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RARE

MAHOMETANISM

UNVEILED

by

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revealed, in order to complete the Hebrew and Christian Scriptures. And so far did his scheme of plagiarism carry him forward, in perfecting this branch of the analogy, that, as we have elsewhere remarked *, he even went the studied length of shutting up the chapters of the Koran in a coffer, which he styled the chest of his apostleship; professing to do so after the example of Moses, who, by divine commandment, had enclosed, in the ark of the Lord, the tables of his law.

The identity of character with the Jewish lawgiver, thus, from the outset, affected by Mahomet, in the putting forth of his pretended revelation, is followed up by a close and literal coincidence in the several *titles*, *divisions*, and *subdivisions*, technically applied, by the Jews, on the one hand, to the volume of the Old Testament, and by Mahomet and his followers, on the other hand, to the Koran.

These external features of agreement are specimens of Mahometan plagiarism, too palpable to have been let pass without animadversion, by preceding writers. Notice, accordingly, has been taken of them, in the dissertation of Mill †; and this part of the analogy between the Koran and

* Vol. I. p. 285.

† De Mohammed. ante Mohamm. p. 361.



the Old Testament, has been very fully set forth by the learned English translator, in his Preliminary Discourse. We will submit the particulars in the words of Mr. Sale; beginning with the title *Koran*.

“The word *Korân*, derived from the verb *karaa*, to read, signifies, properly, in Arabic, the reading, or rather, that which ought to be read; by which name the Mohammedans denote, not only the entire book or volume of the *Korân*, but, also, any particular chapter or section of it: just as the Jews call either the whole Scripture, or any part of it, by the name of *Karâh*, or *Mikra*; words of the same origin and import.

“Besides this peculiar name, the *Korân* is also honoured with several appellations, common to other books of Scripture; as, *Al Forkân*, from the verb *faraka*, to divide or distinguish: in the same notion that the Jews use the word *Perek*, or *Pirka*, from the same root, to denote a section or portion of Scripture.

“It is also called *Al Moshâf*, the Volume, and *Al Kitâb*, the Book, by way of eminence; which answers to the *Biblia* of the Greeks: and *Al Dhikr*, the admonition; which name is also given to the Pentateuch and Gospel.

“The *Korân* is divided into 114 larger por-



tions, of very unequal length, which we call chapters, but the Arabians *Sowar*, in the singular *Súra* ; a word rarely used on any other occasion, and properly signifying a row, order, or regular series ; as a course of bricks, in building, or a rank of soldiers, in an army ; and is the same, in use and import, with the *Súra*, or *Tora*, of the Jews ; who also call the fifty-three sections of the Pentateuch, *Sedârim*, a word of the same signification. These chapters are not, in the manuscript copies, distinguished by their numerical order ; but, usually, from the first word of note : exactly in the same manner as the Jews have named their *Sedârim*.

“ Every chapter is subdivided into smaller portions, of very unequal length also ; which we customarily call *verses* ; but the Arabic word is *Ayât*, the same with the Hebrew *Ototh*, and signifies signs or wonders ; such as are the secrets of God, his attributes, works, judgments, and ordinances, delivered in these verses.

“ The Mohammedans have in this, also, imitated the Jews, that they have superstitiously numbered the very *words*, and *letters*, of their law ; nay, they have taken the pains to compute the number of times each particular letter of the alphabet is contained in the Korân.

“ Beside these unequal divisions of chapter



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and verse, the Mohammedans have also divided their Korân into *sixty equal portions*, which they call *Ahzhâb*, in the singular *Hizb*; each subdivided into four equal parts: which is also an imitation of the Jews; who have an ancient division of their Mishna, into *sixty portions*, called *Massicthoth*.

“Next after *the title*, at the head of every chapter, except only the ninth, is prefixed the following solemn form, by the Mohammedans called the *Bismillah*, IN THE NAME OF THE MOST MERCIFUL GOD; which form they constantly place at the beginning of all their books and writings in general, as a peculiar mark, and distinguishing characteristic of their religion; it being counted a sort of impiety to omit it. The Jews, for the same purpose, make use of the form, IN THE NAME OF THE LORD, or IN THE NAME OF THE GREAT GOD. And the eastern Christians, that of, IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST.”*

From the foregoing extracts it appears, that, in its several titles, divisions, and subdivisions, the volume of the Koran is constructed and distributed with the minutest attention to the titles, divisions, and subdivisions, which had been ap-

* Prelim. Disc. Sect. iii. pp. 74—78.



propriated, by the Jewish church, to the sacred volume of the Old Testament.

The analogy which Mahometanism thus maintains with Judaism, through the medium of their respective sacred books, may be illustrated, in the next place, by a remarkable historical coincidence; namely, the parallel questions raised by the Moslem doctors, and by the Jewish rabbins, respecting the creation, or the non-creation, of the Koran and of the Pentateuch.

