading the inspired Scripture, and thus knowing the truth which they misrepresent The text is thus evidence of the currency and constant use and study of the Scriptures amongst the Jews, — those same Scriptures which Mahomet uniformly attested

Note the mention of the prophecy regarding the dispersion of the Jews



LXIV — SURAH VII, v 170 سورة الاعراب

والدار الاخرة حذر لئلا تدس دعوى اولا تعقلون \* والذس دمسون  
بالكتاب و افاضوا الصلوة انا لا نضع احرا المصالحين \*

BUT THE NEXT LIFE IS BETTER (*than the present*) FOR THOSE THAT FEAR THE LORD, THFN WHEREOF ILL WILL YE NOT COMPREHEND AND (*the rewards of the next life*) ARE FOR THOSE WHO HOLD FAST BY THE BOOK, AND OBSERVE PRAYER, VERILY WE SHALL NOT DETRACT FROM THE REWARD OF THE RIGHTEOUS

This verse is a continuation of the passage just quoted under Article LXIII

It is addressed to the Jews, and not only demonstrates the existence of the inspired Scripture in common use amongst them, but conveys the exhortation from God that the Jews *are to hold fast by it* دمسون بالكتاب They could not be praised for "holding fast" by any other than a genuine and uncorrupted Scripture

Jelalooddeen instances Abdallah-ibn-Sallâm as one of the pious Jews here alluded to

Where then are the Scriptures which these converted Jews were directed to hold fast by, if they are not the same which have been handed down from the time of Mahomet from generation to generation,—even as before his time ?

—o—

LXV —SURA LXXIV, v 30 سورة المدثر

عليها تسعة عشر \* وما جعلنا اصحاب النار الا ملائكة وما جعلنا  
 لهم الا فتنة للذين كفروا ليستيقن الذين اوتوا الكتاب وورداد الذين  
 امنوا ايماناً ولا يرتاب الذين اوتوا الكتاب والمؤمنون \*

OVER IT (*Hell*) ARE NINETEEN ANGELS, AND WE HAVE NOT MADE THE GUARDIANS OF THE FIRE OTHER THAN ANGELS, AND WE HAVE NOT EXPRESSED THEIR NUMBER, EXCEPT AS A TRIAL TO THOSE WHO DISBELIEVE, AND IN ORDER THAT THOSE TO WHOM WE HAVE GIVEN THE BOOK MAY FIRMLY BELIEVE, AND THAT THEY WHO BELIEVE MAY INCREASE IN FAITH, AND THAT THOSE TO WHOM WE HAVE GIVEN THE BOOK MAY NOT DOUBT, NOR THE BELIEVERS

This is a Meccan Sura, but the text is believed to have been added to it after Mahomet went to Medîna

The passage is obscure. But it appears to point to some supposed coincidence between what is here said of the keepers of Hell, and the Scriptures of the people of the Book,—which coincidence was adduced as a ground of faith, for those who possessed the Scriptures, and for the true believers. So Baihdhâwî,—“that they might gain faith in the prophetic mission of Mahomet, and in the truth of the Corân, when they saw that it was accordant with what was in their Scriptures,” ليكتسبوا اليقين بدعوة محمد وصدق،”  
 القرآن لما رأوا ذلك مصداقاً لما في كتابهم

This interpretation corresponds with previous passages, dy quoted to the same purpose.

—o—

## SECTION SECOND.

—

 PASSAGES FROM SURAS GIVEN FORTH  
AT MEDINA
 

—

ALTHOUGH the preceding passages are contained in Suras which are all called Meccan, and the greater portion of the contents of which was actually given forth at Mecca, yet a few of those passages appear to belong to the subsequent, or Medîna, period, and must have been added to the Suras in which they now stand after the Hegira or flight of Mahomet from Mecca †

But the texts contained in the following Section are entirely confined to the later, or Medîna, period

The manner in which enmity sprang up between the Jews of Medîna and Mahomet, will be briefly explained in the 6th Section of the concluding Section of this work And it must be borne in mind, in reading the passages that follow

—o—

سورة النعرة LXVI —SURA II, vv 1—5

ذلك الكتاب لا ريب فيه هدى للمتقين \* الذين يؤمنون بالغيب  
و يقيمون الصلاة و مما رزقناهم ينفقون \* والذين يؤمنون بما أنزل  
إليك و ما أنزل من قبلك و بالآخرة هم يوقنون \* أولئك على هدى  
من ربهم و أولئك هم المفلحون \*

THIS IS THE BOOK IN WHICH THERE IS NO DOUBT,—A GUIDE TO THE  
PIOUS,—THEY WHO BELIEVE IN THAT WHICH IS UNSEEN, AND OB-  
SERVE PRAYER, AND SPEND OUT OF THAT WHICH WE HAVE PROVI

---

† In the Mishkât it is stated, that when a passage was revealed by Mahomet, he directed the amanuensis to enter it in the Sura which treated of a similar subject,—في سورة التي يذكر فيها كذا—Thus passages given forth at Medina found their way into Meccan Suras —See *Life of Mahomet and history of Islâm, vol I p vii*

DED THEM WITH,—AND THEY WHO BELIEVE IN THAT WHICH HATH BEEN REVEALED UNTO THEE, AND THAT WHICH HATH BEEN REVEALED BEFORE THEE, AND HAVE FAITH IN THE LIFE TO COME THESE WALK ACCORDING TO THE DIRECTION OF THEIR LORD, AND THESE ARE THE BLESSED

“*That which hath been revealed before thee, viz “ the Tourât and the Gospel, et cætera ”*—*ما انزل من عندك اى التوراة و الانجيل و عذرا ما*—*Jelalooddeen*

Note that according to this passage they who are “blessed,” and “walk according to the direction of their Lord,” are those who believe not in the Corân only, but also *in the Scriptures revealed before it* It is strange that, with this passage prominently placed in the opening page of their Corân, sincere Musulmans should be so inconsistent as not to study those Scriptures, make themselves acquainted with their contents, and follow their blessed precepts Is not this a people whose eyes have become blind, and their hearts sealed?

—o—

LXVII—SURA II, v 40 سورة البقرة

يا بني اسرائيل اذكروا نعمتى التي اعمت عليكم و اوموا بعهدى  
 اود بعهدكم و اياى فارهدون و آمدوا بما ادرلب مُصدقاً لما معكم  
 و لا تكونوا اول كافر به و لا تستقروا بآتايي ثمداً قليلاً و اياى ماتقون \*  
 و لا تلبسوا الحق بالباطل و تكذبوا الحق و انتم تعلمون \*

OH CHILDREN OF ISRAEL<sup>1</sup> REMEMBER MY FAVOUR WHEREWITH I HAVE FAVOURED YOU, AND FULFIL MY COVENANT,—I LIKEWISE WILL FULFIL YOUR COVENANT, AND FEAR ME, AND BELIEVE IN THAT WHICH I HAVE REVEALED, ATTESTING THE TRUTH OF THAT (*Scripture*) WHICH IS WITH YOU AND BE NOT THE FIRST TO REJECT THE SAME, AND SELL NOT MY REVELATION FOR A SMALL PRICE, AND CLOTHE NOT THE TRUTH WITH ERROR, AND DO NOT CONCEAL THE TRUTH WHILE YE KNOW IT

“*That which is with you, i e the Tourât*”—*Jelalooddeen*

The Corân, as usual, attests the truth of the Scripture in the hands of the Children of Israel

But the Children of Israel would not give the testimony which Mahomet desired them to give, and probably believed that they ought to have given Wherefore he exhorts them not to pervert the truth, nor to hold back any part of it

The Christians, in a very similar manner, accuse the Jews of misinterpreting their Scriptures, and not acknowledging the prophecies of the Messiah as fulfilled in Jesus though they, as much as the Jews themselves, implicitly believe those Scriptures This presents a close analogy to the accusation in the text

The expression, "selling the truth for a small price," is frequently used in a similar sense with respect to others than the Jews—See, *e g* Suras II, v 16, III, v 76, IX, v 10, XVI, v 95

—o—

LXVIII—SURA II, v 53 سورة العنقرية

وإذ آتينا موسى الكتاب والعمران لعلكم تهتدون \*

AND WHEN WE GAVE MOSES THE BOOK AND THE DISTINCTION (*between good and evil,—Forcân,*)—THAT YE MIGHT BE DIRECTED

"*The Book, i e the Tourât*"—*Bardhwi and Jelalooddeen*

The Pentateuch is here styled *Al Forcân*, the same term which is sometimes applied to the Corân

—o—

LXIX—SURA II, v 75 سورة النقرة

أمتطمعون أن يؤمنوا لكم و قد كان فريق منهم يسمعون كلام الله ثم

يحرصونه من بعد ما عقلوه وهم يعلمون \*

AH! DO YE INDEED EARNESTLY DESIRE THAT THEY SHOULD BELIEVE IN YOU, AND VERILY A PARTY AMONGST THEM HEAR THE WORD OF GOD, THEN THEY PERVERT IT AFTER THEY HAVE UNDERSTOOD IT, AND THEY KNOW

The people spoken of are still the Children of Israel

“*That they should believe, viz the Jews,*”—ان يصدقوا اي اليهود  
 “*They hear the word of God, in the Tourât,*”—يسمعون كلام الله في التوراة  
 —*Jelalooddeen* “*They hear the word of God, that is, the Tourât,*  
يسمعون كلام الله يعني التوراة—*Bardhwi* “*Then they pervert it, as the*  
*description of Mahomet, or the verse of stoning, or the explana-*  
*tion thereof, and they interpret it as they desire*”—ثم يحرفونه كما  
محمد و آية الرجم او ناريله ويفسرونه كما يشهون  
 —*Idem* The latter con-  
 struction is evidently that which is just in itself, and consistent  
 with all the other notices in the Corân of the conduct of the Jews,  
 and the testimony there borne from first to last in favour of the  
 Jewish as well as of the Christian Scriptures

The tenor of the passage is this —“*What! do you expect to*  
*convert the Jews to the truth, seeing that they have already heard*  
*the truth in the word of God as contained in their own Scriptures*  
*and have perverted it intentionally? How can you hope to suc-*  
*ceed with men who have shewn themselves proof against the*  
*word of God, for they have already read the word of God in the*  
*Old Testament, and perverted its meaning, ‘interpreting it as they*  
*please’ Will the word of God, as inculcated by you from the*  
*Corân, have any better effect upon them?”*

This is precisely the way in which the Christians think and  
 speak of the Jews, thus,—“*they have already rejected and per-*  
*verted the word of God, as contained in their own Scriptures, in*  
*not following out its dictates, which should lead them to the*  
*faith of Christ —and having done so, there is little hope of gain-*  
*ing them over to the truth, by an appeal to the further word of*  
*God as contained in the New Testament”* Yet the Christians  
 do not the less accept and believe in the Jewish Scriptures.

What a full testimony is borne in this verse to the nature and  
 authority of the Scripture in use amongst the Jews in the days  
 of Mahomet, by the application to it of the sacred title, “*The*  
*word of God,*”—كلام الله Why is the Corân valued by Mahometans?  
 Simply because it is believed to be “*The word of God*” Ought  
 they not therefore to pay a similar reverence to the “*word of*  
*God*” that preceded the Corân?

## LXX—SURA II, v 76 سورة البقرة

و ادا لقوا الدنس آمدوا قالوا آمنا و ادا حلا نعصبم الى بعض قالوا  
 أتحدثونهم بما فتح الله عليكم ليحاحوكم به عند ربكم أفلا تعقلون \*  
 أو لا يعلمون أن الله يعلم ما يسرون و ما يعلنون \*

AND WHEN THEY (*the Jews of Medina,*) MEET THE BELIEVERS, THEY SAY,—WE BELIEVE, BUT WHEN THEY RETIRE PRIVATELY ONE WITH THE OTHER, THEY SAY,—WHY DO YE ACQUAINT THEM WITH WHAT GOD HATH REVEALED TO YOU, THAT THEY MAY THEREWITH DISPUTE WITH YOU BEFORE YOUR LORD? WHAT DO YE NOT UNDERSTAND? WHAT DO THEY NOT KNOW THAT GOD KNOWETH WHAT THEY CONCEAL AND THAT WHICH THEY MAKE PUBLIC

A continuation of the previous verse

“*What God hath revealed to you, that is, made manifest to you in the Tourât regarding the description of Mahomet,*” لما فتح الله  
*Bardhāwi so also Jelalooddeen* —Rather, “Why do ye acquaint them with any passages from the Old Testament, which they may turn against you in their arguments for Islām ”

Thus one party of the Jews is represented as upbraiding the other, for making known to Mahomet and his followers passages of their Scriptures, which the latter might use to the disadvantage of the Jews

—o—

## LXXI—SURA II, v 78 سورة البقرة

و منهم أميون لا يعلمون الكتاب إلا أماني و إن هم إلا يظنون \*

AND AMONGST THEM ARE IGNORANT PERSONS, WHO KNOW NOT THE BOOK, ONLY BUT FOOLISH STORIES, THESE FOLLOW NOUGHT BUT THEIR OWN IMAGINATIONS

A continuation of the previous verse

A second class of the opponents of Mahomet and of Islām, are



here described —*ignorant Jews*, viz men who had no real knowledge of their Scriptures They knew merely rabbinical interpretation and stories, and foolish traditions The arguments of such people were of no weight



سورة النقرة LXXII —SURA II, v 79

مولى للذس يكتوبون الكتاب بايديهم ثم يقولون هذا من عند الله  
ليستروا به ثمناً قليلاً مولى لهم مما كذب آيديهم وولى لهم مما  
يكسبون \*

WHEREFORE, WOE UNTO THOSE THAT WRITE THE BOOK (*or the Writing*) WITH THEIR HANDS, THEN THEY SAY,—THIS IS FROM GOD, THAT THEY MAY SELL IT FOR A SMALL ADVANTAGE WOE UNTO THEM FOR THAT WHICH THEIR HANDS HAVE WRITTEN, AND WOE UNTO THEM FOR THAT WHICH THEY GAIN !

This is a further continuation of the same passage

In the previous part of the verse, reference as we have seen is had to ignorant persons who were acquainted only with rabbinical glosses or foolish traditions It would seem to be the same persons also that are here referred to, they wrote out such glosses or traditions and brought them to Mahomet as possessed of divine authority, saying perhaps that they were equal in weight to the Scriptures themselves

*Al kitab* means literally "the writing" It does not necessarily signify the Jewish Scriptures It may, however, be here used as signifying "the book," viz, that which the ignorant Jews wished to be taken for the Book or Scripture,—or as similar in authority with it

The text, then, describes that class of ignorant Jews who opposed Mahomet, viz, those who wrote out passages probably from their traditions, glosses, or rabbinical books, and brought them forward as authoritative and divine,—such glosses for instance as 'that stoning for adultery was not imperative according to the Mosaic Law,' or, such as gave some other signification to passages of

the Old Testament which had been construed by Mahomet's adherents as bearing out his claims to be the Prophet that should arise Wherefore Mahomet cursed them for writing out that which was simply human in its origin, and producing it as having the divine authority

Thus Abdalcáder, the Urdu translator, says in his commentary on the verse —“These are they who after their own desire, put things together, and write them out for the common people, and then refer them to God or the prophet” یہ وہ لوگ ہیں جو عوام کو اُنکی حوسی موامق نادیں حورز کو لکھ دے ہیں اور دست کرتے ہیں طرفے Bardhâwî thus explains the passage, —“and perhaps there is meant by this that which they wrote out of commentaries (or interpretations) about the punishment for adultery” و لعلہ اراد نہ ما کندہ ص التارناب الرانة †

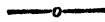
Viewed thus the allusion clearly is to the improper authority either habitually, or casually in the present instance, held by the Jewish opponents of Mahomet to attach to the mere commentaries or explanations of their doctors There is nothing that can be fairly referred to any tampering with, or interpolation of, the manuscripts of these Scriptures by the Jews They have in all ages been as notorious for the scrupulous, and even superstitious, care with which they preserve the exact text of their sacred books, as the Mahometans in the preservation of the Corân This character is not affected, and was never intended by the prophet himself to be impugned, by the far different accusation that the Jews brought forward the interpretations of their doctors, or their rabbinical traditions, or extracts copied from them, and alleged for them a divine authority That the Jews attached an undue weight,—as they have for many ages, to the un-inspired dicta of their rabbins, does not imply any defect of veneration, or any want of care, for the inspired Scriptures themselves

† The allusion here is to the difference of opinion between Mahomet and the Jews, of Medina regarding the punishment for adultery —Mahomet holding that according to the Mosac dispensation the punishment was stoning, and the Jews saying that their law did not require stoning for adultery It may probably have been to some rabbinical commentary on the subject, of which the Jews produced a copy alleging it to be an authoritative and divine decision of the question, that Mahomet alluded to in this passage

It is, therefore, a perfectly gratuitous assumption that, because the Jews made copies of what were merely human compositions, and then produced them before Mahomet as having a divine authority, they in any way tampered with the sacred Scripture itself. Had they gone still further than what we here suppose them to have done, and written out fabricated passages, fraudulently pretending in argument that they were actual extracts from their Tourât, (though such a construction of the text is not the natural one), it would not even then have amounted to such a charge, it would not by any means have implied the altering or interpolating of their *copies of the Scripture*. The charge would in that case have been something similar to the one made in Sura III, v 77, Art CX, where by "twisting their tongues," or by a deceptive mode of recitation, passages were made to appear to belong to the Scriptures, which did not in reality do so. But such imputation, like the present, is altogether a different charge from that of corrupting the Manuscripts of the Tourat.

NOTE, *first*, the accusation is addressed to the Jews of Medina alone. Whatever may be its extent or weight, it does not extend beyond them. For instance, no such imputation is, in any verse of the Corân, ever hinted against the Christians, or their Scriptures.

NOTE, *second*, the accusation, whatever it was, did not in the slightest degree affect, in the opinion of Mahomet, the genuineness and purity of the Old Testament as then in the hands of, and current amongst, the Jews of Medina. This is evident from the tenor of all the subsequent passages on the subject, in which their value and authority are spoken of in as high, unqualified, and unsuspecting terms as before.



