THE TESTIMONY BORNE

BY

To the Jewish and Christian Scriptures.

[SECOND EDITION]

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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.

 \mathbf{w} \mathbf{m}

Allahabad,
July, 1860

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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 Cazee of 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 Coran 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 Mus-"sulman 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 Mufid-ul-Am, page 75 Urdu, Agra, A D 1852, or Hejiree 1268.

XII PREFACE

was required to believe in the Jewish and Christian Scriptures, as well as in the Coran, but it was necessary for him to be guided by the latter only The Christian convert must equally beheve 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 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 prevalent 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 Coran was considered, not simply as explaining and modifying, but as absojutely superseding the previous Scripture

It is not my business here to explain, or attempt to reconcile, the inconsistencies of the Arabian Legislator tian 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 hable 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 From such lines of argument, however, the Christ's death writer has, in the present pamphlet, carefully abstained single object in view has been to take advantage of the concessions, so frequent in the Coran, 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 Coran 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 Cordn 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 inflications of their own prophet

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

"Jedoch ist auch die Ansicht der Moslemischen Theologen unsern heiligen Schriften nicht überall dieselbe Einige ollen das Alte und das Neue Testament gar nicht als Gottes Wort anerkennen, weil sie in demselben eine Menge Widers pruche, Ungereimtheiten, ja Gotteslasterungen finden"*

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

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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 resume. The English reader, remembering the object of the compilation, will pardon this defect

AGRA 20th Augt 1855

 \mathbf{W} \mathbf{M}

THE TESTIMONY BORNE

BY THE

CORAN

TO THE JEWISH AND CHRISTIAN SCRIPTURES

INTRODUCTION

Ir is my intention, in the following pages, to bring together

Object of the Treatise 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 Passages arranged chro nologically 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 It is still possible that some minor discrethe best of his ability pancies 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 (1)

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 Coran is occupied with narratives

Argument, from similarity or coincidence between narratives in the Corân and in the Old and New Testaments, omitted

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 compila-A certain class of passa ges omitted tion, 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 Coran — اهل كناب اهل كناب --الدين انتياهم تصنيا من الكتاب or, الدين انتياهم الكتاب--الدين أوبوا 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 Scriptine hath been given those to whom Wet have given the Book, or a portion of the Book These expressions are scattered throughout the Coian, occurring about So notorious and patent was the fact of the Jews and Christians possessing a written and divinely inspired Scripture, 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

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

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.

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

سررة الأعلى Sura LxxxvII, v 18

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

Commentary of Jelalooddeen— ال هذا الى اللخ من بركى و كرن الأحرة و كرن الأحرة العرال و Trily this, i e the prosperity of the good, and their well-being in a future world, is in the former books, i e those revealed before the Corân"

سررة النحم + 36 مرة النحم + 36 ا

أم لم يندأ مما في صحف مُوسى * و الرهيم آلدي وفي * الاترر وارزة ورز أحرى * 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 بدير من آليدر آلاولي

This Preacher is one of the former Preachers, i e 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

سورة عنس 11 —SURA LXXX , v 11 إنها تدكرة * فنس شآء دكرة * في صحف مُكرمة * مرفوعةمُطهوة* بأندي سفرة كرام نزرة *

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

سررة السعدة 33 EV —SURA XXXII, V 23 سررة السعدة و لقد آتيدا مُوسى آلكتاب ملا تكل مي مرية مل لقآئه و حعلدا هدي لعني إسرآئدل * و حعلدا مدهم آئمة يهدول بأمريا لما صدروا و كادوا بآياتدا يوقدول * إن ربك هو يفصل بيدهم بوم آلقيامة ميما كادوا مية سعتلمول *

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 **CCORDING 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 CONCERTING 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 لقائك الكنات ار من لقائر مرسى الكنات ار من لقائر مرسى الكنات ار من لقائر مرسى الكنات المنات ال

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, من المن الى ما دنه من الحكم و الاحكام نامونا اناهم نه او نترويقا الله Bardhdwi—The Jewish people, at these times, persevered in the Faith, and were constant in the right belief of the Revelation,—

من المنافلة على المنافلة المنافلة على المنافلة المنافلة

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

W -Sura xxxix , v 64 سررة الرصر

-0-

مل أ معير آلله تأمروني أعدد أنها آلحاهلون ولقد أوحي إليك و إلى آلدن من مدلك لئن أشركت للحفظ عملك و لتكوس من آلحاسرين *

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, ای ص الرسل —Bardhdwi

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

ARL YOUR UNBELIEVERS (Ye Meccans ') BETTER THAN THOSE, (1 e of the days of Noah, Lot, Moses, &c., just referred to.,) OR IS THERE AN IMMUNITY FOR YOU IN THE SCRIPTURES?

"The Scriptures "The Books," الكتب المسارنة, Jelalooddeen — "The heavenly, or Divine books," الكنب المسارنة "Baidhawi 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

سورة السلا 6 VII --Sura XXXIV, v 6 سورة السلا و يرى آلدى أوتوا آلعلم آلدي أمول إليك من ربك هو آلحن و يهدي إلى صواط آلعربر آلحميد .

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

العام The Knowledge, means acquaintance with the previous Revelations "Those to whom knowledge hath been given," ، ومارا اهل 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

WIII -SURA XXXIV, V 31 mere limit

وقال آلدس كعروا لن رؤمن بهدا آلقرآن و لا بآلدي بين 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 Corin

Baidhawi explains it, "We will not believe in this Coran, nor in that which precedeth it of the Scriptures testifying to the Mission of Mahomet, سر, ولا نما نعدمه صن الكتب الدالة على النعب And Jelalooddeen adds, as the Tourat and the Gospel.

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

AND VERILY WE GAVE MOSES THE BOOK, AND THEY FELL TO VARI-

X-SLRA LLV, V 16 mellal mellal

و لقد آتيدا بدي إسرائيل آلكدات و آلحكم و آلدموة و ررمداهم مى آلطيدات و مصلداهم على آلعالمين * و آبيداهم بيدات مى آلامر مما آحتلفو إلا من بعد ما حاء هم آلعلم بعياً بيدهم ان ردك بقصي بيدهم و دوم آلقيامه ميما كانوا فنه يحتلفون *

Ž.

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 GAYE 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 Revolution 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.

---و من الصادات 13 --- XI --- Sura xxxvii , v

إنهم كانوا إدا فيل لهم لااله إلا آلله نستكفرون * و تقولون اثنا لعاركوا آلهتنا لساعر محنون * قل حآء بالحق و صدق المرسلين *

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 POFT 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 سورة الصافات 114 SURA XXXVII, v المافات 114

و لقد مددا على مُوسى و هرون * و تحيدا هما و قومهما من الكرب العظيم * و تصربا هم مكابوا هم العالدين * و آتيدا هما الكتاب المستدين * و هددنا 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 THEY WERE THE CONQUERORS, AND WE GAVE THEM THE PERSPICUOUS BOOK, AND DIRECTED THEM INTO THE RIGHT WAY

"The perspicuous Book, — \$, that is, the Tourât "—Bas-dhdwr, Jelalooddeen

سورة الشعرآر Sura axvi, v 191 سورة الشعرآر

و إنه لعدودل رب العالمين * درل به الروح الامين * على قلدك للكون من المددون * بلسان عوبي محدين * و إنه لهي ربوالاولين * أو لم نكن لهم آية أن بعلمة علماء بدي إسرآئيل *

VERILY IT IS A REVELATION FROM THE LORD OF CREATION,

THE FAITHFUL SPIRIT HATH CAUSFD 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 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 Seriptures,"—that is, as being mentioned therein, or, more probably, as containing a Revelation of similar purport. Thus Baidhâwi, معناه لهي الكنب المنعدمة " 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 Jelalooddeen,

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

سررة الأحفاف XIV -- Sura xLvi, v 4

آئتودى ىكتاب مى مدل هدا او آثارة مى علم إن كدتم صادمين •

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, (ملم), 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."

سورة الاحقاف 10 SURA XLVI, v عند الاحقاف XV —Sura XLVI, v

مل آرائتم ان كان من عدد الله و كفريم به وسهد ساهد من بدي إسرائيل على مثله فآمن و استكدرتم ان الله لا يهدي القوم الطالمين.

SAY —WHAT THINK YE? IF (this Revelation) BE FROM GOD, AND YE REJECT IT, AND A WITNESS FROM AMONGST THE CHILDREN OF IS-RAEL 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 elsewheie,—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?"

So Bardhdwr, — فلى مثلة مثل القراس و هو ما في الدرراة من لمعادي المصدفة على القراس لها راثي المارائي المعادفة له او مثل دالك و هر كونه من عبدالله عامن اى بالقراس لها راثي المقادفة له او مثل دالك و هر كونه من عبدالوحي عطائعا للحق مطائعا المطائعات ا

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

سررة الأحقاف XVI -SURA KLVI, V 12

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و اد لم بهتدوا به فسيقولون هذا افك قديم ومن قبله كتاب مُوسى إماماً و رحمة وهذا كتاب مُصدق لساداً عربياً ليندر الدس طلموا و نشرى للمحسدس *

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 Baidhâwi — مصدق للكنات موسى ار ليا ين يدية

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 he

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

سررة الاحقاب 30 XVII -SURA XIVI, v

واد صرمدا اليك دهراً من الحن دستمعون العرآن علما حصورة قالوا الصقوا علما قصي ولوا الى قومهم محددرس * قالوا ما مومدا إما سمعدا كتاباً أمرل من بعد محوسي محصداً لما بين بديد يهدي الى الحق و الى طريق محسدة عديم

AND (call to mind) WHEN WE CAUSED A COMPANY OF THE GENII TO TURN ASIDE UNTO THEE PHAT 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 REVEALLD 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 Velalooddeen,—
"attesting that which is before it,
a e which precedeth it, as the Tourât"

development of Islam, the Coran 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 Genii 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)

سورة الملائكة 25 XVIII—Sura XXXV, v كن الملائكة و الدين من الدينات و الدين من الدينات و الدينات و الكتاب المديو ،

AND IF THEY REJECT THEE, VERILY THEY 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 evidently meant

سورة المالأكم XIX -- Sura xxxv, v 31

و الدي او حيدا اليك من الكتاب هوالحق مُصدقاً لما بين بديه،

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

"Attesting that which precedeth it,"—، e the Sacred Scriptures before revealed Thus Jelalooddeen, نقدمه من الكتاب, and Baidhawi, لها تقدمه من الكتاب المسارية

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

سررة مردم ,11 XX —SURA XIX , v 11 سررة مردم ,11 با تحيي حده الكتاب نقوة و آديداه الحكم صدياً ،

OH JOHN! TAKE THE BOOK WITH POWER, --- AND WE GAVE HIM WIS-DOM 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 Baidhdwi) with power —an acknowledgment that the Jewish Scriptures existed in the time of John and Jesus, genuine and uncorrupted

سورة صردم 28, 29 SURA XIX, V 28, 29 سورة صردم

ما شارت إليه مالوا كيف دكلم من كأن مى المهد صدياً * مال ادي عدد الله آتادي الكتاب و حعلدي ددياً *

AND SHE (Mary) I OINTED 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

سررة السرى XXII --SURA XLII, V 1

كدالك يوحي إليك و الى الدس من قعلك الله العربر الحكيم،

THUS DOTH 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

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سررة الشررى 12 SURA KLII, v عررة الشررى

شرع لكم من الدس ما وصى مه موحاً و الدي او حيدا إليك و ما وصيدا مه إسراهيم و مُتوسى و عيسى أن أميموا الدس و لا تتعرقوا ميه .