Whether the Koran was created, in time, or had, from all eternity, existed in the essence of God, formed the subject of a celebrated Mahometan controversy; which, under the Abasside dynasty, gave birth to fierce debates, and cruel persecutions, throughout the eastern empire of the Saracens. The more violent of the controversialists denied, altogether, the doctrine of its creation in time: the more moderate conceded that the Koran was created; but maintained that its creation took place at a prior date, and in a different and more excellent manner, than that of the heavens, and of the earth, and of all things contained therein. Thus Jahia, in his commentary, affirms, that, "two thousand years ere he created the heavens and the earth, God wrote the Koran, and deposited it under his throne." Now the very same claim is advanced



by the tradition of the rabbins, with regard to the books of Moses; to which, rabbinical authority assigns a similar priority of date, and dignity of creation, before all the other works of God. Like the Mahometan, again, the Jewish doctors assert, that the Law, as promulgated in the time of Moses, had been created many ages previously to the creation of the world: and, according to the Gemara, it is styled “a good gift, laid up in the treasury of God; which was created by Him, nine hundred and seventy-four ages before the creation of the world.”*

Another tenet of Mahometans, relative to their Koran, may be noticed in connection with the notion of its pre-existence: I mean the doctrine that the Koran was not revealed to Mahomet, originally as a whole; but that it was sent down from heaven in parts, and communicated to him piece-meal, as the occasion demanded.† This device of the Arabian impostor plainly appears to have been suggested by the rabbinical doctrine touching the Pentateuch: for the Gemara not only affirms, that the books of Moses were originally delivered to him in parts or sections, but defines, also, the several portions,

* Mill, pp. 363—365.

† “We have dictated it gradually; and by distinct parcels.” Koran, chap. xxv.



and assigns the specific occasions of their delivery.*

The outward reverence manifested by the Jews for their Scriptures, is strongly marked, in their traditional law, by the solemn prohibitions, either to touch the volume of the Law with unwashen hands, or to handle it even with purified hands, without the intervention of a case or cover; the neglect of which precautions, the rabbins solemnly denounce as a heinous sacrilege, and imprecate curses on the heads of the offenders: now the very same prohibitions are enacted by Mahometan tradition; which, in like manner, proscribes the handling of the Koran with naked or unwashen hands; and enjoins that the copies of it shall be kept carefully covered with skins bearing this inscription, "Let none touch it except the pure."†

While, in its whole external history, it bears an affinity, thus circumstantial and peculiar, to the sacred volume of the Jews, the volume of the Mahometan pseudo-scriptures does not want for sufficient spurious marks of internal relation, also, both to the Old and New Testaments.

* Mill, pp. 365, 366.

† "This is the excellent Koran: none shall touch the same, except those who are clean." Koran, ch. lvi. ad fin. The sentiment appears to have been taken from the Greek philosophy. It was a maxim of Socrates, touching the reverence due to God, *μη καθαρῷ καθάρου ἐφαπτεσθαι, μη ὁ θεμιτῶν*. Compare Mill, ut supr. pp. 366, 367.



The Koran, it will be recollected, was delivered by Mahomet, professedly as the completion of the former Scriptures of the Law and Gospel; as a further revelation, that is to say, perfective of both; and advancing, in its turn, on the revelation of the Gospel, as this had previously advanced on that of the Mosaic law. On this footing, accordingly, the book of the Koran was actually received, among the earliest converts of the Arabian antichrist*; a fact which, besides other evidences, may be clearly deduced from the declaration made by one of the primitive Mussulmans, in announcing the pretended mission of Mahomet, to the Christian King of Ethiopia: "He has with him," said Giafar, "a glorious book, *resembling the book of Jesus, the son of Mary*; with which it maintains, throughout, *a perfect consent and agreement.*"†

So far, therefore, as the *professed* character and object of the Koran are in question, Mahometanism appears consistently to maintain its providential relation to Judaism and Christianity as the spurious copy of both revelations.

Nor, notwithstanding its gross fabrications, and its egregious absurdities, will *the contents* of

* "Ipsi Mohammedani Alcoranum Evangelio similem prædicant."
Mill, p. 341.

† Ib. p. 342.



the Koran, on a nearer inspection, be found, in the main, at variance with the kind of resemblance which it has been thus far shown to preserve, with the Jewish and Christian Scriptures.

Not to anticipate the more circumstantial coincidences, we will, for the present, only observe, that, in its general outline of facts, the Koran corresponds with the Old Testament, in the following historical details: the accounts, of the creation of the world; of the fall of Adam; of the general deluge; of the deliverance of Noah and his family in the ark; the call of Abraham; the stories of Isaac and Ishmael; of Jacob and the Patriarchs; the selection of the Jews, as God's chosen people; the prophetic office, miracles, and administration of Moses; the giving of the Mosaic law; the inspiration and authority of the Hebrew prophets, psalmists, and hagiographers, especially of David and Solomon; the account, lastly, of the promise delivered, through the Jewish prophets, of the advent of the Messiah; with several of the accompanying predictions respecting the manner of his birth, the nature of his office, the signs of his ministry, and the final object of his mission.

Again, with the New Testament, the Koran concurs, in the recognition of Jesus Christ, as



the promised Messiah of the Jews; in his miraculous conception by the breath, or spirit, of God; his immaculate nativity, of the Virgin Mary; his title of the Logos or Word of God; in the miraculous birth of John, the son of Zacharias, to be his appointed forerunner; in his performance of many mighty signs and miracles, such as the healing of the sick, the raising of the dead, and the controuling or casting out of devils, in attestation of his heavenly mission; in his rejection and persecution by his own countrymen; his condemnation to the death of the cross*; his bodily ascension into heaven; and the abiding consummation of his prophetic functions, in the eternal world, in his characters of Mediator and Intercessor, between God and man; and of Judge of all men at the last day.