LXXIII — SURA II, v 85 سورة النقرة

أنتؤمئرون بعص الكؤاب وؤكفرون بعص مما حراء مس يععل ذلك  
 بكم الا حري مي الحيرة الدنيا وؤوم القيامه يرؤون الى إشد  
 لعداب \*

WHAT DO YE BELIEVE IN PART OF THE BOOK, AND REJECT PART THERE-  
OF BUT THE REWARD OF HIM WHOSEVER AMONGST YOU DOETH  
THIS, SHALL BE NONE OTHER THAN DISGRACE IN THE PRESENT LIFE,  
AND ON THE DAY OF JUDGMENT THEY SHALL BE CAST INTO A MORE  
AWFUL TORMENT

This is still addressed to the Jews of Medîna The occasion  
of the passage is said to have been as follows —The two Jewish  
tribes at Medîna, the Bani Nadhîr and Bani Coreitza, having a  
mutual enmity, did not scruple to fight against each other, and  
to kill and expel one another from their homes, but they scrupu-  
lously refused to retain any who fell into their hands as captives,  
because they said this was forbidden in their law Mahomet, in  
the verse preceding the text, upbraided them by saying that  
the slaying and expelling of one another was equally forbidden,  
in their Scriptures, with the making each other captives  
Then follows the passage —“What! do ye believe in part  
of the Book, and disbelieve in part thereof”?—That is to say, “it  
behoveth you to believe and to obey *the whole* of your inspired  
Scripture in *all* its requirements, whoever believes and obeys  
only a part, disbelieving or neglecting the remainder, shall be  
disgraced in the present world, and suffer grievous torment in  
the next The entire Scripture is divine and authoritative  
every one of its injunctions is binding upon you”

What more conclusive proof could be desired of the authority  
and genuineness (according to the Corân) of the Old Testament,  
*whole and entire*, as it existed in the hands of the Jews in the  
time of Mahomet



LXXIV —SURA II, v 87 سورة البقرة

و لقد آتينا موسى الكتاب و بعدنا من بعده بالرسول و آتينا عيسى

اس مريم العيانات و ابدناه بروح القدس \*

AND VERILY WE GAVE MOSES THE BOOK, AND CAUSED PROPHETS TO  
ARISE AFTER HIM, AND WE GAVE TO JESUS, THE SON OF MARY,  
EVIDENT SIGNS, AND STRENGTHENED HIM WITH THE HOLY SPIRIT

“*The Book, & the Tourât*”—*Jelalooddeen and Bardhawn*

## LXXV—SURA II, v 89 سورة النقرة

و لما جاءهم كتاب من عند الله مُصَدِّقٌ لِمَا مَعَهُمْ وَ كَانُوا مِنْ قَبْلُ  
يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ \*

AND WHEN A BOOK (i. e. *the Corán*) CAME UNTO THEM FROM GOD,  
ATTESTING THE TRUTH OF THAT (*Scripture*) WHICH IS WITH THEM,  
(ALTHOUGH THEY HAD BEFORE BEEN PRAYING FOR VICTORY  
OVER THOSE WHO DISBELIEVE,) YET WHEN THAT CAME UNTO THEM  
WHICH THEY RECOGNIZED, THEY REJECTED THE SAME

Still addressed to the Jews of Medina

The Corán is, as usual, spoken of as attesting that which the  
Jews had “with” or “by them,” i. e. their Scripture.—*Jelal-  
ooddeen and Bardháwi*

Mahomet is in this passage supposed to allude to the manner  
in which, before his advent, the Jews at Medina used to address the  
idolaters of that city,—saying that when their Messiah arose, he  
would give them the victory, and they were wont to pray for the  
speedy coming of that time. Mahomet assumes that he is the  
person whose advent they used to pray for, and says that although  
they recognized the Corán as the very thing which they were ex-  
pecting, yet, now that it had come, they knowingly rejected it.

This belongs to the same class of passages as Nos VII, XIII,  
XV, &c

— o —

## LXXVI—SURA II, v 91 سورة النقرة

وَ إِذَا قِيلَ لَهُمْ آمِنُوا بِمَا آتَىٰ اللَّهُ فَالُوا دُونَكُمْ بِمَا آتَىٰ رَبَّكُمْ وَ  
يَكْفُرُونَ بِمَا وَرَاءَهُ وَ هُوَ الْحَقُّ مُصَدِّقٌ لِمَا مَعَهُمْ \*

AND WHEN IT IS SAID UNTO THEM,—BELIEVE IN THAT WHICH GOD  
HATH REVEALED, THEY SAY,—WE BELIEVE IN THAT WHICH HATH  
BEEN REVEALED UNTO US, AND THEY REJECT THAT WHICH IS AF-  
TER IT, ALTHOUGH IT BE THE TRUTH ATTESTING THAT WHICH IS  
WITH THEM

When called upon by Mahomet to believe in *all* the inspired Scriptures, the Jews replied that they believed in that Scripture alone which had been revealed to them, and disbelieved in all that followed it, *i e* in the Gospel and the Corân. Yet, says Mahomet, that which they reject, *i e* the Corân, is the truth, and attests the inspiration and authority of the Jewish Scripture

The Jewish Scripture, as in the hands of the Jews of that day (ما معوم) is thus confirmed by the Corân

—o—

LXXVII —SURA II, v 97 سورة النعرة

و لقد جاءكم موسى بالبينات ثم اتخذتم العجل من بعدهم \*

AND VERILY MOSES CAME UNTO YOU WITH EVIDENT SIGNS (or REVELATIONS,) THEN YE TOOK THE CALF, &c

This relates to the worship of the golden calf by the Children of Israel. Then follows an account of the giving of the law by God to Moses, on Mount Sinai.

—o—

LXXVIII —SURA II, v 97 سورة النقرة

فانه نزله على ملك نادى الله مُصدقا لما بين يديه وهدى و

سرى للمؤمنين \*

FOR HE (*Gabriel*) HATH CAUSED IT (*the Corân*) TO DESCEND UPON THY HEART, BY THE COMMAND OF GOD, ATTESTING THAT (*Scripture*) WHICH IS BEFORE IT, AND A DIRECTION AND GOOD TIDINGS TO THE BELIEVERS

“*That which is before it, i e the preceding Books,*” —صاندى ندىة  
 فله من الكتب —*Jelalooddeen*

The Corân thus uniformly, and at every stage, confirms the Scriptures revealed before it, as then extant in the hands of the Jews and Christians

—o—

## LXXIX —SURA II, v 101 سورة النقرة

ولما جاءهم رسول من عند الله مُصدق لما معهم ندد فرسوس من  
الدهيس أوتوا الكتاب كذاف الله ورآء طهورهم كاهم لا تعلمون \*

AND WHEN A PROPHET CAME UNTO THEM FROM GOD, ATTESTING THAT  
(Scripture) WHICH IS WITH THEM, A PARTY OF THOSE WHO HAVE  
RECEIVED THE SCRIPTURE CAST THE BOOK OF GOD BEHIND THEIR  
BACKS, AS IF THEY KNEW NOT

“A prophet, *i e* Jesus or Mahomet”—*Bardhawi* “Mahomet”—*Jelalooddeen* Mahomet is evidently intended

“The Book of God, *i e* the Tōurat,”—*كتاب الله أي التوراة*—*Jelalooddeen and Bardhawi*

The prophet,—Mahomet,—came to the Jews, attesting their Scriptures, and professing to be the promised prophet whose coming was foretold in them Yet the Jews rejected him,—thus casting “The Book of God”, *i e* their own Scripture, behind their backs

The text contains the most direct and unequivocal testimony to the divine origin and authority of “The Book of God,”—*كتاب الله*—the Old Testament as then existing among the Jews

—o—

## LXXX —SURA II, v 113 سورة النقرة

وقال اليهود ليست النصارى على شي وقال النصارى  
لمسب اليهود على شي وهم يملون الكتاب \*

THE JEWS SAY, THE CHRISTIANS ARE NOT (*founded*) UPON ANY THING ,  
AND THE CHRISTIANS SAY THE JEWS ARE NOT (*founded*) UPON ANY  
THING , AND YET THEY READ THE SCRIPTURE

“They read,” present or imperfect tense, “are reading,” or  
“are in the habit of reading” These are the Scriptures of the  
Old and New Testaments, in current use among the Jews and  
Christians, which elsewhere are spoken of as “confirmed” or “at-  
tested” by the Corân

—o—

## LXXXI—SURA II, v 137. سورة البقرة

مولوا آمنا بالله وما آدرل إلبنا وما آدرل إلى ابراهيم و اسمعيل  
و إسحق و يعقوب و الاسطاط و ما أوتي موسى و عيسى و ما أوتي  
الدينور من ربهم لا نفرق بين احد منهم و نحن له مسلمون \*

SAY,—WE BELIEVE IN GOD, AND IN WHAT HATH BEEN REVEALED UNTO US, AND IN WHAT HATH BEEN REVEALED UNTO ABRAHAM, AND ISHMAEL, AND ISAAC, AND JACOB, AND THE TRIBES, AND IN WHAT HATH BEEN GIVEN UNTO MOSES AND UNTO JESUS, AND IN WHAT HATH BEEN GIVEN UNTO THE PROPHETS FROM THEIR LORD WE MAKE NO DISTINCTION BETWEEN ANY OF THEM, AND UNTO HIM WE ARE RESIGNED

It is not necessary to determine what is meant by “that which was revealed to Abraham, Ishmael, Isaac, and Jacob” It may probably signify the revelations made to them or respecting them, as recorded in the Books of Moses

But it is to be noted that the expression used in reference to the patriarchs,—ما آدرل—that which was *revealed*, differs from the phrase applied to the *Scriptures* “GIVEN” to the prophets — ما أوتي موسى و عيسى و ما أوتي الدينور من ربهم—“that which was *given* unto Moses and Jesus, and that which was *given* unto the prophets from their Lord” The word أوتي is used only of a Book, Scripture, or Revelation, committed to writing—whereas the former term (آدرل) implies simply the inspiration, or revelation, to man of the will of God, which may or may not be recorded

The verse proceeds with a very important declaration of the necessity of belief in the Scriptures which “were given to Moses to Jesus and to the prophets from their Lord,” equally with the Corân, to make no distinction between them, to honor, reverence and obey all, because all are held in the Corân to be equally the word of God Why is it then that those who believe in the Corân neglect these blessed Scriptures, the observance of which is thus inculcated as an indispensable condition of Islâm



## LXXXII —SURA II, v 141 سورة النعوى

ام تقولون ان ابراهيم واسماعيل واسحق يعقوب والاسباط كانوا  
 هوداً او نصارى قل ا انتم اعلم ام الله و من اطلم ممن كتم شهادة عدده  
 من الله و ما الله يعادل عما تعملون \*

WILL YE SAY THAT ABRAHAM, AND ISHMAEL, AND ISAAC, AND JACOB,  
 AND THE TRIBES, WERE JEWS OR CHRISTIANS,—SAY, WHAT ARE  
 YE MORE KNOWING THAN GOD? AND WHO IS MORE UNJUST THAN HE  
 WHO HIDETH THE EVIDENCE WHICH IS WITH HIM FROM GOD, AND  
 GOD IS NOT UNMINDFUL OF THAT WHICH YE DO

“ *Who is more wicked, &c* , that is, no one is more wicked than  
 he that does so,—the people referred to here, are the Jews, who  
 had the testimony that was in the Tourat regarding Abraham’s  
 being of the catholic faith ” — *ومن اطلم ممن الكتم وهم*—*Jelalooddeen* Rather the  
 meaning is that the Jews by illiberally insisting that Abraham  
 was a Jew, and denying the grand truth that Abraham belonged  
 to the catholic faith of Islam, virtually concealed the testimony  
 lodged with them by God, just as the Christians say to this day  
 that the Jews hide, because they pervert, or refuse to acknowledge,  
 the evidence of the Old Testament for Christianity

The Jews of Mahomet’s time, no less than those of the present  
 day, would not allow the idea of the catholic or *developed* faith,  
 towards which Judaism naturally tended. They would not allow  
 the interpretation of passages in their Scripture alleged to point  
 to Christianity and Islâm. They would not acknowledge or  
 produce them. They thus “hid the testimony which God had  
 placed with them”

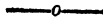
There is no reference here either to interpolation, or to any  
 other kind of tampering with their Scriptures, by the Jews. On  
 the contrary, the passage contains an eminent tribute to the di-  
 vine origin, authenticity, and purity of the Scriptures, actually  
 in the hands of the Jews of that day, as—*شهادة عددهم من الله*—*the*  
*testimony from God that was with them*

## LXXXIII — SURA II, v 146 سورة الدرة

مد درى تقلت وجهك في السماء فلدوليك عملة ترصاها مول  
 وجهك شطر المسجد الحرام وحيث ما كنتم مولوا ونحوهكم شطرة \*  
 وان الدين اوتوا الكتاب ليعلمون انه الحق من ربهم وما الله يعامل  
 عما يعملون \* ولئن آتيت الدس اوتوا الكتاب بكل آية ما تدعوا  
 فلتك وما انت تدع فلتكهم الم \*

VERILY WE SAW THEE TURN ABOUT THY FACE (*looking upwards*) IN  
 THE HEAVENS, WHEREFORE WE WILL CAUSE THEE TO TURN TO-  
 WARDS A KIBLA THAT WILL PLEASE THEE—TURN THEREFORE THY  
 FACE TOWARDS THE HOLY TEMPLE (*at Mecca,*) WHERESOEVER  
 THOU ART, TURN THY FACE TOWARDS IT AND VERILY THOSE 10  
 WHOM THE SCRIPTURE HATH BEEN GIVEN, THEY KNOW THAT THIS  
 IS THE TRUTH FROM THEIR LORD, AND GOD IS NOT UNMINDFUL OF  
 THAT WHICH THEY DO AND IF THOU BROUGHTEST UNTO THOSE,  
 10 WHOM THE SCRIPTURE HATH BLEN GIVEN, EVERY KIND OF SIGN,  
 THY WOULD NOT FOLLOW THY KIBLA, NOR WILT THOU FOLLOW  
 THEIR KIBLA, &c

Whether what the Jews are here represented as “knowing to be the truth from their Lord” is (according to Jelalooddeen,) the change of the Kibla to Mecca, or (which is more likely,) the revelation and mission of Mahomet generally, the verse confirms the result observed in former passages, viz that the Scriptures were constantly referred to by Mahomet as supposed to contain evidence regarding himself and his mission, which the Jews, though aware of, refused to admit



## LXXXIV — SURA II, v 148 سورة الكفرة

الدين آتيناهاهم الكتاب يعرفونه كما يعرفون ابناءهم وان مريفاً منهم  
 كذبتهم الحق وهم يعلمون \*

THOSE TO WHOM WE HAVE GIVEN THE SCRIPTURE RECOGNIZE HIM (or IT) AS THEY RECOGNIZE THEIR OWN SONS, BUT VERILY A PORTION OF THEM HIDE THE TRUTH, ALTHOUGH THEY KNOW IT

“*Him, i e Mahomet, or it, i e the Corân*”—*Bardhawn*

The reference is, as before, to the recognition of Mahomet and the Corân by the Jews from intimations in their Scriptures, which, however, out of grudge and malice these Jews would not admit

—o—

LXXXV —SURA II, v 161 سرورة النقرة

إن الدس يكتمون ما أنزلنا من الديكاف والهدى من بعد ما بدناه  
للداس مي الكتاف أولئك يلعبهم الله و بلعبهم الاعيون \* إلا الدس  
تاناو و أصلحوا و بدوا أولئك أتوب عليهم و أنا التواب الرحيم \*

VERILY THEY THAT CONCEAL THE CLEAR DEMONSTRATION AND GUIDANCE WHICH WE HAVE SENT DOWN, AFTER THAT WE HAVE MADE IT MANIFEST TO MANKIND IN THE SCRIPTURE, GOD SHALL CURSE THEM, AND THE CURSERS SHALL CURSE THEM,—EXCEPTING SUCH AS REPENT AND AMEND, AND MAKE MANIFEST (*the Truth*), AS TO SUCH I WILL FORGIVE THEM, FOR I AM FORGIVING AND MERCIFUL

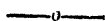
The occasion of this passage being given forth, is, according to Ibn Ishâc, as quoted by Ibn Hisham in his biography of the prophet, as follows —

كدمانهم ما في النبوة من الحق \* و سال معاد ابن حنل احو دني سلمة و سعد ابن معاد احو دني عدالاسل و خارحة بن زيد نعر من احبار يهود عن بعض ما في التوردة فكتومة اناهم و انوا ان يعبروهم عنة فانزل الله عز و جل ان الدين يكتمون  
ما انزلنا من الديكاف والهدى الايه \*

“*Concealment by the Jews of the truth contained in the Tourât, — Muâdz, Sâd, and Khâriya, enquired of a party of the Jewish doctors regarding a certain matter in the Tourât, and they concealed it from them, and refused to tell it unto them Wherefore the great and glorious God revealed the verse,—verily they that conceal the clear demonstration and guidance, &c*”

The Jews are again impugned (not for any tampering with their Scriptures, but simply) for not communicating to Mahomet or his followers passages from those Scriptures supposed to favour the claims of Mahomet, or the principles of Islâm Their refusal to answer such demands for information as are referred to in the above tradition from Ibn Ishâc, is reprehended as "*concealment of the clear demonstration and direction given to them by God*" They are cursed thus for withholding the publication of the truth This is the utmost limit of the charge There is no breath of suspicion against the scrupulous and reverential treatment by the Jews of their copies of the Old Testament

Note the testimony borne to the Scripture then in the hands of the Jews, it is styled,—*وما أنزلنا من السماء والهدى*—“the clear Demonstration and Direction which God sent down”



LXXXVI — SURAH, ١١٦ سورة النعص

ان الدس نكتمون ما أنزل الله من الكتاب و سترتون له ثمناً قليلاً  
 أولئك ما ناكلون في بطونهم الا النار ولا نكلمهم الله يوم القيامة ولا  
 يركبهم ولهم عذاب اليم \* أولئك الدس استروا الصلاة بالهدى و  
 العذاب بالمعصية مما اعد لهم على النار \* ذلك بان الله نزل الكتاب  
 بالحق وان الدس احبلعوا في الكتاب لفي شقاق بعيد \*

VERILY THEY THAT CONCEAL THAT SCRIPTURE WHICH GOD HATH RE-  
 VEAL'D, AND SELL IT FOR A SMALL ADVANTAGE,—THESE SHALL  
 EAT FIRE IN THEIR BELLIES, AND GOD SHALL NOT SPEAK WITH THEM  
 ON THE DAY OF JUDGMENT, NOR PURIFY THEM THEY SHALL HAVE  
 BITTER TORMENT THESE ARE THEY THAT HAVE BOUGHT ERROR  
 FOR DIRECTION, AND PUNISHMENT FOR PARDON —HOW SHALL THEY  
 ENDURE THE FIRE!—THIS BECAUSE GOD HATH SENT DOWN THE  
 BOOK IN TRUTH, BUT THEY THAT DISPUTE REGARDING THE BOOK ARE  
 IN A GRIVIOUS ERROR

This is a continuation of the idea expressed in the previous passage. The Jews are accused of refraining, because of a temporal advantage (i. e., to avoid the displeasure of their own people, &c), from publishing the supposed testimonies in favour of Mahomet and Islâm contained in their Scripture.

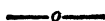
The second mention of "the Book" in the text, may refer either to the Corân or to the Bible. If to the latter, the disputes may mean variety of opinion as to the true sense of the passages held back,—those who embraced Islâm maintaining, perhaps, that they referred to Mahomet,—those who remained Jews refusing to acknowledge that they had any such reference,—that refusal being, indeed, the gist of Mahomet's charge.