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

سررة السررى XXIV --SURA XLII, VV 14, 15

و ما تعرفوا الا من بعد ما حآء هم العلم بعياً بينهم و لولا كلمة سنقت من ربك إلى احل مُسمى لقصي بينهم و إن الدين آورثوا الكتاب من بعدهم لعي شك منه مُربب * فلدالك فادع و استقم كما آمرت ولا تتبع اهواءهم و قل آمنت بما آبرل الله من كتاب و آمرت لاعدل بينكم الله ربنا و ربكم لنا إعمالنا ولكم إعمالكم لاحجة بيننا و وبينكم الله يجمع بيننا و إلية 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 (respiting 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 farth,) 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

LORD, AND YOUR LORD 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 per-So the commentators plexity regarding their true meaning " Those that have inherited the book after them, and they are the الدس أوربوا الكناب من بعدهم وهم النهود والنصاري", Jews and Christians Jelalooddeen "That is, the people of the book that were in - بعدى أهد الكداب الدين كانوا في فهد الرسول " the time of the prophet "Are in doubt regarding the same, i e regarding their book, not knowing its real purport, or not believing in it with a true لهي سك منه من درادهم الانعلمونة كما هو (أو لا يؤمدون الله حق الايمان "faith " -Bardhdwi

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 are 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 — امرات العداد ا

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

سررة المؤس 55, 56 مدى المرة المؤس 35xxv —Sura xl, vv المرة المؤسى آلهدى و آورثدا ددى إسرآئيل آلكدات هدى و دكرى لاولى آلالداب ، قاصدر ان وعدآللة حق وآستعفر لددمك الم ،

AND VFRIIY WE GAVE UNTO MOSES GUIDANCE, AND WE CAUSED THE CHIIDREN OF ISRAEL TO INHEBIT THE BOOK,—A GUIDE AND AN ADMONITION UNTO PEOPIE OF UNDERSTANDING HEARTS WHERE-FORE 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.

سورة المؤمس XXVI --- SURA XL, V 72

ألدين كدروا بالكتاب وبما ارسلدا به رسلدا مسوف يعلمون الدالا الدين كدروا بالكتاب وبما السحدون في الحميم ثم في الدار سحرون العلال في اعداقهم والسلاسل يسحدون في الحميم ثم في الدار سحرون المناسب

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

سورة العرفان 36 SURA XXV, v 36 سورة العرفان وريراً *

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 Tourat"—(Jelalooddeen)

 AND THEY (the Meccans) SAY,—"IF HE DOTH NOT BEING 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

Baidhawi explains it thus — مراتترواهٔ والاحمال و سام التعرف السمارية the Tourat 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 regard ed 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

سورة الرحرف 43 XXIX —SURA XLIII, v بي الرحمى و إسال من أرسلنا من فعلك من رسلنا أحعلنا من دون ألرحمن الهذا بعندون *

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

 way to enquire of the former Apostles, and thus make sure of the fact that He has uniformly, in all previous revelations, forbad 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 — العراد نه الاستعام المراد المراد نه الاستعام المراد المراد نه الاستعام المراد المراد نه الاستعام المراد المراد المراد نه الاستعام المراد المراد

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

سورة فوسف 111 SURA XII, V ا

ما كان حديثاً بفترى ولكن تصديق آلدي بين هاية وتفصيل كل شي وهدى و رحمة لقوم الأصدون *

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 PROPIE THAT BELIEVE

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

سورة هود 17, 18 SURA X1, VV كالم

أولانك آلدس ليس لهم في آلاحرة إلاآلدار و حلط ما صلعوا فلها و ناظل ما كانوا تعملون * أقمى كان على بيدة من ربة و بقلوة شاهد مدة و من قللة كتاب مُتوسى إماماً و رحمة *

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 WROUGHT WHAT! (shall such a one be equal unto him) who procledeth 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 Coiân, 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

سرره هود ۱۱۱ SURA XI, v کاله XXXII —SURA XI, v سره هود و لقد آسما صُوسی آلکتاب مآجتلف میه و لولا کلمهٔ سدقب می رمک لقصی معدیم و اِمهم لهی شک مده مُصربب *

AND VERIIY WE GAVE MOSES THE BOOK, AND VARIANCE AROSE REGARD-ING 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

wegs نوس , 37 SURA x , v

و ما كان هذا آلقرآن أن نفتري من دون آلله و لكن تصديق آلدي مين نديه و تفصيل آلكتاب الرنب ميه من رب آلعالمين * أم نقولون آمتراه مل ماتوا نسورة مثله *

AND THIS CORAN IS NOT SUCH THAT IT COULD HAVE BEEN FABRICAT-ED BY OTHER THAN GOD, BUT IT IS AN ATTESTATION OF THAT (1 e those Scriptures) WHICH PRECEDE IT, AND AN EXPLANATION OF THE BOOK,—THERE IS NO DOUBT THEREIN,—FROM THE LORD OF CREATION WHAT! 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" (It between its hands,) viz, "of the Scriptures preceding it," —Jelalooddeen,—or, "corresponding with the divine books that precede it," مطانق لما نقدمة من الكنب الآلهند

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

سورة يرىس SURA V, V 93 سورة يرىس

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مان كنت في شك مما أنولنا إلىك فآسال آلدين بقرق آلكتاب من قبلك لقد حاءك آلحق من ربك فلا تكوين من آليمترين .

If thou art in doubt regarding that which we have sent down unto thee, then ask those who read the book (reveal 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 Baidhâwi thus —"for verily it (* 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 "—الله مناه على نحر ما العينا اليك والمراد تحقيق دالك والستشهاء مناهم على نحر ما العينا اليك والمراد تحقيق دالك والستشهاء مناهم على نحر ما العينا اليك والمراد تحقيق دالك والستشهاء والكنب 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, Medîna, or Kheibar, or to the Arab Christian tribes, such as the Bani Hârith of Najrân, the Bani Tay of Tayma, or the Bani 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 و XXXV—SURA VI, V و الدين مسروة الدين مسروة الدين مسروة الدين مسروة الدين مسروة الدين الدين

THOSE TO WHOM WE HAVE GIVEN THE BOOK RECOGNIZE HIM AS THEY RECOGNIZE THEIR OWN SONS THEY THAT HAVE DESTROY-ED THEIR OWN SQULS, THESE BELIEVE NOT Commentary — "Recognize him, that is, Mahomet, by the description of him in their book" اي صحيد نبعنه في كنابهم "Jelalood-deen

"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?"

معاورية بعرون رسول الله تعليم المدكرة في البوراة والاتعلى كما بعرون ابناء هم العرون الناء هم المدكرة على البوراة والاتعلى فهم الا توميون الناء هم المدكرة على المسلم من اهل الكتاب و المشركين فهم الا توميون المسلم من اهل الكتاب و المشركين فهم الا توميون المسلم المدكرة المسلمة المدكرة المدكر

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

سورة الاعام ,90 Sura VI, V 90 سورة الاعام ,90 XXXVI—Sura VI, V والتحكم وآلددوة قال تكفر نها هولاء معد وكلدا نها قوماً لنسوا نها تكافرن * أولائك آلدس هدى آلله قدهداهم آمندة *

THESE ARE THEY TO WHOM WE HAVE GIVEN THE BOOK, AND WISDOM,
AND PROPHECY, AND IF THESE (the Meccans) DISBELIEVE THE
SAME, 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 Abiaham 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, Baidhawi,) 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,"—التسان يُرِن له "We have made it over, that is, its guardianship or care,"—
الحسن Baidhawi,—" we have committed the watch or custodianship over it," وكلنا نها أي نمواطتها

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" مم الاساء المدكرون و منا نعوهم وسارالانصار او اصحاب النبي اوكل من المورون و منا نعوهم وسارالانصار او اصحاب النبي اوكل —Baidhdwi

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

WXXVII -SURA VI, V 92 سورة الانعام

و ما مدروا آلله حلى مدره إد مالوا ما ادرل آلله على دسر مل شي مل مل أدرل آلكتاب آلدي حآء مه متوسى دوراً و هدي للداس

معملونه قراطیس تعدونها و تحمون كثيراً و علمتم صالم تعلموا آنتم و لا آناوكم قل آلله ثم درهم مي حوصهم للعدون ،

(For بدون تعمون and تجماري some copies of the Corân have served and يعمون يندون and يعمون يندون and يعمون يندون

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 (er 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 ," ماتدرزا اي اليهرد "when they say, that is to Mahomet, in their disputations with him concerning the Corân," إذ فالوا للنبي رف حاصورة في القرال, "They (or ye) make it upon sheets of paper, i e they write it in separate parts," (meaning 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) المجارة والمالية على العادة على الدارة من الدارة من "They (or ye) show it, viz, that which they desire to appear thereof," ورامايس أي يكنبرنه في دفاتر مقطعة — "and they (or ye) conceal much, viz, of that which is in it, such as the description of Mahomet "محدد"

According to the above Commentary, the text is addressed to the Jews The greater part of this Sura (VI, Ináâm,) was delivered at Mecca, but the text itself may probably have been added to it when Mahomet went to Medîna, and after the Jews had commenced their opposition to him. They are alleged to have held that "God had not revealed any thing," i e after their own Scriptures, or to Mahomet, or perhaps that he had never sent down (U,V) 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 Medîna, 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 Medîna, 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"

سورة الانعام SURA VI, V 93 سورة الانعام

و هدا كتاب أبرلدا، مُعارك مُصدق آلدي بين يديه و لتعدر أم آلقرى و من حولها *

AND THIS BOOK WF 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"التي يين "The Tourât or (other) books preceding the Corân "الكنب التي قنلة "Baidháwi

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

سورة الا عام 111 XXXIX -- Sura vi, v

هو آلدي أبرل اليكم آلكفاف مُتفصلاً وآلدس آتيفاهم آلكفاف بعلمون أنه مُتدل من ربك بالحق فلانكوس من الممترين *

HE IT IS TAHT HAIH SENT DOWN TO YOU THE BOOK, EXPLAINING (all things,) AND THOSE TO WHOM WE HAVE GIVEN THE BOOK KNOW THAT IT (the Corán) HATH BLEN SENT DOWN FROM THY LORD IN TRUTH WHIRLFORF, BF NOF THOSE (oh Mahomet!) AMONG THOSE THAT DOUBT

"Those to whom we have guen the book, i e the Tourât," Jelalcoddeen,—or rather generally the Jewish and Christian Scrip
tures so Baidhawi,—"meaning the believers of the people of the
book," * العراد مرصورا اعدالكناب

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

سررة الانعام 124 SURA VI, V بروة الانعام

و ادا حآءتهم آنة فالوالى دؤمن حتى دؤني مثل ما أرتي رسل آلله *

AND WHEN A VFRSE COMETH UNTO THEM, THIY SAY,—WE WILI NOT BELIEVE UNTIL THERE COME (a revelation) like 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 inducet 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.

