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THE TESTIMONY BORNE

BY THE

CORAN

On the Jewish and Christian Scriptures.

William Miller

PUBLISHED BY THE AGRA RELIGIOUS TRACT AND BOOK SOCIETY.

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PREFACE.

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

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

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

* *Bahs Mufid-ul-Am*, page 75. Urdû. Agra, A. D. 1852, or Hejiree 1268.

as in the Corân; but it was necessary for him to be *guided by* the latter only. The Christian convert must equally believe in all three, but he was not bound by the Old Testament, and was desired to follow the inculcations of the Gospel only taken in conjunction with those of the Corân. The Jewish convert must needs 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 Corân was considered, not simply as explaining and modifying, but as absolutely *superseding* all previous Scripture.

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

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

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

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

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

It is only necessary to add that the work, being intended 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 occa-

* *Christologie des Koran*, von Professor Gerock, Hamburg, 1839, p. 110.

sional references on important points to the Mahometan commentators, and to trace the bearing upon the Scriptural argument. This has unavoidably occasioned considerable reiteration : and the most essential parts have been again repeated in the concluding resumé. The English reader, remembering the object of the compilation, will pardon this defect.

W. M.

20TH AUGUST, 1855.

THE TESTIMONY BORNE

BY THE

CORAN

TO THE JEWISH AND CHRISTIAN SCRIPTURES.

Introduction.

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

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

A considerable portion of the Corân is occupied with narratives

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 di-

A certain class of passages omitted.

rectly within the object of this compilation, it is not necessary to quote in detail, but

only to refer to generally in this place. The Jews and Christians are ordinarily styled in the Corân — اهل انجيل — اهل كتاب — الذين اتيناهم الكتاب، or، الذين اتيناهم نصيباً من الكتاب، — اهل ذكر — that is to say, *the People of, or possessing, the Book, or Scripture: the People possessing the Admonition or Revelation; those to whom the Book, or Scripture, hath been given: those to whom WE† have given the Book, or a portion of the Book.* These expressions are scattered throughout the Corân, occurring about 50 times. So notorious and patent was the fact of the Jews and Christians possessing a written and Divine Scripture, that it furnishes 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 containing them.

† That is, God.

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

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

SURA LXXXVII., v. 18. سورة الاعلى

إِنَّ هَذَا لَفِي الصُّفِّ الْأُولَى * صُفِّ إِبْرَاهِيمَ وَ مُوسَى *

VERILY THIS IS IN THE FORMER PAGES;
THE PAGES OF ABRAHAM AND MOSES.

Commentary of Jelalooddeen—كون الاخرة و كون تزيى و اصلاح من تزيى و كون الاخرة
إن هذا أى إصلاح من تزيى و كون الاخرة و كون تزيى و اصلاح من تزيى و كون الاخرة
خيراً لفي الصف الأوى المنزلة قبل القرآن
of the good, and their well-being in a future world; is in the former
books, i. e. those revealed before the Corân.”

II.—Similarly, SURA LIII., v. 36.† سورة النجم

أَمْ لَمْ يُنَبِّأْ بِمَا فِي صُفِّ مُوسَى * وَ إِبْرَاهِيمَ الَّذِي وَفَى * أَلَّا تَنْزِرُوا
وَأَزْرَةً رَزَّزَ أُخْرَى * وَ أَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى النَّح *
وَأَزْرَةً رَزَّزَ أُخْرَى * وَ أَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى النَّح *

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:—هَذَا نَذِيرٌ مِّنَ الْكُذِّبِ الْأُولَى

THIS PREACHER IS ONE OF THE FORMER PREACHERS, i. e. like unto them.

The reference to “The pages of Abraham,” is probably to the pages of his history and sayings, contained in the Old Testament. For there

† 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.

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

III.—SURA LXXX., v. 11. سورة عبس

إِنَّهَا تَذْكِرَةٌ * فَمَنْ شَاءَ ذَكَرْ * فِي صُحُفٍ مُّكْرَمَةٍ * مَرْفُوعَةٍ مُّطَهَّرَةٍ *
بِأَيْدِي سَفَرَةٍ كِرَامٍ بَرَرَةٍ *

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.

IV.—SURA XXXII., v. 23. سورة السجدة

وَ لَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي مِرْيَةٍ مِّنْ لِّقَاتِنَا وَ جَعَلْنَاهُ
هُدًى لِّبَنِي إِسْرَائِيلَ * وَ جَعَلْنَا مِنْهُمْ آئِمَّةً يَهْدُونَ بِأَمْرِنَا أَلَمْ يَصْبُرُوا
وَ كَانُوا بآيَاتِنَا يُوْتُونَ * إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ
فِي مَا كَانُوا فِيهَا يَخْتَلِفُونَ *

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

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

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

The Book referred to is the Pentateuch, which was revealed by God as a "direction" to the Israelites. Mahomet is here commanded

not to be in doubt as to the reception of this Revelation, and the acknowledgment of it as Divine.

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

The passage implies, farther, the continuance of the Old Testament among the Israelites. God gave them “Leaders,” or Instructors, who directed them according to His commands; that is, *according to the commands conveyed in the Revelation above mentioned*; — يهدون الناس — *Baidhâwi*.—الى ما نذية من الحكم و الاحكام بامرنا اياهم به او بتوفيقنا له. The Jewish people, at these times, persevered in the Faith, and were constant in the right belief of the Revelation; — يوقنون لامعانهم فيها النظر — *Idem*.—But they fell to variance in after-ages as to the meaning of their Scriptures, either among themselves, or with the Christians; wherefore it is added, “Thy Lord will judge between them as to that in which they disagree.”

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

V.—SURA XXXIX., v. 64. سورة الزمزم

قُلْ أَفَغَيِّرُ اللَّهَ تَمَرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ وَ لَقَدْ أَوْحَى إِلَيْكَ
وَ إِلَى الَّذِينَ مِنْ قَبْلِكَ لَنْ أَشْرِكْتَ لِيَسْبُطَنَّ عَمَلُكَ وَ لَتَكُونَنَّ مِنْ
الْخَاسِرِينَ *

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; — *Baidhâwi*.—إلى من الرسل.

This is a testimony to the purity of the doctrines revealed to, and given forth by, the Prophets before Mahomet.

VI.—SURA LIV., v. 42. سورة النمر

أَكْفَارُكُمْ خَيْرٌ مِنْ أُولَئِكُمْ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ*

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

الزُّبُرِ *The Scriptures*. “The Books,” الكتب, *Jelalooddeen*.—“The heavenly, or Divine books,” الكتب السماوية *Baidhâwi*. 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 idolator. It is not important, but is introduced for completeness' sake.

VII.—SURA XXXIV., v. 6. سورة سبأ

وَيُرِي الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ وَ يَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ*

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.

علم *Knowledge*, means acquaintance with the previous Revelations, “Those to whom knowledge hath been given,” i. e., believers from amongst the Jews and Christians:—مومنون أهل الكتاب *Jelalooddeen*.

The meaning of the verse, confirmed by numerous similar passages to be quoted hereafter, is that those possessed of the revelation in the Jewish and Christian Scriptures, recognize, by the Divine knowledge derived therefrom, the Corân to be also a true revelation.

VIII.—SURA XXXIV., v. 31. سورة سبأ

وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنِ وَ لَا بِالَّذِي بَيْنَ يَدَيْهِ*

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

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

Baidhâwi explains it: "We will not believe in this Corân, nor in that which precedeth it of the Scriptures testifying to the Resurrection: —And Jelalooddecn adds, *as the Tourat and the Gospel*; كالنورينة و الانجيل.

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 represented as speaking of these Jewish and Christian Scriptures, is as of known books, extant and current in the land.

IX.—SURA XLI., v. 45. سورة فصلت

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَآخْتَلَفَ فِيهِ *

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

X.—SURA XLV., v. 16. سورة الحجاثية

وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحِكْمَ وَالنَّبُوءَةَ وَرَزَقْنَاهُمْ مِنْ الطَّيِّبَاتِ وَفَضَّلْنَا هُمْ عَلَى الْعَالَمِينَ * وَآتَيْنَاهُمْ بَيِّنَاتٍ مِنَ الْأَمْرِ فَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ *

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

This passage, besides bearing testimony to the Divine origin of the Jewish Scriptures, illustrates the nature of the errors into which the possessors of that Revelation are said to have fallen. The Revelation contained plain instructions for their direction; yet notwithstanding

this Divine knowledge and guidance, they fell to variance among themselves;—alluding probably to the differences between the Jews and Christians, which, according to the Corân, Mahomet was sent authoritatively to compose. It was, in the language of the text, from ill-feeling, jealousy, and envy among themselves, that these differences sprang up; not from any imperfection in their Scriptures.

XI.—SURA XXXVII., v. 36. سورة الصافات

أَنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ * وَيَقُولُونَ أَأَنَّا لَتَارِكُوا
 آلِهَتَنَا لَشَاعِرٍ مَّجْنُونٍ * بَلْ جَاءَ بِالْحَقِّ وَصَدَقَ الْمُرْسَلِينَ *

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

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

XII.—SURA XXXVII., v. 114. سورة الصافات

وَلَقَدْ مَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ * وَنَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ
 الْعَظِيمِ * وَنَصَرْنَا هُم فَكَانُوا هُمِ الْغَالِبِينَ * وَآتَيْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ *
 وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ *

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*;—وهو التوراة; that is, the ‘Tourât.’—*Bai-ahâwi; Jelalooddeen.*”

XIII.—SURA XXVI., v. 191. سورة الشعراء

وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ * نَزَلَ بِهِ الرُّوحُ الْأَمِينُ * عَلَى قَلْبِكَ
 لَتَكُونُ مِنَ الْمُنذِرِينَ * بِلِسَانٍ عَرَبِيٍّ مُبِينٍ * وَإِنَّهُ لَنبِيُّ ذُرِّ الْأَوَّلِينَ *
 أَوْ لَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَائِيلَ *

VERILY IT IS A REVELATION FROM THE LORD OF CREATION;
 THE FAITHFUL SPIRIT HATH CAUSED IT TO DESCEND
 ON THY HEART, THAT THOU MIGHTEST BE ONE OF THE WARNERS,
 IN THE PLAIN ARABIC TONGUE.

AND VERILY IT IS IN THE FORMER SCRIPTURES.

WHAT! 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, addressing the Meccans, asserts that "it is in the former Scriptures;"—that is, as being mentioned therein, or, more probably, as containing a Revelation of similar purport. Thus Baidhâwi;—*ان ذكره او معناه لفي الكتب المتقدمة* ;—"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; *كالتوريت و الانجيل*

To strengthen the argument it is added;—"Do they not perceive it to be evidence of the truth of the Corân and the Mission of Mahomet (*Baidhâwi*, القرآن او نبوة محمد على صفة) that those of the children of Israel learned in the Scriptures, *recognized* and acknowledged the Corân to be divine, *because of its similarity to their own Scriptures.*" Thus Baidhâwi;—"ان يعرفوه بذعتهم المذكورة في كتبهم";—"that they recognized it by the aforesaid marks in their Scriptures."

We need not doubt that Mahomet really did believe that he was predicted in the former Scriptures as a prophet about to arise; nor 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 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 as being familiar with the books appealed to.

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

XIV.—SURA XLVI., v. 4. سورة الاحقاف

أَنْتُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَثَارَةٌ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ *

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

Mahomet here challenges the Meccans to produce any inspired book, or remnant of divine knowledge or revelation, (علم), in support of their doctrine that idolatry was permitted by God, or that idols are a means of approach to him, for this was pleaded by the Meccans against the prophet's denunciation of idolatry.

The Jewish and Christian Scriptures are not directly mentioned. But Mahomet would not have made this virtual appeal to them, had 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 previous Scriptures, but you will not find in them one word in support of your position.”

XV.—SURA XLVI., v. 10. سورة الاحقاف

قُلْ إِنْ أَرَادَا يَتَمَنَّوْا أَنْ يَكُونَ مِنْ عِنْدِ اللَّهِ وَكُفِرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ عَلَى مِثْلِهِ فَأَمَّا وَاسْتَكْبَرْتُمْ إِنْ اللَّهُ لَيَهْدِي الْقَوْمَ الضَّالِّينَ *

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

A Jew, either residing in the vicinity of Mecca, or having visited it perhaps from Medîna or elsewhere,—at any rate known at Mecca,—is quoted to the people there 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 Corân, and yet ye proudly reject it?”

على مثله مثل القرآن وهو ما في التوراة من المعاني المصدقة:—*So Baidhâwi*;

القرآن المطابقة له أو مثل ذلك وهو كونه من عند الله فآمن أي بالتزان لما رأي
القرآن المطابقة له أو مثل ذلك وهو كونه من عند الله فآمن أي بالتزان لما رأي
القرآن المطابقة له أو مثل ذلك وهو كونه من عند الله فآمن أي بالتزان لما رأي
القرآن المطابقة له أو مثل ذلك وهو كونه من عند الله فآمن أي بالتزان لما رأي
القرآن المطابقة له أو مثل ذلك وهو كونه من عند الله فآمن أي بالتزان لما رأي
القرآن المطابقة له أو مثل ذلك وهو كونه من عند الله فآمن أي بالتزان لما رأي
القرآن المطابقة له أو مثل ذلك وهو كونه من عند الله فآمن أي بالتزان لما رأي
القرآن المطابقة له أو مثل ذلك وهو كونه من عند الله فآمن أي بالتزان لما رأي
القرآن المطابقة له أو مثل ذلك وهو كونه من عند الله فآمن أي بالتزان لما رأي
القرآن المطابقة له أو مثل ذلك وهو كونه من عند الله فآمن أي بالتزان لما رأي

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.