LXXXVII —SURA II, v 213 سورة البقرة \*

كان الناس أمة واحدة فبعث الله النبيين مبشرين ومنذرين و  
 أنزل معهم الكتاب بالحق ليحكم بين الناس فيما اختلفوا فيه و ما  
 اختلف فيه إلا الدين أو آتوه من بعد ما جاءهم البينات بعياناً بينهم  
 مهدى الله الدين آمنوا لما اختلفوا فيه من الحق نادى \*

MANKIND WAS ONE PEOPLE (or OF ONE FAITH), AND GOD SENT PROPHETS PREACHING GOOD TIDINGS, AND WARNING AND HE SENT DOWN THE SCRIPTURE WITH THEM IN TRUTH, THAT IT MIGHT DECIDE BETWEEN MEN IN THAT IN WHICH THEY DIFFERED —AND THEY DIFFERED NOT THEREIN, EXCEPTING THOSE TO WHOM IT WAS GIVEN, AFTER THERE CAME TO THEM CLEAR DEMONSTRATIONS, WICKEDLY AMONGST THEMSELVES, AND GOD GUIDED THOSE THAT BELIEVED TO THE TRUTH CONCERNING WHICH THEY DISPUTED, BY HIS WILL, &c



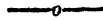
LXXXVIII —SURA II, v 254 سورة البقرة

تلك أرسلنا فصلنا بعضهم على بعض منهم من كلم الله و رجع  
 بعضهم درجات و آتينا عيسى ابن مريم البينات و آتينا روح القدس

و لو شاء الله ما اقتتل الدين من بعدهم من بعد ما حادتهم العيديات  
و لكن احتلوا منهم من آسى و منهم من كفر و لو شاء الله ما اقتتلوا  
و لكن الله يفعل ما يريد \*

OF THESE PROPHETS WE HAVE PREFERRED SOME ABOVE OTHERS  
SOME OF THEM HATH GOD SPOKEN UNTO, AND HE HATH RAISED  
SOME OF THEM TO HIGH DIGNITY AND WE GAVE UNTO JESUS,  
THE SON OF MARY, EVIDENT SIGNS, (or PLAIN REVELATIONS,) AND  
WE STRENGTHENED HIM BY THE HOLY SPIRIT AND IF GOD HAD  
PLEASED, THOSE THAT CAME AFTER THEM WOULD NOT HAVE CON-  
TENDED WITH ONE ANOTHER, AFTER THE EVIDENT SIGNS (or PLAIN  
REVELATIONS) HAD CAME UNTO THEM YET THEY FELL TO VARI-  
ANCE AND AMONGST THEM WERE THOSE THAT BELIEVED AND  
AMONGST THEM WERE THOSE THAT DISBELIEVED AND IF GOD  
HAD WISHED, THEY HAD NOT CONTENDED WITH ONE ANOTHER,  
BUT GOD DOETH THAT WHICH PLEASETH HIM

These passages do not appear to require any remark



LXXXIX —سورة النقرة SURA II, v 286

آسى الرسول بما أنزل إليه من ربه والمؤمنون كل آسى بالله و  
ملائكته و كتبه و رساله لا نعرف بيس احد من رساله \*

THE PROPHET BELIEVETH IN THAT WHICH HATH BEEN REVEALED  
UNTO HIM FROM HIS LORD AND THE FAITHFUL, EVERY OF THEM  
BELIEVETH IN GOD, AND IN HIS ANGELS, AND IN HIS BOOKS, AND  
IN HIS APOSTLES, WE MAKE NO DISTINCTION BETWEEN ANY ONE  
OF HIS APOSTLES

The "Books" or "Scriptures," thus to be believed in both by  
Mahomet and his followers equally with the Corân, were the in-  
spired extant Scriptures of the Old and New Testaments, so often  
referred to elsewhere as in the hands of the Jews and Christians



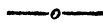
## XC —SURA LVII, v 19 سورة الحديد

والذين آمنوا بالله ورسوله أولئك هم الصادقون والسيئات عدو  
 ربهم لهم اجرهم ونورهم والذين كفروا وكذبوا بآياتنا أولئك اصحاب  
 الحكيم \*

AND THOSE THAT BELIEVE IN GOD, AND IN HIS APOSTLES, THESE ARE  
 THE RIGHTEOUS, AND THE WITNESSES WITH THEIR LORD, THEY  
 HAVE THEIR REWARD AND THEIR LIGHT, BUT THOSE THAT DISBE-  
 LIEVE, AND ACCUSE OUR REVELATIONS OF FALSEHOOD, THEY ARE  
 THE COMPANIONS OF HELL-FIRE

The favour of God, and the promises of heaven, on the one hand,  
 are here declared for those who believe, not in the Corân only, but  
 in the Apostles of God generally,—that is, in their revelations  
 and doctrines —while, on the other hand, the threat of hell-fire is  
 denounced against those who disbelieve in those Apostles

The text involves in the most weighty responsibility those Ma-  
 hometans, who, while they profess to believe the Corân, “disbe-  
 lieve and accuse of falsehood” the previous Apostles, by disbeliev-  
 ing and rejecting their revelations “*They* are the companions  
 of hell-fire ”—the Coran itself being judge



## XCI —SURA LVII, v 25 سورة الحديد

لقد ارسلنا رسلنا بالبينات و ازلنا معهم الكتاب والميزان ليقوم  
 الناس بالقسط و ازلنا الحديد فيه ناس سدود ومدافع للناس وليعلم  
 الله من يدعوه ورسله بالغيث ان الله قوي عزيز \* ولقد ارسلنا  
 نوحاً و ابراهيم و جعلنا في ذريتهما النبوة و الكتاب فمنهم مهتد وكثير  
 منهم فاسقون \* ثم بعثنا على اناهم برسولنا و قعدنا يعيسى ابن مريم  
 و آتيناها الاحليل و جعلنا في قلوب الذين آتبعوه رافة ورحمة و  
 رهاية آتبعوها ما كتدناها عليهم إلا اتباع رسول الله فما رعوها حق

رعائتها فأتينا الدس آمدوا مدهم احدهم و كثير مدهم فاستقون \* نا ادنا  
 الدين آمدوا اتقوا الله و آمدوا برسوله نونكم كملس من رحمته و جعل  
 لكم نوراً تمسونه و نعر لكم والله عفور رحيم \*

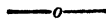
WE HAVE VERILY SENT OUR APOSTLES WITH EVIDENT DEMONSTRATIONS, AND WE REVEALED UNTO THEM THE SCRIPTURE, AND THE BALANCE, THAT MEN MIGHT OBSERVE JUSTICE, AND WE REVEALED IRON WHEREIN IS GREAT STRENGTH, AND ADVANTAGES TO MANKIND, AND IN ORDER THAT GOD MIGHT KNOW WHO ASSISTETH HIM AND HIS APOSTLES IN SECRET,—FOR GOD IS MIGHTY AND GLORIOUS AND VERILY WE SENT NOAH AND ABRAHAM, AND WE PLACED AMONGST THEIR POSTERITY, PROPHECY AND THE SCRIPTURE AND AMONGST THEM WERE THOSE THAT WERE RIGHTLY DIRECTED, AND MANY OF THEM WERE EVIL-DOERS AFTERWARDS WE CAUSED OUR APOSTLES TO FOLLOW IN THEIR FOOTSTEPS, AND WE CAUSED JESUS, THE SON OF MARY, TO SUCCEED THEM, AND WE GAVE HIM THE GOSPEL AND WE PUT INTO THE HEARTS OF THOSE WHO FOLLOW HIM, COMPASSION AND MERCY, AND AS TO MONASTICISM THEY INVENTED THE SAME,—[WE DID NOT PRESCRIBE IT UNTO THEM,]—SIMPLY OUT OF A DESIRE TO PLEASE GOD, BUT THEY HAVE NOT OBSERVED IT WITH A RIGHT OBSERVANCE AND WE HAVE GIVEN THOSE OF THEM THAT BELIEVE THEIR REWARD, BUT MANY OF THEM ARE EVIL-DOERS OH YE THAT BELIEVE! FEAR GOD, AND BELIEVE IN HIS PROPHET HE WILL GIVE YOU A DOUBLE PORTION OF HIS MERCY, AND WILL CREATE FOR YOU A LIGHT WHEREIN YE SHALL WALK, AND FORGIVE YOU, FOR THE LORD IS FORGIVING AND MERCIFUL

“*The Book*,”—the inspired “Books” or Scriptures (*Jelalooddeen*,) were placed by God among the descendants of Noah and of Abraham that is, they were deposited with the Israelites, the posterity of Abraham, and handed down amongst them from generation to generation

In this passage the professors of the Christian religion of the time of Mahomet, are praised for their tenderness and humanity God had put into their hearts compassion and mercy,  
 — اءمة ورحمة. In the concluding verse of the above quotation,



those of the Christians, and perhaps of the Jews also, who were "believers," are exhorted to fear God, and believe in his Apostle, in which case they are promised a *double* portion of mercy and other spiritual blessings. This promise the believer in the Corân must hold to have been made good in respect to all Jews and Christians who embraced Islâm. It is notorious that there were many such even in the time of Mahomet. The same argument is applicable here as in Article LXII. Such converts would surely preserve carefully those Scriptures of the Old and New Testaments, to which Mahomet appealed as his witness, and on the belief and following of which he laid such stress as indispensably necessary. They would hand them down to their posterity as the invaluable evidence upon which they had embraced Islâm. Yet where do we meet with any Scriptures so handed down, other than those which are now current among the Jews and Christians, and have ever been current from the earliest times. That no other Old and New Testaments have been kept up thus among the Mahometans separate from those in use among the Jews and Christians, is a clear proof that there was no necessity for such a measure, and that the Jews and Christians who joined Islâm, were thoroughly satisfied that their brethren who refused to become Mussulmans, preserved their Scriptures in their integrity, or rather that they never had any ground whatever for suspecting that it was otherwise



XCII —SURA XCVIII, v 1 سورة الدينه

لم يكس الدين كفروا من اهل الكتاب و المسركين مدعكيس حتى  
 تاتيهم الدينة \* رسول من الله نلوصحفاً مطهرة ميبا كتب قيمة \*  
 وما تعرق الدين أوتوا الكتاب إلا من بعد ما حادتهم الدينة و ما أمروا  
 إلا لاعدوا الله مخلصين له الدين حذفاء و نقيموا الصلوة و نؤتوا آلرکوة  
 و ذلك ديس القيمة \*

THE UNBELIEVERS FROM AMONGST THE PEOPLE OF THE BOOK, AND  
 THE IDOLATERS, DID NOT DRAW OFF UNTIL THERE CAME UNTO

THEM A CLEAR (*Revelation*)—A PROPHET FROM GOD READING PURE PAGES, CONTAINING RIGHT SCRIPTURES AND THOSE TO WHOM THE SCRIPTURES HAVE BEEN GIVEN DID NOT FALL TO VARIANCE UNTIL AFTER A CLEAR (*Revelation*) HAD COME UNTO THEM AND THEY ARE NOT COMMANDED OTHERWISE THAN THAT THEY SHOULD WORSHIP GOD, RENDERING UNTO HIM THE ORTHODOX WORSHIP, AND THAT THEY SHOULD OBSERVE PRAYER, AND GIVE ALMS, AND THAT IS THE RIGHT FAITH

“*They are not commanded, &c* in either of their Scriptures, the Tourât or the Gospel,”—والانجيل والنوراة في كتابهم النوراة والاحليل—*Jelalooddeen* —“&c in the contents of their Books” — وما امروا اى—*Burhāwī* —(N B —Some hold this to have been a Meccan Sura )

This is a clear statement of the purity both of the Jewish and Christian Scriptures. However much the Jews and Christians of that day might err in their conduct, and however much they might mistake or pervert the purport and doctrines of the word of God, the books containing that word, and then in current use amongst them, were, according to the explicit declaration of this passage, free from the admixture of anything but pure, unadulterated, religious truth. They contained divine directions towards the “right religion,—the pure orthodox faith” —دين النعيمه—  
الدين الحق والعدل ذلك

—o—

XCIH —SURA LXII, v 5 سورة الجمعة

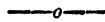
مثل الدس حملوا التوراة ثم لم يحملوها كمثل الحمار يحمل اسعازاً  
مئس مثل القوم الدس كدسوا بآيات الله والله لا يهدي القوم  
الطالمين \*

THE LIKENESS OF THOSE WHO ARE CHARGED WITH THE LAW, AND DO NOT DISCHARGE (THE OBLIGATIONS OF) IT, IS AS THE LIKENESS OF AN ASS LADEN WITH BOOKS. EVIL IS THE LIKENESS OF THE PEOPLE WHICH REJECTETH THE SIGNS OF GOD AND GOD GUIDETH NOT THE UNJUST PEOPLE.

Just as an ass, when laden with the most valuable books, is utterly unconscious of their use, so the Jews, though custodians of the inspired Scriptures, were equally ignorant and unconscious of their precious contents

This illustration forcibly supports the views enforced throughout the whole of the Corân respecting the position and conduct of the Jews and it agrees closely with the sentiments which have always been entertained regarding them by the Christians also Though possessing the word of God pure and intact in the Old Testament, the Jews have not spiritual perception enough to see its bearing They are blind to the truth

The spirit of the passage is plainly an acknowledgment that the Jews were possessed of the real word of God, though too ignorant and darkened to understand it



XCIV — SURA XVIII, v 29 سورة العنكبوت

محمد رسول الله و الدنس معه آسداء على الكفار رحماء بيدهم  
 تراهم ركعاً سجداً ينتعون فصلاً من الله و رصوداً \* سيماهم في  
 وجوههم من اثر السكون ذلك مثلهم في الدوراة و مثلهم في الاحليل  
 كزرع احرح سطاء فأرره فأستعلط فأستوى على سوهه نعكب الرزراع  
 ليعيط بهم الكفار \*

MAHOMET IS THE PROPHET OF GOD, AND THOSE WHO FOLLOW HIM ARE FIERCE TOWARDS THE UNBELIEVERS,—COMPASSIONATE AMONG THEMSELVES THOU MAYEST SEE THEM BOWING DOWN,—PROSTRATING THEMSELVES,—SEEKING THE FAVOUR OF GOD AND HIS PLEASURE THEIR SIGNS ARE IN THEIR FACES FROM THE MARKS OF THEIR PROSTRATION THIS IS THE LIKENESS OF THEM IN THE TORAT AND THE LIKENESS OF THEM IN THE GOSPEL,—AS A SEED WHICH PUTTETH FORTH ITS STALK AND STRENGTHENETH IT, AND SWELLETH AND RISETH ON ITS STEM, AND DELIGHTETH THE SOWER,—THAT THE UNBELIEVERS MAY BE INDIGNANT THEREAT

The text is introduced merely because of the mention in it of the Old and New Testaments. The reference may possibly be to some of the images in the Psalms, or to the parable of the Sower in the Gospel.



XCV —SURA LXI, v 6 سورة الصف

و اد قال عيسى اس مرم يا بني اسرائيل ابي رسول الله اليكم  
مُصدواً لما بين يدي من التوراة و مُدسراً برسول نأتي من بعدي  
اسمه احمد \*

AND WHEN JESUS, THE SON OF MARY, SAID, —OH CHILDREN OF ISRAEL, VERILY I AM AN APOSTLE OF GOD UNTO YOU, ATTESTING THAT WHICH IS BEFORE ME OF THE TOURAT, AND GIVING GLAD TIDINGS OF AN APOSTLE THAT SHALL COME AFTER ME, WHOSE NAME IS AHMAD

This is quoted by Mahomet as the message of Jesus to his people. It attests the purity and the authority of the Jewish Scripture as extant in the time of Jesus. The Old Testament was then complete, and its canon closed as it now is. We see therefore that the "Tourât," spoken of in the Corân, is the entire Old Testament, —the Law, the Psalms, and the Prophets, as used and acknowledged in the time of Jesus.

The passage seems to refer to the promise by Jesus of the Paraclete or Comforter, —appropriated by Mahomet as a prophecy of himself.



XCVI —SURA IV, v 43 سورة النساء

الم تر ايلي الدس اوتوا بصيباً من الكتاب يشتررون الصلاة و يريدون  
ان تصلوا السبيل والله اعلم باعد انكم و كفى بالله ولياً و كفى بالله  
(10)

نصيراً \* من الذين هادوا حرموا الكلم عن مواضعه ويقولون سمعنا وعصينا واسمع غير مسمع وراعنا لياً بالسنتهم وطعناً في الدين \* ولو انهم قالوا سمعنا واطعنا وانطربنا لكان خيراً لهم واموم ولكن لعنهم الله ب كفرهم فلا يؤمنون إلا قليلاً \* نا ايها الدس اوتوا الكتاب آمنوا بما نزلنا مُصدقاً لما معكم من قبل ان نطمس وجوهاً فنردّها على ادبارها او نلعنهم كما لعنا اصحاب السنت وكان امر الله معرولاً \*

HAST THOU NOT SEEN THOSE TO WHOM WE HAVE GIVEN A PORTION OF THE SCRIPTURE?—THEY BUY ERROR, AND DESIRE THAT YE MAY ERR FROM THE WAY AND GOD BEST KNOWETH YOUR ENEMIES GOD SUFFICETH FOR A PATRON, AND GOD SUFFICETH FOR A HELPER OF THOSE WHO IROFESS JUDAISM THERE ARE THAT DISLOCATE WORDS FROM THEIR PLACES, AND SAY—“ WE HAVE HEARD, —AND, HAVE DISOBEYED,”—AND,—“ DO THOU HEARKFN WITHOUT HEARING,”—AND—“ LOOK UPON US,”—TWISTING WITH THEIR TONGUES, AND REVILING THE FAITH AND IF THEY HAD SAID,—“ WE HAVE HEARD AND OBEYED,”—AND,—“ HEARKEN,” —AND—“ LOOK UPON US,”—IT HAD BEEN BETTER FOR THEM AND MORE UPRIGHT BUT GOD HATH CURSED THEM FOR THEIR UNBELIEF, AND THEY SHALL NOT BELIEVE, EXCEPTING A FEW OH YE UNTO WHOM THE SCRIPTURELS HAVE BEEN GIVEN ! BELIEVE IN WHAT WE HAVE REVEALFD ATTESTING THAT (*Scripture*) WHICH IS WITH YOU, BEFORE WE DEFACE YOUR COUNTENANCES, AND TURN THEM FRONT-BACKWARDS, OR CURSE THEM AS WE CURSED THOSE WHO (*broke*) THE SABBATH, AND THE COMMAND OF THE LORD WAS FULFILLED

I have quoted the entire passage in order to show its connection It is addressed to the Jews of Medîna, who used perverse sayings, words of double or equivocal meaning, expressions in another than their ordinary sense, and passages *dislocated* from their context, in such a manner as to turn Mahomet into ridicule and revile the faith, while they sheltered themselves behind the other and harmless meaning of what they said

To the same purport is the following verse in Sura II, v 104, — *“Oh ye that believe! say not RAINA, (look on us) but say ANZARNA, (look on us) and hearken”* Both were forms of salutation. But the former implied also a meaning of abuse or contempt, and it was in that sense employed by the Jews. Wherefore Mahomet altogether prohibits its use. It is the same practice which is reprobated in the text.

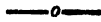
The explanation of Abdoolcâdir, the Oordoo translator of the Corân, is tolerably appropriate. The following is his note *واعنا لعظ* بولتے تھے اسکا تاس سورہ نعر میں ہوا اسی طرح حصرتاب فرماتے دو حوات میں کہتے سنا تھیمے اسکے معنی تھے ہن کہ قبول کنا لکن آہسنہ کہتے کہ نہ مانا یعنی فقط ان سے سنا اور دل سے نہ سنا اور حصرت کو خطاب کرتے دو کہتے ہن سنایا حائو طاعر میں تھے دعا تک ہی کہ دو ہمسنہ صائب رھے کوئی نچھکو ہری تاب نہ سنا سکے اور دامن تبت رکھتے کہ دو نہرا ہو حائو انسی سوارب کرتے \*

*“RAINA (look on us) is a word which they were in the habit of using, and has been already explained in Sura BACR (II) thus — When the prophet spake, they would reply “WE HAVE HEARD,” of which the meaning is, ‘we have received thy words,’ but they added apart, “WE HAVE NOT ATTENDED TO (or OBEYED) THEM,” that is, ‘we have only heard with the ear, and not heard with the heart’ So, when they addressed the prophet, they said, “CAUSE NOT TO BE HEARD,” the ostensible signification of which is an invocation of good, thus — ‘Be thou always victorious, let no one venture to say an evil word against thee,’ but in their heart they meant, ‘Do thou become deaf,’ Such wickedness used they to perpetrate”*

It thus appears that the “twisting” and “dislocation” of words, consisted in such sayings as *سمعنا we have heard*, with the addition perhaps in an under voice of *عصنا and have disobeyed*, and *سمعنا hear*, without hearing, similarly uttered, and *واعنا look upon us*, used with an insulting meaning. This is called in the text *لنا نالسنتم* *twisting with their tongues*, which Jelalooddeen explains to be identical in meaning with the word *dislocating* previously used — *لنا نالسنتم* — TWISTING, *i e*, *dislocating* (or *perverting*) *with their tongues*. It hence follows that the *perver-*

tion and dislocation, of which the Jews were accused, were of the nature exemplified in the text, and had no reference at all to any perversion or dislocation by the Jews of *their Scriptures*

The tenor of the passage is, on the contrary, distinctly to “confirm,” “attest,” or “certify,” *that Scripture which was with them*,—namely, the inspired books then in the hands of the Jews. So far from there being any impugning of the Jewish Scriptures, those Scriptures as they then stood, in the hands of the Jews of Medîna in common with their brethren scattered over the world, are attested to be true and authoritative



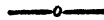
XCVII—SURA IV, v 49 سورة النساء

الم تر إلى الدس آوتوا نصيناً من الكتاب يؤمنون بالبحث  
والطاعوت و بقولون للدس كفرؤا هؤلاء اهدى من الدس آمنؤا سديلا \*

HAST THOU NOT SEEN THOSE TO WHOM A PORTION OF THE SCRIPTURE HATH BEEN GIVEN? THEY BELIEVE IN FALSE GODS AND IDOLS, AND THEY SAY TO THE UNBELIEVERS,—THESE ARE BETTER DIRECTED IN THE WAY THAN THOSE WHO BELIEVE

The text refers, according to the commentators, to certain Jews who, when consulted by the idolatrous Meccans as to the real value of Islâm, declared that their idolatry was better than the false faith of Mahomet

It has not much bearing on the present question, except as showing the mutual hatred existing between the Jews and Mahomet



XCVIII—SURA IV, v 52 سورة النساء

ام يحسدون الداس على ما آتاهم الله من مصله فقد آتينا آل  
إبرهيم الكتاب و الحكمة و آتينا هم مكلناً عظيماً منهم من آمن به و  
منهم من صد عنه \*

DO THEY ENVY MANKIND THAT WHICH GOD HATH GIVEN THEM OF HIS BOUNTY? AND VERILY WE GAVE THE CHILDREN OF ABRAHAM THE BOOK AND WISDOM, AND WE GAVE THEM A MIGHTY KINGDOM AMONGST THEM ARE THOSE THAT BELIEVE IN HIM (or IT,) AND THOSE THAT TURN AWAY FROM HIM (or IT)

A testimony to the Divine origin of the Jewish Scriptures and to the faithfulness of some amongst the Jews who, whatever others did, would not have suffered their Scriptures to be tampered with.