سررة الانعام 154 XLI --- SURA VI, V

ثم آتندا مُوسى آلكتاب تماماً على آلدي أحسر و عصيلاً لكل شي و هدى و رحمة لعلهم بلعآء ربهم بؤمنون *

THEN WE GAVE MOSES THE BOOK COMPILED AS TO WHATEVER IS
FYCELLENI, AND AN EXPLANATION OF FVERY MATTER, AND A DIRECTION AND A MERCY, THAT THEY MIGHT BELIEVE IN THE MEETING 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

سورة الانعام 155 XLII --- Sura vi, v

وهدا كدات أدرلداه مُدارك فاتنعوه و آنقوا لعلكم ترحمون أن نقولوا إدما أدرل آلكدات على طآيفتين من فعلدا وإن كدا عن دراستهم لعافلين أو نقولوا لوأنا أدرل عليدا آلكدات لكدا أهدي مدهم فعد حاءكم ديده من ربكم وهدى و رحمة الع *

AND THIS BOOK (the Corán) 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 REVRALED TO US, WE SURELY WOULD HAVE FOLLOWED THE DIRFCTION BETTER THAN THEY, AND NOW VERILY A CLEAR EXPOSITION HATH COME UNTO YOU FROM YOUR LORD, A DIRECTION AND MIRCY, &C

" Lest ye should say,—verily the Scripture hath been revealed to two people before us, i e to the Jews and Christians "—قى مائعتىي مائعتىي النهرد رالعارى Baidhúw, and Jelalooddeen

The object of the Corîn 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 explication 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 only imperfection was that it was not in its completeness 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

سررة القصص 44 XLIII —Sura xxvIII, v

و لقد آتیدا مُرسی آلکتاب مربعد ما (هلکدا آلقرون آلاولي بصائر للداس و هدی و رحمة لعلهم بتدکرون ،

AND VERILY WE GAVE MOSES THE BOOK, AFTER THAT WE HAD DES-TROYED 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

سورة العصص XLIV -SURA XXVIII, v 47

و ما کس سحاس آلطور اد بادیدا و لکی رحمة می ربک لتندر قوماً ما آتاهم می بدیر می فیلک لعلهم بتدکرون * و لولا ان تصیبهم مصیدة بما فدمت آید هم فیقولوا ربدا لولا آرسلت الیدا رسولاً فیتنع آباتک و بکون می آلمؤمدی * فلما حآدهمالحق می عددیا فالوا لولا آوتي مثل ما آوتی مُوسی آولم بکفروا بما آوتي مُوسی می قبل فالوا سحران تطاهرا و فالوا ایا بکل کافرون * فل فاتوا بکتاب می عدد آلله هو آهدی مدهما آتنعه ان کنتم عادفیی * فان لم نستحیدو لک 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

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 ay, 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.

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wegs القصص 53 - XLV -- SURA XXVIII , v

ألدين آتيدا هم آلكدات من عدلة هم مه مؤمدون و ادا متلى عليهم عليه المسلمين عليهم عليهم عليه عليهم عليه عليهم عليه عليهم عليهم

THOSE TO WHOM WE HAVE GIVEN THE SCRIPTURE BEFORE IT (* e before the Corán,) Believe therein, and when it (the Corán) is read unto them, they say,—we believe in it, virily it is the truth from our lord, surely wf were moslems from before.

The portions of the Corân 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 Islâm, 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 Medîna

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

سورة المؤسس XLVI — SURA XXIII, v 25 و لقد آتيدا محوسي الكتاب لعلهم مهتدون * و حعلدا اس صرام و آممه آيه المو *

AND VERILY WE GAVE MOSES THE BOOK, THAT THEY MIGHT BE DI-RECTED, AND WE MADE THE SON OF MARY AND HIS MOTHER A SIGN, &C

سورة الاسلام 3 XLVII --- SURA XXI, v و ما ارسلدا مدلك إلا رحالاً موحى اليهم مآسالوا اهل آلدكر الكندم لا معلمول *

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

"The people of the Scripture, that is, those learned in the Tourât and the Gospel,"—اهل الدكر العلمار بالدراة والاستال.—Bardhawi

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" حرات لعراهم هل هذا الا نشر مثلكم يامر ديم ال هدا المتقدمة — Bardhawi

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

سررة الاسيار 49 XLVIII -SURA XXI, v برة الاسيار

و لقد آتیدا مُوسی و هرون آلفرمان و صیاء و دکراً للمتقین ، آلدس عصرون ربهم ماالعیب و هم من آلساعة مُسعقون ، و هدا دکر مُعارک اُدرلداه اُمانتم له مُعكرون ،

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 Forcan, 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 Forcan" is applied equally in the Coran to the Tourat and to the Coran 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

سورة الاساء Sura XXI, v 105 سورة الاساء

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ولقد كتبدا مي آلربور من بعد آلدكر أن آلارض برثها عدادي آلصاليمون *

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 admonstron, i e the Tourât,"—قيالربور في كتاب داؤد من تعدالدكر اى الدوراة Baidhawi 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 Coran

L-SURA XVII, V 2 , will some

و آتیدا محوسی الکتاب و حعلداه هدی لعدی اِسرآئیل آلا تتحدوا می دودی وکیلا *

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

"Take not,—various reading,—that they should not take,—الكتاب المراة سعدرا "The Book, r c the Tourst,"—الكتاب المراة سعدرا للهواة عدراة الكتاب المراة المعادراة المعادرات المعا

سررة الاسرى LI —SURA XVII, VV 4, 5, AND 7 و قصيدا الى بدي اسرآئدل في الكتاب لتفسدن في الارض مرتين و لتعلى علواً كندراً * فادا حآء وعد أولاهما بعثدا عليكم عداداً لدا أولى باس شديد 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 FHREAT OF THE FIRST OF THESE TWO (visitations) 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,"— الكيات النبرواة—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

سررة الاسرى 55 LII —SURA XVII, v فصلدا بعص الديين على بعص و آتيدا داؤد ريورا *

AND VERILY WE HAVE BESTOWED FAVOUR UPON SOME OF THE PRO-PHETS 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

سورة الاسوى LIII —SURA XVII, v 102 و لقد أتيدا مُوسى دسع آيات بندات فاسال بدي إسرائيل الم

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

"Wherefore do thou enquire, i e oh Mahomet!"—Jelalooddeen Mahomet is in this passage desired by God to refer to the Children of Israel for attestation of the narrative of the nine mireles 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

سورة الاسرى 108 LIV —Sura VIII, v

مل آمدوا به آولا تؤمدوا ان الدس آوتوا العلم من مثله ادا بنلى عليهم بحرون للادمان سحداً و بقولون سنحان ربدا إن كان وعد ربدا لمفعولا * و تحرون للادمان بنكون و بريدهم حسوماً *

SAY,—BELIEVE IN IT (the Cordn,) 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 WORSHII PING, AND THEY SAY,—PRAISED BE OUR LORD, VERILY THE TROMISE 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,"—من قتلة وهو العلم من قتلة وهو العلماء الدن الماقة وعودا حقيقة الرحي وإماراة الندوق —Bardhdwi "And these were believers from amongst the people of the Book, "——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

سورة المحل Sura vi, v 43 سورة المحل

و ما ارسلما من قعلك الا رحالاً بوحي العهم فآسالوا اهل الدكو ان كمتم لا تعلمون * بالعيمات والربر و ادراها العك الدكر لتمين للماس ما درل اليهم و لعلهم بتفكرون *

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 سررة الرصد SURA XIII, v 89 سررة الرصد

والدس آتيداهم الكتاب يعرهون بما أبول إليك و من الاحراف من ينكر بعصة *

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

"They rejoice, because of its correspondence with that which is with them "رعرجون مورافقته بها عندهم" (Jelalooddeen,) that is, 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

سورة الرعد LVII -SURA XIII, V 45 سورة الرعد

و تقول الدس كفروا لسب محرسلاً مل كفي باالله شهيداً بيدي وبيدكم و من عدد 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

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

سورة العمكدوب 27 LVIII —SURA AXIX , V

و وهندا له إسحى و تعقوب و حعلنا في دريقة الناوة والكتاب

AND WE GAVL TO HIM, (1 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,"—راكتاب يريد "Meaning the Books, "الكتاب الالعد الحس للبنازل الكنب الالعد Bardhawi "Meaning the Books, that is to say, the Tourat, the Gospel, the Psalms, and the Corân, والكناب وعدى الكنب اى الدرالا والاحداد والردر والعرال—". Jelalooddeen

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 Abraham

سورة العنكنوب 16 مرة العنكنوب LIX—SUMA ANIA, V المحافظ المدال و لا تحادلوا اهل الكناف إلا باالدي هي آحس الاالدس طلموا مديم و مولوا آمنا باالدي أبرل الينا و أبرل إليكم و الهنا و البكم واحد و بحى له مُسلمون *

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

سورة العنكنوب 47 - EX-Sura vaix, ، 47 و كدالك أبرلنا إلىك الكتاب فالدس آبنداهم المناب ،ؤمدور به النم *

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

A continuation of the preceding passage

"The Scripture, i e the Tourât ,"—الكتاب الترواة —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"—
هم عبدالله ابن سلام و احرائه او سن بعدم مهدالرسول من اهل الكتابين "Thus have we revealed unto thee the Book, i e the Corân, in the same manner as we revealed to them the Tourât, &c "—

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.

سررة الأعراف SURA VII, V 158 سررة الأعراف

مسأ كتمها للدين بتقون و تؤتون الركوة والدس هم بآباتما تؤممون ها الدين يتمعون الرسول الدني الامي الدين تحدودة مكتوباً عمدهم في التوراة و الانحيل يأمرهم بالمعروف و بمهاهم عن الممكر الم المعروف و بمهاهم عن الممكر الم

AND I WILL SHORTLY WRITE DOWN IT (1 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 ILLIFERATE PROPHET,—WHOM THEY SHALL FIND WRITTEN, (1 c described) IN THE TOURAT AND IN THE GOSPEL AMONG THEM, HE SHALL COMMAND THEM TO DO FHAT 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 prophetical annunciation 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 Tourst and Gospel". They would find him written there, as Baidhawi and Jelalooddeen say,—***—**
"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

سورة الاصراف 160 من تعدلوں الحق و منه معدلوں *

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 Islam, have carefully and religiously guarded, and handed down from father to son, copies of the true and uncorrupted Tourst 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 Islam Assuredly they would, had it not been notorious that no such attempt at interpolation or erasure had ever en made by their brethren, and that the supposed prophecies Mahomet existed just as much in the copies scrupulously prewed by the unconverted Jews, as in their own

سوءة الاعراف 168 LXIII -SURA VII , V

وإد تادن ردك ليدعس عليهم إلي نوم القيامة من نسومهم سوء العداب إن ربك لسرمع العقاب و انه لعفور رحيم و قطعناهم مي الارض أمماً منهم الصالحون و منهم دون دالك و بلونا هم بالحسنات والسيات لعلهم مرجعون و محلف من بعدهم حلف ورثوا الكتاب بأحدون عرض هذا الادبى و يقولون سنعفر لذا و أن أتهم عرض مثله يأحده ألم وحد علنهم معثاق الكتاب أن لا يقولوا علي الله الاالحق و درسوا ما ميه *

AND (call to mind) WHEN THY LORD COMMANDED THAT THERE SHOULD CERTAINLY BE SENT AGAINST THEY (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 MURCIFUL 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 PER-CHANCE THEY WIGHT 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 AND IF THERE COME UNTO THEM AN ADVAN-FORGIVEN UNTO US TAGE THE LIKE THERFOF, 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 THERFIN

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 "unherited," 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 c misrepresent the truth,) although they are in the habit of reading that which is in their Book,—ii of carefully perusing, or diligently studying it, for that is the force of carefully speraged 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

سورة الاعراف 170 LXIV -- Stila VII, v

والدار الاحرة حدر للدس بنفون افلا تعقلون * والدس بمسكون بالكداب و إفامُوا الصلواة إنا لا تصنع آجر المصلحين *

BUT THE NEXT LIFE IS BETTER (than the present) FOR THOSE THAT
FEAR THE LORD, THEN WHEREHOLD 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 PEWARD 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 (). They could not be praised for "holding fast" by any other than a genuine and uncorrupted Scripture

Jelalooddeen instances Abdallah-ibn-Sallam 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?