XVI.—SURA XLVI, v. 12. سورة الاحقاف

وَ إِذْ لَمْ يَهْتَدُوا بِهِ فَيَسْتَرْفِئُونَ هَذَا إِنَّكَ قَدِيمٌ * وَ مِنْ قَبْلِهِ كِتَابُ
مُوسَى إِمَامًا وَ رَحْمَةً وَ هَذَا كِتَابٌ مُصَدِّقٌ لِسَانًا عَرَبِيًّا لِيُنذِرَ الَّذِينَ
ظَلَمُوا وَ بَشْرَى لِلْمُحْسِنِينَ *

AND WHEN THEY ARE NOT GUIDED THEREBY, THEY SAY;—THIS IS AN ANTIQUATED LIE.
YET BEFORE IT THERE IS THE BOOK OF MOSES, A DIRECTER 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 accused the Corân of being an “ancient lie”:—meaning probably that it was fabricated from 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 للكتاب موسى أو لما بين يديه.

Thus *the* object, or at any rate one of the 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 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, were not. And that it was confirmatory of the previously revealed Scripture, is adduced by Mahomet as a conclusive proof against the accusation of the Meccans that the Corân was an antiquated lie.

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

XVII.—SURA XLVI., v. 30. سورة الاحقاف

وَإِذْ صَرَّفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حُضِرَتْهُ قَالُوا
 أَنْصِتُوا فَلَمَّا قُضِيَ وَلُوا إِلَىٰ قَوْمِهِمْ مُّذَرِّينَ * قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا
 أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ
 طَرِيقٍ مُّسْتَقِيمٍ *

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

“Attesting that which is before it,” (*lit between its hands,*) that is, the preceding Scriptures. So Jelalooddeen,—*مصداقاً لما بين يديه* اي—*attesting that which is before it, i. e. which precedeth it, as the Tourât.*”

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

The description by the 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.)

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XVIII.—SURA XXXV., v. 25. سورة الملائكة

وَإِنْ يَكْذِبُوا فَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَ
بِالزُّبُرِ وَبِالْكِتَابِ الْمُنِيرِ *

AND IF THEY REJECT THEM, VERILY THEY WHO PRECEDED THEM REJECTED THEIR PROPHETS, WHO BROUGHT THEM CLEAR SIGNS, AND WRITINGS, AND THE ENLIGHTENING BOOK.

The Jewish and Christian Prophets and Scriptures are evidently meant.

—○—

XIX.—SURA XXXV., v. 31. سورة الملائكة

وَأَلَّيْهِ أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ *

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

“Attesting that which precedeth it;”—*i. e.* the Sacred Scriptures before revealed. Thus Jelalooddeen, *تقدم من الكتاب*; and Baidhâwi, *لما تقدم من الكتب السماوية*.

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

—○—

XX.—SURA XIX., v. 11. سورة مريم

يَا يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ وَآتِنَاهُ الْحُكْمَ صَبِيًّا *

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

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

XXI.—SURA XIX., v. 28, 29. سورة مريم

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نَكَلِمُ مَنْ كَانَ فِي الْأَمْهَدِ صَبِيًّا * تَالِ أَنْبِيَّ
عَبْدَ اللَّهِ أَنْ أَنْبِيَّ الْكِتَابِ وَجَعَلَنِي نَبِيًّا *

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

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

XXII.—SURA XLII., v. 1. سورة الشورى

كَذَلِكَ يُوحِي إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ *

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

As to the style and mode of inspiration, the Corân is here put on 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.

XXIII.—SURA XLII., v. 12. سورة الشورى

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ *

HE HATH ORDAINED UNTO YOU THE RELIGION WHICH HE COMMANDED UNTO NOAH, AND WHICH HE HATH REVEALED UNTO THEE, AND WHICH HE 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 Testaments,—Judaism and Christianity.

XXIV.—SURA XLII., vv. 14, 15. سورة الشورى

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْغِيَا بَيْنَهُمْ وَلَوْ لَا كَلِمَةٌ
 سَبَقَتْ مِنْ رَبِّكَ إِلَىٰ أَجَلٍ مُّسَمًّى لَفُضِّي بَيْنَهُمْ وَإِنَّ الَّذِينَ أُوْرَثُوا
 الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِنْهُ مُّؤَيَّبٍ * فَذَلِكَ فَادِعٌ وَأَسْتَنْتُمْ
 كَمَا أَمَرْتُمْ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ
 وَأَمَرْتُ لِأَعْدِلَ بَيْنَكُمْ اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ لَا حِجَّةَ
 بَيْنَنَا وَبَيْنَكُمْ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ *

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 (respiteing them) UNTIL A FIXED TIME, VERILY IT HAD BEEN
 DECIDED BETWEEN THEM. AND VERILY THEY THAT HAVE INHERITED THE BOOK
 AFTER THEM ARE IN A PERPLEXING DOUBT RESPECTING THE SAME. WHEREFORE
 INVITE (unto the true faith,) AND HOLD FAST AS THOU HAST BEEN COMMANDED, AND
 FOLLOW NOT THEIR DESIRES. AND SAY,—I BELIEVE IN WHATEVER BOOKS GOD
 HATH REVEALED, AND I AM COMMANDED TO DECIDE BETWEEN YOU: GOD IS OUR
 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 TOGE-
 THER, 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 respiteed 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, are in doubt and perplexity regarding their true meaning. So the commentators. "*Those that have inherited the book after them, and they are the Jews and Christians;*"—النصارى و اليهود و هم اليهود و النصارى—*Jelalooddeen.* "That is, the people of the book that were in the time

of the prophet." ويعني اهل الكتاب الذين كانوا في عهد الرسول "Are in doubt regarding the same, i. e. regarding their book, not knowing its real purport, or not believing in it with a true faith." لفي شك منه —Baidhawi. من كتابهم لا يعلمونه كما هو أو لا يؤمنون به حق الايمان

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 both of the People of the Book, and of his own People, will be 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 expressed 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 him, and the Jews and Christians of the day, was the alleged doubts and differences into which they had fallen, their erroneous interpretations and doctrines, their enmity and divisions among themselves. There was no real cause of difference between Mahomet and them; no حجة 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:—وامرت لاعدل بينكم, and *I am directed to decide between you.*

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

XXV.—SURA XL., vv. 55, 56. سورة المؤمن

وَلَقَدْ آتَيْنَا مُوسَى الْهُدَىٰ وَأَزَلْنَا بِبَنِي إِسْرَائِيلَ الْكِتَابَ هُدًىٰ وَ

ذَكَرَىٰ لِأُولَىٰ الْأَلْبَابِ * فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنْبِكَ النِّحْ*

AND VERILY WE GAVE UNTO MOSES GUIDANCE, AND WE CAUSED THE CHILDREN OF ISRAEL TO INHERIT THE BOOK,—A GUIDE AND AN ADMONITION UNTO PEOPLE OF UNDERSTANDING HEARTS. WHEREFORE 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.

XXVI.—SURA XL., v. 72. سورة المؤمن

الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا أَرْسَلْنَا بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ * إِذَا الْأَغْلالُ
فِي أَعْنَاقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ فِي آحْميمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ *

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 on the same footing; the danger of their rejection the same.

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

XXVII.—SURA XXV., v. 36. سورة الفرقان

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِدْرًا *

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

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

XXVIII.—SURA XX., v. 132. سورة طه

وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِنْ رَبِّهِ أَوْ لِمَ تَأْتِينَا بِآيَةٍ مَا فِي الصُّحُفِ
الْأُولَى *

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

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

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

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

XXIX.—SURA XLIII., v. 43. سورة الزخرف

وَأَسْأَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ
إِلَهَةً يُعْبُدُونَ *

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

“Ask those of our Apostles whom we have sent before thee,” that is their people,—those learned in their writings and doctrines; اى اعمهم من اهل الكتابين—*Baidhâw*; —“the people from amongst those of the two Books,” i. e. Jews and Christians,—*Jelalooddeen*.

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

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.

XXX.—SURA XII., v. 111. سورة يوسف

مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَ لَكِن تَصَدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَ تَفْصِيلَ كُلِّ شَيْءٍ وَ هُدًى وَ رَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ *

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

The Corân is here spoken of:—*هذا القرآن—Jelalooddeen. Baidhâwi.* And the argument is the same as in previous similar passages already explained. See Art. XVI.

XXXI.—SURA XI., vv. 17, 18. سورة هود

أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَ حَبِطَ مَا صَنَعُوا فِيهَا وَ بَاطِلٌ مَّا كَانُوا يَعْمَلُونَ * أَمَّنْ كَانَ عَلَىٰ بَيْنِهِ مِنْ رَبِّهِ وَ يُتْلُوهُ شَاهِدٌ مِنْهُ وَ مِنْ قَبْلِهِ كِتَابُ مُوسَىٰ إِمَامًا وَ رَحْمَةً *

THESE ARE THEY FOR WHOM THERE IS NO PORTION IN THE NEXT LIFE BUT FIRE; AND THAT WHICH THEY HAVE DONE SHALL PERISH; VAIN SHALL THAT BE WHICH THEY HAVE WROUGHT. WHAT! (*shall such a one be equal unto him,*) WHO PROCEEDETH UPON A PLAIN DIRECTION FROM HIS LORD; AND A WITNESS FROM HIM (*i. e. from the Lord*) PRECEDETH HIM, AND BEFORE HIM (*or IT*) IS THE BOOK OF MOSES A GUIDE AND A MERCY.

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

XXXII.—SURA XI., v. 111. سورة هود

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَآخْتَلَفَ فِيهِ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ *

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

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

XXXIII.—SURA X., v. 37. سورة يونس

وَمَا كَانَ هَذَا الْقُرْآنُ أَن يَفْتَرَىٰ مِن دُونِ اللَّهِ ۚ وَلَكِن تَصْدِيقُ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلُ الْكِتَابِ لِارِيبٍ فِيهِ مِنَ رَبِّ الْعَالَمِينَ * أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِّثْلِهِ *

AND THIS CORAN IS NOT SUCH THAT IT COULD HAVE BEEN FABRICATED BY OTHER THAN GOD; BUT IT IS AN ATTESTATION OF THAT (*i. e. those Scriptures*) WHICH PRECEDE IT, AND AN EXPLANATION OF THE BOOK,—THERE IS NO DOUBT THEREIN,—FROM THE LORD OF CREATION. WHAT! 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 fact that it is on the contrary an attestation of the previous Scriptures.

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

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

XXXIV.—SURA x., v. 93. سورة يونس

فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يُقْرَأُونَ الْكُتُبَ
عَنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونِ مِنَ الْمُمْتَرِينَ *

IF THOU ART IN DOUBT REGARDING THAT WHICH WE HAVE SENT DOWN UNTO THEE, THEN ASK THOSE WHO READ THE BOOK (*revealed*) 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 Scripture 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 (*i. e. that which We have revealed to thee*) is held as certain amongst them,—proved in their books

after the manner of that which we have revealed to thee. The object is the proof of that, and the calling in of the testimony of the antecedent books."—فانه مصدق عندهم ثابت في كتابهم على نحر ما التينا اليك والامراد تصديق ذلك و الاستشهاد بما في الكتب المتقدمة

"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, in order to satisfy his doubts, without limitation to any particular class or tribe. 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.

XXXV.—SURA VI., v. 20. سورة الانعام

الَّذِينَ آتَيْنَا هُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمُ الَّذِينَ خَسِرُوا

أَنْفُسَهُمْ هُمْ لَا يُؤْمِنُونَ *

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

Commentary.—"Recognize him; that is, Mahomet, by the description of him in their book."—*Jelalooddeen.*

"Recognize him; that is, recognize the prophet of God by the description of him mentioned in the Tourât and the Gospel. *As they recognize their own sons*, that is, by their individual marks. *They who have*

destroyed their own souls, that is, from amongst the people of the Book and the idolators, *they do not believe.* يعرفونهم رسول الله بحايته

المذكورة في التوراة و الانجيل كما يعرفون ابناءهم بسلام الذين خسروا انفسهم

* من اهل الكتاب و المشركين فهم لا يؤمنون * — *Baidhâwi.*

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.

XXXVI.—SURA VI., v. 90. سورة الانعام

أولئك الذين اتيناهم الكتاب والحكم والنبوة فان يكفر بها هؤلا فقد

وكلنا بها قوماً ليسوا بها بكافرين * أولئك الذين هدى الله فبهداهم

أقتدة *

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 THEIR DIRECTION.

The parties, 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 Abraham 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, Baidhâwi,*) reject the same, verily WE have made (or shall make) it over to a people who will not be disbelievers therein.”

“*The Book*, meaning the Scripture generally,” — الكتاب يريد به الجنس
 “*We have made it over*, that is, its guardianship or care,” — وكلنا بها
Baidhâwi; — “we have committed the watch over it,” — وكلنا بها
Jelalooddeen. — ارصدنا لها

The parties 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." *وهم الانبياء المذكورون و متابعوهم*—*Baidhâwi*.—*قيل الانصار او اصحاب النبي او كل من آمن به النج*

It is immaterial to whom, in particular, the allusion applies. What is clear, and of main importance, is that the Corân 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 been of none effect, 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.

XXXVII.—SURA VI., v. 92. سورة الانعام

وَمَا تَقْدِرُوا عَلَى اللَّهِ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَيَّ بَشَرًا مِنْ شَيْءٍ قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِلنَّاسِ لِيَجْعَلُوهُ قُرْآنًا مَكِينًا يُتْلُوهُ قِرَاءًا مَكِينًا وَيَتَذَكَّرُونَ بِهَا وَيُخْفُونَ كَثِيرًا وَعَلِمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ *

(For *تجعلنون* and *تبدون تخفون* some copies of the Corân have *يجعلنون* and *يبدون تخفون*—*Jelalooddeen*.)

AND THEY DO NOT ESTIMATE GOD WITH A JUST ESTIMATION, WHEN THEY SAY,—GOD HATH NOT SENT DOWN (*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 (*v. r.* THEY) SHOW, AND YE (*v. r.* THEY) CONCEAL MUCH: AND YE ARE TAUGHT THAT WHICH YE KNOW NOT, NEITHER DID YOUR FATHERS. SAY,—GOD: THEN LEAVE THEM TO SPORT IN THEIR FOLLIES.