When, however, we come to a nearer examination of the text of the Koran, its numerous coincidences with the facts and doctrines of the Bible, appear strangely interspersed with matter the most incongruous; with extravagant fables, monstrous perversions of truth, and ridiculous and endless puerilities. Now, instead of detracting from the argumentative force of the actual

* After the example of the ancient heretics, the Cerinthians, Basilidians, and Carpocratians, Mahomet denied the reality of our Lord's crucifixion. See Koran, chap. iii, iv. with Mr. Sale's notes, vol. i. pp. 64. and 124.

analogy between the Koran and the Bible, this spurious admixture but serves to illustrate and confirm our whole previous reasonings: since, while both the matters of fact, and the matters of faith, which the Koran appears to hold in common with Judaism and Christianity, may be clearly traced to the Hebrew and Christian Scriptures; its fictions and absurdities can be not less clearly deduced, on the one hand, from the traditions of the talmudic and rabbinical writers; and, on the other hand, from the apocryphal gospels, or from the books of Adam, of Seth, of Enoch, of Noah, and other similar fabrications, well known in church history as having been extensively in use among the heretics of the first centuries.*

And thus, when its anomalous contents come to be reduced into some order, and to be referred to the several sources whence they were evidently drawn, the pseudo-bible of Mahometanism exhibits just the kind of text and character of construction, which properly belongs to it, regarded as an antichristian parody of the Jewish and Christian Scriptures.

We will now proceed to exemplify these general remarks, by a short analysis of the contents of the Koran, in which it will be our chief object to illustrate the nature and amount of

* Sale, Prelim. Disc. p. 83. See also p. 98.



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its spurious parallel with the Law and Gospel. With this view, we shall begin with passages of the Koran which directly class the Mahometan Bible, so called, with the Old and New Testaments :

“ We have surely sent down THE LAW, containing direction and light : thereby did THE PROPHETS, who professed the true religion, judge those who judaized.

“ We also caused Jesus, the son of Mary, to follow the footsteps of the Prophets ; confirming the Law, which was sent down before him : and we gave him THE GOSPEL, containing direction and light ; confirming, also, the Law, which was given before it.

“ We have also sent down unto thee [Mahomet] THE BOOK OF THE KORAN, with truth ; confirming THAT SCRIPTURE which was revealed before it, and preserving the same safe from corruption.”*

In these passages, the Koran formally challenges its places beside the sacred volumes of the Law and the Gospel, as sent to perfect both† ; and as forming, together with them, the sum of God’s written revelation.

* Sale’s Koran, vol. i. pp. 139, 140.

† So also in the third chapter : “ God hath sent down unto thee the book of the Koran with truth, confirming that which was revealed before it ; for he had formerly sent down the Law, and the Gospel, a direction unto men.” Koran, chap. iii. ad init. Cf. ch. xii. ad fin. and ch. xlv. vol. ii. p. 372. also, ch. lii. ad fin.



In another part, it arrogates to itself the same high distinction, if possible in more set terms; uniting itself with the Old and New Testaments, under the authoritative titles of "THE LAW, and THE GOSPEL, and THE OTHER SCRIPTURES;" and representing these three volumes as together constituting the one true manual of the faithful, and the sum of all extant written revelation.

In a third place, we find the following words, declaratory of the common origin and object of the Mosaic and Mahometan written laws: "We formerly gave unto Moses and Aaron THE LAW, being a distinction between good and evil, and a light and admonition unto the pious; and THIS BOOK [the Koran], also, is a blessed admonition, which we have sent down from heaven."

Again: "We have given thee THE KORAN, as we gave THE PSALMS to David."*

In contemplating this important branch of the general analogy, we are, therefore, to consider, that the comparison between the Bible and the Koran was first instituted by Mahomet himself; and that, by publishing it as the completion of the Jewish and Christian Scriptures, he has stamped this pretended revelation, through all its scriptural plagiarisms and imitations, as the book of antichrist.

* Sale's Koran, vol. i. p. 125.



It is equally deserving of consideration, that the followers of Mahomet have ever zealously maintained the pretensions of the Koran, to this designed and immediate connection with the Old and New Testaments: that they not only admit, but argue from, the existence of a parallel between the three volumes; strongly insisting on the conformity of the Koran with the Bible, as one of the chief proofs of its inspiration.

The spurious resemblance of the Koran to the sacred volume has often engaged the notice of Christian writers. But fully to establish the antichristian character of this resemblance, it is essential, that it should have been thus contrived by Mahomet, and maintained by his followers, with the set purpose of identifying the Koran with the Scriptures of both Testaments.

The case does not demand, nor will our limits admit, such an analysis of the text of the Koran, as might enable us fully to trace its manifold and multiform plagiarisms, to their original sources in the Law and Gospel. Our object, therefore, must be, rather, by select examples, to indicate the nature of the correspondence, than to specify its amount.

But, before we adduce specimens of this parallel, in its details, it would seem expedient briefly to consider, in a general way, the extent



to which the Scriptures of both Testaments are, in fact, copied after in the Koran; and, also, the method, and apparent design, observable in its plagiarisms and imitations.

The question, how far, when he compiled his pretended Scriptures, Mahomet was acquainted or unacquainted with the volume of holy writ, has been frequently agitated, in discussions on the Mahometan controversy; and, as it would seem, to very little purpose. On this, as well as on many other particulars, in the history of Mahometanism, the Christian world might have been spared much profitless speculation, if, instead of loosely theorizing on the probable, or possible, amount of Mahomet's knowledge of the Bible, former inquirers had examined attentively, and accurately ascertained, the extent in which he *has* actually employed the materials of the Old and New Testaments, in the construction of his Koran.