سررة المدثر SURA LXXIV, V 30 سررة المدثر

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عليها تسعة عسر وما حعلها اصحاب الدار الاملايكة وما حعلها فتهم إلا متعة للدس كفروا ليستيقى الدس أوتوالكتاب و برداد الدس معوا إيماناً و لا برتاب الدس أوتوالكتاب و المؤمدون *

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 BELLEVERS

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

The passage is obscure But it appears to point to some supposed coincidence between what is here said of the keepers of Heil, 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 Baidhawi,—"that they might gain faith in the prophetic mission of Mahomet, and in the truth of the Coran, when they saw that it was accordant with what was in their Scriptures," بناهم التقال الما أرد داك مرافقاً لها في كتابهم

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

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 tand 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

سورة النعولة LXVI —Sura II, vv 1—5

دلک الکتاب لارب میه هدی للمتعیی * الدس بؤمدون بالعیب و نقیمون الصلواة و صما رومناهم ینفقون * والدس یؤمدون نما آدرل الیک وما آدرل می معلک و بالآخرة هم یومدون * آولائك علی هدی می ربهم و آولائك هم المعلمون *

THIS IS THE BOOK IN WHICH THERE IS NO DOUBT,—A GUIDE TO THE PIOUS,—THEY WHO BELIEVE IN THAT WHICH IS UNSEEY, AND OBSERVE 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 si milar subject,—اثني يدكر فيها كدا —Thus passages given forth at Medina found their way into Meccan Suras —See Life of Mahomet and history of Islám, vol I p vii

DED THEM WITH,—AND THEY WHO BELIEVE IN THAT WHICH HATH BEEN REVEALED UNTO THEE, AND THAT WHICH HATH BEEN RE-VEALED 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 Tourat and the Gospel, et cætera "ما انول من علك أى الدوراة والاحيل ومنوهما العلم ا

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 Mussulmans 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?

سورة النفرة UXVII -SURA II, V 40 مروة النفرة

یا بدی اسرائیل ادکروا بعمتی التی ابعمت علیکم و اوموا بعهدی آرف بعهدیم و ایای فارهدون و آمدوا بما آبرلب مصدقاً لما معکم و لا تکودوا آول کافر به و لا تستروا بآباتی ثمداً قلیلاً و إبای فاتقون ، ولا تلدسوا الحق بالداطل و تکتموا الحق و ابتم تعلمون ،

OR CHILDREN OF ISRAEL TREMEMBER MY FAVOUR WHEREWICH 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

[&]quot; That which is with you, i e the Tourat"-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

سررة النفرة 33 مرزة النفرة الكتاب والفرمان لعلكم تهتدون •

AND WHEN WE GAVE MOSES THE BOOK AND THE DISTINCTION (between good and evil,—Forcán,)—That ye might be directed

"The Book, i e the Tourât"—Baidhawi and Jelalooddeen
The Pentateuch is here styled Al Forcân, the same term which
is sometimes applied to the Corân

سررة النقرة - 30 EXIX —SURA II, V منهم يسمعون كلام الله ثم المتطمعون أن يؤمنوا لكم و فد كان فريق منهم يسمعون كلام الله ثم يحرمونه من بعد ما عقلوة و هم 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

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 succeed 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 perverted 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 gaining 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 worl of God,"——all all Why is the Coran 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 Coran?

LXX —SURA II, V 76 سررة السرة

و أدا لقوا الدس آمدوا قالوا آمدا و إدا حلا بعصهم الى بعض قالوا أتحدثونهم نما فتم الله عليكم للحاحوكم نه عند ربكم أفلا تعقلون * أو لا يعلمون أن الله يعلم ما نسرون و ما تعلنون *

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

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

سورة النفرة 38 LXXI-SURA II, V

و منهم أميون لا يعلمون الكتاف إلا أمادي 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 Islâm, 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 11, v 79 من الكلا للدس الكلال الكلال الكلال الكلاس الكلاس الكلاف ما الكلاف الكلا

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 SMAIL 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 kitáb 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 Abdulcader, 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" يهه وه لوک هنی جو عوام کو آنکي حوسي موافق نادين حور کو لکهه دديے هنی اور دست کرتے هنی طرف کو آنکي حوسي موافق نادين حور کو لکهه دديے هنی اور دست کرتے هنی طرف کو آنکي عوسي موافق نادين حور کو لکهه دديے هنی اور دست کرتے هنی طرف المهاہ there is meant by this that which they wrote out of commentaries (or interpretations) about the punishment for adultery " و لعله اواد نه ما کندوه می التاریات الوانیة"

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 uninspired 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 Mosaic 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 in this passage

It is, therefore, a perfectly gratuitous assumption that, because the Jews made comes 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 it. self 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 comes 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 Medîna 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

سرر× النقرق SURA 11, V 85 سرر× النقرق

أمتؤمدون بعص الكتاب وتكفرون بعص مما حراء من يفعل دلك عدم الا حري في الحيرة الدبيا و بوم القيامة يردون الى إشد لعداب *

WHAT DO YE BELIEVE IN PART OF THE BOOK, AND REJECT PART THERE-OF BUT THE REWARD OF HIM WHOSOEVER 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 bribes at Medina, 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 scrupulously 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 saving that the slaving 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 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

و لقد آتیدا مُتوسى الكتاب و معددا مى معدد بالرسل و آنیدا عیسى

اس مربم الديدات و اندناه نروح 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, i e the Tourât"—Jelalooddeen and Bardhdwr

سررة النقرة 89 Sura 11, v

و لما حاء هم كتاب من عدد الله مُتصدق لما معهم و كانوا من مدل يستعقمون على الدس كفرو فلما حاء هم ما عرفوا كفروا به *

AND WHEN A BOOK (* e the Cordn) CAME UNTO THEM FROM GOD, ATTPSTING THE TRUTH OF THAT (Scripture) WHICH IS WITH THEM, (ALTHOUGH THEY HAD FROM 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 Corân is, as usual, spoken of as attesting that which the Jews had "with" or "by them," i s their Scripture.—Jelal-ooddeen and Baidhawi

Mahomet is in this passage supposed to allude to the manner in which, before his advent, the Jews at Medîna 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 Corân as the very thing which they were expecting, yet, now that it had come, they knowingly rejected it

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

سررة النقرة LXXVI —Sura II , v 91

و إدا فيل لهم آمنوا مما الرل الله فالوا دوم مما أمرل عليما و يعفرون مما ورآء، وهوالحق مصنعاً لما معهم ،

AND WHEN IT IS SAID UNTO THEM,—BELIEVE IN THAT WHICH GOD HATH REVEALED, THEY SAY,—WE BELIFVE IN THAT WHICH HATH BEEN REVEALED UNTO US, AND THEY REJECT THAT WHICH IS AFTER 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 Jaws 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 (a) is thus confirmed by the Corân

سررة النعرة 97 SURA II, v عرة النعرة

و لقد حاء كم مُوسى بالديدات ثم اتحديم العجل من بعدة الم

AND VFRILY MOSES CAME UNTO YOU WITH EVIDENT SIGNS (or REVE-LATIONS,) FHEN 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.

سورة النقرة Sura II, v 97 سورة النقرة الكلاك الله مُصدفا لما بين بدية وهدى و مانة برلة على فلدك بادن الله مُصدفا لما بين بدية وهدى و بسرى للمؤمدين *

FOR HE (Gabrel) HATH CAUSED IT (the Corán) 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,"—مادس ندية المادة على الكتاب "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

سورة النقوة 101 LXXIX --- SURA II, V

ولما حاءهم رسول مى عدد الله مُصدق لما معهم بدد مربى من الديس أوتو الكتاب كتاب الله ورآء طهورهم كابهم لا يعلمون

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"—Baidhawi "Mahomet"—Jelalooddeen Mahomet is evidently intended

"The Book of God, re the Tourat,"—قالله اې الترواة —Jelalooddeen and Bardhow

The prophet,—Mahomet,—came to the Jews, attesting their Scriptures, and professing to be the promised prophet whese 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,"—with Old Testament as then existing among the Jews

سررة النفوة 11, v 113 سررة النفوة و النفاري المحارى على شي و قالب النصارى للنسب اليهود على شي و هم بنلول 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 "attested" by the Corân

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سورة النفرة . LXXXI --Sura 11 , v 137 مسورة النفرة .

مولوا آمدا ما الله و ما آدرل إليدا و ما آدرل إلى الراهيم و اسمعيل و اسعيل و اسعيل و اسعيل و اسعيل و اسعيل و اسعق و يعقوب والاستاط و ما آوتي الدينون من ربهم لا نفرق بنن احد منهم و تعن له مسلمون *

SAY,—WE BELIEVE IN GOD, AND IN WHAT HATH BEEN REVEALED UNTO US, AND IN WHAT HAIH BEEN REVEALED UNTO ABRAHAM, AND ISHMAEL, AND ISAAC, AND JACOB, AND THE TRIBES, AND IN WHAT HAIH 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

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

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LXXXII --- SURA II, v 141 قيوة العوة

ام تقولون إن الراهيم و إسمعيل و إسحق و لعقوف و الاسعاط كالوا هوداً او مصارى على أَ الله اعلم أَم الله و من اطلم ممن كتم شهادة عدده من الله و منا الله لعامل 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 eatholic faith "Leel lding and lead of the catholic faith "Leel lding and lead of the land of the Jews by illiberally insisting that Abraham was a Jew, and denying the grand truth that Abraham belonged to the eatholic 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 of 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 divine origin, authenticity, and purity of the Scriptures, actually in the hands of the Jews of that day, as—will out the testimony from God that was with them

سررة النفرة 146 SURA II, v 146 سررة النفرة

مد درى تقلت رحهك مي السماء ملدوليدك مدلة ترصاها مول وحهك شطرالمسحد الحرام وحيث ما كدتم مولوا وخوهكم شطره و ان الدين أوتوا الكتاب ليعلمون أنه الحق من ربهم و ماآلله تعامل عما تعملون و لأن أتيت الدين أوتوالكتاب تكل آية ما تعموا مدلتك و ما ادت تتابع مدلتهم الم

WERILY 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 VFRILY THOSE TO 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, TO WHOM THE SCRIPTURE HATH BLEN GIVEN, EVERY KIND OF SIGN, THEY WOULD NOT FOLLOW THY KIBLA, NOR WILT THOU FOLLOW FHEIR KIBLA, &CC

Whether what the Jews are here represented as "knowing to be the truth from their Loid" is (according to Jelalooddeen,) the change of the Kibla to Mecca, or (which is more likely,) the revolution 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

سورة العمرة العمودة المعرة المعرة المعرف الكتاب الدين المتعام الكتاب يعرفونه كما نعرفون أنداء هم و ان فريعاً صلهم المكتمون الحق و هم تعلمون *

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"—Baidhdwi

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

سررة النقرة 161 LXXXV --Sura II, v

إن الدس تكتمون ما أبرلنا من البيعات والهدى من بعد ما بنداه للداس مي الكتاب أولائك يلعنهم الله و تلعنهم الاعنون * إلا الدس تابوا و أصلحوا و بندوا فأولائك أتوب علنهم و إنا التواب الرحيم *

VERILY THEY THAT CONCFAL THE CLEAR DEMONSTRATION AND GUID ANCE 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 Ishac, as quoted by Ibn Hisham in his biography of the prophet, as follows —

كدمانهم ما في النورة من الحق * و سال معاد ابن حنل احو بني سلمة و سعد ابن معاد احو بني سلمة و سعد ابن معاد احو بني عندالاسل و خارجة بن ويد بعو من احتار يهود عن بعض ما مي التورية فكتموة اباهم و ابوا ان يعتروهم عنة فابول الله عو و جل ان الدين يكتمون

ما الوليا من الليبات والهدي الآية *

"Concealment by the Jews of the truth contained in the Tourât,— Muâdz, Sâd, and Khârija, 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 Islâc, 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 utinost 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 الولما من الملك والهدى "the clear Demonstration and Direction which Gol sent down"