The passage is thus explained by Jelalooddeen:—"They, that is the Jews, do not estimate, &c.," ما قدروا اي اليهود;—"when they say, that is to Mahomet, in their disputations with him concerning the Corân," اذ قالوا للنبي و قد خصوه في القران;—"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.) يُجعلونه قراطيس اي يكتبونه في دفاتر مقطعة;—"They (or ye) show it, viz., that which they desire should appear thereof," اى يُبدونها اي يُخفوا كثيرا مما فيها كنعث محمد;—"and they (or ye) conceal much, viz., of that which is in it, such as the description of Mahomet."

According to the above Commentary, the text is addressed to the Jews. The greater part of this Sura (VI., Inââm,) was delivered at Mecca, but the text itself was probably added to it after Mahomet went to Medina, and when the Jews had commenced their opposition. 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 (انزل) any thing materially, in the manner in which Mahomet said that the Corân was brought to him from God by Gabriel. In reply, Mahomet, as a complete refutation of such a doctrine, points to "the book which Moses brought," then in their own hands; and which they copied on sheets or scrolls, or (as Jelalooddeen explains it) in separate parts, so that they were able to bring forward such scrolls or parts as they wished to show when arguing with Mahomet, and kept back such as they did not wish to show, because perhaps adverse to their argument.

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

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

XXXVIII.—SURA VI., v. 93. سورة الانعام

و هَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقٌ لِّذِي بَيْنَ يَدَيْهِ وَ لَتُنذِرُ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا *

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

“*That which is before it, i. e. the books preceding it.*” الَّذِي بَيْنَ يَدَيْهِ — *Jelalooddeen*.—“The Tourât or (other) books preceding the Corân.” الْقُرَىٰ وَمَنْ حَوْلَهَا — *Baidhâwi*. يعني التوراة أو الكتب التي قبله.

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.

XXXIX.—SURA VI., v. 114. سورة الانعام

هُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنْزَلٌ مِنْ رَبِّكَ بِالْحَقِّ فَلَا تَكُونُونَ مِنَ الْمُمْتَرِينَ *

HE IT IS THAT HATH SENT DOWN TO YOU THE BOOK, EXPLAINING (*all things*), AND THOSE TO WHOM WE HAVE GIVEN THE BOOK KNOW THAT IT (*the Corân*) HATH BEEN SENT DOWN FROM THY LORD IN TRUTH. WHEREFORE, BE NOT THOU (OH MAHOMET!) AMONG THOSE THAT DOUBT.

“*Those to whom we have given the book, i. e. the Tourât,*” *Jelalooddeen*, or rather generally the Jewish and Christian Scriptures; so *Baidhâwi*,—“meaning the believers of the people of the book,”—المراد المؤمنون * أهل الكتاب

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.

XL.—SURA VI., v. 124. سورة الانعام

وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتِيَ مَثَلَ مَا أُوتِيَ
رُسُلَ اللَّهِ *

AND WHEN A VERSE COMETH UNTO THEM, THEY SAY,—WE WILL 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 indirect reference is thus made to the Jewish and Christian revelations, the general character and style of which were known in Arabia, and even amongst the idolators of Mecca.

XLI.—SURA VI., v. 154. سورة الانعام

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ *

THEN WE GAVE MOSES THE BOOK COMPLETE AS TO WHATEVER IS EXCELLENT, AND AN EXPLANATION OF EVERY 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 followers of the Corân?

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

XLII.—SURA VI., v. 155. سورة الانعام

و هَذَا كِتَابٌ أَنْزَلْنَاهُ مَبْرُوكًا فَاتَّبِعُوهُ وَ اتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ أَنْ
تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابَ عَلَيَّ طَائِفَتَيْنِ مِنْ قَبْلِنَا وَ أَنْ كُنَّا عَنْ دَرَسَتِهِمْ
لُغَاظِلِينَ أَوْ تَقُولُوا لَوْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لَكُنَّا أَهْدَى مِنْهُمْ فَقَدْ جَاءَكُمْ
بَيِّنَةٌ مِنْ رَبِّكُمْ وَ هُدًى وَ رَحْمَةٌ أَنْض *

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

“*Lest ye should say,—verily the Scripture hath been revealed to two peoples before us; i. e. the Jews and Christians.*”—*على طائفتين اي اليهود والنصارى*—*Baidhâwi, and Jelalooddeen.*

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

XLIII.—SURA XXVIII., v. 44. سورة القصص

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ بَصَائِرَ
لِلنَّاسِ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ *

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

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

XLIV.—SURA XXVIII., v. 47. سورة القصص

وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَ لَكِن رَحْمَةً مِنْ رَبِّكَ
لِنُنذِرَ قَوْمًا مِمَّا أَتَاهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ * وَ لَوْلَا أَنْ
تَصِيبَهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا
فَتُنَبِّئَ آيَاتِكَ وَ نَكُونَ مِنَ الْمُؤْمِنِينَ * فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا
قَالُوا لَوْلَا أُرْتِي مِثْلَ مَا أُرْتِيَ مُوسَىٰ أَوْ لَمْ يَكْفُرُوا بِمَا أُرْتِيَ مُوسَىٰ
مِنْ قَبْلِ قَالُوا سِحْرَانِ تَظَاهَرَا وَ قَالُوا إِنَّا بِكُمْ لَكَافِرُونَ * قُلْ فَاتْرَا
بِكِتَابٍ مِنْ عِنْدِ اللَّهِ هُوَ الْهُدَىٰ مِنْهُمَا اتَّبِعْهُ إِنْ كُنْتُمْ صَادِقِينَ * فَإِنْ لَمْ
يَسْتَجِيبُوا لَكَ الْخَبْرَ *

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

For ساحران *two pieces of magick, or cunningly devised fabrications*; others read ساحران *two magicians, i. e. Moses and Mahomet, two men who have fabricated a cunning piece of imposture.* So Baidhâwi:—“*Two magicians, various reading, two pieces of magick,—that is, the Tourât and the Corân.*”—ساحران و في قرأة سحران اى التوراة و القرآن

The object of Mahomet's mission is here again stated to be the admonishing of a people, the Arabs, unto whom no warner had before been sent;—lest those Arabs, when condemned, should say,—“Had a prophet come unto us, we had been believers.” Yet when Mahomet arises a prophet, the people of Mecca refuse to believe in him, unless he come with Scriptures (or as some commentators say, with Miracles,) like those of Moses. “But,” replies Mahomet, “what an inconsistency is this? have you not already rejected the revelation of Moses brought forward by me to substantiate my claims, and said of it, and of the Corân, *they are but two cunning fabrications, one supporting the other: we reject both as impostures.*” Then 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, is unequivocal and unreserved. It was the Pentateuch, as then in the hands of the Jews, and the contents of which Mahomet had already brought forward in confirmation of his doctrine; that is, appealed to, and in reference to which, in conjunction with the Corân, the Meccans are challenged to produce an inspired book containing a more right direction.

XLV.—SURA XXVIII., v. 53. سورة التخص

الَّذِينَ آمَنُوا هُمْ أَلْتَابُ مِن قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ وَإِذَا يَتْلَى عَلَيْهِمْ
قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ مِن رَّبِّنَا إِنَّا كُنَّا مِن قَبْلِهِ مُسْلِمِينَ *

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

The pieces of the Corân recited to, or read by, the 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 what they had held before.

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

XLVI.—SURA XXIII., v. 52. سورة المؤمنین

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ * وَجَعَلْنَا ابْنَ مَرْيَمَ وَآمَةَ آيَةً لِّلَّذِينَ آمَنُوا

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

XLVII.—SURA XXI., v. 7. سورة الانبياء

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ *

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

“*We have inspired, various reading, it hath been inspired unto them.*”

* *Jelalooddeen*—يُوحِي و فِي قِرَاءَةِ بَنُونَ

“*The people of the Scripture, that is, those learned in the Tourât and the Gospel,*”—*Aهل الذكّر العلماء بالتوراة و الانجيل*—*Baidhâwi*.

This is a reply to the speech of the Coreish,—*What! is this any other than a mortal like yourselves?* He directs them to ask the people of the book regarding the condition of the ancient prophets.” *جواب لقولهم هل هذا الا بشر مثلكم يا امرؤ بهم ان يسألوا اهل الكتاب من حال رسل المتقدمه*—*Baidhâwi*.

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.

XLVIII.—SURA XXI., v. 49. سورة الانبياء

وَلَقَدْ آتَيْنَا مُوسَىٰ وَ هَارُونَ الْفُرْقَانَ وَ ضِيَاءً وَ ذِكْرًا لِّلْمُتَّقِينَ *
 الَّذِينَ يَتَّقُونَ رَبَّهُم بِالْغَيْبِ وَ هُمْ مِنَ السَّاعَةِ مُشْفِقُونَ * وَ هَذَا ذِكْرُ
 مُبَارَكٍ أَنْزَلْنَاهُ إِنْ كُنْتُمْ لَهُ مُنْكَرُونَ *

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 here spoken of as the *Forcân*, and 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 the pious Mussulmans,—those who aspire to the character here given,—not study this blessed book, and seek to enlighten themselves by its divine counsel?

The Corân is not spoken of in terms of higher praise than the Pentateuch is in this verse.

The name “*Al Forcân*” is applied equally to the *Tourât* and the *Corân*.

The tenor of the remarks here, as elsewhere, point to a book in current use, by which the piety and godliness of true believers were sustained and their souls enlightened.

XLIX.—SURA XXI., v. 105. سورة الانبياء

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ
 الصَّالِحُونَ *

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

“*In the Psalms, that is, in the book of David; after the admonition, i. e. the Tourât;—*في الزبور في كتاب داود من بعد الذكر ابي التوراة—*Baidhâwi.* 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 throughout the Corân.

L.—SURA XVII., v. 2. سورة الاسرى

وَآتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ إِلَّا تَلْبِثُونَ
مِن دُونِي وَكَيْلًا *

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

“*Take not ye,—various reading,—that they should not take,—*تَلْبِثُونَ—*The Book, i. e. the Tourât,—*الكتاب التوراة—*Jelalooddeen.* وفي قراءة تَلْبِثُونَ

LI.—SURA XVII., vv. 4, 5, AND 7. سورة الاسرى

وَ قَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُنْفِسُنَّ فِي الْأَرْضِ مَرَّتَيْنِ
وَ لَتَعْلَمُنَّ عِلْمًا كَبِيرًا * فَإِذَا جَاءَ وَعْدُ أُولَٰئِكَ بَعَثْنَا عَلَيْكُمْ عِبَادًا لِّئَلَّا تُؤْمِنُوا
بِأَسْ شَدِيدِ الْعِقَابِ * -- -- -- فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِنَخِ *

AND WE DETERMINED IN THE BOOK, IN RESPECT OF THE CHILDREN OF ISRAEL,— THAT YE SHALL SURELY WORK CORRUPTLY ON THE EARTH TWICE, AND YE SHALL BE ELATED WITH GREAT ARROGANCE. AND WHEN THE THREAT OF THE FIRST OF THESE TWO (*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,—*الكتاب التوراة—*Jelalooddeen; Baidhâwi.*

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.

LII.—SURA XVII., v. 55. سورة الاسرى

وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ وَآتَيْنَا دَاوُدَ زَبُورًا *

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

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

LIII.—SURA XVII., v. 102. سورة الاسرى

وَلَقَدْ آتَيْنَا مُوسَىٰ تِسْعَ آيَاتٍ بَيِّنَاتٍ فَاسْأَلْ بَنِي إِسْرَائِيلَ النَّحْ *

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

“Wherefore ask; 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 miracles shown by Moses to Pharaoh. Such attestation would of course be derived only from their Scriptures.

LIV.—SURA XVII., v. 108. سورة الاسرى

قُلْ آمِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْآذَانِ سُجَّدًا ۖ وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا * وَيَخِرُّونَ لِلْآذَانِ يُسَبِّحُونَ وَيُزِيدُهُمْ خُشُوعًا *

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

“*Those unto whom the knowledge of Divine Revelation hath been given from before it; i. e. the learned who read the preceding Scriptures, and recognized the reality of (Mahomet’s) inspiration, and the signs of prophecy,*” — *الذين ارتوا العلم من قبله و هو العلماء الذين قرأوا الكتاب السابقة و عرفوا* — *Baidhâwi.* “*And these were believers from amongst the people of the Book;*” — *Jelalooddeen.*

Mahomet is directed by God to tell the unbelieving Meccans “that they might believe or not as they pleased;—those who were better able to judge, who had the previous Divine Revelations in their hands,—*they* 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.

LV.—SURA XVI., v. 43. سورة النحل

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ
 إِنْ كُنْتُمْ لَا تَعْلَمُونَ * بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ
 لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ *

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 miracles and Scriptures given to the former prophets.

LVI.—SURA XIII., v. 39. سورة الرعد

وَالَّذِينَ اتَّيذَعُوا لِكِتَابِ يَفْرَحُونَ بِمَا أَنْزَلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ
 مَنْ يَنْكُرُ بَعْضَهُ *

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

“*They rejoice*, because of its correspondence with that which is with them.” *Jelalooddeen*; (يَفْرَحُونَ) لِمَوَافَقَتِهِ بِمَا عِنْدَهُمْ that is, on account of its conformity with their own Scriptures.

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

LVII.—SURA XIII., v. 45. سورة الرعد

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي
 وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ *

AND THOSE WHO DISBELIEVE SAY,—THOU ART NOT SENT;—SAY,—GOD SUFFICETH FOR A WITNESS BETWEEN ME, AND BETWEEN YOU.

“*And he with whom is the knowledge of the Book*; that is, from amongst the believers of the Jews and Christians,”—*Jelalooddeen*. مَنْ مَرْمِئِي الْيَهُودَ وَالنَّصَارَى

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.

LVIII.—SURA XXIX., v. 27. سورة العنكبوت

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ *

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

“*And the Book*, meaning thereby the entire class, that they should receive the four Books,”—والكتاب يريد به الجنس ليتناول الكتب الأربعة—*Baidhāwi*. “Meaning the Books; that is to say, the Tourât, the Gospel, the Psalms, and the Corân;”—والكتاب بمعنى الكتب أي التوراة والإنجيل والزيور والقرآن—*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 were preserved and handed down from generation to generation among the seed of Abraham.