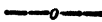


XCIX —SURA IV, v 58 سورة النساء

الم تر إلى الذين يرمون أنهم آمنوا بما أنزل إليك وما أنزل من  
تلك يريدون أن يتحاكموا إلى الطاعوت وقد أمروا أن ينكروا به  
و يريد الشيطان أن يضلهم ضلالاً بعيداً \*

HAST THOU NOT SEEN THOSE WHO FANCY THAT THEY BELIEVE IN THAT WHICH HATH BEEN REVEALED UNTO THEE, AND IN THAT WHICH HATH BEEN REVEALED BEFORE THEE? THEY DESIRE TO GO FOR A MUTUAL DECISION UNTO THE IDOL TÁGHÚT YET VERILY THEY HAVE BEEN COMMANDED TO DISBELIEVE THEREIN, AND SATAN DESIRETH TO DECEIVE THEM INTO A WIDE DECEPTION.

It is here asserted that some Jews, who professed to believe in the Corân as well as in the previous Scriptures, were ready to go and decide their dispute according to an idolatrous custom before an idol They are well reprehended by Mahomet, who refers them to the Scripture, in which they professed to believe, as entirely prohibiting idolatry This is the style of reference we naturally expect Mahomet to make to Scriptures believed by him to contain the uncorrupted commands of God



C —SURA IV, v 130 سورة النساء

وله ما مني السموات وما مني الارض ولقد وصينا آدس أن أتوا

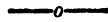


آلكتاب من مملكم و انكم ان آتقوا لله و ان كبروا فان لله ما مى  
آلسموات و ما مى الارص \*

TO GOD BELONGS WHATEVER IS IN THE HEAVENS AND IN THE EARTH,  
AND VIRILY WE COMMANDED THOSE TO WHOM THE SCRIPTURE WAS  
GIVEN BEFORE YOU, AND YOU LIKEWISE,—(*Saying*) FEAR GOD,  
AND, IF YE DISBELIEVE, VERILY TO GOD BELONGETH WHATSOEVER  
IS IN THE HEAVENS AND IN THE EARTH

“*The Book*, in the sense of the Books,”—الكتاب بمعنى الكتب  
“*before you, & e the Jews and Christians*,”—من مملكم اى اليهود  
والنصارى —*Jelalooddeen*

The sacred books of the Jews and Christians are here quoted,  
in the same category with the Coran, as commanding the fear of  
God



CI—SURA IV, v 135 سورة النساء

يا ايها الذين آمنوا آمنوا بالله و رسوله و آكتاب الذي نزل على  
رسوله و آكتاب الذي نزل من قبل و من كفر بالله و ملائكته و  
كتبه و رسله و اليوم الاحر فقد صل صلاتاً بعداً \*

OH YE THAT BELIEVE ! BELIEVE IN GOD AND IN HIS PROPHET, AND  
IN THE BOOK WHICH HE HATH REVEALED TO HIS PROPHET, AND IN  
THE BOOK WHICH HE REVEALED FROM BEFORE, AND WHOEVER DIS-  
BELIEVES IN GOD, AND IN HIS ANGELS, AND IN HIS BOOKS, AND IN  
HIS PROPHEIS, AND IN THE LAST DAY, VERILY HE HATH WANDERED  
INTO A WIDE ERROR

This is a distinct command, which the follower of the Corân  
holds to proceed from God, directing *every believer* to believe not  
only in the Book brought by Mahomet, but likewise *in the Books or  
Scriptures revealed before it*, and whoever disbelieveth in them,  
or in any part thereof, (اى و من كفر بشئ من ذلك) —*Baidhâwi*) is de-  
clared to have wandered into wide and dangerous error

“Believe in God and in his prophet, and in the Book which he hath revealed to his prophet, and in the Book which he revealed from before, &c,—Be stedfast in the faith thereof, and perpetually rest thereupon, and believe in it with your hearts as ye believe with your tongues,—or believe with a comprehensive faith which shall embrace all the Scriptures and Apostles, for the faith of a part is as no faith at all”

امنوا بالله ورسوله و الكتاب الذى نزل على رسوله و الكتاب الذى اقبل من قبل ائمتوا على الايمان بذلك و دعوها عليه و آمنوا به فلو كنتم كما آمنتم لئساكنم او آمنوا ايماناً عاماً نعم الكتب و الرسل فان الايمان بالبعض كالايمان *Bardhâwī*—كلا ايمان

As to the parties addressed *Bardhâwī* has the following commentary —“The Moslems are here addressed, or the hypocrites, or the believers from among the people of the Book, according to the following tradition Ibn Sallâm and his companions said,—“*Oh prophet of God! we believe in thee, and in thy Book, and in Moses, and the Taurât, and E-rra, and we disbelieve in that which is beyond these Then was this text revealed, viz,—BELIEVE, &c*”  
 حطاب للمسلمين او المنافقين او لمصرى اهل الكتاب اذ روي ان ابن سلام و اصحابه قالوا يا رسول الله انا نؤمن بك و كتابك و نبوتك و انما نكفر بما سواه فدرجت آمنوا الخ \*

Whatever was the occasion of the passage, or whoever the particular party addressed, the command is as universal and absolute as can be imagined It intimates that God requires a belief in *all* inspired Scripture, that is, not only in the Corân, but also in all the sacred books revealed before the Corân, those namely which are constantly referred to, as “with,” or in the hands of, the Jews and Christians The Jew is not to reject the Christian Scriptures—the Christian is to receive not only the Jewish and Christian Scriptures but also the Corân,—the Moslem is to accept and believe not only in the Corân, *but in the Jewish and Christian Scriptures likewise* If he does not, he is declared to be in a wide and dangerous error

What then are we to say of those Moslems in the present day who reject and disbelieve those Scriptures, and of the dangerous state in which they are declared by the Corân to be!

## CII—SURA IV, v 149 سورة النساء

إن الذين يكفرون بالله ورسوله ويريدون أن يعرّفوا بين الله ورسوله  
 ويقولون نؤمن ببعض وكفر ببعض ويريدون أن يتخذوا بين ذلك  
 سبيلاً \* أولئك هم الكافرون حقاً واعتدنا للكافرين عذاباً مهيباً \*  
 والذين آمنوا بالله ورسوله ولم يعرّفوا بين أحد منهم أولئك سوف  
 نؤتيهم أجرهم وكان الله عفواً رحيماً \* نسألك أهل الكتاب أن  
 تدخل عليهم كتاباً من السماء فقد سألوا موسى أكبر من ذلك ألم \*

VERILY THEY THAT REJECT GOD AND HIS APOSTLES, AND SEEK TO  
 MAKE A DISTINCTION BETWEEN GOD AND HIS APOSTLES, AND SAY,  
 —WE BELIEVE IN A PART, AND WE REJECT A PART, AND SEEK TO  
 TAKE A (*middle*) PATH BETWEEN THAT,—THEY ARE THE INFIDELS  
 IN REALITY, AND WE HAVE PREPARED FOR THE INFIDELS AN IGNO-  
 MINIOUS PUNISHMENT BUT THEY THAT BELIEVE IN GOD AND IN  
 HIS APOSTLES, AND DO NOT MAKE A DISTINCTION BETWEEN ANY OF  
 THEM, TO THESE WE SHALL SURELY GIVE THEIR REWARD, AND GOD  
 IS FORGIVING AND MERCIFUL THE PEOPLE OF THE BOOK WILL  
 ASK THEE THAT THOU CAUSE A BOOK TO DESCEND UPON THEM  
 FROM THE HEAVENS, AND VERILY THEY ASKED MOSES FOR A GREAT-  
 ER THAN THAT, &c

The purport of this passage is very similar to that of the last,  
 and the lesson to be gathered from it the same

Though primarily addressed to the Jews who rejected the  
 Gospel, its warning is equally applicable to the Mussulman, who  
 while acknowledging with his lips a belief in the Tourât and  
 Gospel, really rejects those Divine books,—the veritable Scrip-  
 tures of the Jews and Christians that were in use in the 7th  
 Century, and the belief in which is held in the Corân to be *ab-*  
*solutely indispensable*

To them that believe in these as well as in the Corân, a re-  
 ward is in the text promised—but the Mahometans who reject  
 them,—“THEY ARE THE TRUE INFIDELS, AND GOD HATH PREPAR-  
 ED FOR THE INFIDELS AN IGNOMINIOUS PUNISHMENT,”—اولئك هم  
 الكافرون حقاً واعتدنا للكافرين عذاباً مهيباً \*

## CIII —SURA IV, v 161 سورة النساء

لكن الراسخون مني أعلم منهم وألمؤمنون يؤمنون بما أنزل إليك  
وما أنزل من قبلك والمقيدين أصلوة والموتون الركوة والمؤمنون  
بالله واليوم الآخر أولئك سنوتهم اجراً عظيماً \* إنا اوحينا إليك  
كما اوحينا إلى نوح والنبين من بعده و اوحينا إلى ابراهيم  
إسماعيل وإسحق ويعقوب والاسباط وعيسى وإيوب ويونس وهرون  
وسليمان وآتينا داود رسوراً \* ورسلاً قد قصصناهم عليك من قبل  
ورسلاً لم نقصهم عليك وكلم الله موسى تكليماً الم \*

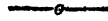
BUT THOSE OF THEM THAT ARE GROUNDED IN KNOWLEDGE, AND THE FAITHFUL, BELIEVE IN THAT WHICH HATH BEEN REVEALED UNTO THEE, AND IN THAT WHICH HATH BEEN REVEALED BEFORE THEE AND THOSE THAT OBSERVE PRAYER, AND GIVE ALMS, AND THE BELIEVERS IN GOD AND IN THE LAST DAY, UNTO THESE SHALL WE GIVE A GREAT REWARD VERILY WE HAVE REVEALED OUR WILL UNTO THEE, AS WE REVEALED OUR WILL UNTO ABRAHAM, AND ISHMAEL, AND ISAAC, AND JACOB, AND THE TRIBES, AND JESUS, AND JOB, AND JONAS, AND AARON, AND SOLOMON, AND WE GAVE UNTO DAVID THE PSALMS —AND APOSTLES, WHOSE STORIES WE HAVE RELATED UNTO THEE PREVIOUSLY, AND APOSTLES, WHOSE STORIES WE HAVE NOT RELATED UNTO THEE, AND GOD SPAKE WITH MOSES IN OPEN DISCOURSE, &c

Note, *first* that the passage, though addressed primarily to the Jews, is expressed in terms equally applicable to *all* Mussulmans It is to those who believe not only in the Corân, *but in that likewise which was revealed before it*, that a “great reward” is promised

*Second* the mode of Mahomet’s inspiration is declared to be the same as that of former prophets

*Third* the Corân does not profess to give a complete statement of former prophets, which may account for the indefinite manner in which they are here and elsewhere enumerated But remark the difference between this avowedly loose and indeter-

minate specification of prophets to whom God revealed his will, and the precise and definite manner in which the "Scriptures" are always spoken of



CIV —SURA IV, v 169 سورة النساء

يا اهل الكتاب لا تغلوا في دينكم ولا تقولوا على الله إلا الحق  
 إنما المسيح عيسى ابن مريم رسول الله وكلمته القاها إلى مريم  
 وروح منه فآمنوا بالله ورسوله ولا تقولوا ثلاثة انتهوا خيراً لكم إنما  
 الله إله واحد سبحانه أن يكون له ولد له ما في السموات وما في  
 الأرض وكفى بالله كدلاً \*

OH PEOPLE OF THE BOOK ! COMMIT NOT EXTRAVAGANCE IN YOUR RELIGION, AND SAY NOT OF GOD OTHER THAN THE TRUTH FOR VERILY THE MESSIAH, JESUS, THE SON OF MARY, IS AN APOSTLE OF GOD, AND HIS WORD WHICH HE PLACED IN MARY, AND A SPIRIT FROM HIM WHEREFORE BELIEVE IN GOD, AND IN HIS APOSTLE, AND SAY NOT,—“ THE TRINITY,”—REFRAIN, IT WILL BE BETTER FOR YOU FOR VERILY GOD IS ONE GOD,—FAR EXALTED IS HE ABOVE THE POSSIBILITY THAT THERE SHOULD BE UNTO HIM PROGENY ! TO HIM BELONGETH WHATEVER IS IN THE HEAVENS AND IN THE EARTH, AND HE SUFFICETH AS A GUARDIAN

The charge of *extravagance*,—error in doctrine,—is all that is brought against the Christians The imputation of misinterpreting Scripture by dislocating it from the context, is never alleged of *them* But, notwithstanding the imputation of mistake, what a close approximation do we not here find to the doctrines of the Christian verity !

From Sura v 125, it appears probable that Mary was understood by Mahomet to be, in the system of the Christians then current, the third person in the Trinity This probably arose from the veneration and worship paid to the Virgin by the Eastern Churches of that time, and from the statements of Mahomet's Jewish followers,—themselves imperfectly acquainted with Christianity

Had the true doctrine regarding the Virgin Mary been rightly placed before Mahomet, together with that of the spiritual and eternal generation of the Son of God, and shewn to be necessarily deducible from the legitimate construction of the Scriptures acknowledged by him to be inspired, could he have refused to approve those doctrines?



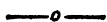
CV —SURA III, v 2 سورة آل عمران

أَلله لا إله إلا هو الْحَيُّ الْقَيُّومُ \* نزل عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا  
لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ مِنْ قَدَمِ هُدَى لِلنَّاسِ وَأَنزَلَ  
الْفُرْقَانَ \* إِنَّ أَوْلَىٰ آلِدِينَ كُفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ  
دُونَ أَنْتِقَامٍ \*

GOD ! THERE IS NO GOD BUT HE, THE LIVING, THE ETERNAL HE HATH CAUSED TO DESCEND UPON THEE THE SCRIPTURE IN TRUTH, ATTESTING THAT (*Scripture*) WHICH IS BEFORE IT AND HE SENT DOWN THE TOURAT AND THE GOSPEL FROM BEFORE FOR THE GUIDANCE OF MANKIND AND HE SENT DOWN THE FORCAN (*i e the Distinction*) VERILY THEY THAT REJECT THE SIGNS (*or Revelations*) OF GOD, TO THEM SHALL BE A FEARFUL PUNISHMENT AND GOD IS MIGHTY,—A GOD OF VENGEANCE

The Tourât and the Gospel were sent by God as “a guide to mankind,”—هدى للناس Immediately after the enumeration of these Scriptures, it is added that for those who reject the signs (*i e revelations*) of God, there is in store a fearful punishment

Let the Mussulman, then, as well as the Jew and Christian, beware of rejecting any of the Signs and Revelations of this “GOD OF VENGEANCE,” lest they render themselves obnoxious to His wrath, and to “a fearful punishment”



CVI—SURA III, v 19 سورة آل عمران

وما اختلف آلدين اوتوا آلكتاب إلا من بعد ما جاءهم آلهم  
عياً بيديهم \*

AND THOSE TO WHOM THE BOOK WAS GIVEN, DID NOT FALL TO VARI-  
ANCE UNTIL AFTER THAT THE KNOWLEDGE (*of Divine truth*) CAME  
UNTO THEM, WICKEDLY AMONG THEMSELVES

See previous passages of the same purport

CVII—SURA III, v 23 سورة آل عمران

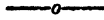
آلم تر إلى آلدس اوتوا بصيداً من آلكتاب يُدعون إلى كُتاب آله  
ليحكم بيديهم ثم نقولى فرس منهم وهم مُعترضون \* ذلك نابهم فالوا  
لى تمسنا ألكار إلا اياماً معدوداتٍ وعرهم مى ديدهم ما كانوا يعترفون \*

SEEST THOU NOT THOSE TO WHOM A PORTION OF THE SCRIPTURE HATH  
BEEN GIVEN? THEY WERE CALLED UNTO THE BOOK OF GOD, THAT  
IT MIGHT DECIDE BETWEEN THEM THEN A PARTY OF THEM TURN-  
ED AWAY, AND WENT ASIDE THAT WAS BECAUSE THEY SAY,—  
THE FIRE SHALL NOT TOUCH US, BUT FOR A LIMITED NUMBER OF  
DAYS AND THAT WHICH THEY HAVE DEvised HATH DECEIVED  
THEM IN THEIR RELIGION

The commentators of the Corân relate various incidents as to  
the occasion on which this verse was revealed It does not con-  
cern us to enter into these, since, whatever the occasion, this  
much is agreed on all hands that, as there existed a difference of  
opinion between Mahomet and the Jews, the prophet proposed  
to the latter to determine the question by actual reference to  
their Scriptures, which, it is said, some of the Jews refused to  
do, and went away

The Book, which Mahomet proposed to make the arbiter of  
the dispute, was the Jewish Scripture,—the Scripture in current  
use amongst them, which was to be brought forth and appealed  
to by both parties It is called “The Book of God,”—*كتاب آله*

What stronger testimony could be borne than this, to the divine origin, authority, and genuineness, of the Jewish Scriptures at that time in the hands of the Jews?



CVIII—SURA III, v 48 سورة آل عمران

ويعلمه الكتاب والحكمة والتوراة والإنجيل رسولا إلى بني  
إسرائيل ابي قد حدثكم \* \* \* ومصدماً لما بين يدي من التوراة  
والاحل لكم بعض الذي حرم عليكم \*

AND (*God*) SHALL TEACH HIM (*Jesus*) THE SCRIPTURE, AND WISDOM, AND THE TORA<sup>1</sup>, AND THE GOSPLL,—AND (*shall send him as*) AN APOSTLE UNTO THE CHILDREN OF ISRAEL (*Jesus shall say*) VERILY I HAVE COME UNTO YOU— \* \* ATTESTING THE TRUTH OF THAT WHICH IS BEFORE ME IN THE TOURAT, AND THAT I MAY MAKE LAWFUL UNTO YOU A PART OF THAT WHICH IS FORBIDDEN UNTO YOU

To save space we have omitted the recital by Jesus in this passage of his own miracles. The words of Jesus, as quoted in the above verse, show that, according to the Corân, the Old Testament existed, in the time of Jesus, in its original and uncorrupted state. It was hardly needful, indeed, to refer to this passage, since the same words of attestation are used by Mahomet himself in the Corân, both in reference to the Old and the New Testaments.