On collating the text of the Koran with that of the Bible, with this view, from the general character of the correspondence there will be found to arise new proof and illustration of the just title of Mahometanism to the place assigned to it in these pages, as, at once, the offspring of the covenant with Ishmael, and the spurious counterpart of the religion of Isaac. From what



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has been advanced by the generality of writers, respecting the construction of the Koran, we are led to suppose that Mahomet, in the execution of his task, proceeded wholly without order or design ; and that, in all his imitations and plagiarisms, he copied at random from the Old and New Testaments. This, however, is very far from being the case. On the contrary, the facts are altogether irreconcilable with such a supposition. It may be stated, as the result of an impartial scrutiny of its text, that, amidst all that apparent disorder and incoherence of which the Koran stands most justly accused, its author certainly went with great regularity after a system of his own, in his use, or abuse, of the sacred Volume ; and that he has carried on his plagiarisms, within very defined limits. Indeed, that this is so, must be clear to every one who will be at the trouble to observe, how, together with its numerous petty thefts from both Testaments, the pseudo-bible of Mahometanism contains a set series of scriptural relations, on which it specially builds its teaching ; and to which it constantly recurs, for the proof and confirmation of its doctrines.

These favourite authorities of the Koran are, the stories of Adam *, of Noah, of Abraham, of

* For Mahomet's account of the fall of our first parents, see Koran, chap. ii. vii, xx.



Lot, of Jacob, Joseph, and the Patriarchs, of Moses and Aaron, and of David and Solomon, out of the Old Testament; and the accounts of Zacharias, of John the Baptist, of the Virgin Mary, and of Jesus Christ, from the New. Thus the story of Noah, first recited in the seventh, is repeated in the eleventh, the twenty-second, the twenty-sixth, the twenty-ninth, the fifty-fourth, and the seventy-first, chapters: that of Abraham, in the second, third, fourth, sixth, eleventh, fourteenth, fifteenth, twenty-first, twenty-ninth, thirty-seventh, fifty-first, and sixtieth: that of Lot, in the seventh, eleventh, fifteenth, and twenty-seventh: the history of Jacob and the twelve patriarchs, elsewhere repeatedly alluded to, is given at large in the twelfth chapter, entitled "Joseph:" the life and actions of Moses are recounted through the second, sixth, seventh, tenth, seventeenth, twentieth, twenty-seventh, and twenty-eighth chapters: Job is noticed in the twenty-first, and thirty-eighth: David and Solomon, in the second, the twenty-first, the twenty-seventh, the thirty-fourth, and the thirty-eighth. Besides the various incidental allusions, both to these, and to other Old Testament worthies.

On the other hand, we find the narratives of the New Testament similarly introduced; al-



though, as might be easily anticipated, its authority is far less frequently appealed to, and its facts are much more sparingly travestied. Thus, in the third and in the nineteenth chapters of the Koran, we have references to the histories of Zacharias, and of Saint John the Baptist: and in the second, third, fourth, fifth, ninth, nineteenth, and forty-third, there occur mangled misrepresentations of the Gospel narratives, concerning the Virgin Mary, and Jesus Christ.

The prominence here so palpably given to the Old Testament, in preference to the New, is only in unison with the whole character and constitution of Mahometanism, as hitherto delineated. For Mahomet originally announced his religion, as a revival of the religion of Abraham, or of the patriarchal faith: and, conformably with this announcement, his pretended revelation is accordingly modelled after the Hebrew, rather than after the Evangelic, Scriptures.

A specimen or two may suffice to exemplify the closeness with which the Koran sometimes follows the narratives of the Old Testament.

“Our messengers also came formerly unto Abraham with good tidings. They said, Peace be upon thee! And he answered, And on you be peace! and he tarried not, but brought a roasted calf. And his wife, Sarah, was standing



by ; and she laughed : and we promised her Isaac, and after Isaac, Jacob. She said, Alas ! shall I bear a son, who am old ; this my husband also being advanced in years ? Verily, this would be a wonderful thing. The angels answered, Dost thou wonder at the effect of the command of God ? The mercy of God, and his blessings, be upon you. And when his apprehension had departed from Abraham, and the good tidings of Isaac's birth had come unto him, he disputed with us concerning the people of Lot : for Abraham was a pitiful, compassionate, and devout person. The angels said unto him, O Abraham, abstain from this ; for now is the command of thy Lord come, to put their sentence in execution, and an inevitable punishment is ready to fall upon them. And when our messengers came unto Lot, he was troubled for them ; and his arm was straitened concerning them ; and he said, This is a grievous day. And his people came unto him, rushing upon him : and they had formerly been guilty of wickedness. Lot said unto them, O my people, these my daughters are more lawful for you : therefore fear God, and put me not to shame by wronging my guests. Is there not a man of prudence among you ? They answered, Thou knowest that we have no need of thy daughters ; and thou well knowest



what we would have. He said, If I had strength sufficient to oppose thee, or I could have recourse unto a powerful support, I would certainly do it. The angels said, O Lot, verily we are the messengers of thy Lord; they shall by no means come in unto thee. Go forth, therefore, with thy family, in some part of the night, and let not any of you turn back: but as for thy wife, that shall happen unto her which shall happen unto them. Verily, the prediction of their punishment shall be fulfilled in the morning: Is not the morning near?" *