LIX.—SURA XXIX., v. 46. سورة العنكبوت

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا إِذَا بَلَغَ الْأُنزُلُ إِلَيْنَا وَأَنْزَلَ إِلَيْكُمْ وَاللَّهُ وَآلِهِمُ
وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ *

AND CONTEND NOT WITH THE PEOPLE OF THE BOOK, BUT IN A GENEROUS MANNER, EXCEPTING 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 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 gratitude,” 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 reposed, and expressed, by Mahomet, in 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, 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 Corân.

LX.—SURA XXIX., v. 47. سورة العنكبوت

وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ
بِهِ النَّخ *

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

A continuation of the preceding passage.

"*The Scripture, i. e. the Tourât*;"—الكتاب التوراة—*Jelalooddeen*. "The people referred to are Abdallah son of Sallâm, and his companions; or those of the people of the two Books (*the Old and New Testaments*), who reached the time of the prophet"—*هم عبدالله ابن سلام و احزابه*—*Baidhâvi*. "Thus have we revealed unto thee the Book, i. e. the Corân, in the same manner as we revealed to them the Tourât, &c.:"—وكذلك انزلنا اليك الكتاب القران اي كما انزلنا—*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 the same. The source is the same. Its object,—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 they show to the Corân.

LXI.—SURA VII., v. 158. سورة الاعراف

فَسَا كَتَبَهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ *
الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي
التَّورَةِ وَالْأَنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ النَّخ *

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

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

The verse, therefore, corresponds with the numerous previous passages in which it is alleged that the Jewish and Christian Scriptures, in the hands of the Jews and Christians of that day, contained evidence of the doctrine and claims of Mahomet. It clearly intimates that the Tourât and the Gospel were current amongst the Jews and Christians of Mahomet’s time, “by” or “amongst them,”—*عِنْدَهُمْ*. Those Scriptures are likewise spoken of here by God to Moses as an authoritative source of reference. It is therefore clear that the Sacred Scriptures, as possessed by the Jews and Christians generally in the 7th Century were, according to the Corân, authentic genuine and free from corruption.

LXII.—SURA VII., v. 160. سورة الاعراف

وَمِنْ قَوْمِ عَوْسَىٰ أُمَّةٍ يُعَدُّونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ *

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 be well founded, that an attempt was made by some of the Jews to interpolate or erase passages in their Scriptures containing testimony to Mahomet, would the just and truthful Jews, here spoken of, have joined in such an attempt, or at all permitted it? Would *they* not have preserved, and handed down to posterity, the uncorrupted Tourât? And as Mahomet appealed to certain supposed prophecies of him, and other evidences favourable to his mission in those Scriptures, would not the pious Jews who embraced Islâm, have carefully and religiously guarded, and

handed down from father to son, copies of the true and uncorrupted Tourât with those evidences and prophecies, as the most valuable proof of Mahomet's claims, and a complete justification of their own conduct in separating from their Jewish brethren and following Islâm. Assuredly they would, had it not been notorious that no such attempt at interpolation or erasure had ever been made by their brethren; and that the supposed prophecies of Mahomet existed just as much in the copies scrupulously preserved by the unconverted Jews, as in their own.

LXIII.—SURA VII., v. 168. سورة الاعراف

وَإِذْ تَأْتِيَن رَّبِّكَ لِيُبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَامَةِ مَنْ يَسُومُهُمْ
سُوءَ الْعَذَابِ إِنْ رِبِّكَ لَسَرِيعُ الْعِتَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ * وَ قَطَعْنَا هُمْ
فِي الْأَرْضِ أَمْمًا مِنْهُمْ الْأَصَابِعُونَ وَ مِنْهُمْ دُونَ ذَلِكَ وَ بَلَوْنَا هُمْ
بِالْحَسَنَاتِ وَ الْكِسْفَاتِ لَعَلَّهُمْ يَرْجِعُونَ * فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ
وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى وَ يَقُولُونَ سَيُغْفَرُ لَنَا وَ إِنْ
يَأْتِهِمْ عَرَضٌ مِثْلَهُ يَأْخُذُوهُ أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا
عَلَى اللَّهِ إِلَّا الْحَقَّ وَ دَرَسُوا مَا فِيهِ *

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

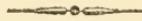
This passage was probably revealed at Medîna, when a difference was beginning to arise between Mahomet and the Jews.

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

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

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

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



LXIV.—SURA VII., v. 170. سورة الاعراف

وَالدَّارُ الْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ * وَالَّذِينَ يَمْسُكُونَ
بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضِيعُ أَجْرَ الْمُصَلِّينَ *

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

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

It is addressed to the Jews, and not only demonstrates the existence of the inspired Scripture in common use amongst them, but conveys

the exhortation from God that the Jews *are to hold fast by it*,—يَمْسُكُونَ بِالْكِتَابِ. 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?

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LXV.—SURA LXXIV., v. 30. سورة المدثر

عَلَيْهَا تِسْعَةَ عَشَرَ * وَ مَا جَعَلْنَا احْتِسَابَ الْاَنْزَارِ اِلَّا مَلَائِكَةً وَ مَا جَعَلْنَا
عَدُوَّهُمْ اِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيَقِنَ الَّذِينَ اٰتُوا الْكِتَابَ وَ يَزِدَّادَ الَّذِينَ
اٰمَنُوا اِيْمَانًا وَ لَا يَرْتَابَ الَّذِينَ اٰتُوا الْكِتَابَ وَ الْمُؤْمِنُونَ *

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

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

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

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

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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 each of which was actually given forth at Mecca, yet a few of the passages themselves appear to belong to the subsequent, or Medina, period, and to have been added afterwards to the Suras in which they are now contained†.

But the texts contained in the present Section are entirely confined to the later, or Medina, period.

The manner in which enmity sprang up between the Jews of Medina and Mahomet, will be briefly explained in the 6th Section of the concluding Part. And it must be borne in mind, in reading the passage that follow.

LXVI.—SURA II., VV. 1—5. سورة البقرة

ذٰلِكَ اَلْكِتٰبُ لَا رَيْبَ فِيْهِ هُدًى لِّلْمُتَّقِيْنَ * اَلَّذِيْنَ يُؤْمِنُوْنَ بِاَلْغَيْبِ
 وَ يُقِيْمُوْنَ الصَّلٰوةَ وَ مِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ * وَ اَلَّذِيْنَ يُؤْمِنُوْنَ بِمَا اُنزِلَ
 اِلَيْكَ وَ مِمَّا اُنزِلَ مِنْ قَبْلِكَ وَ بِالْآخِرَةِ هُمْ يُوقِنُوْنَ * اُولٰٓئِكَ عَلٰى هُدًى
 مِنْ رَبِّهِمْ وَ اُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ *

THIS IS A BOOK IN WHICH THERE IS NO DOUBT,—A GUIDE TO THE PIOUS;—
 THEY WHO BELIEVE IN THAT WHICH IS UNSEEN, AND OBSERVE PRAYER, AND
 SPEND OUT OF THAT WHICH WE HAVE PROVIDED THEM WITH;—AND THEY WHO
 BELIEVE IN THAT WHICH HATH BEEN REVEALED UNTO THEE, AND THAT WHICH
 HATH BEEN REVEALED BEFORE THEE, AND HAVE FAITH IN THE LIFE TO COME.
 THESE WALK ACCORDING TO THE DIRECTION OF THEIR LORD, AND THESE ARE
 THE BLESSED.

† In the Mishcât it is stated, that when a passage was revealed by Mahomet, he directed the amanuensis to enter it in the Sura which treated of a similar subject,—
 في سورة التي يذكر فيها كذا. Thus passages given forth at Medina have found
 their way into Meccan Suras.—See pamphlet on the original Sources for the Bio-
 graphy of Mahomet, Page 5, Note 2.

“*That which hath been revealed before thee, viz. the Tourât and the Gospel, and other besides these two.*”—*ما اَنْزَلَ مِنْ قَبْلِكَ اِي التَّوْرَةِ وَاِنْجِيلِ*—*Jelalooddeen*.

Note that according to this passage those who are “blessed,” and “walk according to the direction of their Lord,” are they who believe not in the Corân only, but also in the *Scriptures revealed before it*. It is very 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.

LXVII.—SURA II., v. 40. سورة البقرة

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي
 أُوفِّ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ وَأَمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ
 وَلَا تَكُونُوا أُولَٰ كَافِرٍ بِهِ ۖ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِيَّايَ فَاتَّقُونِ *
 وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ *

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

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

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

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

The Christians, in a very similar manner, accuse the Jews of misinterpreting their Scriptures, and not acknowledging the prophecies of the

Messiâh as fulfilled in Jesus: though they implicitly believe, as much as the Jews themselves, in 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.

LXVIII.—SURA II., v. 53. سورة البقرة

وَ إِذْ آتَيْنَا مُوسَى الْكِتَابَ وَ آفْرَقْنَا لِعَلَّكُمْ تَهْتَدُونَ *

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

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

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

LXIX.—SURA II., v. 75. سورة البقرة

اَفْتَضْمَعُونَ اَنْ يُؤْمِنُوا لَكُمْ وَ قَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللّٰهِ

ثُمَّ يَكْفُرُوْنَ مِنْ بَعْدِ مَا عَلَّمُوْهُ وَ هُمْ يَعْلَمُوْنَ *

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

The people spoken of are still the Children of Israel.

"*That they should believe, viz. the Jews,*"—*ان يؤمنوا اي اليهود*
 "*They hear the word of God, in the Tourât,*"—*يسمعون كلام الله في التوراة*.
 —*Jelalooddeen.* "*They hear the word of God, that is, the Tourât,*"—*Baidhâwi.* "*Then they pervert it, as the description of Mahomet, or the verse of stoning; or the explanation thereof, and they interpret it as they desire*"—*ثم يكفرونه كذبت محمد*
Idem. The latter construction is evidently that which is just in itself, and consistent with all the other notices of the conduct of the Jews, and the testimony borne from

first to last in favour of the Jewish as well as of the Christian Scriptures.

The tenor of the passage is this:—"What! do you expect to convert the Jews to the truth, *seeing that they have already heard the truth in the word of God* as contained in their own Scriptures, and have perverted it intentionally? How can you hope to 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 word of God*,”—تِلْكَ كَلِمَةُ اللَّهِ! Why is the Corân valued by Mahometans? Simply because it is believed to be “*The word of God*.” Ought they not therefore to pay a similar reverence to the “word of God” that preceded the Corân?

LXX.—SURA II., v. 76. سورة البقرة

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنُوا وَإِذَا خَلَا بِبَعْضِهِمْ إِلَىٰ بَعْضٍ قَالُوا
 أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِندَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ *

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?

A continuation of the previous verse.

“*What God hath revealed to you, that is, made manifest to you in the Tourât regarding the description of Mahomet,*” —بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ بِمَا بَيَّنَّ

سورة البقرة : لكم في التوراة من نعت محمد
 Rather, "Why do ye acquaint them with any passages from the Old Testament, which they may turn against you in their arguments for Islâm."

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.

LXXI.—SURA II., v. 78. سورة البقرة

وَمِنْهُمْ أَصْحَابٌ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمْثَانِي وَأَنْ هُمْ إِلَّا يَظُنُّونَ *

AND AMONGST THEM ARE IGNORANT PERSONS, WHO KNOW NOT THE BOOK, 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 stories and foolish traditions. The arguments of such people were of no weight.

LXXII.—SURA II., v. 79. سورة البقرة

فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ
 لَيْسَتْ بِهَا قَوْلًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا
 يَكْسِبُونَ *

AND WOE UNTO THOSE THAT WRITE THE BOOK WITH THEIR HANDS, THEN THEY SAY,—THIS IS FROM GOD; THAT THEY MAY SELL IT FOR SMALL ADVANTAGE. WOE UNTO THEM FOR THAT WHICH THEIR HANDS HAVE WRITTEN, AND WOE UNTO THEM FOR THAT WHICH THEY GAIN!

A further continuation of the same passage.

The text describes a third class of Jews that 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

still further than what we suppose them to have done, and, having written out fabricated passages, fraudulently pretended in argument that they were actual extracts from their Tourât, (though the text cannot fairly be so construed,) it would not even then have amounted to such a charge; it would not by any means have implied the altering or interpolating of their *copies of the Scripture*.

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 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 Medîna. This is evident from the tenor of all the subsequent passages on the subject, in which he speaks in as high, unqualified, and unsuspecting terms, of their value and authority as ever he did.

LXXIII.—SURA II., v. 85. سورة البقرة

أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ
ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَ يَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ
أَشَدِّ الْعَذَابِ *

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

This is still addressed to the Jews of Medîna. The occasion of the passage is said to have been as follows:—The two Jewish tribes at Medîna, the Bani Nadhîr and Bani Coreitza, having a mutual enmity, did not scruple to fight, and to kill and expel one another from their homes; but they scrupled to retain their prisoners as captives, because they said it was forbidden in their law. Mahomet, in the verse preceding the text, upbraided them by saying that the slaying and expelling of one another was equally forbidden, in their Scriptures, with the making each other captive. 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; and whoever believes and obeys only a part, disbelieving or neglecting the remainder, shall be disgraced in the present world, and suffer grievous torment in the next."

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 of the time of Mahomet.

LXXIV.—SURA II., v. 87. سورة البقرة

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَ قَفَيْنَا مِنْ بَعْدِهِ بِالرِّسْلِ وَ آتَيْنَا
عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَ اَيَّدْنَاهُ بِرُوحِ الْقُدُسِ *

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 Baidhâwi.*

LXXV.—SURA II., v. 89. سورة البقرة

وَ لَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ وَ كَانُوا مِنْ
قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ *

AND WHEN A BOOK (*i. e. the Corân*) CAME UNTO THEM FROM GOD, ATTESTING 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 Medîna.