CIX—SURA III, v 64 سورة آل عمران

يا اهل الكتاب لم تحاربونني ابراهيم وما أدركت التوراة والإنجيل  
إلا من بعده أملا تعقلون \* ها انتم هؤلاء حاحتم فيما لكم به علم  
تحاربون فيما ليس لكم به علم وآله يعلم وانتم لا تعلمون \*

OH YE PEOPLE OF THE BOOK! WHY DO YE DISPUTE CONCERNING ABRAHAM?—SEEING THAT NEITHER THE TOURAT NOR THE GOSPEL



WAS REVEALED UNTIL AFTER HIM, DO YE NOT UNDERSTAND? AH! YE ARE THEY WHICH DISPUTE CONCERNING THAT OF WHICH YE HAVE KNOWLEDGE WHY, THEREFORE, DO YE DISPUTE CONCERNING THAT OF WHICH YE HAVE NO KNOWLEDGE? AND GOD KNOWETH, BUT YE KNOW NOT

The text is said by the commentators to apply to the Jews and Christians, who each claimed Abraham as having belonged to their religion, this, Mahomet would refute by saying that Abraham lived before either the Old Testament or the Gospel had been revealed —how then could they say that he belonged to the religion of either of those books? Or what means of judging had they what his religion was?

I do not pretend to offer an opinion as to the soundness of this argument The passage is quoted simply because the Old and New Testaments are mentioned in it

The knowledge which the Jews and Christians are admitted to possess, and concerning certain points as to which they disputed, appears to be the knowledge of *their Scriptures*



سورة ال عمران CX —SURA III, v 68

ودت طائفة من اهل الكتاب لو يصلونكم وما يصلون إلا أنفسهم و  
 ما يشعرون \* يا اهل الكتاب لم تكفروا بآيات الله وانتم تشهدون \*  
 يا اهل الكتاب لم تلمسوا الحواشي بالباطل وتكتمون الحق وانتم  
 تعلمون \* وقالت طائفة من اهل الكتاب آمدوا بالذي أنزل على  
 آلئس آمدوا وحده الدهار أكفروا آخرة لعلمهم برجعون \* ولا تؤمدا  
 إلا لمس تبع دينكم \* قل إن آلهدى هدى الله أن نوتى أحد مثل  
 ما أوتيتم أو نحاحوكم عدد رنكم قل إن ألعصل بيد الله يؤتیه من  
 يشاء والله واسع عليم \*

A PARTY OF THE PEOPLE OF THE BOOK DESIRE TO CAUSE THEE TO GO  
 ASTRAY BUT THEY SHALL NOT CAUSE (any) TO GO ASTRAY, EX-

CEPTING THEIR OWN SOULS, AND THEY PERCEIVE IT NOT OH PEOPLE OF THE BOOK ! WHY DO YE REJECT THE SIGNS OF GOD, WHILE YE BEAR TESTIMONY (*thereto*) ? OH PEOPLE OF THE BOOK ! WHY DO YE CLOTHE THE TRUTH WITH THAT WHICH IS FALSE, AND HIDE THE TRUTH, WHILE YE KNOW (*it*) ? AND A PARTY OF THE PEOPLE OF THE BOOK SAY,—BELIEVE IN THAT WHICH IS SENT DOWN UNTO THOSE THAT BELIEVE, IN THE EARLY PART OF THE DAY, AND REJECT (*it, in*) THE LATTER PART THEREOF, IF HAPLY THEY MAY TURN BACK AND BELIEVE NOT (*any*) EXCEPTING HIM THAT FOLLOWETH YOUR RELIGION SAY,—VERILY THE DIRECTION IS THE DIRECTION OF GOD, THAT THERE SHOULD BE GIVEN UNTO ONE (*i e to Mahomet, a revelation*) LIKE UNTO THAT WHICH HATH BEEN GIVEN UNTO YOU OR, WILL THEY DISPUTE WITH YOU BEFORE YOUR LORD ? SAY,—VERILY FAVOUR IS IN THE HAND OF GOD HE GIVETH IT UNTO WHOMSOEVER HE PLEASETH, AND GOD IS WIDELY COMPREHENSIVE (*in his mercy,*) AND WISE

This passage, it is agreed by all, is addressed to the Jews party at Medina, which opposed Mahomet

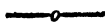
It opens with impugning the erroneous doctrines which the Jews endeavoured to inculcate upon Mahomet and his followers They were bigotedly attached to their own system, and naturally held by the maxim “to believe in no one but those who followed *their religion*” It is added that “they only deceived their own souls, though they perceived it not,” that is, by their erroneous doctrines It was thus the erroneous *interpretation* and *application* of their Scriptures, for which Mahomet reprehended the Jews “Why do ye reject the signs of God,” *i e* the evidence contained in your Scriptures,—“though ye bear testimony to them”

As regards the accusation of “suppressing the truth,” see the remarks, and quotation from Ibn Ishâc, on Sura II, v 161, Article LXXXV The cloak of falsehood, under which they are here accused of hiding the truth, was their mistaken and perverted interpretations of the Scriptures The Scriptures themselves were pure and intact, but they mistook, or wilfully misapplied their purport

The imputation of acknowledging the revelation of Mahomet in the morning, and denying it again in the evening, is thus explained by Ibn Ishâc, — قال عبدالله ابن صيفي، تلمسهم الحق بالماطل و قال عبد الله ابن صيفي، و عدى ابن ريد و الحارث ابن عوف بعضهم لبعض تعالوا نؤمن بما ادرل على محمد و احسانه فدرود و دكره نه عشية حتى نلس عليهم دينهم\* لعلهم يصنعون كما صنع و يرحمون من دينهم فادرل الله عزوجل فيهم يا اهل الكتاب لم تلتسوا الحق بالماطل *How the Jews clothed the truth with error* Abdallah, Adiya and Hârith, spake one with another, — ‘Come let us believe in that which is revealed to Mahomet and his followers in the morning, and reject the same in the evening, that we may confuse their religion for them, perchance they may act as we act, and return from their faith’ Then the Great and Glorious God revealed this passage in respect of them, *Oh—ye people of the Book, why do ye clothe the truth with error, and hide the truth, although ye know it*”

To these unworthy stratagems for throwing discredit on his revelation, Mahomet replies that God’s spiritual favours are (not, as the Jews hold, confined to their own nation, but) without respect of persons all-comprehensive And further, that it was His will to direct His people “by giving unto one” (that is, to Mahomet,) “a revelation similar to that which God had given unto them,”—that is, similar to the Jewish Scriptures of the Old Testament

Thus the passage, instead of being an imputation against the Jewish Scriptures contains a clear and reverential mention of their authority and divine origin, —and claims nothing more for the Corân itself than to be a revelation *similar to them* — ما منك ما اردتيم



سورة آل عمران CXI — SURA III, v 77

و إن منهم لفرقة بلون أكستهم بالكتاب لتحسبوه من الكتاب و ما هو من الكتاب و يقولون هو من عند الله و ما هو من عند الله و يقولون على الله الكذب و هم يعلمون \*



AND VERILY AMONGST THEM IS A PARTY THAT TWIST THEIR TONGUES IN (READING) THE BOOK, THAT YE MAY THINK IT IS OUT OF THE BOOK, THOUGH IT IS NOT OUT OF THE BOOK, AND THEY SAY,—“IT IS FROM GOD,” AND IT IS NOT FROM GOD, AND THEY SPEAK A FALSEHOOD CONCERNING GOD, KNOWINGLY

The Jews of Medina are here reprobated for attempting an artifice against Mahomet or his followers, they are alleged, namely, to have pretended that certain passages which they read to Mahomet or his followers were from the Scriptures, while in reality they were not from the Scriptures. This they did by “twisting their tongues,” that is, by a fraudulent, or equivocal manner of speech. The expression is the same as that used in Sura IV, v 43, (A1t XCVI),—لنا ناكستهم,—*quod vide*

Whatever such conduct may have been,—whether amounting to actual fraud and deception in reading out the traditions, the commentaries, or any other writings of their Rabbins, in such a way as to make it be supposed they were quoting the Scriptures, or not, it has evidently no allusion whatever to tampering with the Scriptures themselves

On the contrary, even if the imputation be of the nature and gravity of an actual deception, it implies that the Jews never ventured upon any such sacrilege as the alteration of their sacred books. They simply *pretended* to be reading from them, while in reality they were reading from some *other book*, but by their deceitful mode of speaking (“twisting their tongues,”) wished to mislead the Moslems into the belief that it was God’s word

This quite corresponds with the character the Jews have in every age possessed for *extreme scrupulousness as to the letter and text of their Scriptures*, however unscrupulous they might be in every other respect



CXII—SURA III, v 78 سورة ال عمران

ما كان لندسر أن نؤديه آله الكذاب و الحكم و الدموة ثم نقول للناس

كُونُوا عِبَادًا لِي مِمَّن دُونِ آلِهَةٍ وَلَكِنْ كُونُوا رَبَّادِينِ مَا كُنْتُمْ تَعْلَمُونَ  
الْكِتَابِ وَمَا كُنْتُمْ تَدْرُسُونَ \*

IT BECOMETH NOT A MAN THAT GOD SHOULD GIVE HIM A BOOK, AND WISDOM, AND PROPHECY, AND THAT HE SHOULD THEN SAY TO MANKIND,—BE WORSHIPPERS OF ME BESIDES GOD, BUT RATHER,—BE YE PERFECT, INASMUCH AS YE KNOW THE BOOK, AND INASMUCH AS YE STUDY IT

Whatever was the occasion of the text, whether it applied to Jews or to Christians, it signifies that they read their Scriptures, and that they might, by the “perusal” and blessing thereof, become “perfect” This assuredly is most ample testimony to the genuineness and virtue of the inspired books then in the hands of the Jews and Christians

Thus Baiḍhâwī —“And *rabbânî* means perfect in knowledge and practice, *inasmuch as ye know the book, and inasmuch as ye study it*,—that is, because of your being acquainted with the Book, and because of your studying it, for the advantage of learning and knowledge lieth in the faculty of discriminating the truth, and that which is best, in order to belief and practice,”  
—والرَّبَّادِي هُوَ الْكَامِلُ فِي الْعِلْمِ وَالْعَمَلِ مَا كُنْتُمْ تَعْلَمُونَ الْكِتَابِ وَمَا كُنْتُمْ تَدْرُسُونَ  
نَسَبَ كُونَكُمْ مَعْلَمِينَ الْكِتَابِ وَنَسَبَ كُونَكُمْ دَارِسِينَ لَهُ فَإِنْ فَادَتْهُ التَّعَلُّمَ وَالْعِلْمَ  
مَعْرِفَةَ الْحَقِّ وَالْحَمْدَ لِلْإِعْتِدَادِ وَالْعَمَلِ \*



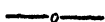
CXIII —SURA III, v 80 سورة ال عمران

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ آلِ إِبْرَاهِيمَ لَمَّا أَخَذْتُمْ مِنَ كِتَابِهِ وَحِكْمِهِ ثُمَّ  
حَآءَ كُمْ رَسُولٌ مُّصَدِّقٌ لِمَا مَعَكُمْ لَنْذَرْتُمْ بِهِ وَتَنْصِرْتُمْ إِلَيْهِ \*

AND (*call to mind*) WHEN GOD MADE A COVENANT WITH THE PROPHETS, (*saying*) THAT WHICH I HAVE GIVEN YOU OF THE BOOK AND WISDOM,—THEREAFTER SHALL COME AN APOSTLE, ATTESTING THE TRUTH OF THAT (*Scripture*) WHICH IS WITH YOU,—YE SHALL SURELY BELIEVE IN HIM, AND ASSIST HIM

This professes to be a command given by God to the former prophets, to believe on Mahomet when he should arise, and to assist him And in this prophetic command, how is Mahomet described? Simply as "the Apostle who should attest that (Scripture) which was with them" The great mark by which Jews and Christians, the followers of those prophets, were to recognize the coming prophet, was that *he would give his attestation to the Divine Scriptures "with them,"* i. e., then extant in their hands

"Attesting that which is with you of the Book and wisdom, and that is Mahomet,"—مصدا لما معكم من الكتاب والحكمة وهو المحمد—*Jelalooddeen*



CXIV—SURA III, v 83 سورة آل عمران

كل آمننا بالله وما أنزل علينا وما أنزل على إسماعيل وإسحق ويعقوب وآل إسحاق وما أنزل موسى وعيسى وآل عمران من ربهم لا نفرق بين أحد منهم ونحن له مسلمون \*

The same, nearly word for word, as Sura II v 137 Art LXXXI *quod vide*



CXV—SURA III, v 93 سورة آل عمران

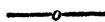
كل الطعام كان حلالاً لذي أسرائل إلا ما حرم إسرائيل على نفسه من قبل أن تنزل التوراة فلما أتوا بالتوراة فاتوا بها إن كنتم صادقين \*  
من آفترى على الله أكذب من بعد ذلك فأولئك هم الظالمون \*

ALL FOOD WAS LAWFUL TO THE CHILDREN OF ISRAEL, EXCEPTING THAT WHICH ISRAEL MADE UNLAWFUL TO HIMSELF BEFORE THAT THE TOURAT WAS REVEALED SAY,—BRING HITHER THE TOURAT, AND READ IT, IF YE BE TRUE AND WHOEVER CONTRIVETH A LIE CONCERNING GOD AFTER THAT, SURELY THEY WILL BE THE TRANSGRESSORS

In a discussion with the Jews of Medîna as to the eating of certain kinds of flesh forbidden by the Jewish Law, (the commentators say it was *Camel's flesh*,) Mahomet supported his argument by saying that the prohibition of eating certain kinds of flesh dated only from the Tourât,—and that in the time of Abraham, and in all time prior to the giving of the Law by Moses, there was no flesh forbidden at all, excepting that which Jacob, of his own accord, made unlawful to himself, and which the Israelites accordingly would not eat (See *Genesis xxxii v 32*) Therefore, reasoned Mahomet, in the Abrahamic, or Catholic, Faith which I follow, flesh is not forbidden

Then, to prove his position, the words of the text follow in which God commands Mahomet to say to the Jews,—“*Come hither with the Tourât and read it,*”—to prove whether or not I am right,—“if ye be sincere” And this was to be an authoritative and final decision of the question,—“Whoever *after that* shall fabricate a lie against God, surely they are the transgressors”

It was then the Tourât,—the Old Testament, which the Jews of Medîna had, in common with the Jews of all surrounding countries, in use amongst them,—which was here appealed to as an unimpeachable test of a disputed fact



CXVI —SURA III, v 99 سورة آل عمران

مل يا أهل آكتاب لم تكفرون بآيات الله و آله شهيد على ما  
تعملون \* مل يا أهل آكتاب لما تصدون عن سبيل الله من آمن  
تعودها عوجاً و انتم شهداء \*

SAY,—OH YE PEOPLE OF THE BOOK <sup>1</sup> WHY DO YE DISBELIEVE IN THE SIGNS OF GOD, AND GOD IS WITNESS OF THAT WHICH YE DO ?  
SAY,—OH YE PEOPLE OF THE BOOK <sup>1</sup> WHY DO YE HINDER FROM THE WAY OF GOD HIM THAT BELIEVETH,—DESIRING TO MAKE IT (*the way of God*) CROOKED,—WHILE YE ARE WITNESSES ?



“*While ye are witnesses, acquainted namely with the fact that the approved religion is the right religion, that is the faith of Islâm, shown in your Book*” — *و أنتم شهداء عالمون ناس الدين* — *Jelalooddeen* — المرضى هو العليم دين الاسلام كما في كتابكم \* An indirect reference to the authoritative character of the sacred books in the possession of the Jews

—o—

CXVII — SURA III, v 19 سورة آل عمران

ليسوا سواء من أهل الكتاب أمة قائمة يتلون آيات الله آناء الليل وهم يسجدون \* يؤمنون بالله و آييم الآخر و نامرون بالمعروف و يهون عن المنكر و سارعون في الخيرات و أولئك من الصالحين \*

THEY ARE NOT ALL ALIKE AMONGST THE PEOPLE OF THE BOOK THERE IS AN UPRIGHT RACE THAT READ THE SIGNS (or REVELATIONS) OF GOD IN THE NIGHT SEASON, AND THEY BOW DOWN WORSHIPPING THEY BELIEVE IN GOD AND THE LAST DAY, AND COMMAND THAT WHICH IS HONEST, AND THEY DISSUADE FROM THAT WHICH IS WICKED, AND THEY HASTEN IN GOOD WORKS THESE ARE THE VIRTUOUS

The text, which occurs after a passage upbraiding the Jews for the slaughter of their prophets, their rebellion, &c, intimates that there were, in the time of Mahomet, honest and good Jews, who regularly read the Scriptures and prayed

Whether or not such Jews joined Islâm, it cannot be imagined that *they* would alter, or silently permit to be altered, the Old Testament, the study of which is elsewhere inculcated upon them, and which was alleged to contain so many proofs of the mission of Mahomet

—o—

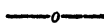
CXVIII — SURA III, v 119 سورة آل عمران

ها أنتم أولاد تحموبهم و لا تحموبكم و تؤمنون بالكتاب كله المح \*

BEHOLD, YE ARE THEY THAT LOVE THEM (*the Jews,*) AND THEY DO NOT LOVE YOU, AND YE BELIEVE IN THE ENTIRE SCRIPTURE

“*In the entire book, (or Scriptures,) & c, in all the books (or Scriptures)*”—*Jelalooddeen* تالکتاب کله ای ناکتب کلهها— “*In the books (or Scriptures) generally,—the whole of them, and the meaning is that they (the Jews) do not love you, although ye believe in their book, &c*” —*Bardhawi* بحس الکتب کله والمعني انهم لا يحبونکم والحال انکم تومنون—*Bardhawi* نکتانکم

The Moslems believed in the Scriptures of the Jews—the ‘*whole*’ book of the Old Testament held to be divinely inspired by the Jews of the time of Mahomet, was believed in as such by Mahomet and his followers, equally with the Jews



سورة آل عمران CXIX —SURA III, v 185

آلديس مالوا ان الله عهد إيلنا ألا نؤمس لرسول حتى نأيدنا بقران  
 نأكله آلتار \* مل مد حآءكم رسل من معلي بالييدات و نألدي ملت  
 مل ملتموهم ان كنم صادقين \* فان كذبوك فقد كذب رسل من  
 ملك حآوا بالييدات وآلربر وآلكتاف ألمدر \*

THEY WHO SAY THAT GOD HATH MADE A COVENANT WITH US, TO THE EFFECT THAT WE SHOULD NOT BELIEVE ON AN APOSTLE UNTIL HE COMETH UNTO US WITH A SACRIFICE TO BE CONSUMED BY FIRE,—SAY,—VERILY APOSTLES HAVE COME UNTO YOU BEFORE ME, WITH EVIDENT DEMONSTRATIONS, AND WITH THAT OF WHICH YE SPEAK WHY, THEREFORE, HAVE YE SLAIN THEM, IF YE BE TRUE? AND IF THEY ACCUSE THEE OF IMPOSTURE, VERILY THE APOSTLES BEFORE THEE HAVE BEEN ACCUSED OF IMPOSTURE, WHO CAME WITH EVIDENT DEMONSTRATIONS, AND THE SCRIPTURES, AND THE ENLIGHTENING BOOK