“And Abraham said, Verily, I am going unto my Lord, who will direct me. O Lord, grant me a righteous issue! Wherefore we acquainted him that he should have a son, who should be a meek youth. And when he had attained to years of discretion, and could join in acts of religion with him, Abraham said unto him, O my son, verily I saw in a dream that I should offer thee in sacrifice: consider therefore what thou art of opinion I should do. He answered, O my father, do what thou art commanded: thou shalt find me, if God please, a patient per-

* Sale's Koran, vol. ii. pp. 27—29. It is remarkable, that the events related in this passage of the Koran, are related *in the same order* in which they occur, in the eighteenth and nineteenth chapters of Genesis: an additional presumption that, however distorted in passing through the hands of Mahomet, the facts were borrowed *immediately* from Scripture.



son. And when they had submitted themselves to the divine will, and Abraham had laid his son prostrate on his face, we cried unto him, O Abraham, now hast thou verified the vision. Thus do we reward the righteous. Verily this was a manifest trial. And we ransomed him with a noble victim.”*

The following passage may serve to illustrate the kind of correspondence, which the Koran maintains with the historical relations of the New Testament.

“Zacharias called on his Lord, and said, Lord, give me from thee a good offspring, for thou art the hearer of prayer. And the Angels called to him, while he stood praying in the chamber, saying, Verily, God promiseth thee a son, named John, who shall bear witness to THE WORD which cometh from God; an honourable person, chaste, and one of the righteous prophets. He answered, Lord, how shall I have a son, when old age hath overtaken me, and my wife is barren? The Angel said, So God doth that which he pleaseth. Zacharias answered, Lord, give me a sign. The Angel said, Thy sign shall be, that thou shalt speak unto no man for three days, otherwise than by gesture. And when the Angels said, O Mary, verily, God hath chosen

* Sale's Koran, chap. xxxvii. vol. ii. pp. 312, 313.



thee, and hath purified thee, and hath chosen thee above all the women of the world. When the Angels said, O Mary, verily, God sendeth thee good tidings, that thou shalt bear THE WORD, proceeding from himself; his name shall be Christ Jesus, the son of Mary; honourable in this world, and in the world to come, and one of those who approach near to the presence of God: She answered, Lord, how shall I have a son, since a man hath not touched me? The Angel said, So God createth that which he pleaseth: when he decreeth a thing, he only saith unto it, Be, and it is: God shall teach him the Scripture, and wisdom, and the law, and the gospel; and shall appoint him his apostle to the children of Israel." *

But, besides agreements with the Old and New Testaments, of this palpable kind, the Koran betrays its obligations to both these sacred volumes, by numerous coincidences, more or less direct, with the sentiments, the images, and the phraseology of Scripture. The nature of

* Sale's Koran, chap. iii. pp. 61—63. Amidst wilful perversions and variations, the preservation of *the order and connection* of the Gospel narrative is what particularly claims our observation. In the Koran, as in the New Testament, the vision of Zacharias, and the promise of John, duly precede the Annunciation to the blessed Virgin, and the miraculous conception and nativity of Jesus Christ. The fact is important, as one among the many marks discernible in the Koran, of designed and studied plagiarism from Scripture.



the spurious analogy, between the pseudo-bible of Mahometanism, and our sacred books, may, in the next place, therefore, be illustrated by a selection of coincidences of this description : which shall be presented side by side with the parallel passages of Scripture.

BIBLE.

Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven. †

But when thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret : ‡ and thy Father, which seeth in secret, himself shall reward thee openly. §

KORAN.*

Make not your alms of none effect, by reproaching; or mischief; as he who layeth out what he hath, to appear unto men to give alms. Vol. i. chap. ii. p. 50. †

If ye make your alms to appear, it is well; but if ye conceal them, and give them unto the poor, this will be better for you, ‡ and will atone for your sins: and God is well informed of that which ye do. Ib. p. 51.

* Sale's translation. The passages which follow might have been easily arranged under heads : but it has been judged more simple and satisfactory, to take them nearly in the order in which they occur in the Koran.

† " They who lay out their substance for the religion of God, and afterwards follow not what they have so laid out by reproaches or mischief, they shall have their reward with their Lord." Koran, ib. The more strongly marked plagiarisms may be sometimes completed from the context of the Koran: such passages shall be occasionally added at the foot of the page.

‡ How marked the contrast, in this imitation, between the uncompromising spirit of the Gospel, and the accommodating facility of the Koran. Our Lord enjoins secrecy in well-doing: Mahomet leaves the choice of concealment, or publicity.

§ " They who distribute alms of their substance, night and day, in private and in public, shall have their reward with their Lord." Koran, ch. ii. p. 51.



BIBLE.

And when thou prayest, thou shalt not be as the hypocrites : for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. St. Matth. vi. 1—5.

Give alms of such things as ye have. St. Luke, xi. 41.

When thou makest a feast, call the poor, the maimed, the lame, the blind : and thou shalt be blessed : for they cannot recompense thee : for thou shalt be recompensed at the resurrection of the just. Ib. xiv. 13, 14.

For the Lord giveth wisdom. Prov. ii. 6.

Whoso is wise, will ponder these things. Ps. cvii. 43.