LXXXVI -StRAII, V 116 By MILES

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ان الدس نكتمون ما أنول الله من الكتاب و يسترون له ثمناً مليلاً أولائك ما تأكلون في نظونهم الا الدار ولا تكلمهم الله نوم القيامة ولا يركنهم ولهم عدات اليم * أولائك الدس استروا الصلالة بالهدى و العدات بالمعفوة فما اعتوهم على الدار * دلك بان الله دول الكتاب فالحق و أن الدس احتلفوا في الكتاب لقي شقاق بعيد *

VERILY THEY THAT CONCFAL THAT SCRIPTURE WHICH GOD HATH REVEALED, 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 THFY THAT HAVE BOUGHT ERROR
FOR DIRECTION, AND PUNISHMENT FOR PARDON—HOW SHALL THEY
ENDURE THE FIRE!—THIS BECAUSE GOD HATH SPNT DOWN THE
BOOK IN TRUTH, BUT THEY THAT DISPUTE REGARDING THE BOOK ARE

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 referenther 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

سورة العفوة 213 LXXXVII --- SURA II, v

كان الداس أمة واحدة فعف الله الدييس مُنسرس و مُندرس و الرن معهم الكتاب باالحق ليحكم بين الداس فيما احتلفوا فيه و ما احتلف فيه إلا الدين أوتوه من بعد ما حاءبهم الديدات بعياً بينهم فهدى الله الدين آمنوا لما آحتلفوا فيه من الحق باديه *

MANKIND WAS ONE PEOPLE (OT OF ONE FAITH), AND GOD SENT PROPHETS PREACHING GOOD TIDINGS, AND WARNING AND HE SENT
DOWN THE SCRIPTURE WITH THEM IN TRUIH, 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

سررة النقرة 254 SURA II, v 254 من كلمم الله و ربع قلك الرسل مصلدا بعصهم علي بعص مدهم من كلمم الله و ربع بعصهم درجات و آبيدا عيسى اس مربم البيدات و ابديالا بروج القدس

و لوشاء الله ما افتتل الدين من بعدهم من بعد ما حاءتهم الديدات و لكن احتلفوا فمنهم من أمن و منهم من كفر و لو شاء الله ما افتتاوا و لكن الله بفعل ما بريد *

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 CONTENDED WITH ONE ANOTHER, AFTER THE EVIDENT SIGNS (or PLAIN REVELATIONS) HAD CAME UNTO THEM YET THEY FELL TO VARIANCE AND AMONGST THEM WERE THOSE THAT BELIEVED AND AMONGST THEM WERE THOSE THAT BELIEVED AND 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

سورة النقرة 286 EXXXIX —SURA II, V

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آمی الرسول مما أدرل إليه می رده والمؤمدون كل آمی بالله و ملائكته و كتده و رسله لا بعرق بين احد می رسله *

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 inspired extant Scriptures of the Old and New Testaments, so often referred to elsewhere as in the hands of the Jews and Christians

MC -SURA LVII, V 18 ... 8 العديد

والدس آمدوا ماالله و رسله آولائک هم الصدعون و السهداء عدد ربهم لهم احرهم و بورهم والدس كفروا و كدبوا بآيادها آولائك اصحاب المحيم *

AND THOSE THAT BELIEVE IN GOD, AND IN HIS APOSILES, THESE ARE
THE RIGHTEOUS, AND THE WITNESSES WITH THEIR LORD, THEY
HAVE THEIR REWARD AND THEIR LIGHT, BUI THOSE IN THEY 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 Mahometans, who, while they profess to believe the Corân, "disbelieve and accuse of falsehood" the previous Apostles, by disbelieving and rejecting their revelations "They are the companions of hell-fire"—the Coran itself being judge

سورة العديد 25 XCI -SURI IVII, 1 كل مورة العديد

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لقد ارسلدا رسلدا بالدداب و الرلدا معهم الكتاب والديران ليقوم الداس بالقسط و الرلدا الحديد فيه باس سدند ومدافع للداس وليعلم الله من يعصره و رسله بالعيب ان الله فوي عربر * و لقد ارسلدا بوجاً و الراهيم و حعلنا في درنتهما الدنوة و الكتاب فمنهم مهتد وكثير منهم فاسقون * ثم ففيدا على آثارهم برسلدا و تقددا بعيسى الممرم و آتيداه الالحيل و حعلنا في فلوب الدن آتنعوة رأفة و رحمه و رهدائية آنتدعوها ما كتداها عليهم إلا انتعاء رصوان الله فما رعوها حن

رعايقها فآتيما الدس آمدوا مدهم احرهم و كثير مدهم فاسقول * نا انها الدين آمدوا القوا الله و آمدوا برسوله بوبكم كفلس من رحمده و تعمل لكم دوراً تمشول به و بعفر لكم والله عفور رحيم *

WE HAVE VERILY SENT OUR ALOSTLES WITH EVIDENT DEMONSTRA-TIONS, AND WE REVEALED UNTO THEM THE SCRIPTURE, AND THE BALANCE, THAT MEN MIGHT OBSERVE JUSTICE, AND WE REVEAL-ED 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 AND VERILY WE SENT NOAH AND ABRAHAM, AND WE GIORIOUS PIACED AMONGSI THEIR POSTERITY, PROPHECY AND THE SCRIP-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 MONAS-TICISM THEY INVENTED THE SAME, - [WE DID NOT PRESCRIBE IT UNTO THEM,]-SIMPLY OUT OF A DESIRE 10 PLEASE GOD, BUT THEY HAVE NOT OBSERVED IT WITH A RIGHT OBSERVANCE HAVE GIVEN THOSF OF THEM THAT BELIEVE THEIR REWARD, BUT MANY OF THEM ARE EVIL-DOERS OH AF THAT BELIEVE! FEAR GOD, AND BELIEVE IN HIS PROPHET HE WILL GIVE YOU A DOU-BLE 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 (Jelalood-deen,) 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,

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 Coran 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 autorio

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لم بكن الدس كفروا من اهل الكداب و المسركين مُدهكين حتى ماتيهم الديدة * رسول من الله بتلوضحها مُطهرة فيها كتب فيمة * وما تفرق الدين أوتوا الكتاب إلا من بعد ما حاءتهم الديدة و ما أمروا إلا لنعندوا الله محلصين له الدين حدهاً و بقيموا الصلوة و بؤتوا آلركوة و دلك دس القيمة *

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

THEM A CLEAR (Revelution)—A IROPHET 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 FIRAT IS THE RIGHT FAITH

"They are not commanded, re in either of their Scriptures, the Tourât or the Gospel,"—روما أمروا في كنانيهم النواة والالحيل — Jela-looddeen — re e in the contents of their Books "رما أمروا أي — Baidháwi — (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"——wards the "culture of the contained divine directions towards the "right religion,—the pure orthodox faith"——wards the "Least of the contained divine directions towards the "right religion,—the pure orthodox faith"——wards the "Least of the contained divine directions towards the "right religion,—the pure orthodox faith"——wards the "Least of the contained divine directions towards the "right religion,—the pure orthodox faith"——wards the "Least of the contained divine directions towards the "right religion,—the pure orthodox faith"——wards the "Least of the contained divine directions towards the "Least of the contained divine directions" to the contained divine directions towards the "Least of the contained divine directions" to the contained divine directions to the contained divine d

سورة الحمعة XCIII —SURA LXII, v 5 سورة الحمعة مثل الدس حملوا التوراة ثم لم تحملوها كمثل الحمار تحمل اسعاراً 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 (IHE OBLIGATIONS OF) IT, IS AS THE LIKENESS OF AN ASS LADEN WITH BOOKS PVIL IS THE TIKENESS OF THE PEOPLE WHICH REJECTETH THE SIGNS OF GOD AND GOD GUIDITH NOT THE UNJUST PEOPLE.

Just as an ass, when laden with the most valuable books, we 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

we العدم 29 XCIV —SURA NIVIII , ١ 29

محمد رسول الله و الدس معه آسدآء على الكفار رحمآء بينهم تراهم ركعاً سحداً بتعون عصلاً من الله و رصواداً بسيما هم عي وحوههم من اثر السحود دلك معلهم في الدوراة و مثلهم في الانحيل كررع احرج سطاء فآررة فآسنعلط فآسنوى على سوقه تعجب الرراع للعلط بهم الكفار *

MAHOMET IS THE PROPHET OF COD, AND THOSE WHO FOLLOW HIM ARE FIERCE TOWARDS THE UNBELIEVERS,—COMPASSIONATE AMONG THEMSELVES THOU MAYEST SET THEM BOWING DOWN,—PROSTRAING THEMSELVES,—SEEKING THE FAVOUR OF COD AND HIS PLEASURE THEIR SIGNS ARE IN THEIR FACES FROM FIIF MARKS OF THEIR PROSTRATION THIS IS THE LIKENESS OF THEM IN THE TOURAT AND THE LIKENESS OF THEM IN THE GOSPEI,—AS A SEED WHICH PUTTETH FORTH ITS STALK AND STRENGTHENFILL IT, AND SWELLETH AND RISETH ON ITS SEEM, AND DELIGITEFTH THE SOWEK,—THAT THE UNBELIEVERS MAY BL INDICANT HIEREAT

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

سورة الصع XCV -SURA LXI, V 6

و اد قال عيسى اس مردم يا بدي إسرائيل إبي رسول الله إليكم مُصدماً لما بين بدي من التوراة و مُعسراً برسول نأتي من بعدي إسمة احمد *

AND WHEN JESUS, THE SON OF MARY, SAID,—OH CHILDREN OF IS-BAEL, VERILY I AM AN APOSTLE OF GOD UNTO YOU, ATTESTING THAT WHICH IS BEFORE ME OF THE TOURAT, AND GIVING GLAD TID-INGS 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 me, 8 limit

الم تر إلي الدس آوتوا مصيداً من الكتاب يشترون الصلالة و در مدون ال تصلوا السديل والله اعلم ماعدآئكم و كعى مالله ولياً و كعي مالله (10)

تصيراً * من الدين هادو تحرفون الكلم عن مواضعة و يقولون سمعنا وعصيدا و اسمع عير مُسمع و راعدا لياً بالسنتهم وطعداً في الدين * ولو افهم قالوا سمعنا و اطعنا و انظرنا لكان حيراً لهم و افوم و لكن لعنهم الله بكفرهم فلا بؤمنون إلا فليلاً * نا إيها الدين أوتوا الكتاب آمنوا بما دولنا مُصدفاً لما معكم من قدل ان نظمس وحوهاً فنودها على ادبارها او بلعنهم كما لعنا اصحاب السنت و كان امر الله مفعولاً *

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 ENE-GOD SUFFICETH FOR A PATRON, AND GOD SUFFICETH FOR A OF THOSE WHO I ROFESS JUDAISM THERE ARE THAT DIS-LOCATE WORDS FROM THEIR PLACES, AND SAY-" WE HAVE HEARD, -AND, HAVE DISOBEYED,"-AND,-"DO THOU HEARKFN WITH-OUT 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 UNBE-LIEF, AND THEY SHALL NOT BELIEVE, EXCEPTING A FEW UNTO WHOM THE SCRIPTURES HAVE BEEN GIVEN BELIEVE IN WHAT WE HAVE REVEALED 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,—(104,—(104),—(104

"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 (01 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"

sion 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

سورة النساء XCVII -SURA IV, V 49

الم تر إلى الدس أوتوا بصيداً من الكتاب يؤمنون بالحدت والطاعوت و يقولون للدس كفروا هؤلاء اهدى من الدس آمنوا سبيلا ،

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

سورة النساد SURA IV, V 52 سورة النساد

ام بحسدون الداس على ما آتا هم الله من مصله مقد آتيدا آل إسرهيم آلكتاب و آلحكمة و آتيدا هم مُلكاً عظيماً ممدهم من آمن ده و مديم من عده *

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.