The Scriptures thus eulogized are the inspired books of the Jews and Christians—the Bible Thus *Jelalooddeen* —“*Enlightening, & c, perspicuous, and that is the Tourât and the Gospel,*” —*المير الراصح هو الدرارة والاصيل*—

## CXX —SURA III, v 188 سورة آل عمران

و إحد آله ميثاق آلدس أوتو آكتاف لتييده ( ليبيده ) للباس  
 ولا تكتومه ( يكتومه ) مددوه وراء طهورهم وأشتروا به ثمداً قليلاً مدس  
 ما يشترون \* لا تحسن آلدس نرحون بما أتوا ويحبون أن يحمدوا  
 بما لم يفعلوا فلا تحسبنهم بمعارة من أعداف ولهم عذاب آليم \*

AND WHEN GOD TOOK A COVENANT FROM THOSE TO WHOM THE BOOK WAS GIVEN,—THAT THEY SHOULD UNFOLD THE SAME TO MANKIND, AND THAT THEY SHOULD NOT CONCEAL IT, AND THEY THREW IT (*the Covenant*) BEHIND THEIR BACKS, AND SOLD IT FOR A SMALL PRICE, AND WOEFUL IS THAT WHICH THEY HAVE BOUGHT,—THINK NOT THAT THEY WHO REJOICE IN THAT WHICH THEY HAVE DONE, AND DESIRE TO BE PRAISED FOR THAT WHICH THEY HAVE NOT DONE, SHALL ESCAPE FROM PUNISHMENT. TO THEM SHALL BE A GRIEVOUS PUNISHMENT

The text contains the gist of the quarrel between Mahomet and the Jews They refused to acknowledge him, or to admit that there was any prophecy in their Scriptures, which, rightly interpreted, referred either to him, or to the Catholic faith of Islâm This is the charge of concealment of the truth, and the sale of it for a small advantage, which we find here, as elsewhere in the Corân, urged against the Jews



## CXXI —SURA III, v 199 سورة آل عمران

و ان من اهل آكتاف لمي نؤس نآله و ما أنزل اليكم و ما أنزل  
 اليهم حاشعين لله لا يدسرون نآيات آله ثمداً فلدلاً \* أولآئك لهم  
 آحرهم عدد ربه ان آله سريع آحساب \*

AND VERILY OF THE PEOPLE OF THE BOOK THERE ARE THOSE WHO BELIEVE IN GOD, AND IN THAT WHICH HATH BEEN REVEALED TO YOU, AND IN THAT WHICH HATH BEEN REVEALED TO THEM, SUBMISSIVE UNTO GOD, THEY SELL NOT THE SIGNS OF GOD FOR A SMALL PRICE

THESE ARE THEY WHO HAVE THEIR REWARD WITH THEIR LORD,  
FOR GOD IS SWIFT IN ACCOUNT

"That which hath been revealed to them, namely, of the two Books,"—*ما أنزل إليهم من الكتابين*—"*Bardhâwi*,—viz the Tourât and the Gospel,"—*أى التوراة والإنجيل*—*Jelalooddeen* The same commentator adds —"*They sell not the signs of God, viz, that which they have by them, in the Tourât and the Gospel, of the description of the prophet (Mahomet) For a small price, that is of worldly advantage in order to conceal it (i e, the aforesaid contents of their books,) out of apprehension of losing their supremacy, as did others of their number from amongst the Jews,*"—*لا يشترون دايات الله التي هي عندهم في الدرآة والإنجيل من نعب—* *الذي ثمنا طيلة من الدنيا بان يكتبونها حوما على الرياسة كعقل عبيدهم من اليهود \**

The good Jews and Christians here referred to continued to believe in, and hold fast by, the Old and New Testaments, as well as the Corân *They* did not misinterpret them, or pervert their meaning *They*, at any rate, must have taken every precaution to see that their previous Scriptures, as well as the Corân, were handed down, pure and unadulterated, to their posterity.

—o—

CXXII—SURA v, v 14—16 سورة ألمائدة

مما بقصهم ميثاقهم لعناهم و جعلنا قلوبهم قاسية يحرمون ألكلم عن مواضعه و سوا خطأ مما ذكرناه و لا تزال نطلع على حائنة منهم الا قليلة منهم فأعف عنهم و أصفح إن آله سبحانه ألمحسدين \* و من ألدن قالوا إنا نصارى أحدنا ميثاقهم قدسوا خطأ مما ذكرناه فأعربنا بيدهم ألدارة و ألعصاء الى يوم ألقيامة و سوف يدنهم آله بما كانوا يصنعون \* يا أهل ألكتاب قد حاءكم رسولنا ندين لكم كثيراً مما كدتم تحبون من ألكتاب و يعفو عن كثيراً ألمح \*

AND FOR THAT THEY HAVE BROKEN THEIR COVENANT, WE HAVE  
CURSED THEM, AND WE HAVE MADE THEIR HEARTS HARD, THEY

DISLOCATE THE WORD FROM ITS PLACE, AND THEY HAVE FORGOTTEN A PART OF THAT WHEREBY THEY WERE ADMONISHED THOU WILT NOT CEASE TO DISCOVER DECEIT IN THEM, EXCEPTING A FEW OF THEM BUT PARDON THEM, AND FORGIVE, FOR GOD LOVETH THE BENEFICENT AND OF THOSE THAT SAY "WE ARE CHRISTIANS," WE HAVE TAKEN A COVENANT FROM THEM, AND THEY HAVE FORGOTTEN A PART OF THAT WHEREBY THEY WERE ADMONISHED WHEREFORE WE HAVE PLACED ENMITY AND HATRED BETWEEN THEM, UNTIL THE DAY OF JUDGMENT, AND GOD WILL DECLARE UNTO THEM THAT WHICH THEY HAVE WROUGHT O PEOPLE OF THE BOOK ! VERILY OUR APOSTLE HATH COME UNTO YOU, HE SHALL MAKE MANIFEST UNTO YOU MUCH OF THAT WHICH YE HAVE HIDDEN OF THE BOOK, AND HE SHALL PASS OVER MUCH

We have here precisely the same accusation brought against the Jews as in Sura IV, v 43, Art XCVI, that they *dislocated the word from its place*

I observe *first*, that both here, and elsewhere, the accusation is specifically confined to the Jews, such an offence is never even hinted against the Christians They are, indeed, accused of "forgetting a part of that whereby they were admonished," and it must be confessed that there was in that age, as there has been in every age, too much ground for the imputation Just so, we should be inclined to say to many Mussulmans of the present day that, in making *Tazuccahs*, praying to *Peers* and *Murshids*, paying vows to them, &c, "they have forgotten a part of that whereby they were admonished" in the *Corân*

But there is neither here, nor in any other part of the *Corân*, the least imputation against *Christians*, of "dislocating words from their places," or even of misinterpreting their Scripture, and perverting its sense It does not therefore (for our present object) much concern us to justify *the Jews* from such reproaches, because it is notorious that, from the earliest times, the entire Jewish Scriptures were possessed by the Christians likewise, held by them to be inspired equally with the New Testament, and like it regularly read in their Churches Whatever liberties, therefore, the Jews might have been inclined to take

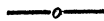
with their own sacred books, such attempts could not extend to the copies preserved by the Christians throughout the world

Again, the Jews had nothing to do with the New Testament · the “misinterpretations,” “perversions,” and “dislocations,” —therefore whatever they may have been, can have had no reference to it

It follows, then, that the Sacred Scriptures, both of the Old and New Testaments, *as possessed by the Christians* in the days of Mahomet, are entirely clear from any of those imputations which the Mahometans, even upon their own showing, are in the habit of casting upon the Scriptures possessed by the Jews

*Second* —But, in the second place, the accusation in the text, does not, even as regards the Jews, impute any tampering with the copies of their Scriptures We have seen that in Sura IV, v 43 (*Art XCVI*), the very same words are used to mean only that passages were interpreted inconsistently with their context, that sentences were produced separately and disjointedly, so as to pervert their sense, and that expressions were used with a wrong, or double, meaning and examples of such dislocation are actually given in the passage referred to —*which see* There is not the slightest reason to believe that Mahomet meant by these expressions to imply that the Jews *tampered with their inspired books* Indeed the whole tenor and scope of the frequent references throughout the Corân to the Scriptures, *as then extant* in the hands of the Jews, is to books authoritative, genuine, pure, divine

As the Jews had “forgotten a portion of that whereby they were admonished,” Mahomet says, at the close of the above passage, that he was sent, in order to manifest much of the same,—to bring to light many of the doctrines and precepts which they had held back or failed to make known, as well as to “pass over much,” & e permit the abrogation of many Jewish ceremonies or ordinances



CXXIII —SURA v, v 47 سورة المائدة

يا ايها الرسول لا تحرك آلائين سارعون مي آلكر من آلائين

قالوا آمنا بامواهم و لم نؤمن قلوبهم و من آلدس هادوا سماعون  
 للكدب سماعون لقوم آحرس لم ياتوك نحرمون آلكم من بعد مواضعه  
 يقولون إن آوتيتم هذا محدوه و ان لم تآتوه فآحدروا الح \*

OH THOU APOSTLE ! LET NOT THOSE GRIEVE THEE WHO MAKE HASTE  
 AFTER INFIDELITY FROM AMONGST THEM THAT SAY, " WE BELIEVE,"  
 WITH THEIR TONGUES, BUT THEIR HEARTS BELIEVE NOT AND  
 FROM AMONGST THE JEWS THERE ARE THAT SPY OUT IN ORDER TO  
 TELL A FALSEHOOD, THEY SPY OUT FOR ANOTHER PEOPLE THAT COME  
 NOT UNTO THEE THEY DISLOCATE THE WORD FROM OUT OF ITS  
 PLACE THEY SAY, " IF THIS BE GIVEN YOU, THEN RECEIVE IT—  
 BUT IF IT BE NOT GIVEN YOU, THEN BEWARE "

The Jews of Medīna are here classed with the hypocritical or  
 disaffected Moslems They are accused of spying out a lie or  
 misrepresenting Mahomet's words to other people and also of  
 the offence (previously noticed) of dislocating passages out of  
 their proper places This offence is here even more distinctly  
 expressed than before by the words, نحرمون آلكم من بعد مواضعه—that  
 is, either separating a passage from its context and repeating it  
 alone so as to give it a different meaning, or repeating it in a  
 wrong connection with some other passage, and thus distorting  
 both These perverted doctors told their people to go to Maho-  
 met, and, if they found his teaching in accordance with these  
 isolated and misinterpreted sentences, to receive it, otherwise to  
 beware of it See Article XCVI on the sense of "dislocation "

—o—

CXXIV —SURA v, v 50 سورة المائدة

و كذب نحكمونك و عددهم آلتوراه فيها حكم آله ثم يتولون من  
 بعد ذلك و ما أولئك بالآؤمنين \* إنا آدرلنا آلتوراه فيها هدى و  
 نور نحكم بها آلدنيين آلدس آسلموا لللدس هادوا و آكربايين و الاحبار  
 بما آستحفظوا من كتاب آله و كانوا عليه شهداء فلا نحسوا آلداس





AND WE CAUSED JESUS, THE SON OF MARY, TO FOLLOW IN THEIR FOOTSTEPS, ATTESTING THE SCRIPTURE OF THE TOURAT WHICH PRECEDED HIM, AND WE GAVE HIM THE GOSPEL, WHEREIN IS GUIDANCE AND LIGHT, WHICH ATTESTS THE TOURAT THAT PRECEDED IT, AND A DIRECTION AND AN ADMONITION TO THE PIOUS,— THAT THE PEOPLE OF THE GOSPEL MIGHT JUDGE ACCORDING TO THAT WHICH GOD HATH REVEALED THEREIN, AND NOT THAT DO TH NOT JUDGE ACCORDING TO THAT WHICH GOD HATH REVEALED, VERILY THEY ARE THE FLAGITIOUS ONES

AND WE HAVE REVEALED UNTO THEE THE BOOK IN TRUTH, ATTESTING THAT (*Scripture*) WHICH PRECEDETH IT, AND A CUSTODIAN (*or* A WITNESS) THEREOF WHEREFORE JUDGE BETWEEN THEM IN ACCORDANCE WITH THAT WHICH GOD HATH REVEALED, AND FOLLOW NOT THEIR VAIN DESIRES AWAY FROM THAT WHICH HATH COME UNTO THEE TO EVERY ONE OF YOU HAVE WE GIVEN A LAW AND A WAY, AND IF GOD HAD PLEASED, HE HAD MADE YOU ALL OF ONE FAITH, —BUT (*he hath not done so, in order*) THAT HE MIGHT TRY YOU IN THAT WHICH HE HATH GIVEN YOU

This passage contains the clearest evidence that, according to the Corân, the Scriptures, in current use amongst the Jews and the Christians (عديتم) in Mahomet's time, had been "sent down" or "revealed" (الول)—had been "given" (الى), by God himself, that they were, in their then extant form, authentic and genuine, and were to be held an indisputable rule of judgment. The same expressions are used both of the Old and the New Testaments, and it is added with reference to each, "whoever doth not judge according to that which God hath revealed, *they are the UNBELIEVERS,—the TRANSGRESSORS,—the FLAGITIOUS*" To add solemnity to the sentence, it is reiterated three times. Scriptures, thus authoritatively set up in the Corân as the test of right and wrong, must needs have been regarded by its author as pure and unadulterated.

The candid Mussulman may easily satisfy himself, (and he ought to spare no labour in order to satisfy himself,) that the very same Old and New Testaments are now in use amongst the Jews and Christians, as were in use amongst them in the seventh

century Abundant proof will without difficulty be found of this in manuscripts, translations, commentaries, and quotations, of a date long prior to the time of his prophet When we call him, then, "to judge according to that which God hath revealed," let him beware of disobedience to the command of God, let him take heed lest in rejecting the Jewish and Christian Scriptures, and blaspheming their sacred contents, he bring upon himself the punishment of a contemner of the word of God,—and, "refusing to judge according to the Scripture which God hath revealed," or even to believe in them, he incur the doom, pronounced by the Corán itself, of "the *unbeliever*" (الكافر, *kâfir*) of "the *transgressor*" (العاصي, *al-ʿāṣī*), or of "the *flagitious*" العاصق)

The Corán is as usual described as attesting the Jewish and Christian Scriptures, and further in this place as their *custodian* or *witness* "A *custodian over it*, that is a keeper over the whole of the (sacred) books, such as shall preserve them from change, and witness to their truth and authority"—وهيما عليه، ودينا على—*Bardhāwī* سائر الكتب يحفظه عن التعديل، ويشهد لها بالصحة، والتمامات Where are the books thus to be preserved in their integrity, watched over, and witnessed to, if they be not those same Scriptures, which we now,—as did the Jews and Christians of Mahomet's age,—hold in our hands, and read in our Churches and in our houses, and have done so uninterruptedly ever since the time of Mahomet, and for centuries before him?

Note, that the Tourát is in this text again called "*The Book of God*,"—كتاب الله—

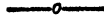


CXXV—SURA v, v 68 سورة المائدة

هل يا أهل الكتاب هل تقدمون منا إلا أن آمنا بالله وما أنزل  
إلينا وما أنزل من قبله وآن أكثركم فاسقون \*

SAY,—OH PEOPLE OF THE BOOK! IS THERE ANY OTHER CAUSE OF YOUR ENMITY AGAINST US, BUT THAT WE BELIEVE IN GOD, AND IN THAT WHICH HATH BEEN REVEALED UNTO US, AND IN THAT WHICH HATH BEEN REVEALED FROM BEFORE?—BUT THE MOST OF YOU ARE EVIL DOERS

Mahomet and his followers are believers in that Scripture revealed before the Corân. No one therefore can make pretension to be a true disciple of the prophet now, unless he also "believe in that which hath been revealed from before" the Corân



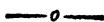
CXXVI —SURA V, v 74 سورة المائدة

ولو ان أهل الكتاب آمنوا و اتقوا لغيرنا عنهم سيئاتهم ولادخلناهم حداب الدعيم ولو انهم آمنوا بالتوراة و الانجيل و ما أنزل إليهم من ربهم لاكلوا من مومهم و من تحت أرجلهم منهم أمة مُقتصدّة و كثير منهم ساء ما يعملون \*

AND IF THE PEOPLE OF THE BOOK BELIEVE AND FEAR GOD, WE SHALL EXPIATE THEIR SINS, AND INTRODUCE THEM INTO GARDENS OF DELIGHT AND IF THEY SET UP (*or* OBSERVE) THE TOURAT AND THE GOSPEL AND THAT WHICH HATH BEEN REVEALED UNTO THEM FROM THEIR LORD, THEY SHALL EAT FROM ABOVE, AND FROM BELOW THEIR FEET AMONG THEM THERE IS A RIGHTEOUS PEOPLE, BUT EVIL IS THAT WHICH MANY OF THEM DO

Note, that the "setting up," or "careful observance of the Tourât and of the Gospel," as well as of the Corân, by Jews and Christians, is insisted upon in this text as elsewhere. To the Jews and Christians who shall thus carefully maintain the ordinances of the Old and New Testaments, and of the Corân, the choicest blessings are here guaranteed —pardon of sin,—entrance into gardens of delight,—blessings from above and from below. Some of these Jews and Christians are praised as a "righteous and upright people" (أمة مقتصدّة). Would not such Jews and Christians act up to the description given of them by the prophet, and hand down uncorrupted to their posterity those sacred books by the careful observance of which they had merited so high a distinction?

Alas! how differently from their prophet do some of his followers in the present day, speak of these sacred books!



## CXXVII —SURA V, v 77 سورة المائدة

قل يا أهل الكتاب لستم على شئ حتى تقيموا التوراة والإنجيل  
وما أنزل إليكم من ربكم \*

SAY —OH YE PEOPLE OF THE BOOK ! YE ARE NOT GROUNDED UPON ANY THING, UNTIL YE SET UP (*or OBSERVE*) THE TOURAT AND THE GOSPEL, AND THAT WHICH HATH BEEN REVEALED UNTO YOU FROM YOUR LORD

This passage may have been addressed to the Jews,—as a tradition in the *Sirat* (biography of the prophet) by Ibn Ishâc supposes, or, generally, both to Jews and Christians. In either case, its purport is absolute and unconditional in requiring from those addressed, not only a belief in that which Mahomet professed to bring from God, but the *belief and observance of the Tourât and the Gospel* likewise. It was absolutely necessary for their safety that both Jews and Christians should follow all the inculcations of the sacred books then preserved amongst them as inspired,—*viz* of the Old and New Testaments.

How can it then be held that these have been *superseded* by the Corân? This Sura was given forth several years after the flight of Mahomet to Medina, and only a few years before his death, when the system of Islam was complete, or nearly complete. Yet even at this period, Mahomet, through the Corân, tells the Jews and the Christians that it is quite indispensable for them that they “set up” or observe the Old and New Testaments, as well as the revelation made to himself. “*Ye are grounded upon nothing,*” it is as if he had said,—“your foundation is false and insufficient, your religion is futile, unless ye observe and follow the preceding Scriptures: your profession is vain, even if ye obey the Corân (that which hath been sent down to you from your Lord,) so long as the Tourât and Gospel are not also set up and observed: without these your faith is insufficient.”

If these inspired books are *essential* to the safety of the Jews and Christians, *even* (as is plainly alleged in this passage) *in ad-*

*dition to the Corán*, can they with safety be set aside by the Mussulman? And how grievously must those have departed from the faith of their prophet, who can not only dispense with Scriptures praised by him as “a light and direction to mankind,” —“an enlightenment and guidance and mercy to man,” —“a perspicuous book,” —“a light, and a guide, and an instruction to the pious,” —“a guide, and an admonition to men of understanding hearts,” —“the book of God,” —“an illumination and admonition to the pious,”\* —but can even speak evil of them, and blaspheme their Divine contents!