Unto you therefore which believe he is precious : but unto them which be disobedient — a stone of stumbling, and a rock of offence. But ye are a chosen ge-

KORAN.

The hypocrites act deceitfully with God : when they stand up to pray, they stand carelessly, affecting to be seen of men. Ch. iv. p. 122.

Bestow alms of the good things which ye have gained. Ch. ii. p. 51.

The good that ye shall give in alms, shall redound unto yourselves : and ye shall not give unless out of desire of seeing the face of God : and what good things ye shall give in alms, it shall be repaid you : unto the poor, &c. Ch. ii. p. 51.*

God giveth wisdom unto whom he pleaseth :

But none will consider, except the wise in heart. Ib.

God is the patron of those who believe ;

He shall lead them out of darkness into light :

But as to those who believe not,

* Another passage, p. 52. of this context, plainly seems taken from our Lord's parable, St. Luke, xviii. 23—35. " If there be any debtor under a difficulty of paying his debt, let his creditor wait, till it be easy for him to do it : but if ye remit it as alms, it will be better for you, if ye knew it. And fear the day wherein ye shall return unto God : then shall every soul be paid what it hath gained."



BIBLE.

neration — that ye should show forth the praises of him who hath called you out of darkness into his marvellous light. 1 Pet. ii. 7—9.

Jesus of Nazareth, which was a prophet mighty in deed and word, before God and all the people. St. Luke, xxiv. 19.

Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs, which God did by him. Acts, iii. 22.

Consider the Apostle and High Priest of our profession, Christ Jesus. (Heb. iii. 1.) And the Word was made flesh. (St. John, i. 14.) I proceeded forth and came from God. (Ib. viii. 42.) Christ took upon him the form of a servant. (Philipp. ii. 7.) †

* i. e. Idols, or demons.

† The reader will not fail to remark, that, with one exception, the above coincidences occur in the same chapter of the Koran; and within the space of three or four pages.

‡ This passage of the Koran is compiled quite in the spirit of modern Unitarianism. Like his heretical successors, those very passages of Scripture which most strongly affirm the divinity of Christ, the Arabian impostor perverts into denials of that divinity. The first chapter of Saint John, and the second of Philippians, adduced to prove that Christ is *not* God! It should not be lost sight of *whence* the Unitarians of later times have stolen their boasted denomination: **الموحدين** "The Unitarians," was, in every age, the favourite title of the Moslems. See Bohadin. Vit. Saladin. p. 104.

KORAN.

Their patrons are Tagut; *
They shall lead them from
the light into darkness.
Ib. p. 48. †

We gave evident miracles
unto Jesus the son of Mary,
and strengthened him with
the Holy Spirit. Ch. ii. p. 17.

We gave unto Jesus the
son of Mary manifest signs,
and strengthened him with
the Holy Spirit. Ib. p. 47.

Verily, Christ Jesus, the
son of Mary, is the Apostle
of God; and his Word which
he conveyed into Mary; and
a spirit proceeding from him.
Christ doth not proudly dis-
dain to be a servant unto
God. Ch. iv. p. 126. ‡

BIBLE.

Jesus said unto them, The blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up. St. Luke, vii. 22.

Who can forgive sins but God alone? Ib. v. 21.

Godliness is profitable unto all things:

Having promise of the life that now is,

And of that which is to come. 1 Tim. iv. 8.

I the Lord search the heart; I try the reins. Jer. xvii. 10.

Be not afraid of them that kill the body;

But fear Him, which hath power to cast into hell. St. Luke, xii. 4, 5.

He that receiveth me, receiveth Him that sent me. St. Matt. x. 40.

Such were some of you: but ye are sanctified by the Spirit of our God. 1 Cor. vi. 11.

These sinners against their own souls. Num. xvi. 38.

KORAN.

He [Jesus] shall say — I will heal him that hath been blind from his birth; and the leper; and I will raise the dead. * Ch. iii. p. 64.

Who forgiveth sins except God? Ib. p. 79.

And God gave them the reward of this world;

And a glorious reward in the life to come:

For God loveth the well-doers. † Ib. p. 81.

And this came to pass:

That God might try what was in your breasts;

And might discern what was in your hearts. Ib. p. 83.

Be ye not afraid of them;

But fear me, if ye be true believers. Ib. p. 87.

Whoever obeyeth the apostle, obeyeth God. Ch. iv. p. 109.

Such have ye formerly been: but God hath been gracious unto you. Ib. p. 113.

Whoso committeth wickedness, committeth it against his own soul. Ib. p. 116.

* These scriptural signs are adulterated in the Koran, by the ridiculous legend of the creation of a bird from clay.

† "For God loveth a cheerful giver." 2 Cor. ix. 7.



BIBLE.

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance. Heb. vi. 4—6.

Think not to say within yourselves, We have Abraham to our Father: for I say unto you, that God is able of these stones to raise up children unto Abraham. St. Matth. iii. 9.

But woe unto you Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men. Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses: therefore ye shall receive the greater damnation, St. Matth. xxiii. 13, 14.

KORAN.

Moreover, they who believed, and afterwards became infidels, and then believed again, and after that disbelieved, and increased in infidelity, God will by no means forgive them, nor direct them into the right way. Ib. p. 121.

If He pleaseth, he will take you away, O men, and will produce others in your stead: for God is able to do this. Ib. p. 120.