سورة الدسام SURA IV, V 58 سورة الدسام

الم تر إلى الدين يرعمون أنهم آمنوا نما أنزل إليك وما أنزل من من المرامن تعلك يريدون أن يتحاكموا إلى آلطاعوت وقد آمروا أن تكفروا يه ويويد الشيطان أن يصلهم صلالاً نعيداً *

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.

سورة النساد 130 C -- SUEA IV, V المن الناس أوتوا

آلكتاب من مدلكم و اناكم أن آتقوا لله و إن تكفروا فان لله ما في آلسموات و ما في آلار ،

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 نمعني الكتب "before you, r e the Jews and Christians,"—من علكم أي اللهرد Jelalooddeen

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

سورة النساء 135 CI -Sura IV, V

يا ايها الدس آمنوا آمنوا بآلله و رسوله وآلكتاب آلدي برل على رسوله و آلكتاب الدي أبرل من عبل و من نكفر بآالله و ملائكته و كتبه و رسله واليوم آلاحر فقد صل صلالاً بعنداً .

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 DISBELIEVES IN GOD, AND IN HIS ANGELS, AND IN HIS BOOKS, AND IN HIS PROPHELS, 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, (قي من کفر نشي من داک)—Baidhdwi) is declared 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, i e,—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" I have the comprehensive faith in a part is as no faith at all in the control of a part is an an an an an area.

As to the parties addressed Baidhawi 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 Sallam and his companions said,—"Oh prophet of God! we believe in thee, and in thy Book, and in Moses, and the Tourat, and Erra, and we disbelieve in that which is beyond these. Then was this text rerealed, viz,—Believe, &e" [المحافظة المرابعة المحافظة والمحافظة والمحافظة

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 Colan to bo!

سورة النساء 149 SURA IV, V كات CII -- SURA IV, V

إن الدين يكفرون بآللة و رسلة و بريدون إن يفرقوا بين آللة و رسلة و یقولوں رومی بنعص و نکفر بنعص و بریدوں ان تصدوا میں دلک سبيلًا * أولائك هم آنكامرون حقاً و اعتدال للكامرس عداماً مُهيما * والدس آمنوا بالله و رسله و لم يعرقوا بين احد منهم أولائك سوف والله عدوراً رحيماً * سألك أهل الله عدوراً رحيماً * سألك أهل الكتاب أن تعرل عليهم كتاباً من آلسمآء مقد سألوا متوسى اكمر من دلك المر * 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 THE PEOPLE OF THE BOOK WILL IS FORGIVING AND MERCIFUL ASK THEE THAT THOU CAUSE A BOOK TO DESCEND UPON THEM FROM THE HEAVENS, AND VERILY THLY 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 Scriptures 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 absolutely indispensable

To them that believe in these as well as in the Corân, a reward is in the text promised —but the Mahometans who reject them,—"They are the true infidels, and god hath prepared for the infidels an ignominious punishment,"—ورا معا المتدا للكاوري عدا المتدا للكاوري عدا المتدا للكاوري عدا المتدا

第一篇

سورة النسام CIII —SURA IV, V 161

لكن الراسحون مى آلعلم مدهم و ألمؤمدون يؤمدون دما آدل إليك و ما آدل من تعلك والمقيمين آلصلوة والموتون الركوة والمؤمدون الله واليوم آلاحر آولائك سدوتيهم اجراً عطيماً الله واليوم آلاحر آولائك سدوتيهم اجراً عطيماً وانا اوحيدا اليك كما اوحيدا إلى دوج والدييين من بعدة و اوحيدا إلى ادوهيم و إسمعيل و إسحق و يعقوب و الاسداط و عيسى و ايوب و يودس و هرون و سليمان و آتيدا داؤد، ردوراً و ورسلاً قد قصصنا هم عليك من قدل و رسلاً لم نقصصهم عليك و كلم الله مُوسى 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 ISH-MAEL, 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 Coran 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 indeterminate specification of prophets to whom God revealed his will, and the precise and definite manner in which the "Scriptures" are always spoken of

سورة الدسام 10 CIV -- SURA IV , V 169

یا اهل الکتاب لا تعلوا مي دسکم و لا تقولوا على آلله إلا آلحق اسما آلمسیم عیسی آس مرسم رسول آلله و کلمته القاها إلى مرسم و روح مده مآمدوا بآلله و رسله و لا بقولوا ثلثة إبتهوا حیراً لکم إسا آلله إله واحد سنجانه ال کول له ولد له ما می آلسموات و ما می آلارص و کفی بآلله و کنلاً *

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 FRINITY,"—REFRAIN, IT WILL BE BEITER FOR YOU FOR VERILY GOD IS ONE GOD,—FAR EXALTED IS HE ABOVE THE POSSIBILITY THAT THERE SHOULD BE UNTO HIM PROGENY! TO HIM BELONGETR 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 under stood 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 be have refused to approve those doctrines?

سورة آل عمران 2 SURA III, V سورة آل عمران

ألله لا إله إلا هو آلحى آلعنوم * درل عليك آلكتاب بآلحق مُصدقةً لما دين بدنه و آدرل آلتوراه وآلاحيل من مدل هدى للداس و آدرل آلفومان * إن آلدين كفروا بآناب آلله لهم عداب شدند و آلله عرير دو آنتقام *

GOD! THERE IS NO GOD BUT HE, THE LIVING, THE CTERNAL HE HATH
CAUSED TO DESCEND UPON THEE THE SCRIPTURE IN TRUTH, ATTESTING THAT (Scripture) WHICH IS BEFORE IT AND HE SENT DOWN
THE TOURA! AND THE GOSPFL FROM BEFORE FOR THE GUIDANCE
OF MANKIND AND HE SENT DOWN THE FORCAN (i e the Distinction) VERILY THEY THA! 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,"—هدی الداس 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"

سربة آل عبرال 19 SURA III , V ال

و ما آحتلف آلدین آوتوا آلکتاب إلا من بعد ما حآءهم آلعلم عیاً بینهم *

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

سورة آل عمران 23 SURA III, v عمران 23

آلم تر إلى آلدس أوبوا بصيعاً من آلكتاب يُدعون إلى كتاب آلله ليحكم بينهم ثم بتولى فربق منهم وهم مُعرضون * دلك بانهم فالوا ليحكم بينهم ثم تدلك بانهم فالوا لي تمسيا آلدار إلا اياماً معدودات و عرهم في دينهم ما كانوا يعترون *

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 TURNED 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 concern 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,"—will—till

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.?

سورة أل عمران SURA III, V 48 سورة أل عمران

و يعلمه آلكقاف و آلحكمة و آلقوراة و آلانحيل رسولاً إلى مدي إسرآئل ادي قد حنتكم * * * و مُصدماً لما دين ددي من آلقوراة ولاحل لكم بعض آلدي حرم عليكم *

AND (God) SHALL TEACH HIM (Jesus) THE SCRIPTURE, AND WISDOM,
AND THE FOURAL, AND THE GOSPLL,—AND (shall send him as) AN
APOSTLE UNTO THE CHILDREN OF ISRAEL (Jesus shall say) VEBILY 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.

سررة آل ممران 64 CIX —SURA III, V 64 سررة آل ممران المتحاصل على المرات التوراة و آلاتحيل يا اهل آلكتاب لم تحاصل على التم هؤلاء حاصحتم ميما لكم مدة علم ملم تحاصون ميما ليس لكم مدة علم وآللة يعلم و أنتم لا تعلمون *

OH YE PEOPLE OF THE BOOK! WHY DO YE DISPUTE CONCERNING
ABRAHAM?—SEEING THAT NEITHER THE TOURAT NOB 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, THERFFORE, 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 68 CX -SURA III, V ورة ال عمران

ودت طآمة من اهل آلكتاب لو يصلونكم و ما يصلون إلا أنفسهم و ما يشعرون * با اهل آلكتاب لم يكفرون بآيات آلله و ابتم تشهدون * يا اهل آلكتاب لم تلفسون آلحق و ابتم تعلمون * و قالت طآمة من اهل آلكتاب آمدوا بآلدي أبرل على آلدين آمدوا وحه آلدهار و آكفروا آجره لعلهم برجعون * و لا تؤمدوا إلا لمن تبع دينكم * قل إن آلهدى هدى آلله أن بوتى أحد مثل ما أوتيتم أو تحاحوكم عدد ربكم قل إن آلفصل بيد آلله يؤتيه من يشآء وآلله واسع عليم *

A PARTY OF THE PEOPLE OF THE BOOK DESIRE TO CAUSE THEE TO GO ASTRAY BUT THEY SHALL NOT CAUSE (any) 10 GO ASTRAY, EX-

CEPTING THEIR OWN SOULS, AND THEY PERCEIVE IT NOT OH PEO-PLE OF THE BOOK! WHY DO YE REJECT THE SIGNS OF GOD, WHILE TE BEAR TESTIMONY (thereto)? OH PLOPLE OF THE BOOK! WHY DO YE CLOTHE THE IRUTH WITH THAT WHICH IS FALSE, AND HIDE THE TRUTH, WHILE YE KNOW (1t) ? AND A PARTY OF THE PEOPLE OF THE BOOK SAY, BELIEVE IN THAT WHICH IS SENI DOWN UNTO THOSE THAT BUILEVE, IN THE EARLY PART OF THE DAY, AND RE-JECI (it, in) THE LATTLE PART THEREOF, IF HAPLY THEY MAY TURN BACK AND BELIEVE NOT (any) EXCEPTING HIM THAT FOLLOWETH SAY,-VERILY THE DIRECTION IS THE DIRECTION YOUR RELIGION OF GOD, THAT THERE SHOULD BE GIVEN UNTO ONE (1 e to Mahomet, a revelation) LIKE UNTO THAT WHICH HATH BEFN GIVEN 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 COMPRE-HENSIVE (in his mercy,) AND WISE

This passage, it is agreed by all, is addressed to the Jews party at Medîna, 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,—قلسهم التحق بالماطل وقال مندالله الى مدينة الله الى مدينة الله الله مول ومدى الله ويده والحارب الله عرب عليهم لنعص تعالزا نؤمل بها الزل على محمد ومدى الله عليهم دينهم المول الله عرب عليهم من دينهم عالي الله عرب الله عرب الله عرب الله عليهم دينهم الله الله عليهم دار الله عرب الله عليهم دينهم عليهم دار الله عرب الله عليهم دار الله عليهم دار الله عرب الله عليهم دار الله عرب الله عليهم دار الله دار الله عليهم دار الله عليهم دار الله دار الله

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 —id all claims.