The Coran is, as usual, spoken of as attesting that which the Jews had "with" or "by them;" *i. e.* their Scripture.—*Jelalooddeen and Baidhâwi.*

Mahomet is in this passage supposed to allude to the manner in which, before his advent, the Jews used to address the idolaters of

Medina;—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 though they recognized the Corân as that which they were expecting, yet, now it had come, they knowingly rejected it.

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

LXXVI.—SURA II., v. 91. سورة البقرة

وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَ
يَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ *

AND WHEN IT IS SAID UNTO THEM;—BELIEVE IN THAT WHICH GOD HATH REVEALED; THEY SAY;—WE BELIEVE IN THAT WHICH HATH BEEN REVEALED UNTO US; AND THEY REJECT THAT WHICH IS 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,—including the Gospel (and the Corân,) the Jews replied that they believed in that Scripture alone which had been revealed to them; and disbelieved in all that followed it; *i. e.* the Gospel and the Corân. Yet, says Mahomet, that which they reject, *i. e.* the Corân, is the truth, and attests the inspiration and authority of the Jewish Scripture.

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

LXXVII.—SURA II., v. 97. سورة البقرة

وَ لَقَدْ جَاءَكُمْ مُوسَى بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ الذَّنْحَ *

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

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

LXXVIII.—SURA II., v. 97. سورة البقرة

فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى
وَبُشْرَى لِلْمُؤْمِنِينَ *

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

“*That which is before it, i. e. the preceding Books,*” — ما بين يديه قبله — من الكتب — *Jelalooddeen.*

The Corân uniformly, and at every stage, confirms the Scripture revealed before it, and extant at the time in the hands of the Jews and Christians.

LXXIX.—SURA II., v. 101. سورة البقرة

وَإِذَا جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقًا لِمَا مَعَهُمْ نَبَذُ فَرِيقٌ
مِنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَانَهُمْ لَا يَعْلَمُونَ *

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.*” — *Baidhâwi.* “*Mahomet.*” — *Jelalooddeen.* Mahomet is evidently intended.

“*The Book of God, i. e. the Tourât,*” — كتاب الله اى التوراة — *Jelalooddeen and Baidhâwi.*

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

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

LXXX.—SURA II., v. 113. سورة البقرة

وَقَالَتِ الْيَهُودُ لَيْسَتْ الْنَّصَارَى عَلَى شَيْءٍ وَقَالَتِ النَّصَارَى
لَيْسَتْ الْيَهُودُ عَلَى شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ *

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.

LXXXI.—SURA II., v. 137. سورة البقرة

قُولُوا آمَنَّا بِاللَّهِ وَ مَا أُنزِلَ إِلَيْنَا وَ مَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَ إِسْحَاقَ وَ يَعْقُوبَ وَ الْأَسْبَاطِ وَ مَا أُوتِيَ مُوسَىٰ وَ عِيسَىٰ وَ مَا أُوتِيَ
النَّبِيِّينَ مِنْ رَبِّهِمْ لَا نَفْرَقَ بَيْنَ أَحَدٍ مِنْهُمْ وَ نَحْنُ لَكَ مُسْلِمُونَ *

SAY,—WE BELIEVE IN GOD, AND WHAT HATH BEEN REVEALED UNTO US, AND WHAT HATH BEEN REVEALED UNTO ABRAHAM, AND ISHMAEL, AND ISAAC, AND JACOB, AND THE TRIBES; AND WHAT HATH BEEN GIVEN UNTO MOSES AND UNTO JESUS, AND WHAT HATH BEEN GIVEN UNTO THE PROPHEETS 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, and respecting them, as recorded in the Books of Moses.

But it is to be noted that the expression used in reference to them,—

مَا أُنزِلَ —that which was revealed, differs from the phrase applied to the Scripture “GIVEN” to the prophets:—مَا أُوتِيَ مُوسَىٰ وَ عِيسَىٰ وَ مَا أُوتِيَ النَّبِيِّينَ مِنْ رَبِّهِمْ “that which was given unto Moses and Jesus, and

that which *was given* unto the prophets from their Lord." The word *انبي* is used only of a Book, Scripture, or Revelation, committed to writing:—whereas the former term (*نزل*) implies simply the inspiration, or revelation, to man of the will of God, which may or may not be recorded.

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

LXXXII.—SURA II., v. 141. سورة البقرة

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَآلَ إِبْرَاهِيمَ
 كَانُوا هُودًا أَوْ نَصَارَى قُلْ أَأَنْتُمْ أَعْلَمُ بِمَا اللَّهُ وَ مِنْ أَظْلَمٍ مِمَّنْ كُنتُمْ
 شَهَادَةٌ عِنْدَهُ مِنْ اللَّهِ وَ مَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ *

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;—and they are the Jews, who had the testimony that was in the Tourât, regarding Abraham's being of the Catholic Faith." *و مِنْ أَظْلَمٍ مِمَّنْ كُنتُمْ* الخ أي لا احدا اظلم منه و هم اليهود كتموا شهادة في التوراة لابراهيم بالحنيفية —*Jelalooddeen*. Rather the Jews, who held such doctrines, virtually concealed the testimony lodged with them by God; just as the Christians say to this day that the Jews hide, because they pervert, or refuse to acknowledge, the evidence of the Old Testament for Christianity.

The Jews of Mahomet's time, no less than those of the present day, would not allow the idea of the catholic or *developed* faith, towards which Judaism naturally tended. They would not allow the

interpretation of passages in their Scripture alleged to point to Christianity and Islâm. They would not acknowledge or produce them. They thus “hid the testimony which God had placed with them.”

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

LXXXIII.—SURA II., v. 146. سورة البقرة

قَدْ نَرَى تَتَلَبُّ وَجْهَكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَرُلْ
 وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ *
 وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ
 بِغَافِلٍ عَمَّا يَعْمَلُونَ * وَلَئِن أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مِمَّا
 نَبَّأُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتِهِمُ النَّخِ *

VERILY WE SAW THEE TURN ABOUT THY FACE (*looting upwards*) IN THE HEAVENS; WHEREFORE WE WILL CAUSE THEE TO TURN TOWARDS A KIBLA THAT WILL PLEASE THEE. TURN THEREFORE THY FACE TOWARDS THE HOLY TEMPLE (*at Mecca*;) WHERESOEVER THOU ART, TURN THY FACE TOWARDS IT. AND VERILY THOSE TO WHOM THE SCRIPTURE HATH BEEN GIVEN, THEY KNOW THAT IT 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 BEEN GIVEN, EVERY KIND OF SIGN, THEY WOULD NOT FOLLOW THY KIBLA, NOR WILT THOU FOLLOW THEIR KIBLA, &c.

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

LXXXIV.—SURA II., v. 148. سورة البقرة

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا
مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ *

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.”—*Baidhâwi.*

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 they would not admit.

LXXXV.—SURA II., v. 161. سورة البقرة

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ
مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ
الْمَلَائِكَةُ وَالَّذِينَ تَابُوا وَاصْلَحُوا وَبَيَّنَّاهُ لَكُمْ أَن تَوْبَ عَلَيْهِمْ
وَ أَنَا التَّوَّابُ
الرَّحِيمُ *

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

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

كتمانهم ما في التورية من الحق و سال معاذ ابن جبل اخر بني سلمه و
سعد ابن معاذ اخو بني عبدالاشل و خارجة بن زيد نفر من احبار يهود عن
بعض ما في التورية فكتهوا ابيهم و ابوا ان يخبروهم عنه فانزل الله عز وجل

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ عَلَيْهِ *

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

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



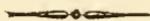
LXXXVI.—SURA II., v. 176. سورة البقرة

اِنَّ الَّذِيْنَ يَكْتُمُوْنَ مَا اَنْزَلَ اللّٰهُ مِنَ الْكِتَابِ وَيَشْتُرُوْنَ بِهِ ثَمَنًا
 قَلِيْلًا ۗ اُولٰٓئِكَ مَا يَأْكُلُوْنَ فِيْ بُطُوْنِهِمْ اِلَّا النَّارَ ۗ لَا يَكْلَمُهُمْ اللّٰهُ يَوْمَ
 الْقِيٰمَةِ ۗ وَلَا يَرْحَمُهُمْ ۗ وَاُولٰٓئِكَ اَشْتَرُوْا
 الضَّلٰلَةَ بِالْهٰدِي وَالْعَذَابَ بِالْمَغْفِرَةِ ۗ فَمَا اَصْبَرُوْهُمْ عَلٰى النَّارِ * ذٰلِكَ بِاَنَّ
 اللّٰهَ نَزَلَ الْكِتَابَ بِالْحَقِّ ۗ وَاِنَّ الَّذِيْنَ اَخْتَلَفُوْا فِي الْكِتَابِ لَفِي شِقَاقِ

VERILY THEY THAT CONCEAL 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 THEY THAT HAVE BOUGHT ERROR FOR DIRECTION, AND PUNISHMENT FOR PARDON:—HOW SHALL THEY ENDURE THE FIRE!—THIS BECAUSE GOD HATH SENT DOWN THE BOOK IN TRUTH, BUT THEY THAT DISPUTE REGARDING THE BOOK ARE IN A GRIEVOUS ERROR.

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

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



LXXXVII.—SURA II., v. 213. سورة البقرة

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَنَذِيرِينَ
 أَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اختلفوا فِيهِ وَمَا
 اختلف فِيهِ إِلَّا الَّذِينَ أوتوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ
 فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اختلفوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ *

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

LXXXVIII.—SURA II., v. 254. سورة البقرة

تِلْكَ اَلرِّسَالُ فَضَلْنَا بَعْضَهُمْ عَلٰى بَعْضٍ مِنْهُمْ مِنْ كَلِمِ اللّٰهِ وَرَفَعْنَا
بَعْضَهُمْ دَرَجَاتٍ وَّاَتَيْنَا عِيسٰى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَاَيَّدْنَاهُ بِرُوحِ الْقُدُسِ
وَلَوْ شَاءَ اللّٰهُ مَا اَقْتَتَلَ الَّذِيْنَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ
وَلٰكِنْ اَخْتَلَفُوْا فَمِنْهُمْ مَنْ اٰمَنَ وَّمِنْهُمْ مَنْ كَفَرَ وَّلَوْ شَاءَ اللّٰهُ مَا
اَقْتَتَلُوْا وَّلٰكِنْ اَللّٰهُ يَفْعَلُ مَا يُرِيْدُ *

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 COME UNTO THEM. YET THEY FELL TO VARIANCE. AND AMONGST THEM WERE THOSE THAT BELIEVED; AND AMONGST THEM WERE THOSE THAT DISBELIEVED. AND IF GOD HAD WISHED, THEY HAD NOT CONTENDED WITH ONE ANOTHER; BUT GOD DOTH THAT WHICH PLEASETH HIM.

These passages do not appear to require any remark.

LXXXIX.—SURA II., v. 286. سورة البقرة

اٰمَنَ الرَّسُوْلُ بِمَا اَنْزَلَ اِلَيْهِ مِنْ رَبِّهِ وَاَلَّذِيْنَ اٰمَنُوْا كُلٌّ اٰمَنَ بِاللّٰهِ و
مَلٰٓئِكَتِهِ وَاَكْتٰبِهِ وَاَرْسٰلِهِ لَا نَفْرَقُ بَيْنَ اَحَدٍ مِنْ رُّسُلِهِ *

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.

XC.—SURA LVII., v. 18. سورة الحديد

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ وَالشَّهَادَةُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ
الْجَحِيمِ *

AND THOSE THAT BELIEVE IN GOD, AND IN HIS APOSTLES, THESE ARE THE
RIGHTEOUS, AND THE WITNESSES WITH [THEIR LORD; THEY HAVE THEIR
REWARD AND THEIR LIGHT; BUT THOSE THAT DISBELIEVE, 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 Corân itself being judge.

XCI.—SURA LVII., v. 25. سورة الحديد

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ
الْأَنسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ
لِيَعْلَمَ أَنَّ اللَّهَ مَن يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ * وَلَقَدْ
أَرْسَلْنَا نُوحًا وَابْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ فَمِنْهُمْ
مُهْتَدٍ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ * ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى
ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً
وَرَحْمَةً وَرَهَابَنِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ

فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ
 فَاسْتَوُوا * يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَأَمِنُوا بِرَسُولِهِ يُؤْتِكُمْ
 كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيُجْعَلَ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيُغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ
 رَحِيمٌ *

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

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

In this passage the professors of the Christian religion of the time of Mahomet, are praised. God put into their hearts compassion and

mercy,—^{رحمة و رافة} رافة و رحمة. In the last verse those of the Christians, and perhaps of the Jews also, who believe, are exhorted to fear God, and believe in his Apostle; in which case they are promised a *double* portion of mercy and other spiritual blessings. This promise the believer in the Corân must hold to have been made good in respect to the 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 men would surely preserve carefully those Scriptures of theirs 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 other Scriptures 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 among the Mahometans separate from those in use among the Jews and Christians, is a clear proof that there was no necessity for such a measure; and that the Jews and Christians, who joined Islâm, were thoroughly satisfied that their brethren who refused to become Mussulmans, preserved their Scriptures in their integrity; or rather that they never had any ground whatever for suspecting that it was otherwise.

XCII.—SURA XCVIII., v. 1. سورة البينة

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُتَفَكِّحِينَ
 حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ * رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً فِيهَا كُتِبَ
 قِيمَةٌ * وَ مَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ
 وَ مَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَ يُقِيمُوا
 الصَّلَاةَ وَ يُؤْتُوا الزَّكَاةَ وَ ذَلِكَ دِينُ الْقِيمَةِ *

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

“*They are not commanded, i. e. in either of their Scriptures, the Tourât and the Gospel,*” — *Jelalooddeen* :— *و ما امروا في كتابيهم التوراة و الانجيل*—*“i. e. in the contents of their Books.”*— *و ما امروا اى في كتبهم بما فيها*— *Baidhâwi*.—(*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 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,—Divine directions towards the “right religion,—the pure orthodox faith.”—*الدين الحنيف و ذلك دين القيمة*

XIII.—SURA LXII., v. 5. سورة الجمعة

مَثَلُ الَّذِينَ حَمَلُوا التَّوْرَةَ ثُمَّ لَمْ يُحْمَلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ
 أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ وَ اللَّهُ لَا يَهْدِي
 الْقَوْمَ الظَّالِمِينَ *

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

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

This illustration forcibly supports the views 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, they have not the spiritual perception 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.