Because of the iniquity of those who judaize, and because they shut out many from the way of God, and have taken usury, which was forbidden them by the law, and devoured man's substance vainly; we have prepared for such of them as are unbelievers, a painful punishment. Ib. p. 125.*

* It is the Jews who are spoken of in the above contexts; and it is very remarkable, with how much precision the denunciations of Scripture are applied to them. Among other accusations here preferred against them, it is said, "They have made void their covenant; and have not believed in the signs of God; and have slain the prophets unjustly; and have said, our hearts are uncircumcised," &c. p. 123, 124. Allusions applied so correctly and in point, as to make it almost clear that they were taken immediately from Scripture.



BIBLE.

Harden not your hearts, as in the day of temptation in the wilderness. Forty years long was I grieved with this generation. Psalm xcv. 8. 10.

Thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe. Exod. xxi. 23. 25.

But their minds were blinded: for until this day remaineth the same veil untaken away, in the reading of the Old Testament. But even unto this day, when Moses is read, the veil is upon their heart. 2 Cor. iii. 14, 15.

They said therefore unto him, What sign shewest thou

KORAN.

We have cursed them, and hardened their hearts. Verily the land shall be forbidden them forty years. Ch. v. p. 132. 134.

We have therein [in the Law] commanded them, that they should give life for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth, and that wounds should also be punished by retaliation.* Ib. p. 139, 140.

There is of them who hearkeneth unto thee, when thou readest the Koran; but we have cast veils over their hearts, that they should not understand it, and a deafness in their ears. Ch. vi. p. 160.

The infidels say, unless some sign be sent down unto

* Besides verbal variations, Mahomet adds a precept not contained in the Pentateuch, "But whoever should remit it as alms, it should be accepted as an atonement for him." The addition was evidently made with design; and, it would seem, with a benevolent purpose: namely, by thus softening down the Jewish law of retaliation, to abate the vindictive spirit of retaliation among the Arabs. The mention of *wounds* may show that Mahomet followed Exodus, rather than the parallel places of Leviticus or Deuteronomy.



BIBLE.

then, that we may see, and believe thee?* St. John vi. 30.

He who hath clean hands, and a pure heart. Ps. xxiv. 4.

For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things †; that ye abstain from meats offered to idols, and from blood, and from things strangled. Acts, xv. 28, 29.

In the beginning God created the heaven, and the earth. And God said, Let there be light : and there was light. Gen. i. 1. 3.

Thy word is truth. St. John, xvii. 17.

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ. Rev. xi. 15.

KORAN.

him from his Lord, we will not believe.* Ib. p. 162.

Leave both the outside of iniquity, and the inside thereof. Ib. p. 177.

I find not in that which hath been revealed unto me, any thing forbidden unto the eater, except that which dieth of itself, or blood poured forth, or swine's flesh; or that which is profane, having been slain in the name of some other than God. Ib. p. 182.

It is He who hath created the heavens, and the earth. And whenever he saith unto a thing, Be, it is.

His word is the truth.

And His will be the kingdom, *on the day whereon the trumpet shall be sounded.* Ib. p. 168.

* In Mahomet's day, as in our Lord's, the infatuated Jews, in particular, continued to "seek after a sign!"

† "O Lord, lay not on us a burthen like that which thou hast laid on those who have been before us," (i. e. the Jews.) Koran, ch. iii. ad fin. where, as above, the allusion is to prohibited meats. See Mr. Sale's note c.

MAHOMETANISM UNVEILED. [SECT. VIII.]

BIBLE.

KORAN.

In six days the Lord made heaven and earth. *Exod. xx. 11.*

And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also. *Gen. i. 16.*

It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. *St. Matth. xix. 24.*

And he [Moses] was there with the Lord forty days and forty nights; he did neither eat bread nor drink water: and he wrote upon the tables the words of the covenant, the ten commandments. *Exod. xxxiv. 28.*

And he [Moses] said, I beseech thee, shew me thy glory. And He [the Lord] said, Thou canst not see my face; for there shall no man see me, and live. *Exod. xxxiii. 18. 20.*

And He said unto Moses, Come up unto the Lord, thou

God created the heavens and the earth in six days: He causeth the night to cover the day; it succeedeth the same swiftly: He also created the sun, and the moon, and the stars. *Ch. vii. p. 194.**

The gates of heaven shall not be opened unto them, neither shall they enter into paradise, until a camel pass through the eye of a needle. *Ib. p. 191, 192.*

And we appointed unto Moses a fast, before we gave him the law; and the stated time of his Lord was fulfilled in forty nights. And we wrote for him on the tables an admonition concerning every matter, and a decision in every case. *Ib. p. 210, 211.*

And when Moses came at our appointed time, and his Lord spake unto him, he said, O Lord! shew me thy glory, that I may behold thee. God answered, Thou shalt in no wise behold me. *Ib. p. 210.*

And Moses chose out of his people seventy men, to

* The account of the Fall, in this chapter, is imitated very closely after the narrative in Genesis. See p. 188, 189.



BIBLE.

and Aaron, Nadab and Abihu, and seventy of the elders of Israel. Exod. xxiv. 1.

Come unto me, all ye that labour and are heavy laden. Take my yoke upon you. For my yoke is easy, and my burden is light. St. Matth. xi. 28—30.