سررة آل عموال TXI —SURA III, V 77 سررة آل عموال CXI —SURA III, V 77 و إن منهم لفريقاً يلون آلستهم بآلكتاب لتحسيون من آلكتاب و ما هو من عند آللة و ما هو من عند آللة و يقولون على آللة آلكدب 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 Medîna 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, (Ait XCVI),—equod 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

سررة ال عمران 78 CXII—Sura III, v 78 مراة ال عمران براة الله الكفاف و الحكم والدموة ثم يقول للماس (12)

كوبوا عداداً لي من دون آلله و لكن كوبوا ربابيين بما كنتم تعلمون آلكدات و بما كنتم تدرسون *

IT BECOMETH NOT A MAN THAT GOD SHOULD GIVE HIM A BOOK, AND WISDOM, AND PROPHECY, AND THAT HE SHOULD THEN SAY TO MAN-KIND,—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 Baidhawi — "And rabbani 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,"

— والرباني هو الكامل في العلم و العمل بنا كنيم دورسون الكتاب و نما كنيم دورسون سنت كودكم معلمين الكتاب و نسبت كودكم دارستن له فان فائدة التعليم و العمل همودة الحق و العمل و العمل العملاء

سورة ال عمران 80 CXIII -SURA 111, V

و إد أحد آلله ميداق آلدمدي لما آميدكم من كتاب و حكمه ثم حآء كم رسول مُصدق لما معكم لدؤمن به و لتنصوبه الم

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 HIV, 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,"—مصدفا لها معكم من الكناب والحكمة وهو المحمد الكالب والحكمة المحمد الكناب والحكمة المحمد الكناب والحكمة وهو المحمد الكناب والحكمة وهو المحمد الكناب والحكمة وهو المحمد الكناب والمحمد و

سورة ال عمران CXIV -SURA III, V 83

مل آمدا بآلله و ما أبرل عليدا و ما أبرل على ابرهيم و إسمعيل و إسحى و يعقوب وآلاسداط و ما أوتى مُوسى و عيسى وآلديون من ربهم لا بعرق بين أحد مدهم و بحن له مُسلمون *

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

سورة آل عمران 93 CXV -SURA III, v المراة آل عمران

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 CON
CERNING GOD AFTER THAT, SURELY THEY WILL BE THE TRANSGRES
SORS

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

سورة آل عمران 99 CXVI -SURA III, V

مل یا اَهل آلکتاب لم تکفروں بآیاب آلله و آلله شهید علی ما تعملوں * مل یا اَهل آلکداب لما تصدوں عی سدیل آلله می آمی تعمونها عوماً و انتم شهداء *

SAY,—OH YE PEOPLE OF THE BOOK 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! 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"—ر أنسم شهدار عالين على الديل السلام كما في كتابكم الموقى هو الديم دين الاسلام كما في كتابكم الموقى على المسلام كما في كتابكم المسلام كالمسلام كالمسلام كما في كتابكم المسلام كالمسلام كالمسلام كالمسلام كما في كتابكم المسلام كالمسلام كال

سررة ال عمران 19 CXVII -SURA III, V

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ليسوا سوآء من أهل آلكتاب أمة قائمه يتلون آيات آلله آباء آلليل و هم يسحدون * دومدون بالله و آليوم آلاحر و بأمرون بالمعروب و يعهون عن آلمدكر و بسارعون من آلحيرات و أولائك من آلصالحين *

THEY ARE NOT ALL ALIKE AMONGST THE PEOPLE OF THE BOOK
THERE IS AN UPRIGHT RACE THAT READ THE SIGNS (OF 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

سورة أل عموان 119 SURA III, V كاتا

ها أبقم أولاً تحدوبهم و لا تحدونكم و تؤمدون بالكتاب كله الع *

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

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 185 CXIX —SURA III, v كالم

آلدين قالوا إن الله عهد إليدا ألا رؤمن لرسول حتى تأبيدا بقربان داكله آلدار * قل قد حآءكم رسل من قعلي بآلديدات و بآلدي قلتم قلم فتلتموهم إن كديم صادفين * قال كديوك فقد كدف رسل من قبلك حآؤا بآلديدات وآلرير وآلكتاب آلمدير *

THEY WHO SAY THAT GOD HAIH MADE A COVENANT WITH US, TO THE EFFECT THAT WE SHOULD NOT BEI IEVE ON AN APOSILE 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 IRUE? AND IF THEY ACCUSE THEE OF IMPOSTURE, VERILY THE APOSTLES BLFORE 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, re, perspicuous, and that is the Tourât and the Gospel,"—الهير الراقة والاحيل—", الهير الراقة والاحيل

سررة آل عمران 188 CXX -SURA III , V

و إد أحدالله ميثاق آلدس أوتو آلكتاب لتبييده (ليبييده) للماس ولا تكتموده (يكتموده) مديدوه ورآء طهورهم وآشتروا به ثمداً قليلاً مبدس ما يشقرون * لا تحسس آلدس بفرحون بما أتوا و يحدون آن تحمدوا بما لم يفعلوا فلا تحسيم بمفارة من آلعدات و لهم عدات 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 CONCFAL 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 DONF, 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

سروة آل معران 199 SURA III, v الله و ما أمرل اليكم و ما أمرل اليكم و ما أمرل اليهم حاشعيى لله لا مسعور بآيات آلله ثمداً علداً * أولائك لهم أحرهم عدد ربهم ان آلله سريع آلحسات *

AND VERILY OF THE PEOPLE OF THE BOOK THERE ARE THOSE WHO BE-LIEVE IN GOD, AND IN THAT WHICH HATH BEEN REVEALED TO YOU, AND IN THAT WHICH HATH BEEN REVCALED 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,"—باللهم من الكتابيل Bardhawi,—" viz the Tourât and the Gospel,"—إلى القرراة والأخيل القرراة والمستخدمة المستخدمة والقرارة والمستخدمة والقرواة والمستخدمة المستخدمة والقرواة والمستخدمة وال

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.

----وه آلمائدة CXXII —Sura v, v 14—16 المائدة

مدما بقصهم میثاقیم لعداهم و حعلنا علوبهم قاسدة تحرمون آلکلم عی مواصعه و بسوا حطاً مما دکروا به و لا ترال بطلع علی حآئدة مدهم الا قلیلة مدهم فآعف عدهم و آصفی آن آلله تحب آلمحسدیی و مس آلدین قالوا إنا بصاری آحدیا میثاقیم مدسوا حطاً مما دکروا به عاعریدا بیدهم آلعداوة وآنعصاء الی یوم آلقیامة و سوف یده نهم آلله بما کانوا یصعون و یا آهل آلکتاب قد حآءکم رسولدا بدین لکم کثیراً مما کدتم تصفون من آلکتاب و یعفو عن کثیر الم

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

DISLOCATE THE WORD FROM ITS PLACE, AND THEY HAVE FORGOTFEN 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 HAFRED BETWEEN THEM,
UNTIL THE DAY OF JUDGMENT, AND GOD WILL DECLARE UNTO THEM
THAT WHICH THEY HAVE WROUGHT OH PEOPLE OF THE BOOK!
VERLY OUR APOSTLE HATH COMP 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 Tazccales, 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 perveiting 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 XOVI), 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," i e permit the abrogation of many Jewish ceremonies or ordinances

سورة المائدة CXXIII—SURA V, V 47 يا انها آلرسول لا حربك آلدين بسارعون في آلكفر من آلدين

مالوا آمدا دامواههم و لم دؤمس ملوبهم و مس آلدس هادوا سماعون للكدب سماعون لقوم آحرس لم ياتوك مجرمون آلكلم مس بعد مواصعه يقولون إن أوتيتم هذا محدولا و ان لم تؤتوه مآحدروا الم

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 Medîna are here classed with the hypocritical or They are accused of spying out a he or disaffected Moslems misrepresenting Mahomet's words to other people and also of the offence (previously noticed) of dislocating passages out of This offence is here even more distinctly their proper places expressed than before by the words, حروس الكلم من نعد مواضعة 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 These perverted doctors told their people to go to Mahomet, 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"

سررة المائدة SURA V, V 50 سررة المائدة

و كنف تحكمونك و عددهم آلتوراه فيها حكم آلله ثم يتولون من بعد دلك و ما أولائك بالمؤمدي الله أبرلدا آلتوراه فيها هدى و بور تحكم بها آلديون آلدين أسلموا للدين هادوا و آلرباديون و الاحدار بما آستجفطوا من كناف آلله و كانوا عليه شهداء فلا تحشوا آلداس

وآحسون و لا بسعروا بآباني ثمناً عليلاً و من لم يحكم بما ابرل آلله عاولائك هم آلكافرون * و كتبنا عليهم عيها أن آلدهس بآلدهس بآلدهس وآلعين بالعين وآلاده بآلاده وآلدن وآلدن بالدن وآلدن وآلدن وآلدن وآلدن وآلدن وآلدن وآلدن وآلدن وآلدن آلله عاولائك هم عمن تصدق به فهو كفاره له و من لم تحكم بما أبرل آلله عاولائك هم الطالمون * و فقيدا على آثارهم بعيسى آبن مربم متصدفاً لما بين يديه من آلتوراة و آتيداه آلاتحيل فيه هدى و بور و متصدفاً لما بين يدنه من آلتوراة و هدى و موعظة للمتقين * و لعملم اهل آلاتحيل بما أبرل آلله عاولائك هم آلفاسقون * و أبرلنا إليك آلكتاب بآلحق متصدفاً لما بين يدنه من آلكتاب و من الم سرعة و منهاجاً * و لوشآء آلله لحملكم أمة من آلكة واحدة و لكن ليدلوكم فيها آتاكم *

AND HOW WILL THEY MAKE THEE THEIR JUDGE, SINCE THEY HAVE BESIDE THEM THE TOURAT, IN WHICH IS THE COMMAND OF GOD? THEN THEY WILL TURN THEIR BACK AFTER THAT, AND THESE ALE NOT BELIEVERS VERILY WE HAVE LEVEALED THE TOURAT, THEREIN IS GUIDANCE AND LIGHT THE PROPHETS THAT SUBMITTED THEM-SELVES TO GOD JUDGED THEREBY THOSE THAT WERE JEWS, AND THE DOCTORS AND PRIESTS (did the same,) IN ACCORDANCE WITH THAT WHICH WAS COMMITTED TO THEIR CHARGE OF THE BOOK OF GOD, AND THEY WERE WITNESSES THEREOF WHEREFORE FEAR NOT MAN, BUT FEAR ME, AND SELL NOT THOU THE SIGNS OF GOD FOR A SMALL PRICE AND HE THAT DOTH NOT JUDGE BY THAT WHICH GOD HATH REVEALED, VERHY THEY ARE THE UNBELIEVERS

AND WE HAVE WRITIEN FOR THEM,—VERILY LIFE FOR LIFE, AND EYE
FOR EYE, AND NOSE FOR NOSE, AND EAR LOR EAR, AND TOOTH FOR
TOOTH, AND FOR WOUNDING RETALIATION, AND HE THAT REMITTETH THE SAME AS ALMS IT SHALL BE AN ATONEMENT UNTO HIM
AND HE THAT JUDGETH NOT BY THAT WHICH GOD HATH SENT DOWN,
THEY ARE THE TRANSGRESSORS

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 HE THAT DOTH NOT JUDGE ACCORDING TO THAT WHICH GOD HATH REVEALED, VERLLY THEY ARE THE FLAGHTIOUS ONES

AND WE HAVE BEVEALED 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 PEVEALED, AND FOLLOW NOT THEIR VAIN DESIRES AWAY FROM THAT WHICH HATH COMPUNTO 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 GIVLN YOU

This passage contains the clearest evidence that, according to the Corân, the Scriptures, in current use amongst the Jews and the Christians (عنده) in Mahomet's time, had been "sent down" or "revealed" (ابرا)—had been "given" (بار), 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 Corân itself, of "the unbeliever" (kâfir, "(الكاتر)), or of "the flagitious"

The Corân 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"—قال مال مال المناقل المناقل

Note, that the Tourât is in this text again called "The Book of God," كناب الله

سررة المائدة CXXV—SURA V, V 68 مررة المائدة ولا منا الله و ما أدول على المناف الله و ما أدول الله و ما أدول المناو و ما أدول من قدل و أن اكثركم 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

سررة المائدة 34 CXXVI -SURA V, V 74

ولو ان أهل آلكتاب آمدوا و آتقوا لكفرنا عديم سيآبهم والانحلداهم حداب آلدعيم ولو أتبم أفاموا آلتوراة و آلانحيل و ما أبرل إليهم من ربهم الأكلوا من دويم و من تحت أرحلهم مديم أمة مُقتصدة و كثير مديم سآء 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" ("Subject 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!