XIV.—SURA XLVIII., v. 29. سورة الفتح

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رَحِمَاءُ بَيْنَهُمْ
 نَزَاهُمْ رُكْعًا سَجِدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَ رِضْوَانًا * سِيمَا هُمْ فِي

وَجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي
 الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطَاةً فَازَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سَوْتِهِ يُعْجَبُ
 الْزَّرَاعُ لِيُغِيظَ بِهِمُ الْكُفَّارَ *

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

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

XCV.—SURA LXI., v. 6. سورة الصف

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ
 مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي
 اسْمُهُ أَحْمَدُ *

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

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

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

XCVI.—SURA IV., v. 43. سورة النساء

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُشْتَرُونَ الضَّلَالََةَ وَيُرِيدُونَ
 أَن تَضِلُّوا السَّبِيلَ وَاللَّهُ يَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ
 نَصِيرًا * مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهَا وَيَقُولُونَ سَمِعْنَا
 وَعَصَيْنَا وَأَسْمَعُ غَيْرَ مَسْمُوعٍ وَرَاعَيْنَا لِيَا بِأَسْنَتِهِمْ وَطَعْنَا فِي الَّذِينَ *
 وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَنْظَرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمًا وَلَكِن
 لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا * يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ
 آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنُرْسِلَهَا
 عَلَىٰ آدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعْنَا أَصْحَابَ السَّبْتِ وَ كَانَ أَمْرُ اللَّهِ

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 ENEMIES. GOD SUFFICETH FOR A
 PATRON, AND GOD SUFFICETH FOR A HELPER. OF THOSE WHO PROFESS JU-
 DAISM THERE ARE THAT DISLOCATE WORDS FROM THEIR PLACES, AND SAY—
 “WE HAVE HEARD,”—AND,—“WE HAVE DISOBEYED,”—AND,—“DO THOU HEARKEN
 WITHOUT HEARING,”—AND,—“LOOK UPON US;”—TWISTING WITH THEIR TONGUES
 AND REVILING THE FAITH. AND IF THEY HAD SAID,—“WE HAVE HEARD AND
 OBEYED,”—AND,—“HEARKEN,”—AND,—“LOOK UPON US,”—IT HAD BEEN BETTER FOR
 THEM AND MORE UPRIGHT: BUT GOD HATH CURSED THEM FOR THEIR UNBELIEF,
 AND THEY SHALL NOT BELIEVE, EXCEPTING A FEW. OH YE UNTO WHOM THE
 SCRIPTURES HAVE BEEN GIVEN, BELIEVE IN WHAT WE HAVE REVEALED
 ATTESTING THAT (*Scripture*) WHICH IS WITH YOU, BEFORE WE DEFACE YOUR
 COUNTEANCES, 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 Medina, who used perverse sayings, words

of double or equivocal meaning, expressions in another than their ordinary sense, and passages *dislocated* from their context, in such a manner as to turn Mahomet into ridicule and revile the faith, while they sheltered themselves behind the other and harmless meaning of what they said.

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

The explanation of Abdoolcâdir, the Oordoo translator of the Corân, is appropriate. The following is his note: *واعنا لفظ بولتے تھے اسکا بیان* سورہ بقرہ میں ہوا اسی طرح حضرت بات فرماتے تو جواب میں کہتے سنا ہم نے اس کے معنی یہہ ہیں کہ قبول کیا لیکن آہستہ کہتے کہ نہ مانا یعنی فقط کان سے سنا اور دل سے نہ سنا اور حضرت کو خطاب کرتے تو کہتے ہیں سنایا جائیو ظاہر میں یہہ دعا نیک ہی کہ تو ہمیشہ غالب رہے کوئی تجھکو بری بات نہ سنا سکے اور دل میں نیت رکھتے کہ تو بہرا ہو جائیو اسی شرارت کرتے *

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

It thus appears that the “twisting” and “dislocation” of words, consisted in such sayings as *سمعنا we have heard*, with the addition perhaps in an under voice of *وعصینا and have disobeyed*, and *اسمع خیر hearken, without hearing*, similarly uttered; and *واعنا look upon us*, used with an insulting meaning. This is called in the text *twisting with their tongues*, which Jelalooddeen explains to be identical in meaning with the word *dislocating* previously used:—*لیا تحریفا بالسنتم*,—*TWISTING, i. e., dislocating (or perverting) with*

their tongues. It hence follows that the *perversion* and *dislocation*, of which the Jews were accused, are of the nature exemplified in the text, and had no reference at all to any perversion or dislocation by the Jews of *their Scriptures*.

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

XCVII.—SURA 'IV., v. 49. سورة النساء

أَلَمْ تَرَ إِلَى الَّذِينَ آتَوْا نَصِيحًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْحَبِثِ
وَالطَّافُوتِ وَيَتَوَلَّوْنَ لِلَّذِينَ كَفَرُوا هَوَاءً هُوَ أَهْدَى مِنَ الَّذِينَ آمَنُوا
سَبِيلًا *

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

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

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

XCVIII.—SURA IV., v. 52. سورة النساء

أَمْ يُحْسَدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ
إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مَلَكًا عَظِيمًا فَمِنْهُمْ مَّنْ آمَنَ بِهِ
وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ *

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

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

XCIX.—SURA IV., v. 58. سورة النساء

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ
مِن قَبْلِكَ يُرِيدُونَ أَن يُتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَن يَكْفُرُوا
بِهِ وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ ضَلَالًا بَعِيدًا *

HAST THOU NOT SEEN THOSE WHO FANCY THAT THEY BELIEVE IN THAT WHICH
HATH BEEN REVEALED UNTO THEE, AND IN THAT WHICH HATH BEEN REVEAL-
ED BEFORE THEE? THEY DESIRE TO GO FOR A MUTUAL DECISION UNTO THE
IDOL TAUGHT: 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
Coràn as well as in the previous Scriptures, were ready to go and
decide their dispute by 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 should naturally expect Mahomet to
make to Scriptures believed by him to contain the uncorrupted com-
mands of God.

C.—SURA IV., v. 130. سورة النساء

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا
الْكِتَابَ مِنْ قَبْلِكَ وَإِيَّاكُمْ أَن اتَّقُوا اللَّهَ وَإِن تَكْفُرُوا فَإِنَّ لِلَّهِ مَا
فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ *

TO GOD BELONGS WHATEVER IS IN THE HEAVENS AND IN THE EARTH, AND VERILY 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 بمعني الكتب —“*before you*, i. e. before the Jews and Christians,”—من قبلكم اى —اليهود و النصرارى —*Jelalooddeen*.

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

CI.—SURA IV., v. 135. سورة النساء

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ
عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي أَنزَلَ مِن قَبْلُ وَمَن يَكْفُرْ بِاللَّهِ وَ
مَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا *

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 PROPHETS, AND IN THE LAST DAY, VERILY HE HATH WANDERED INTO A WIDE ERROR.

This is a distinct command, which the follower of the Corân holds to proceed from God, directing *every believer* to believe not only in the Book brought by Mahomet, but likewise in the Books or Scriptures revealed before it; and whoever disbelieveth in them, or in any part thereof, (اى و من كفر بشي من ذلك) —*Baidhâwi*) 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 steadfast 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.”

آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي أَنزَلَ مِن قَبْلُ اثْبُتُوا عَلَى الْإِيمَانِ بِذَلِكَ وَدَرِّعُوا حُلِيِّهِ وَآمِنُوا بِهِ بِقُلُوبِكُمْ كَمَا آمَنْتُمْ بِلِسَانِكُمْ أَوْ آمِنُوا —*Baidhâwi*. —ايمانا عاما يعم الكتب و الرسل فان الايمان بالبعض كلا ايمان

As to the parties addressed *Baidhâwi* has the following commentary:—“The Moslems are here addressed; or the hypocrites; or the

believers from among the people of the Book, according to the following tradition. Ibn Sallâm and his companions said,—“*Oh prophet of God! we believe in thee, and in thy Book, and in Moses, and the Tourât, and Ezra, and we disbelieve in that which is beyond these.* Then was this text revealed, viz.—BELIEVE, &c.”—

خطاب للمسلمين او لمومني اهل الكتاب اذ ربي ان ابن سلام و اصحابه قالوا يا رسول الله انا نؤمن بك و بكتابك و بموسى و التوراة و عزير و نكفر بما سواه فنزلت آمنوا النخ *

Whatever was the occasion of the passage, or 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, and elsewhere 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 the Corân;—the Moslem is to accept and believe not only in the Corân, *but in the Jewish and Christian Scriptures likewise.* If he does not, he is declared to be in a wide and dangerous error.

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

CII.—SURA IV., v. 149. سورة النساء

ان الذين يكفرون بالله و رسله و يريدون ان يفرقوا بين الله و رسله و يقولون نؤمن ببعض و نكفر ببعض و يريدون ان يتخذوا بين ذلك سبيلا * اولئك هم الكافرون حقا و اعتدنا للكافرين عذابا مهينا * و الذين آمنوا بالله و رسله و لم يفرقوا بين احد منهم اولئك سوف نوليهم اجرهم و كان الله غفورا رحيمًا * يسالك اهل الكتاب ان تنزل عليهم كتابا من السماء فقد سألوا موسى اكبر من ذلك النخ *

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 IGNOMINIOUS PUNISHMENT. BUT THEY THAT BELIEVE IN GOD AND IN HIS APOSTLES, AND DO NOT MAKE A DISTINCTION BETWEEN ANY OF THEM, TO THESE WE SHALL SURELY GIVE THEIR REWARD, AND GOD IS FORGIVING AND MERCIFUL. THE PEOPLE OF THE BOOK WILL ASK THEE THAT THOU CAUSE A BOOK TO DESCEND UPON THEM FROM THE HEAVENS, AND VERILY THEY ASKED MOSES FOR A GREATER 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;”—“ارلأئك هم الكافرون حقا واعدنا للكافرين.” عذابا مهينا

CIII.—SURA IV., v. 161. سورة النساء

لَكِنَّ الرَّاٰسِخِيْنَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُوْنَ يُؤْمِنُوْنَ بِمَا اَنْزَلَ اِلَيْكَ
 وَ مَا اَنْزَلَ مِنْ قَبْلِكَ وَالْمُقِيْمِيْنَ الصَّلٰوةَ وَالْمُوْتُوْنَ الزَّكٰوةَ وَالْمُؤْمِنُوْنَ
 بِاللَّهِ وَالْيَوْمِ الْاٰخِرِ اُولٰٓئِكَ سَنَرْزُقُهُمْ اَجْرًا عَظِيْمًا * اِنَّا اَوْحَيْنَا اِلَيْكَ
 كَمَا اَوْحَيْنَا اِلَى نُوْحٍ وَالنَّبِيِّيْنَ مِنْ بَعْدِهٖ وَاَوْحَيْنَا اِلَى اِبْرٰهِيْمَ وَ
 اِسْمٰعِيْلَ وَ اِسْحٰقَ وَ يَعْقُوْبَ وَ الْاِسْبٰطَ وَ عِيْسَى وَ اِيُوْبَ وَ يُوْنُسَ وَ
 هٰرُوْنَ وَ سَلِيْمٰنَ وَ اَتَيْنَا دَاوُدَ زَبُوْرًا * وَرَسَلْنَا قَدْ قَصَصْنَاهُمْ عَلَيْكَ
 مِنْ قَبْلُ وَرَسَلْنَا لَمْ نَقْصِصْهُمْ عَلَيْكَ وَ كَلَّمَ اللّٰهَ مُوْسٰى تَكْلِيْمًا الْخَبْرَ *

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

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

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

Third: the Corân does not profess to give a complete statement of former prophets, which may account for the indefinite manner in which they are here and elsewhere enumerated. But remark the difference between this loose and indeterminate specification, and the precise and definite manner in which the “*Scriptures*” are always spoken of.

—•—

CIV.—SURA IV., v. 169. سُورَةُ النِّسَاءِ

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ
 إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولَ اللَّهِ وَكَلِمَتُهُ أُنزِلَتْ إِلَىٰ مَرْيَمَ
 وَرُوحٌ مِنْهُ فَآمَنُوا بِاللَّهِ وَرَسُولِهِ وَلَا تَقُولُوا ذَلِكُمْ إِنْتَهُوا خَيْرًا لِّكُمْ إِنَّمَا
 اللَّهُ إِلَهُ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي
 الْأَرْضِ وَكَفَىٰ بِاللَّهِ وَكِيلًا *

OH PEOPLE OF THE BOOK! COMMIT NOT EXTRAVAGANCE IN YOUR RELIGION; AND SAY NOT OF GOD OTHER THAN THE TRUTH. FOR VERILY THE MESSIAH, JESUS, THE SON OF MARY, IS AN APOSTLE OF GOD, AND HIS WORD WHICH HE PLACED

IN MARY, AND A SPIRIT FROM HIM. WHEREFORE BELIEVE IN GOD, AND IN HIS APOSTLE; AND SAY NOT,—“THE TRINITY;”—REFRAIN; IT WILL BE BETTER FOR YOU. FOR VERILY GOD IS ONE GOD;—FAR EXALTED IS HE ABOVE THE POSSIBILITY THAT THERE SHOULD BE UNTO HIM PROGENY! TO HIM BELONGETH WHATEVER IS IN THE HEAVENS AND IN THE EARTH, AND HE SUFFICETH AS A GUARDIAN.

The charge of *extravagance*,—error in doctrine,—is all that is brought against the Christians. The imputation of misinterpreting Scripture by dislocating it from the context, is never alleged of *them*. But, notwithstanding the imputation of mistake, what a close approximation do we find to the doctrines of the Christian verity!