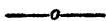
It may be useful to transcribe here the tradition of Ibn Ishâc as to the occasion on which the text was revealed —

و من عدوانهم قال و انى رسول الله رافع اس حارثة و سلام انى مشكم و مالك ان الصييف و رافع ان حرملة فقالوا يا محمد الست تزعم انك على صلة انهمم و دينة و قومى لما عدنا من التوراة و تشهد انها من الله حق قال نلى و لكنم احدثتم و ححدثتم ما فيها مما أخذ عليكم من الميثاق و كتمتم منها ما أمرهم ان تبيوه الناس فدرت من احداثكم قالوا فاما ناخذ بما فى ايدينا دانا على الحق والهدى و لا نوسى بك و لا نتدعك فادى الله مر و حل فيهم دل يا اهل الكتاب لسم على شى  
*The enmity of the Jews* Ibn Ishâc relates as follows —Râfi son of Hâritha, and Sallâm, and Mâlik, and Râfi son of Harmala, came to Mahomet and said to him — “Oh Mahomet! thinkest thou not that thou art following the religion of Abraham and his faith, and that thou believest in the Scripture which we have with us, viz, the Tourât, and bearest testimony that it is the truth from God?” Mahomet replied —“Yea, verily, but ye have invented new doctrines, and ye deny that which is therein (*v e in your Scripture*) regarding which a covenant hath been taken from you, and ye conceal (or hold back) thereof what ye have been commanded to publish to mankind Wherefore I am clear from the new matters (or doctrines) ye have devised” They answered —“As for us, we hold by that (Scripture) which is in our hands, —we follow

نورا و هدى للناس — نصاب للناس و هدى و رحمة — كتاب صيبر \*  
 نور و هدى و موعظة للمتقين — هدى و ذكرى لاولى الالاب — كتاب الله — صيبر  
 و ذكر للمتقين

the truth and the true direction, and we believe not in thee, an F we will not follow thee” Then the great and glorious God revealed in respect of them the text,—*Oh ye people of the Book ! ye are grounded upon nothing until ye observe the Tourât and the Gospel, &c*”

Mahometan traditions are never very certain, but if the above be a reliable one, it shows that Mahomet in the Corân clearly acknowledges the genuineness and authority of the whole Scriptures then in current use among the Jews, and that his only contention was with their new and false doctrines and traditions, and with their refusal to acknowledge him, and to indicate the supposed passages favourable to his claims in their Scriptures. From the language which he used in this respect plainly and without variation, it cannot be doubted that he fully and clearly upheld the inspiration and purity of the Scriptures which they had in their possession, (ماعدهم)



CXXVIII —SURA V, v 91 سورة اماندة

لتحدث أئندألداس عداوة للدنس آمدوا آليهود وآلدنس أشركوا و  
 لتحدث افرهم مودة للدنس آمدوا آلدنس فالوا إنا نصارى ذلك نال  
 منهم فسندسبن و رهداناً و انهم لاستكبرون \* و ادا سمعوا ما أنزل الى  
 آلرسول ترى اعينهم تعيص من الدمع مما عرفوا من آلحق نقولون  
 ربنا آمنا فأكتننا مع آلساهدين \* و مالنا لا نؤ من نالله و ما حآدا  
 من آلحق و نطمع ان يدحلنا ربنا مع آلقوم آالصالحين \* فانابهم  
 آله ما فالوا جداب تحري من لكتها آلابهار خالدنس فيها و ذلك  
 جرآء آلمحسبين \*

THOU WILT SURELY FIND THE MOST INTENSE AMONGST MANKEND IN ENMITY TO THOSE THAT BELIEVE, THE JEWS AND THE IDOLATERS. AND THOU WILT SURELY FIND THE MOST INCLINED AMONGST THEM TO THE BELIEVERS, THOSE THAT SAY, “WE ARE CHRISTIANS” THAT IS BECAUSE THERE ARE AMONGST THEM CLERGY AND MONKS,

AND THEY ARE NOT ARROGANT WHEN THEY HEAR THAT WHICH HATH BEEN REVEALED TO THE PROPHET, THOU WILT SEE THEIR EYES FLOWING WITH TEARS BECAUSE OF THAT WHICH THEY RECOGNIZE OF THE TRUTH THEY SAY, "OH OUR LORD! WE BELIEVE, —WRITE US DOWN WITH THE WITNESSES, AND WHAT SHOULD HINDER US THAT WE SHOULD NOT BELIEVE IN GOD, AND IN THAT WHICH HATH COME UNTO US OF THE TRUTH? AND WE DESIRE THAT OUR LORD SHOULD INTRODUCE US AMONGST THE RIGHTEOUS" GOD HATH REWARDED THEM FOR THAT WHICH THEY HAVE SAID, WITH GARDENS THROUGH WHICH FLOW RIVULETS THEY SHALL BE FOR EVER THEREIN AND THAT IS THE REWARD OF THE GOOD

The Jews were more hostile to Islâm than the Christians. One main reason probably was that, though Mahomet fully acknowledged their Scriptures, yet he as fully acknowledged those of the Christians, and the Divine Mission of Jesus Christ. This further concession neutralized, with the Jews, all the virtue of the former. On the contrary, the Christians were no doubt delighted at finding that Mahomet, in perfect conformity with their own system, acknowledged the whole of the preceding Scriptures and prophets, both their own and those of the Jews. And some of them, believing further in the mission of Mahomet, expressed themselves in the impassioned language of the text.

Remark the favourable terms in which Mahomet speaks of the Christians generally, both here and elsewhere,—even of those not converted to Islâm. Their superior character is here attributed to the clergy and monks, and to the absence of arrogance. *They* are never accused of wresting the Scriptures, or dislocating passages from the context.

CXXIX —SURA V, v 119 سورة المائدة

اد قال آله نا عيسى آس مريم آذكر نعمتي عليك وعلى  
والدتك إد اذتك روح آقدس نكلم آداس فى آلمهد و كها \*

وإد علمتك أكتاف وأحكمته و التوراة و الأناجيل و اد تخلق من  
 الطير كهيئة الطير نادى فتدفع فيها فتكون طيراً نادى وتدرى  
 ألامه و الأبرص نادى و اد تخرج الموتى نادى \* \* \* و اد أوحيت  
 الى الخواريزم أن أمدوا نبي و برسولي فالو أمنا و أشهد باننا  
 مسلمون \*

AND (*call to mind*) WHEN GOD SAID,—OH JESUS, SON OF MARY ! RE-  
 MEMBER MY FAVOUR TOWARDS THEE, AND TOWARDS THY MOTHER,  
 WHEN I STRENGTHENED THEE WITH THE HOLY SPIRIT, THAT THOU  
 SHOULDEST SPEAK UNTO MAN, IN THE CRADLE, AND IN MATURE  
 AGE, AND I TAUGHT THEE THE SCRIPTURES, AND WISDOM, AND  
 THE TOURAT, AND THE GOSPEL, AND WHEN THOU MADEST OF CLAY  
 IN THE FORM OF A BIRD BY MY COMMAND, AND THOU BLEWEST  
 THEREUPON, AND IT BECAME A BIRD BY MY COMMAND, AND THOU  
 HEALEDST THE BLIND AND THE LEPER BY MY COMMAND, AND  
 WHEN THOU DIDST RAISE THE DEAD BY MY COMMAND \* \* \*  
 AND WHEN I SPAKE BY INSPIRATION UNTO THE APOSTLES, SAYING,  
 —BELIEVE IN ME, AND IN MY APOSTLE (*v e Jesus,*) THEY SAID,  
 —WE BELIEVE, BEAR WITNESS THAT WE ARE TRUE BELIEVERS

—o—

CXXX —SURA LXVI, v 13 سورة الحورم

و مريم آنت عمران آنتي احصت فرحها معننا بيه من روحنا  
 و صدمت بكلمات ربها و كتبه و كانت من ألقائتين \*

AND MARY THE DAUGHTER OF IMRAN, WHO PRESERVED HER VIRGINI-  
 TY, AND WE BREATHED INTO HER OF OUR SPIRIT, AND SHE AT-  
 TESTED THE WORDS OF HER LORD AND HIS SCRIPTURES, AND WAS  
 AMONGST THE PIOUS

—o—

CXXXI —SURA IX, v 113 سورة البردة

إن الله أشترى من المؤمنين أنفسهم و أموالهم بان لهم الجنة



مقاتلون في سبيل الله ميقتلون و يقتلون وعدا عليه حقا في التوراة  
والانجيل و القرآن \*

VERILY, GOD HATH BOUGHT FROM THE BELIEVERS THEIR SELVES AND THEIR WEALTH, ON THE CONDITION OF PARADISE FOR THEM, IF THEY FIGHT IN THE WAYS OF GOD —AND WHETHER THEY SLAY OR BE SLAIN, THE PROMISE OF GOD THEREUPON IS TRUE IN THE TORAT, AND IN THE GOSPEL, AND IN THE CORAN

This verse occurs in the last Sura given forth by Mahomet, and at a time when Islâm had by the aid of the sword been spread over the greater part of Arabia

Possibly allusion may be made to passages in the Bible where a spiritual conflict, e g , “the good fight of faith,” is spoken of

The inculcations of the Gospel will be observed by the serious Mussulman materially to differ in this respect from those of the Corân The weapons of Christianity are spiritual Force is not to be used in its propagation When Jesus stood at the judgment seat of Pilate, he said —MY KINGDOM IS NOT OF THIS WORLD IF MY KINGDOM WERE OF THIS WORLD, THEN WOULD MY SERVANTS FIGHT THAT I SHOULD NOT BE DELIVERED TO THE JEWS, BUT NOW IS MY KINGDOM NOT FROM HENCE

This remark has been added to the text to guard the *Mussulman* reader against the possibility of believing that the Gospel countenances fighting or compulsion for the extension of religion

## SECTION THIRD.

—o—

## CONCLUSION

THE quotations of the Corân are ended A few remarks are subjoined for the consideration of the earnest and honest Mahometan who studies the Corân, as all true Mahometans should do, with diligence and prayer to God —

Arise during the night excepting a small portion thereof —

A half of it —or diminish therefrom a little

Or increase thereupon And recite the Corân with well measured recitation  
Verily the hours of the early night are the best for earnest devotion and distinct utterance

SURA LXXIII

“Thou mayest see them, (the Moslems) bowing down, prostrating themselves, seeking the favour of God and His pleasure Their signs are in their faces from the marks of their prostration This is the likeness of them in the Tourat, and the likeness of them in the Gospel” *Sura XLVIII, v 29*

“And when the Corân is read, listen thereunto and keep silence, that ye may obtain mercy And meditate on thy Lord in thine own soul with humility and awe, and without loudness of speech, in the morning and at eve, and be not amongst the careless” *Sura VII, 203, 204*

سورة المرحل \* فم اللد الا قليلا \* نصته او انقص منه قليلا \* او رد عليه و ردك  
الفران بربلا ان ناسئه اللد هي اسد رطا و امور فيلا \* الم

سورة الفتح \* نراهم ربعا سحدا يندعون فضلا من الله و رضوانا سيماهم في  
وحرهم من اثر السكود ذلك مثلهم في الترواة و مثلهم في الاخييل \* الم

سورة الاعراف \* و اذا قرى الفران ناسمعوا له و انصتوا لعلكم ترحمون \* و ادكر  
ربك في نفسك تصرعا و حيفة و دون الكهر من البرل نالعدو و الاصال و لا تكس من  
العاطلين \*

For earnest and devout Mahometans of this description, the following observations are meant I solicit that they may be read with candour, with seriousness, and with prayer

—o—

## PART FIRST

—o—

*The Collection Complete and Impartial*

It has been the compiler's object in making this collection, not to search for passages favourable to the Jewish and Christian Scriptures, but simply to bring together all the verses that were found to contain *any* mention of those Scriptures, or allusion to them. With this object, the writer has carefully gone over the whole Corân repeatedly, and noted down every passage of the nature alluded to. All have been entered which were perceived to have the smallest bearing on the subject. If any text has been omitted, it has been solely through inadvertence, and from no design of avoiding passages supposed to be unfavourable. The Mussulman, therefore, as well as the Jews and Christian, may accept the collection as an impartial and full exhibition of the testimony borne in the Corân to the Scriptures of the Old and New Testaments.

—o—

## PART SECOND

—o—

*Existence and Currency of the Old and New Testaments in the time of Mahomet*

No one can read the Corân attentively without being struck by the numerous occasions on which the then existing Scriptures of the Jews and Christians are referred to. They are designated by a great variety of names,—*the Book of God*, كتاب الله, *the Word of God*, كلام الله, *the Tourât*, التوراة, *the Gospel*, الانجيل &c

They are described as Revelations made by God in ages preceding the Corân, in such expressions as,—ما من ديد—ما ابرل الله من قبل—&c. And they are spoken of throughout the Corân not only as actually extant in the time of Mahomet, but as in common use amongst the Jews and Christians. This is proved by

the phrases,—“the Scripture *which is with them*,” معهم , or “*beside them*,” ما عندهم ,—“those that read (are in *the habit of reading*) the book revealed from before thee,” الذين يعرفون الكتاب من قبلك (Art XXXIV);—“and they (the Jews) read, or *study*, that which is therein,” ودرسوا ما فيه (Art LXIII),—“they hear, (or are in *the habit of hearing*,) the Word of God,” يسمعون كلام الله (Art LXIX),—“they peruse, (or are in *the habit of perusing*) the Book,” هم يدرسون الكتاب (Art LXXX) So on one occasion (Art CVII) Mahomet “summoned the Jews to the Book,” & e required an *actual reference* to their Scriptures to be made in the presence of both parties, before whom the scroll of the Old Testament was to be produced and read, and on another occasion, they were called upon to bring forward the same Scriptures for the settlement of a disputed question, Art CXV

Both Jews and Christians are exhorted to act and to judge in accordance with their Scriptures, implying the existence current amongst them of copies of the Scriptures, to which they could without difficulty make reference in order so to act and judge They are likewise told that their religion is vain except they “set up,” or observe, both the Jewish and the Christian Scriptures, from which the same conclusion may be drawn, for it would have been nugatory to insist upon the observance of Scriptures not easily accessible to the great body of the people professing those religions

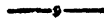
The Scriptures are also very frequently appealed to by Mahomet in evidence of his claims He would not have done so, unless they had been current at the time

We are, then, warranted in assuming that the terms which are in the Corán applied to the Jewish Scriptures generally, as الكتاب الذكر—الدين اذوا نصينا من الكتاب &c, mean the Old Testament as it stood, and was acknowledged by the Jews as their divine book, in the time of Mahomet The word, التوراة—the *Tourát*, was sometimes used in this wide sense, and sometimes as signifying only the Pentateuch, or the five books of Moses So the term, الزبور “the Psalms,” is confined to the Psalms of David

In a similar manner, the Scriptures of the Christians, spoken of in the Corán under the general name *الإنجيل* 'the Gospel,' must be held to refer to the entire Scripture in common use as a divinely-inspired book amongst the Christians,—that is, to the whole New Testament, which, according to the Corán, was received by Jesus from God, and taught (as we must on this understanding suppose) by him to his disciples

These inferences are necessarily deducible from the absolute and unqualified manner in which Mahomet refers to the Scriptures as believed in by the Jews and Christians, and as in current use amongst them

A belief in the *complete* Scriptures, Jewish and Christian, is frequently required, and those who "believe in a part, and disbelieve in a part," are over and again threatened with condign punishment,—See Arts *LXXIII* and *CII*



### PART THIRD



*The Corán attests the Inspiration of the Jewish and Christian Scriptures*

The Divine origin of the Jewish and Christian Scriptures, as thus extant and in common use in his day, is throughout the Corán directly and fully attested by Mahomet, in such reiterated and stereotyped phrases, as—*مصددا لما نزل يدينه*—&c Indeed the very *object* of the Corán is in many places stated to be the attestation of the Scripture revealed aforetime Thus in a supposed Revelation to the prophets of older time, the prophet that is to arise (Mahomet) is described chiefly as *one who would attest the foregoing Scripture*,—*ثم حادكم رسول مصددا لما معكم* Art *CXIII* So also the chief mark by which the genu, who had been listening to the Corán, described it to their fellows, was that *it attested the antecedent Revelation*, Art *XVII*

A plenary inspiration is constantly ascribed to the whole of these sacred books. They have been "sent down," or "revealed," نزل,—God revealed the Scripture in "truth," or "with truth," ابرل كتابا نالحي,—it has been "given" by God, ااربي,—, the prophets who delivered it were "inspired," رحي

It is repeatedly said, in praise of the Corân (for which the highest possible degree of inspiration is claimed,) that the inspiration of Mahomet is the *same in kind* as that of the former prophets,—*Arts XXII, LX, CIII and CX*

The Jewish and Christian Scriptures are styled by the same epithets, indicative of a heavenly origin, as the Corân—"the Book of God," كتاب الله *Arts LXXIX, CVII and CXXIV*—"the Word of God," كلام الله *Art LXX*,—"Al Furcân" (the discernor between good and evil,) الفرقان *Arts XLVIII and LXVIII*

So also the contents of those Scriptures are cited frequently as containing a divine and decisive authority

In fine, the testimony to their inspiration is throughout the Corân the fullest and most unequivocal that can be imagined



## PART FOURTH



### *The Jewish and Christian Scriptures praised in the Corân*

The highest value is attributed by the Corân to the Jewish and Christian Scriptures

They are always spoken of with veneration. There is not a single expression regarding them throughout the whole Corân, but what is dictated by profound respect and reverence

Their heavenly virtue, and the blessings to be derived from the Revelation contained in them, may be gathered from the following sentences belonging to all the various stages of the Corân

The Book of Moses is "a Guide and a Mercy," *Arts XVI and XXXI* The writings of the Apostles who preceded Mahomet constitute the "perspicuous," or "enlightening" book, *Arts XVIII and CXIX*—كتاب المسندس

The book inherited by the children of Israel is "a guide and an admonition to men of understanding heart," *Art XXV* هدي و ذكرى لآدمي الالاب

The Revelation of Moses is "a light and a direction to man kind," *Art XXXVII* نوراً و هدي للناس

It is "complete as to whatever is excellent, and an explanation of every question, and a direction and a mercy, that (men) might believe in the meeting of their Lord," *Art XLI*— "an enlightenment unto mankind, and a direction, and a mercy, that they might be admonished," *Art XLIII* نصاباً للناس و هدي و رحمة لعلمهم لندكرون

It is "the Furcân, (or distinction,) a light and an admonition to the pious, those who fear their Lord in secret, and who tremble at hour of judgment," *Art XLVIII*—الفرقان و صناء و ذكرى للمنتقين الذين يحشون

They who believe in the Scripture revealed aforetime, *Art LXVI*—ما ابرل as well as in the Corân,— "these walk according to the direction of their Lord, these are the blessed," *Art LXVI* اولائك على هدي من

The Jews had "the testimony of God" with them, *Art LXXXII* شهادة من الله

God "revealed the Tourât and the Gospel aforetime for the guidance of mankind, and he revealed the Furcân (distinction) verily they that reject the Signs (or Revelations) of God, to them shall be a fearful punishment," *Art CV*—انزل التوراة و الانجيل من قبل هدي

"The Gospel, wherein is Guidance and Light, attesting the Tourât that preceded it, and a direction and an admonition to

the pious," و الهدى و التوراة و الهدى و  
 الاصحاح بيد هدي و نور و مصداقاً لما بين يديه من التوراة و الهدى و  
 موعظة للمتقين—Art CXXIV

Thus the Jewish and Christian Scriptures are praised as containing spiritual light and direction for mankind, admonition and exhortation for the pious,—as “a Guide and a Mercy,” as an explanation of every matter,—“perfect and complete as to all that is excellent” What more satisfactory terms of commendation than these,—what more powerful incitement to the study and careful observance of the sacred books,—could we desire to have in a revelation such as the Corân ?