سررة المائدة 77 CXXVII —SURA v , v

مل يا أهل آلكدات لستم على شى حتى تقيموا آلتوراة وآلاتحيل وما أمرل اليكم من ربكم *

SAY —OH YE PEOPLE OF THE BOOK TYE 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,—i e of the Old and New Testaments

How can it then be held that these have been supersciled by the Coiûn? 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-

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 Ishac as to the occasion on which the text was revealed —

و من عدواتهم قال و ادى رسول الله راقع الى حارثه و سلام الى مشكم و مالك اس الضيف و رابع اس حوملة بعالوا يا صحمد الست تومم انك على ملة البهيم و دينة و توس نما عندنا من التوراة و تشهد أنها من الله حق قال على و لكنيم احدثتم و حعدتم ما ديها مما أخد عليكم من المنثاق و كتمتم منها ما أمونم ال تبييوة الناس مبرئت من احداثكم مالوا ماما باخد مما في أيدينا مانا على الحق والهدى ولا بومي دي ولا يتدعى فادول الله مو و حل فيهم قل يا أهل الكداب لسدم على شي The enmity of the Jews Ibn Ishae " حمى تعمواللوراة والالحلل اللية relates as follows -Råfi son of Håritha, and Sallåm, and Målik, and Råfi 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?" replied -" Yea, verily, but ye have invented new doctrines, and ye deny that which is therein (i 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 pub-Wherefore I am clear from the new matters lish to mankind (or doctrines) ye have devised " They answered —"As for us, we hold by that (Scripture) which is in our hands,—we follow

بورا و هدی للناس — بصائر للناس و هدی و رحمة — كتاب منيو * نور و هدی و موصفه للمنقس — هدی و دكوی لاولی الالباب — كتاب الله — صيار و دكو للمثقب (14)

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 I ye are grounded upon nothing until ye observe the Tourát 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, (aluce)

سررة المائدة SURA V, V 91 عررة المائدة

لتحدن أشد آلداس عداوه للدس آمدوا آليهود وآلدس آشركوا و لتحدن افريهم مودة للدس آمدوا آلدس قالوا إنا نصارى دلك بال منهم فسنسين و رهناناً و انهم لانستكارون * و ادا سمعوا ما آبرل الى آلرسول ترى اعيدهم تعيض من الدمع مما عرفوا من آلحق بقولون ربنا آمنا فآكتننا مع آلساهدين * و مالنا لا يؤمن بالله و ما حآءنا من آلحق و بطمع ان يدخلنا ربنا مع آلقوم آلصالحين * فانانهم آلله بما قالوا جناب تحري من تحتهاآلانهار حالدين فيها و دلك جرآء آلمحسنين *

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 LORS, WE BELIEVE, —WRITE US DOWN WITH THE WITNESSES, AND WHAT SHOULD HINDER US THAT WE SHOULD NOT BELIEVE IN GOD, AND IN I HAT WHICH HATH COME UNTO US OF THE TRUTH? AND WE DESIRE THAT OUR LORD SHOULD INTEODUCE US AMONGST THE RIGHTEOUS."

GOD HATH REWARDED THEM FOR THAT WHICH THEY HAVE SAID, WITH GARDENS THROUGH WHICH FLOW RIVULETS THEY SHALL BF 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

سررة المائدة 119 CXXIX --- Sura v , v

اد قال آلله ما عيسى آس مريم آدكر معمتي عليك و على والدتك إد الدتك مروح آلقدس مكلم آلداس مى آلمهد و كهلا ،

واد علمتک آلکتاب وآلحکمه و آلتوراة و آلاحیل و اد تحلی می آلطیی کهینه آلطیر بادبی متنفع بیها متکون طیراً بادبی و تعری آلاکمه وآلابرص بادبی و اد تحرح آلموتی بادبی های و واد آوحیت الی آلحواریی آن آمنوا بی و برسولی قالو آمنا و آشهد باینا مسلمون *

AND (call to mind) When God Said,—oh jesus, son of mary! remember my favour towards thee, and towards the 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 (* e Jesus*,) they said,—we believe, bear witness that we are true believers

سورة النحريم SURA LXVI, V 13 سورة النحريم

و مرىم آىدت عمران آلتي احصدت فرحها فلقحدا ميه من روحدا و مدفت بكلمات ربها وكتده وكانت من آلقانتين *

AND MARY THE DAUGHTER OF IMRAN, WHO PRESERVED HER VIRGINITY, AND WE BREATHED INTO HER OF OUR SPIRIT, AND SHE ATTESTED THE WORDS OF HER LORD AND HIS SCRIPTURES, AND WAS AMONGST THE PIOUS

سررة النونة 118 CXXXI—SURA IX, v الله النونة النونة المؤمنين العسهم و اموالهم بال لهم الحدة

ىقاتلون مي سىيل آلله ميقتلون و ىقتلون وعداً عليه حقاً مي آلتوراة وآلانحدل و آلقرآن *

VERILY, GOD HATH BOUGHT FROM THE BELLEVERS THEIR SFLVES AND THEIR WEATTH, ON THE CONDITION OF PARADISE FOR THEM, IF THEY FIGHT IN THE WAYS OF GOD —AND WHFTHER THEY SLAY OR BE SLAIN, THE PROMISE OF GOD THEREUPON IS TRUE IN THE TOURAT, 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 Gorân 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 sprvants 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.

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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 Corán 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

سررة المومل * مم اللمل الا طليلا * مصعة أو انقص صنة طللا * أو ود طلية و ودل العوال دوملا أن باسمة اللمل هي أسد وطا و أفوم فيلا * الم

سررة العتم * دراهم ركعا سعدا المعون عصلا من الله و رضوانا سيماهم في وحرهم من اثر السعود دلك مثلهم في التروالة و مثلهم في الاحيل * الم

سررة الأعراف * و ادا فوى القوال فاستمعوا لغ و انصدوا العلكم توجمون * و ادكو ونك في نفسك تصوفا و حيفة و دون الجهو من القول بالعدو و الأصال و لا تكي من العاملين *

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

PART FIRST

The Collectron 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 allu-With this object, the writer has carefully gone sion to them over the whole Coran 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 Coran to the Scriptures of the Old and New Testaments

PART SECOND

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, کارالله, the Word of God, کارالله, the Tourât, الترراة, the Gospel, کارالله &c

They are described as Revelations made by God in ages preceding the Corân, in such expressions as,—ها ابرل الله من قدل—ها عن دويد.
حما ابرل الله من قدل—ها عن دويد.
حما من عن المرا الله من قدل—ها عن المرا الله من المرا الله من قدل—ها عن المرا الله من قدل الله من المرا الله من قدل الله من قدل الله من قدل الله من قدل الله من الله من قدل الله من الله من قدل الله من الله من قدل الله الله من قدل الله الله من قدل الله الله الله من قدل الله

the phrases,—"the Scripture which is with them," מו באבן, or "beside them," מו בענים, —" those that read (are in the habit of reading) the book revealed from before thee," וצייט באלני (צייט (

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

In a similar manner, the Scriptures of the Christians, spoken of in the Coran under the general name '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 Corân, 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 Jowish 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 Corân directly and fully attested by Mahomet, in such reiterated and stereotyped phrases, as—ه شود Indeed the very object of the Corân 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,—ه ثم مازي وسرل مصدياً لنا معكم Art CXIII So also the chief mark by which the genii, who had been listening to the Corân, described it to their fellows, was that st 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," על ינע.—God revealed the Scripture in "truth," or " with truth," ועל טוט טיבע, —it has been "given" by God, —וربي, the prophets who delivered it were "inspired,"

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," العرفان Art LXX,—"Al Furcân" (the discerner between good and evil,) العرفان 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 Corán

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," اماما ورحمة 'Arts XVI and XXXI The writings of the Apostles who preceded Mahomet constitue the "perspicuous," or "enlightening" book, الكنات العليل Arts XVIII and CXIX

The book inherited by the children of Israel is "a guide and an admonition to men of understanding heart," هدي و دکري الالياب -Art XXV

The Revelation of Moses is "a light and a direction to man kind," نرزا رهدي للناس "Art XXXVII

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," لماما على الدى احسن و بعما على الدى احسن و بعمال سي و هدي و رحمة لعلهم بلعار وبهم وتعمون Art XLIII

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," العومان و صناء و دكرا للمنقين الدين لحشون العامة مندهون

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

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

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," د ابرل الترزاة و الاحمال من عبل هدى عبد الله الله الله الله الله عدات سدند مناسب د اجل اللوان ان الله لهم عدات سدند

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

للاحيل بيه هدي ر برر و مصدقاً لها بين يديه من القرراة و هدي ر ",the pious و برر و مصدقاً لها نين يديه من القرراة و هدي و برر و مصدقاً لها المتقين

Thus the Jewish and Christian Scriptures are praised as containing spiritual light and direction for mankind, admonition and exhortation for the pions,—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 Aits 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 kave 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," الدين كديرا باالكماب. و ما ارسلنا مة وسلنا صوف تعلمون أن الأعلال في أعناقهم والسلاسل تسجيون في الحمدم Art XYVI He that disbelieves in any of the سعرون ود صل صالا بعده "Books of God " hath wandered into a wide error," ود صل صالا بعدا -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 , " العام و يكفرون تنعص دما حواء من يعمل دلك منكم الاحرى في العدرة الدينا و قوم العنامة فردون إلى 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 (kafire,) and WE have prepared for the infidels an ignominious punishment " الدني يكفوون بالله و رسلة درندون أن تقوموا بني الدني يكفوون بالله و الله و رسله و تقولول تؤمن فنعص و تكفو فنعص و توندون أن يستحدو فان دالك Ait CIF سديلا ارلائك هم الكافور حفا و اعتدنا للكافون عدانا مهينا

The Jews are desired, in one passage, "to bring hither the Tourât and read it," in order to the settlement of a disputed point, —فارا بالبرزاة باللومات Art OXV In another, text it is said that "they were called unto the Book of God, that it might decide between them,"—كم يناهم Art CVII

believers (kafirs,) the transgressors, the flagitions," العاسق الطالم الكامر ''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 divine-It could have been no different Tourât or Gospel to ly inspired 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 Jews and Christians from all parts of Arabia resorted intended yearly to the fairs at Ocatz, Mujanna, Dzul-Majaz, &c tile journeys were made from Mecca once or oftener every year to Syria, Yemen, and Abyssinia, where Christianity was established Some Arabs even reached the courts of the and Judaism known Shortly before the assumption of the Kaisar and the Chosroes prophetic office by Mahomet, Othman-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 Hejiia 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 Monasterics, and studied in their private houses

PART SIXTH

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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 Mahomet did not admit that his opponents were sincere and ho-He accused them of perverting the nest in their endeavours 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 re-The charge is precisely similar to that vealed in their books 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

has enemies the Jews of Medina The inference that by "concealing" is intended the execission 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 Islam 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 Islam 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." جرم معتصدة —Art CXXVI 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 viituous 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 Je vs 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 Abyssima, Hîra, Armenia, Egypt, the Ghassânide 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 Mussulman 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-

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sion,—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

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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" (احروهم) promised to the faithful believers is cautioned against the neglect or disbelief of it, least he incur the "ignominious punishment, (عدانا عهدانا) 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." عد صل ضالا بعيدا—Above all let him beware of blaspheming (like some of the degenerate Mussulmans of the presnet 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" (الله الله), "that they are a light to lighten Mankind," (الرزار هدي الله الله) "an illumination and admonition to the Pious," (اصياة و دكراً الله الله), 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"