From Sura v. 125, it appears probable that Mary was understood by Mahomet to be, in the current system of the Christians, the third person in the Trinity. This probably arose from the veneration and worship paid to the Virgin by the Eastern Churches of that time, and from the statements of Mahomet’s Jewish followers,—themselves imperfectly acquainted with Christianity. Had the true doctrine regarding the Virgin Mary been rightly placed before Mahomet, together with that of the spiritual and eternal generation of the Son of God, and shewn to be necessarily deducible from the legitimate construction of the Scriptures acknowledged by him to be inspired, could he have refused to approve them?

CV.—SURA III., v. 2. سورة آل عمران

أَللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ * نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ
 مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ مِنْ قَبْلِ هُدًى
 لِلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ * إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ
 شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ *

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

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

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

CVI.—SURA III., v. 19. سورة آل عمران

وَمَا اخْتَلَفَ الَّذِينَ اُوتُوا الْكِتَابَ اِلَّا مِنْۢ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ
بِغِيَا بَيْنَهُمْ *

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

See previous passages of the same purport.

CVII.—SURA III., v. 23. سورة آل عمران

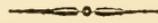
اَلَمْ تَرَ اِلَى الَّذِيْنَ اُوتُوا نَصِيۡبًا مِّنَ الْكِتَابِ يُدْعَوْنَ اِلَى كِتَابِ
اللّٰهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلٰٓى فَرِيقًا مِّنْهُمْ وَهُمْ مُّعْرِضُوْنَ * ذٰلِكَ بِاَنَّهُمْ
قَالُوْا لَنْ نَّمَسَّنَا النَّارُ اِلَّا اَيَّامًا مُّعَدُوٰتٍ وَّ غَرَّهُمْ فِيْ دِيۡنِهِمْ مَا كَانُوْا
يَفْتَرُوْنَ *

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 BELIGION.

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, there existing a difference of opinion between Mahomet and the Jews, the prophet proposed to the latter to determine the question by actual reference to their Scriptures; which, it is said, some of the Jews refused to do, and went away.

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

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



CVIII.—SURA III., v. 48. سورة آل عمران

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ رَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ * * * وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَلِأَحْلِلَ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ *

AND (God) SHALL TEACH HIM (Jesus) THE SCRIPTURE, AND WISDOM, AND THE TOURAT, AND THE GOSPEL;—AND AN APOSTLE UNTO THE CHILDREN OF ISRAEL. (Jesus shall say) VERILY I HAVE COME UNTO YOU * * * ATTESTING THE TRUTH OF THAT WHICH IS BEFORE ME IN THE TOURAT, AND THAT I MAY MAKE LAWFUL UNTO YOU A PART OF THAT WHICH IS FORBIDDEN UNTO YOU.

To save space, we have omitted the recital by Jesus in this passage of his 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. We hardly needed, indeed, to refer to this, as the same words of attestation are used by Mahomet himself in the Corân, both in reference to the Old and the New Testaments.

CIX.—SURA III., v. 64. سورة آل عمران

يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتْ إِلَّا تَوْرًا
وَالْإِنْجِيلَ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ * هَا أَنْتُمْ هَؤُلَاءِ حَاجِّجْتُمْ فِيمَا لَكُمْ
بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ *

OH YE PEOPLE OF THE BOOK! WHY DO YE DISPUTE CONCERNING ABRAHAM?
AND NEITHER THE TOURAT NOR THE GOSPEL WAS REVEALED UNTIL AFTER
HIM; DO YE NOT UNDERSTAND? AH! YE ARE THEY WHICH DISPUTE CON-
CERNING THAT OF WHICH YE HAVE KNOWLEDGE: WHY, THEREFORE, DO YE
DISPUTE CONCERNING THAT OF WHICH YE HAVE NO KNOWLEDGE? AND GOD
KNOWETH, BUT YE KNOW NOT.

The text is said by the commentators to apply to the Jews and Christians, who both claimed Abraham as of 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 which they disputed, appears to be the knowledge of *their Scriptures*,

CX.—SURA III., v. 68. سورة آل عمران

وَدَّتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ لَو يُضِلُّوكُمْ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ
وَمَا يَشْعُرُونَ * يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ *
يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ
تَعْلَمُونَ * وَقَالَتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ آمَنُوا بِالَّذِي أُنزِلَ عَلَيَّ

الَّذِينَ آمَنُوا وَجَهَ النَّهَارِ وَكَفَرُوا آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ * وَلَا تَوْمِنُوا
 إِلَّا لِمَنْ تَبِعَ دِينَكُمْ * قُلْ إِنْ الْهُدَىٰ هَدَىٰ اللَّهُ أَنْ يُوْتَىٰ أَحَدٌ مِّثْلَ
 مَا أُوتِيتُمْ أَوْ يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنْ الْفَضْلُ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ
 يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ *

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

This passage, it is agreed by all, is addressed to the Jewish 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 bigoted to their own system, and naturally held to 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, which Mahomet reprehended: “Why do ye reject the signs of God,” *i. e.* the evidence contained in your Scriptures,—“though ye bear testimony to them.”

On the accusation of “suppressing the truth,” see the remarks, and quotation from Ibn Ishâc, on Sura II., v. 161, Article LXXXV. The covering of falsehood, under which they are here accused of cloaking the truth, was their mistaken and perverted interpretations of the Scriptures. Their 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

تلبسهم الحق بالباطل و قال عبدالله ابن ضيف و عدى ابن زيد—
Ishâc; و الحارث ابن عوف بعضهم لبعض تعالوا نؤمن بما انزل على محمد و اصحابه
غدرةً و نكفر به عشية حتى نلبس عليهم دينهم لعلهم يصنعون لما نضاع
فيرجعون عن دينهم فانزل الله عز وجل فيهم يا اهل الكتاب لم تلبسون الحق

How the Jews clothed the truth with error. Abdallah, Adîya and Hârith, spake one with another,—‘Come let us believe in that which is revealed to Mahomet and his followers in the morning, and reject the same in the evening, that we may confuse their religion for them; perchance they may act as we act, and return from their faith.’ Then the Great and Glorious God revealed this passage in respect of them, *Oh—ye people of the Book, why do ye clothe the truth with error, and hide the truth, although ye know it.*”

To these unworthy stratagems for throwing discredit on his revelation, Mahomet replies that God’s spiritual favours are (not as the Jews hold confined to their own nation, but) without respect of persons all comprehensive. And 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*: مثل ما اوتيتهم *

CXI.—SURA III., v. 77. سورة آل عمران

وَ اِنْ مِنْكُمْ لَفَرِيقًا يَلُونُ السُّنَّتِمْ بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ
وَ مَا هُوَ مِنَ الْكِتَابِ وَ يَقُولُونَ هُوَ مِنْ عِنْدِ اللّٰهِ وَ مَا هُوَ مِنْ عِنْدِ
اللّٰهِ وَ يَقُولُونَ عَلَى اللّٰهِ الْكُذْبُ وَ هُمْ يَعْلَمُونَ *

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 Medīna are here reprobated for an alleged trick upon Mahomet or his followers, in pretending that certain passages they read to them 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, (Art. XCVI.),—*ليأ بالسننهم*,—*quod vide*.

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

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

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



CXII.—SURA III., v. 78. سورة آل عمران

مَا كَانَ لِبَشَرٍ أَنْ يُرْتَبَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَ ثُمَّ يَقُولَ

لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَ لَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ

تَعْلَمُونَ الْكِتَابَ وَ بِمَا كُنْتُمْ تَدْرُسُونَ *

IT BECOMETH NOT A MAN THAT GOD SHOULD GIVE HIM A BOOK, AND WISDOM, AND PROPHECY, AND THAT HE SHOULD THEN SAY TO MANKIND,—BE WORSHIPERS 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 Baidhâwi:—“And *rabbânî* means perfect in knowledge and practice; *inasmuch as ye know the book, and inasmuch as ye study it*,—that is, because of your being acquainted with the Book, and because of your studying it; for the advantage thereof lieth in learning, and the faculty of discriminating the truth, and the benefit in belief and in practice;”—و الرباني هو الكامل في العلم و العمل—
 بما كنتم تعلمون الكتاب و بما كنتم تدرسون بسبب كونكم معلمين الكتاب و بسبب كونكم دارسين له فان فائدة التعليم و العلم معرفة الحق و التدبير للاعتقاد و العمل *

CXIII.—SURA III., v. 80. سورة آل عمران

وَ اِذْ اَخَذَ اللّٰهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَ حِكْمَةٍ
 ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَ لَتَنْصُرُنَّهُ النَّحْ *

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

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

“Attesting that which is with you of the Book and wisdom, and that is Mahomet;”—مصدقاً لما معكم من الكتاب والحكمة وهو المحمّد—
Jelalooddeen.

CXIV.—SURA III., v. 83. سورة آل عمران

قُلْ آمَنَّا بِاللَّهِ وَ مَا أُنزِلَ عَلَيْنَا وَ مَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَ
إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ وَ الْأَسْبَاطِ وَ مَا أَوْتِيَ مُوسَىٰ وَ عِيسَىٰ وَ النَّبِيُّونَ
مِنْ رَبِّهِمْ لِانْفِرَاقَ بَيْنِ أَحَدٍ مِنْهُمْ وَ كُنَّا لَهُمْ مُسْلِمُونَ *

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

CXV.—SURA III., v. 93. سورة آل عمران

كُلِّمَ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَىٰ نَفْسِهِ مِنْ
قَبْلِ أَنْ تُنزَلَ التَّوْرَةُ قُلْ فَاتُوا بِالَّتَّوْرَةِ فَاتَلُوهَا أَنْ كُنْتُمْ صَادِقِينَ * فَمَنْ
آفْتَرَىٰ عَلَىٰ آلِهَةٍ أَلَّكَ الْكُذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ *

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

In a discussion with the Jews of Medîna as to the eating of certain kinds of flesh forbidden by the Jewish Law, (the commentators say *camel's flesh*,) Mahomet supported his argument by saying that the prohibition as to 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 it was to be an authoritative and final decision of the question;—“Whoever *after that* shall fabricate a lie against God, they are the transgressors.”

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

CXVI.—SURA III., v. 99. سورة آل عمران

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَىٰ مَا
تَعْمَلُونَ * قُلْ يَا أَهْلَ الْكِتَابِ لِمَا تُصَدِّقُونَ عَنِ سَبِيلِ اللَّهِ مِن أَمْنٍ
تَبِعُونَهَا عِوَجًا وَّانْتُمْ شُهَدَاءُ *

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 CROOKED,—WHILE YE ARE WITNESSES?

“*While ye are witnesses* that the approved religion is the right religion, namely, the faith of Islâm, as it is in your Book.”

—* *وانتم شهداء عالمون بان الدين المرضى هو القديم دين الاسلام كما في كتابكم* * *Jelalooddeen.* An indirect reference to the authoritative sacred books in the possession of the Jews.

CXVII.—SURA III., v. 113. سورة آل عمران

لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتَّبِعُونَ آيَاتِ اللَّهِ أَنَاءَ
الَّيْلِ وَهُمْ يَسْجُدُونَ * يَوْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَايْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَٰئِكَ مِنَ الصَّالِحِينَ *

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

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CXVIII.—SURA III., v. 119. سورة آل عمران

هَٰذَا أَنْتُمْ أَوْلَاءُ يُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ النَّحِ *

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

“*In the entire book, (or Scripture,) i. e., in all the books (or Scriptures.)*” — *Jelalooddeen.* “*In the books (or Scriptures) generally,—the whole of them; and the meaning is that they (the Jews) do not love you, although ye believe in their book, &c.*” — *Baidhâwi.*

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 equally to be believed in as such by Mahomet and his followers.

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CXIX.—SURA III., v. 185. سورة آل عمران

الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهْدٌ إِلَيْنَا إِلَّا نُوْصِنُ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ * قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِي بِالْبَيِّنَاتِ وَ بِالَّذِي

قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ * فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ
 مِنْ قَبْلِكَ جَاؤَا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ *

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

The Scriptures thus enlogized are the inspired books of the Jews and Christians—the Bible. Thus Jelalooddeen:—“*Enlightening, i. e., perspicuous, and that is the Tourât and the Gospel;*”—المُنِيرُ الرَّاحِضُ هُوَ التَّوْرَةُ وَالْإِنْجِيلُ.

CXX.—SURA III., v. 188. سورة آل عمران

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ (لِيُبَيِّنُنَّهُ)
 لِلنَّاسِ وَلَا تَكْتُمُونَهُ (يَكْتُمُونَهُ) فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا
 قَلِيلًا فَبَيَّسَ مَا يَشْتَرُونَ * لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أُتُوا وَ
 يَحْسَبُونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبْنَهُمْ بِمَغَازٍ مِنْ آعْذَابِ رَبِّهِمْ
 عَذَابِ أَلِيمٍ *

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

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

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

وَإِنْ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَ مَا أَنْزَلَ إِلَيْكُمْ وَمَا
 أَنْزَلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتُرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا * أُولَئِكَ لَهُمْ
 أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ *

AND VERILY OF THE PEOPLE OF THE BOOK THERE ARE THOSE WHO BELIEVE IN GOD, AND IN THAT WHICH HATH BEEN REVEALED TO YOU, AND IN THAT WHICH HATH BEEN REVEALED TO THEM, SUBMISSIVE UNTO GOD, THEY SELL NOT THE SIGNS OF GOD FOR A SMALL PRICE. THESE ARE THEY WHO HAVE THEIR REWARD WITH THEIR LORD; FOR GOD IS SWIFT IN ACCOUNT.

“*That which hath been revealed to them, of the two Books;*”—
 الكتابين—*Baidhâwi*,—“viz. the Tourât and the Gospel,”
 —*Jelalooddeen*. The same commentator adds:—
 “*They sell not the signs of God, viz. that which they have by them, in the Tourât and the Gospel, of the description of the prophet (Mahomet.) For a small price, of worldly advantage that they should conceal it (i. e. the aforesaid contents of their books,) out of apprehension for their supremacy, as did others of their number from amongst the Jews;*”—
 لا يشترون بآيات الله التي هي عندهم في التوراة والإنجيل من نعت—
 النبي ثمنًا قليلًا من الدنيا بان يكتبونها خوفًا على الرياسة كفعل غيرهم من
 اليهود *—These good Jews and Christians continued to believe in, and hold fastly, the Old and New Testaments as well as the Corân. They did not misinterpret them, or pervert their meaning. They, at any rate, would take every precaution to see that their previous Scriptures, as well as the Corân, were handed down, pure and unadulterated, to their posterity.