## PART FIFTH



*The Scriptures appealed to, and the observance of them inculcated,  
 by Mahomet*

The Jewish and Christian Scriptures are frequently appealed to by Mahomet, and obedience to them is enjoined upon their possessors

I—Mahomet very often, in the Corân, refers to those who hold the Scriptures in their hands as witnesses in favor of his own system and claims It is alleged that their Divine books contain evidence in his favor, that their contents corresponded with the Corân, that the honest and enlightened interpreters of their prophecies recognized him and his Revelation, and rejoiced in the recognition—See Arts VII, XIII, XV, XXXV, XXXIX, XLV, LIV, LVI, LVII, LXI, LXV, LXXV, and LXXXIV &c

II—The necessity of following, with religious care, the precepts of the whole previous Scripture, is solemnly inculcated upon the Jews and Christians and a belief in the *whole* preceding Scripture is required *from all Mussulmans* as an indispensable article of faith



A reward is promised to those who "hold fast the Book,"—  
 book which, the context shows to be the Old  
 Testament *Art LXIV*

"Those who reject the Book, and that which WE have sent OUR  
 \* *Messengers with*, they shall know,—when the collars shall be on  
 their necks, and the chains by which they shall be dragged into  
 Hell,—then they shall be burned in the Fire,"—  
 كذبتوا بالكتاب وما ارسلنا به ورسلا وسوف نعلمون ان الاعلال في اعناقهم وانسلاسل نسحبون في الحكم  
 و ما ارسلنا به ورسلا وسوف نعلمون ان الاعلال في اعناقهم وانسلاسل نسحبون في الحكم  
 —*Art XXVII* He that disbelieves in any of the  
 Books of God "hath wandered into a wide error,"—  
 قد ضل صلاعا بعدنا —*Art CI* The reward of those, who "believe in part of the  
 Book, and reject part thereof, shall be none other than disgrace  
 in the present life, and on the day of judgment they shall be cast  
 into a mere awful torment,"—  
 احدكم من بعض الكتاب وكفروا ببعضهما "ما  
 حراء من يفعل ذلك منكم الا حرق في الحفرة الدنيا و يوم العنامة يردون الى اسد  
 —*Art LXXIII* "Verily, they that reject God and his  
 Apostles, and seek to make a distinction between God and his  
 Apostles, and say, *We believe in a part, and we reject a part*,  
 and seek to take a middle path between that,—they are the real  
 infidels (*kāfi* ۱۰) and WE have prepared for the infidels an igno-  
 minious punishment" —  
 ان الذين يكفرون بالله ورسله يردون ان يعرفوا ان  
 الكفر ورسله و يعرفون نؤمن ببعض و نكفر ببعض و يردون ان يشكروا ان ذلك  
*Art CII* سيدا اراؤك هم الكافرون حقا واعدنا للكافرين عذابا مهيبا

The Jews are desired, in one passage, "to bring hither the  
 Tourât and read it," *in order to the settlement of a disputed point*,  
 —*Art OXV* In another, text it is said that  
 "they were called unto the Book of God, that it might decide  
 between them,"—  
*Art CVII* دعون الى كتاب الله ليحكم بينهم—

Jews and Christians are not only commanded to observe the  
 Law and the Gospel, but they are solemnly warned that their  
 faith will be void, that "their religion will not be grounded up-  
 on any thing, unless they set up both the Tourât and the Gospel,"—  
 † *Art CXXVII* لستم على سى حتى دعتموا الدرارة و الانجيل  
 who judge not in accordance with that which God hath revealed,  
 (including the previous Scripture,) are declared "to be the un-

believers (kâfirs,) the transgressors, the flagitious," العاصق العالم الكافر, Art. CXXIV

III —Although the direct *observance of the ordinances* of the Jewish and Christian dispensations, as inculcated in the Scriptures of the Old and New Testaments, is enjoined in the Corân upon Jews and Christians only, yet *all* faithful Mahometans are called upon equally with them to *believe in those Scriptures*,— Arts XXIV, XXVI, LIX, LXVI, LXXXI, CI, CII, CIII, and CXVIII The favour of God and a great reward are promised to such as believe in the *complete revelation* of His will including the writings of the Jewish and Christian prophets and apostles (Arts XC, CII) Those who disbelieve *any part* thereof, are declared to be in "a wide error," Art CI,—*they* are the real infidels ("kâfirs,") for whom God hath prepared an ignominious punishment, Arts CII, and XC

It does not therefore appear on what grounds the Jewish and Christian Scriptures can be neglected,—much less refused and rejected,—by the true Mussulman but (upon the showing of the Corân itself) at the peril of his safety

Let it be carefully noted that the sacred books, the belief in which is required of all Mussulmans, are those same Scriptures of the Old and New Testaments which were universally acknowledged by the Jews and Christians of Mahomet's day to be divinely inspired It could have been no *different* Tourât or Gospel to which allusion is so constantly made in the Corân Mecca and Medîna were not situated in a corner of the world where other Scriptures than those currently in use elsewhere could have been intended Jews and Christians from all parts of Arabia resorted yearly to the fairs at Ocâtz, Mujanna, Dzul-Majâz, &c Mercantile journeys were made from Mecca once or oftener every year to Syria, Yemen, and Abyssinia, where Christianity was established and Judaism known Some Arabs even reached the courts of the Kaisar and the Chosroes Shortly before the assumption of the prophetic office by Mahomet, Othmân-ibn-Huweirith, a citizen of Mecca, repaired to Constantinople, from whence he returned a baptized Christian The Christian courts of Hira, and of the

Ghassânide dynasty, both adjoining Arabia on the north, were frequented by the Arabs. Mahomet himself had been twice to Syria. Above a hundred of his followers found a safe and hospitable refuge at the Christian court of the Abyssinian Najâshy, both before and after the Hejira. Mahomet had Jewish and Christian adherents at Medîna, among the converts to Islâm. In the 6th year of the Hejira, embassies were despatched by Mahomet to the Roman and persian courts, to Abyssinia and Egypt, to the Ghassânide prince, and to other Christian Chiefs.

There was thus no want of communication between Mahomet and the Jews and Christians *of every quarter of the civilized world*. When, therefore, he speaks of "the Book" or "the Scriptures" which the Jews and Christians were in the habit of reading, the precepts of which they were religiously to observe, and by the contents of which they were always to judge, he means, and cannot but mean, the Old and the New Testaments preserved amongst the *whole body* of the Jews and Christians, read in their Churches, Synagogues, and Monasteries, and studied in their private houses.

## PART SIXTH

—o—

### *Imputations against the Jews*

The Jews are frequently accused in the Corân of being rebellious and stiff-necked as their fathers had been, and of perverting the meaning of their sacred books.

When Mahomet went to Medîna, he expected to find the Jews who resided in considerable numbers in the neighbourhood, favourable to his cause, and he entered into a close treaty with them, a copy of which, or at least the substance of which, is recorded in the histories of his life. But the Jews, finding that Mahomet would not profess their faith to the exclusion of Christianity and every other religion, became hostile to his cause and refused to acknowledge that there was any prophecy in their Scriptures applying to him. They held that their Messiah was

to be of *Jewish*, and not of Arab descent and they utterly rejected the Arabian prophet Thus a deadly enmity grew up between them Mahomet caused several of his bitterest opponents to be clandestinely assassinated At last he openly warred against them, expatriated two whole tribes the Bani Nadhîr and Bani Caynocâa, and having slain all the males of a third tribe the Bani Coreitza (from 600 to 800 in number), made their women and children captives

Before their mouths were thus stopped by the sword, the Jews attempted to combat Mahomet in argument, and they brought forward passages of Scripture in support of their position But Mahomet did not admit that his opponents were sincere and honest in their endeavours He accused them of perverting the sense of their books, and of not properly understanding their purport He compared them to an ass loaded with a burden of precious books,—charged with a store of divine knowledge, but not a whit the wiser for it, *Art XCIII* Stupid and blinded by ignorance and prejudice, they could not recognize the truth revealed in their books The charge is precisely similar to that made by the Christians against the Jews for eighteen centuries Both believe equally in the Old Testament, but they differ widely as to its interpretation

Mahomet charged the Jews of Medina with bringing separate passages from their Scriptures, presenting them without their context or in connection with a wrong context, and with thus distorting the true sense of those passages, *Arts LXIX, XCVI CXXII and CXXIII* They are alleged to have applied to Mahomet expressions having a double and offensive meaning, *Art CXI* They produced as having divine authority passages of human origin,—probably their rabbinical or traditional writings, *Arts LXXII and CXI* They are charged with concealing texts or prophecies favourable to Mahomet and his claims, or rather they are accused of not showing them, “though God had made them enter into a covenant that they should publish them to mankind”

Further than this we do not find that Mahomet accused even

his enemies the Jews of Medina. The inference that by "concealing" is intended the excision or erasure of passages from their manuscripts, is altogether groundless.

As to altering or corrupting their copies of the sacred Scriptures, there is not a single passage which, honestly construed, bears this interpretation. Even if any passage could be so forced, the whole tenor of the Corân, and its plain testimony from first to last in favour of the genuineness and authority of the Jewish as well as of the Christian Scriptures, would prove that such meaning was not that which Mahomet intended.

Would the prophet have appealed to a *corrupted* Tourât? Would he have attested so constantly the truth of an *interpolated* Law? Would he have commanded that disputes amongst the Jews should be adjusted by an obsolete and adulterated Revelation, or have summoned them to produce a copy of a doubtful Scripture, and to read therefrom in order that a difference between themselves and him should thus be finally adjudicated? Would he have solemnly inculcated the observance of a falsified Text, or have said of any other than a genuine Book, that the faith of the Jews was futile unless they "set up" and observed its precepts?

It is further to be well observed that the aspersions of the Corân (whatever their nature may be) are from first to last *confined to the Jews*. There is not a passage in the whole Corân, which could by any *mis-construction* cast the slightest suspicion upon the Christians of tampering either with their Gospel, or with their copies of the Jewish Scripture. The utmost charge brought against them is that they had "forgotten a part of that whereby they were admonished," i. e., fallen into erroneous doctrines and practices, *Art CXXII*.

Now even supposing for a moment that the Old Testament had been interpolated by the enemies of Mahomet, and that they had even extended their attempts to the New Testament, would not some of the *good* Jews and Christians have preserved and multiplied copies of the uncorrupted Scriptures? Those Scriptures were constantly appealed to by Mahomet, they contained, as he

alleged, valuable testimony in favour of his mission and of Islâm. Even when possessed of the sword and supported by victorious armies, the professors of Islâm would hardly neglect so reasonable and so convincing a mode of gaining over the Jews and Christians as that of pointing out to them the evidences of Islâm recorded in their own uncorrupted Scriptures. The early Mahometans surely would not dispense with such useful proof of the claims of their prophet. Besides, for the faithful Jews and Christians who professed Islâm, the preservation of the pure and uncorrupted text of the Old and New Testaments would be not only desirable but absolutely necessary. They were commanded by the prophet to believe in, to observe, and to judge by those Scriptures, and surely they would seek to perpetuate them not only for their own use, but for the satisfaction and teaching also of their children, just as the Christians preserve and teach the Jewish Scriptures, pointing out and inculcating the force of the prophecies of Christ contained therein, even so might we not have expected the Mahometan converts from Judaism and Christianity to cherish and preserve their former Scriptures?

That there existed such honest and faithful Jewish and Christian converts cannot be doubted by the Mahometan enquirer. "And of the people of Moses, there is a party that directeth with truth, and acteth justly thereby" *Art LXII* "Amongst the people of the Book, there is an upright race, that read the Signs (or Revelations) of God in the night season, and they bow down worshipping, and command that which is honest, and dissuade from that which is wicked, and hasten in good works, these are the virtuous" *Art CXVII* "Among them is a righteous people," قوم معصدة—*Art CXXXVI* See also *Arts XCI, XCVIII, and CXXI*. Had these any interest in falsifying the sacred Scriptures? Had they not every interest in preserving them uncorrupted? And even if there had been any sinister inducements would not their "justice," "uprightness," "honesty," and devotion to God, have prevented the thought of such wickedness from ever entering their hearts? Where then are the uncorrupted copies preserved by these virtuous and faithful Jews and Christians? Had there existed the slightest suspicion that the

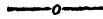
sacred Scriptures were anywhere being tampered with, uncorrupted copies would surely have been preserved by *them*. The fact is that the assumption is altogether baseless. There never was such a suspicion. Mahomet certainly never entertained it, and as little did his immediate followers. Any imputation against the Jews and Christians of attempting to corrupt their Scriptures was not even thought of for many years afterwards,—not, indeed, until the Mahometan doctors finding the Corân to differ from those Scriptures, betook themselves to that most groundless assumption as the simplest mode of escaping the difficulty.

Again the supposition of such imputation (assumed for the sake of argument in the previous paragraph,) cannot at the most be extended beyond *the Jews of Medina*. It was they alone who were inimical to Mahomet, to them only the assertions in the Coran apply. But the Jewish and Christian Scriptures,—attested as they are in every part of the Corân,—were in the hands of millions of persons throughout the Roman and Persian Empires, in the Kingdoms of Abyssinia, Hîra, Armenia, Egypt, the Ghas-sânide dynasty, &c. The accusation, or suspicion of inimical tampering, let it be pressed never so unfairly, cannot by any means reach these multitudes not only of Jews, but of Christians beyond Arabia.

Again, within two years of the death of Mahomet, the Mus-sulman armies had overrun Syria, the birth place of Judaism and Christianity, which contained innumerable copies of the Old and New Testaments in the Churches, Synagogues, Monasteries, and private houses. In a few more years the Mahometans had Egypt in their possession, and shortly after the whole northern coast of Africa,—countries that were likewise filled with Christians, Monasteries, and Churches. Is it conceivable that,—with the supreme power in their hands, with Jews and Christians daily gained over at the point of the sword, with cities and monasteries pillaged, and their contents including endless copies of the Scriptures at disposal,—the Moslems would have lost the opportunity of securing correct manuscripts of the Old and New Testaments, and of thus adding to the proofs of their prophet's mis-

mon,—if the slightest suspicion had crossed their minds that anywhere the Scriptures had been tampered with, or if in reality those Scriptures had (as the modern doctors of Islâm would have us believe) contained any testimony to the mission of their prophet not now to be found in them? The absence of any such attempt is satisfactory proof that the suspicion of unfair dealing did not exist

There can therefore be no escape, to the honest believer in the Corân, from the conclusion that the Jewish and Christian Scriptures, as current *throughout Christendom* in the days of Mahomet, were the genuine and uncorrupted word of God



## PART SEVENTH



*The Scriptures of the time of Mahomet the same as those now extant*

It does not belong to the present task to proceed to the proof that the Scriptures of the time of Mahomet's ministry, A. D. 610—632, were the identical Scriptures now in the hands of Jews and Christians. But, for the benefit of the honest and enquiring Mussulman, the following points may be briefly indicated for his further investigation

There are now extant *Manuscripts* of an earlier date than the era above-mentioned, and open to the most scrupulous examination of any enquirer

There are *Versions* of the Old and New Testaments, translated before the period in question. The Septuagint translation of the Old Testament was executed prior to the Christian era. There are still remains of the Octapla of Origen, drawn up four centuries before Mahomet, in which the various versions of the Old



Testament were compared in parallel columns. Of the New Testament there are the Latin, Syriac, Coptic, and Armenian versions, made long anterior to Mahomet, by a reference to which the Mussulman investigator will be able to satisfy himself that there have been no alterations in the original text since the time of his prophet.

Lastly, there are *Quotations* from the sacred Scriptures, and innumerable *References* to them contained in the Jewish and Christian writers of ages far anterior to that of Mahomet. Justin Martyr, Irenaeus, Clemens, Tertullian, Origen, Cyprian, Eusebius, Chrysostom, Gregory, Basil, Ambrose, Jerome, Augustin, and many others may be with this view readily consulted by any Mahometan, if he will only take the trouble to learn the Greek and Latin tongues. This species of coincident proof is the strongest that can be imagined.

It is no reply to this line of argument to say that in the manuscripts of the Scriptures there now exist various readings, discrepancies, and passages asserted by the Mahometan (as those regarding the divine Sonship and the Death of Jesus,) to be inconsistent with a true Revelation. By examining the ancient Manuscripts, the Versions and the Quotations above referred to, you will find that various readings, supposed discrepancies, and passages affirming the death of Christ and confirming the doctrine of the Trinity, existed, just as they now exist, in the Scriptures current in the time of Mahomet and for centuries before, — in those very Scriptures, namely, of which Mahomet in the Corân so constantly and so absolutely asserts the truth. The true Mussulman has, therefore, no option but to accept, and in those Scriptures just as they stand.

## PART EIGHTH



*Belief in, and Examination of, the Scriptures incumbent on all  
Mahometans*

Such being the case, the sincere and honest Mussulman is earnestly invited to examine the subject, and to satisfy himself as he may easily do that the Bible of the present day is the Bible of the days of Mahomet. He is called upon to revere and honour that blessed Book, even as his Master so uniformly and so unequivocally professed to honour it. He is called upon to believe in it as the inspired word of God, in order that he may obtain the "reward" (احورهم) promised to the faithful believers. He is cautioned against the neglect or disbelief of it, lest he incur the "ignominious punishment, (عدانا مهينا) which God hath prepared for the unbelievers," for them "that believe in a part and reject a part" of God's word. *Art CII* He is warned against refusing to acknowledge that "perspicuous Book," which is "a light to lighten Mankind, a Guide and a Direction, an Admonition to the Pious,—to them that fear the Lord in secret and tremble for the hour of judgment,"—that Revelation which is "complete as to whatever is excellent, and an explanation of every matter, and a mercy, that men may believe in the meeting of their Lord," for if he does thus reject it, according to the verdict of his own prophet, "verily he hath wandered into a wide and fatal error," قد صل ضلالا بعيدا—Above all let him beware of blaspheming (like some of the degenerate Mussulmans of the present day,) that holy Book, and of thus sealing his doom as "a transgressing and flagitious Unbeliever" *Art CXXIV*

What fearful audacity is displayed by some of the modern Mahometans (unworthy disciples in this respect of their prophet!) who ignorantly and blasphemously speak against "the Book which God hath sent down," the holy "Furcân," "the word of God!"

As for ourselves, the People of the Book, it is only in conformity with the express inculcation of the prophet of Islâm, that

we observe, and hold by, both the Law and the Gospel, *Art CXXVII*, and that, in accordance with his challenge, we examine those Scriptures to which he appealed before the people of Arabia as his witness, to see whether or no they bear testimony to his mission. And it is the sacred duty of every Mussulman, in order that he may guard against the possibility of a fatal deception, to do the same

Lastly, you believe,—you cannot consistently disbelieve,—that these Scriptures are the inspired “Word of God” (كلام الله,) “that they are a light to lighten Mankind,” (نورا و هدى للناس) “an illumination and admonition to the Pious,” (صيأء و ذكرأ للمسنن) , in fine, that they are calculated to lead those that follow their precepts into the way of peace, and make them wise unto salvation. Why then will you neglect so precious a source of spiritual benefit as, (the Corân itself being judge), exists in the Old and New Testaments, and shut yourselves out from their blessed illumination? Search them diligently, and you will find the whole tenor of those Scriptures to be “that God is in Christ reconciling the world unto himself,”—that Jesus is “the Way, the Truth, and the Life,”—“This is life eternal that they might know Thee the only true God, and Jesus Christ whom Thou hast sent”

*FINIS*