The Lord shall bring a nation against thee from far, from the end of the earth, as *swift* as the eagle flieth:—a nation of fierce countenance, which shall not regard the person of the old, nor show favour to the young.—And the Lord shall scatter thee among all people, from the one end of the earth even unto the other. Deut. xxviii. 49, 50. 64.

If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. St. Luke, xiv. 26, 27. Compare St. Mark, x. 21, 22.

KORAN.

go up with him to the mountain at the time appointed by us. Ib. p. 213.

And he [Mahomet] will ease them of their heavy burden, and of the yokes which were upon them. Ib. p. 214.

And remember when thy Lord declared, that he would surely send against the Jews, until the day of resurrection, some nation who should afflict them with a grievous oppression: for thy Lord is *swift* in punishing:—and we dispersed them among the nations of the earth. Ib. p. 216.

If your fathers, and your sons, and your brethren, and your wives, and your relations, and your substance which ye have acquired, and your merchandize which ye apprehend may not be sold off, and your dwellings wherein ye delight, be more dear unto you than God, and his apostle, and the advancement of his religion, &c. Ch. ix. p. 241.



BIBLE.

And when he [Moses] was full forty years old, it came into his heart to visit his brethren the children of Israel. Acts, vii. 23.

And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. Dan. viii. 23.

I will open my mouth in parables;

I will utter things which have been kept secret from the foundation of the world. St. Matth. xiii. 35.

My servant Moses is not so:—With him will I speak mouth to mouth—and not in dark speeches. Num. xii. 8.

For sin shall not have dominion over you:

For ye are not under the law, but under grace. Rom. vi. 14. cf. 2, 3. 15.

Who maketh the dumb, or

KORAN.

I have already dwelt among you to the age of forty years, before I received it [the Koran]. Do ye, therefore, not understand? Vol. ii. ch. x. p. 2.

According to thy dream, shall thy Lord chuse thee, and teach thee the interpretation of dark sayings.

We taught him the interpretation of dark sayings: but the greater of men do not understand.

O Lord, thou hast given me a part of the dominion; and hast taught me the interpretation of dark sayings.

This is a secret history, which we reveal unto thee, O Mohammed. * Ib. ch. xiii. pp. 35. 38. 52.

Verily God will not change his grace which is in men, until they change the disposition in their soul by sin. Ch. xiii. p. 55.

Shall the blind, and the

* For the application of Dan. viii. 23, to Mahomet, see Vol. i. p. 182. The prediction seems specially appropriated to himself, in the above passage of the Koran. The understanding of dark sayings, was a distinguishing mark of the prophetic characters and offices of Moses: to lay claim to this distinction, therefore, was essential ensions of the Arabian antichrist.



BIBLE.

deaf, or the seeing, or the blind? Exod. iv. 11.

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? St. Matth. xvi. 26.

Who is wise, and he shall understand these things?

Prudent, and he shall know them? Hos. xiv. 9.

Shall he break the covenant, and be delivered? Ezek. xvii. 15.

What God hath joined together, let not man put asunder. St. Matth. xix. 6.

Give alms of such things as ye have. St. Luke, xi. 41.

Be not overcome of evil; but overcome evil with good. Rom. xii. 21.

And so, after he had patiently endured, he obtained the promises. Heb. vi. 15.

KORAN.

seeing be esteemed equal? Ib. p. 57.

Those who obey him not, although they were possessed of whatever is in the whole earth, and as much more, they would give it all for their ransom. Ib.

Shall he therefore, who knoweth that what hath been sent down unto thee from thy Lord is truth, be rewarded as he who is blind? The prudent only will consider; who fulfil the covenant of their God, and break not their contract; and who join that which God hath commanded to be joined; and who fear their Lord, and dread an ill account; and who persevere out of a sincere desire to please their Lord; and observe the stated times of prayer; and give alms out of what we have bestowed on them, in secret and openly; and who turn away evil with good. Ib.

Peace be upon you, because ye have endured with patience; but as for those who violate the covenant of



BIBLE.

What God hath joined together, let not man put asunder. St. Mark, x. 9.

If ye shall say unto this mountain, Be thou removed; it shall be done. St. Matth. xxi. 21.

The Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light. Acts, xxvi. 18.

Demas hath forsaken me, having loved this present world. 2 Tim. iv. 10. cf. ii. 4. and St. Luke, viii. 14. xxi. 34. Wilt thou not cease to pervert the right ways of the Lord? Acts, xiii. 10. They have made them crooked paths. Isaiah, lix. 8.

Exod. iii, iv. &c. passim.

See St. Mark, iv. 31—34.

And he shall be like a tree, planted by the rivers of water,

KORAN.

God; and who cut in sunder that which God hath commanded to be joined.* Ib. p. 58.

Though a Koran were revealed, by which mountains should be removed. Ib.

This book have we sent down unto thee, that thou mayest lead men forth from darkness into light. Ch. xiv. ad init.

Woe be to the infidels,—who love the present life above that which is to come; and turn men aside from the way of God, and seek to render it crooked. Ib. ib.

We formerly sent Moses with our signs, and commanded him, saying, Lead forth thy people from darkness into light. Ib. p. 62.

Dost thou not see how God putteth forth a parable, representing a good word as a

* This favourite common-place of the Koran is manifestly borrowed from our Lord's words, St. Matth. xix. 6. St. Mark, x. 11.; and invariably misapplied. See Sale's Koran, vol. ii. p. 57. note b. To divert the language of Scripture from its original sense was the constant custom, or artifice, of Mahomet.