CXXII.—SURA ٧., v. 14—16. سورة المائدة

فَبِمَا نَنْقُضِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ * وَ مِنَ الَّذِينَ قَالُوا إِنَّا نَصَارَى أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ * يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ أَخْرِجُوا

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

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

I observe, *first*; that both here, and elsewhere, the accusation is specifically confined to the Jews; such an offence is never even hinted against the Christians. They are indeed accused of "forgetting a part of that whereby they were admonished;" and it must be confessed that

there was in that age, and among many 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 Tazeeahs, praying to Peers and Murshids, paying vows to them, &c., “they have forgotten a part of that whereby *they* were admonished.”

But there is neither here, nor in other parts of the Corân, the least imputation against the *Christians*, of “dislocating words from their places,” or even of misinterpreting their Scriptures, and perverting their 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 equally inspired with the New Testament, and like it regularly read in their Churches. Whatever the Jews might have been inclined to do with their own sacred books, such attempts could not extend to the copies preserved by the Christians throughout the world.

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

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

Second.—But, in the second place, the accusation in the text, does not, even as regards the Jews, impute any tampering with the copies of their Scriptures. We have seen that in Sura IV., v. 43 (*Art. XCVI.*) the very same words 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 reference in the Corân to the Scriptures, is to books authoritative, genuine, pure, divine, *as then extant* in the hands of the Jews.

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.

CXXIII.—SURA V., V. 47. سورة المائدة

يَا أَيُّهَا الرَّسُولُ لَا يَحْزَنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ
 قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَأَمْ تَوْسَمِنَ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَّاعُونَ
 لِلْكَذِبِ سَمَّاعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ يُحَدِّثُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ
 يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا الْخَبْرَ *

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 THEY 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 disaffected Moslems. They are accused of spying out a lie or misrepresenting Mahomet's words to other people: and also of the offence (previously noticed) of dislocating passages out of their proper places. This offence is here even more distinctly expressed than before by the words,

يُحَدِّثُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ— that is, either separating a passage from its context and repeating it alone so as to give it a different meaning, or repeating it in a wrong connection with some other passage, and thus distorting both. The 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."

CXXIV.—SURA V., v. 50. سورة المائدة

وَكَيْفَ يُحْكِمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ
 بَعْدِ ذَلِكَ وَمَا أَوْلَاكَ بِالْمُؤْمِنِينَ * أَنَا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ
 يُحْكَمُ بِهَا النَّبِيُّونَ الَّذِينَ اسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا
 اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوْنَ النَّاسَ وَآخِشُوهُنَّ
 وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَمَنْ لَمْ يُحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ
 هُمُ الْكَافِرُونَ * وَكُنَّا عَلَيْهِمْ فِيهَا أَنْ النَّفْسُ بِالنَّفْسِ وَالْعَيْنُ بِالْعَيْنِ
 وَالْأَنْفُ بِالْأَنْفِ وَالْأَذُنُ بِالْأَذُنِ وَالسِّنُّ بِالسِّنِّ وَالْجُرُوحُ قِصَاصٌ فَمَنْ
 تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ لَمْ يُحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ
 الظَّالِمُونَ * وَتَفِينَا عَلَى آثَارِهِمْ بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ
 يَدَيْهِ مِنَ التَّوْرَةِ وَآتَيْنَاهُ الْإِنجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِمَا
 بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَرُوحَ الرُّوحِ الْقُدُّوسِ * وَنَحْنُ نَحْكُمُ أَهْلَ
 الْإِنجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَمَنْ لَمْ يُحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ
 الْفَاسِقُونَ * وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنْ
 الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ فَاحْكُم بَيْنَكُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ
 عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا * وَلَوْ شَاءَ
 اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَ لَكِنْ لِيَبْلُوَكُمْ فِيهَا إِنَّا كُنَّا

AND HOW WILL THEY MAKE THEE THEIR JUDGE, SINCE THEY HAVE BY THEM THE TOURAT, IN WHICH IS THE COMMAND OF GOD? THEN THEY WILL TURN THEIR BACK AFTER THAT, AND THESE ARE NOT BELIEVERS. VERILY WE HAVE REVEALED THE TOURAT; THEREIN IS GUIDANCE AND LIGHT. THE PROPHETS THAT SUBMITTED THEMSELVES 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 DOETH NOT JUDGE BY THAT WHICH GOD HATH REVEALED, VERILY THEY ARE THE UNBELIEVERS.

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

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

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

This passage contains the clearest evidence that the Scriptures, in current use amongst the Jews and the Christians (*عندهم*) in Mahomet's time, had been "sent down" or "revealed" (*انزل*),— had been "given" (*اتي*), 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 give 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 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 of “the unbeliever” (kâfir, الكافر), of “the transgressor” (الظالم), or of “the flagitious” (الفاسق).

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” — *و مديمتنا عليه و رقيبنا على سائر الكتب ليحفظه عن التبدلات و Baidhâwi*. Where are the books thus to be preserved in their integrity, watched over, and witnessed to, if they be not those same Scriptures, which we now,—as did the Jews and Christians of Mahomet’s age,—hold in our hands, and read in our Churches and in our houses, and have been doing so since the time of Mahomet, and for centuries before?

Note, that the Tourât is in this text again called “*The Book of God*,”—*كتاب الله*

CXXV.—SURA v., v. 68. سورة المائدة

قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تَقْتُمُونَ مِنَّا إِلَّا أَنْ آمَنَّا بِاللَّهِ وَ مَا أُنزِلَ
إِلَيْنَا وَ مَا أُنزِلَ مِن قَبْلُ وَ أَنْ أَكْثَرَكُمْ فَاسِقُونَ *

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 can make pretension to be a true disciple of his now, unless he also “believe in that which hath been revealed from before” the Corân.

CXXVI.—SURA v., v. 74. سورة المائدة

وَ لَوْ اَنْ اَهْلَ الْكِتَابِ اٰمَنُوْا وَ اتَّقَوْا لَكُنَّا عَنْهُمْ سِيِّئِيْنَ وَ لَادْخُلْنٰهُمْ
 جَنّٰتِ النَّعِيْمِ وَ لَوْ اَنْهُمْ اٰتَمَوْا التَّوْرٰةَ وَ الْاِنْجِيْلَ وَ مَا اَنْزَلْنَا عَلَيْهِمْ مِنْ
 رَّبِّهِمْ لَادْخُلُوْا مِنْ فَوْقِهِمْ وَ مِنْ تَحْتِ اَرْجُلِهِمْ مِنْهُمْ اُمَّةٌ مُّقْتَصِدَةٌ وَ كَثِيْرٌ
 مِنْهُمْ سَآءٌ مَا يَعْمَلُوْنَ *

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 the 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 in this passage guaranteed:—pardon of sin;—entrance into gardens of delight;—blessings from above and from below. And some of these Jews and Christians are praised as a “righteous and upright people” (أُمَّةٌ مُّقْتَصِدَةٌ). Would not such Jews and Christians justify the description of the prophet and hand down uncorrupted to their posterity those sacred books by the careful observance of which they had merited so high a distinction?

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

CXXVII.—SURA v., v. 77. سورة المائدة

قُلْ يَا اَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتّٰى تُتَمِيْمُوْا التَّوْرٰةَ وَ الْاِنْجِيْلَ
 وَ مَا اَنْزَلْنَا عَلَيْكُمْ مِنْ رَّبِّكُمْ *

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

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

How can it then be held that these have been *superseded* by the Corân? This Sura was given forth several years after the flight of Mahomet to Medîna, and only a few years before his death, when the system of Islâm 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 him. “*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 addition to the Corân*, can they with safety be set aside by the Mussulman? And how grievously must those have departed from the faith of their prophet, who can not only dispense with those Scriptures which are praised by him as “a light and direction to mankind;”—“enlightenment and guidance and mercy to man;”—“a perspicuous book;”—“a light, and a guide, and an instruction to the pious;”—“a guide, and a remembrance to men of understanding hearts;”—“the book of God;”—“an illumination and admonition to the pious;”—*—but can even blaspheme against them, and their Divine contents!

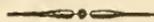
It may be useful to transcribe here the tradition of Ibn Ishâc as to the occasion on which the text was revealed:—

نورا و هدى للناس — بصائر للناس و هدى و رحمة — كتاب منير*
 نور و هدى و موعظة للمتقين — هدى و ذكر لارلى الاباب — كتاب لك — ضياء
 و ذكر للمتقين

و من عدواهم قال و اتى رسول الله رافع ابن حارثة و سلام ابن مشكم و مالك ابن الصيف و رافع ابن حرملة فقالوا يا محمد الست تزعم انك على ملة ابراهيم و دينه و توعدنا بما عندنا من التوراة و تشهد انها من الله حق قال بلى و لكنكم احدثتم و جددتم ما فيها مما أخذ عليكم من الميثاق و كنتم منها ما أمرتم ان تدينوه الناس فبرئت من احداثكم قالوا فاما نأخذ بما فى ايدينا فانا على الحق و الهدى و لا نؤمن بك و لا نتبعك فانزل الله عز و جل فيهم قل يا اهل الكتاب استم على شى حتى

The enmity of the Jews. Ibn Ishâc relates as follows:—Râfi son of Hâritha, and Sullâm, and Mâlik, and Râfi son of Harmala, came to Mahomet and said to him:—"Oh Mahomet! thinkest thou not that thou art following the religion of Abraham and his faith; and thou believest in the Scripture which we have with us, viz., the Tourât, and thou bearest testimony that it is the truth from God?" Mahomet replied:—"Yea, verily; but ye have invented new doctrines, and ye deny what is therein (*i. e. in your Scripture*) of that regarding which a covenant hath been taken from you; and ye conceal (or hold back) thereof that which ye have been commanded to publish to mankind. Wherefore I am clear from the new matters (or doctrines) ye have devised." They answered:—"As for us, we hold by that (Scripture) which is in our hands;—we follow the truth and the true direction, and we believè not in thee, and we will not follow thee." And the Great and Glorious God revealed in respect of them the text,—*"Oh ye people of the Book! ye are grounded upon nothing until ye observe the Tourât and the Gospel, &c."*

Mahometan traditions are never very certain; but if the above be a reliable one, it shows that Mahomet in the Corân clearly acknowledges the 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 passages favourable to his claims which he believed existed in their Scriptures. It could never from his language have been doubted that he fully and clearly attested the truth and authority of the Scriptures themselves which they held in their hands, (ماعندهم).



CXXVIII.—SURA V., V. 91. سورة المائدة

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَ
لَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِّلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَىٰ ذَٰلِكَ بِأَنَّ
مِنْهُمْ قَسِيصِينَ وَرَهَبَانًا وَ أَنَّهُمْ لَا يَسْتَكْبِرُونَ * وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَىٰ
الرَّسُولِ تَرَىٰ أُعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ
رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ * وَ مَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَ مَا جَاءَنَا
مِنَ الْحَقِّ وَ نَطْمَعُ أَنْ يَدْخُلَنَا رَبَّنَا مَعَ الْقَوْمِ الصَّالِحِينَ * فَأَنبَأَهُمُ
اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَ ذَٰلِكَ
جَزَاءُ الْمُحْسِنِينَ *

THOU WILT SURELY FIND THE MOST INTENSE AMONGST MANKIND IN ENMITY TO
THOSE THAT BELIEVE, THE JEWS AND THE IDOLATORS. 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. AND WHEN THEY HEAR
THAT WHICH HATH BEEN REVEALED TO THE PROPHEET, THOU WILT SEE THEIR
EYES FLOWING WITH TEARS FROM THAT WHICH THEY RECOGNIZE OF THE TRUTH.
THEY SAY, "OH OUR LORD! WE BELIEVE;—WRITE US DOWN WITH THE WIT-
NESSES; AND WHAT SHOULD HINDER US THAT WE SHOULD NOT BELIEVE IN
GOD, AND IN THAT WHICH HATH COME UNTO US OF THE TRUTH? AND WE
DESIRE THAT OUR LORD SHOULD INTRODUCE US AMONGST THE RIGHTEOUS." AND
GOD HATH REWARDED THEM FOR THAT WHICH THEY HAVE SAID, WITH GAR-
DENS THROUGH WHICH FLOW RIVULETS. THEY SHALL BE FOR EVER THEREIN.
AND THAT IS THE REWARD OF THE GOOD.

The Jews were more hostile to Islam 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 first. On the contrary, the Christians
were no doubt delighted at finding Mahomet, in perfect conformity

with their own system, acknowledge the whole preceding Scriptures and prophets, both their own and those of the Jews. And some of them, believing further in the Mission of Mahomet, expressed themselves in the impassioned language of the text.

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

CXXIX.—SURA v., v. 119. سورة المائدة

أَذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَى
 وَالِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا *
 وَإِذْ عَلَّمتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ خَلَقُ مِنْ
 الطِّينِ كَهَيْئَةِ الطَّيْرِ بِأَذْنِي فَتَنفَخُ فِيهَا فَتَكُونُ طَيْرًا بِأَذْنِي وَتَبْرِى الْأَكْمَةَ
 وَالْأَبْرَصَ بِأَذْنِي وَإِذْ نُخْرِجُ الْمَوْتَى بِأَذْنِي * * * * *
 إِلَى الْخَوَارِجِ أَنْ آمَنُوا بِي وَبِرِسُولِي قَالُوا آمَنَّا وَ أَشْهَدُ بِنَا مَسْلُومٍ *

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

CXXX.—SURA LXVI., v. 13. سورة التحريم

و مَرِيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنفَخْنَا فِيهَا مِن رُّوحِنَا وَ صَدَقَتْ بِكَلِمَاتِ رَبِّهَا وَ كُتِبَ عَلَيْهَا مِنَ الْقَوَامَاتِ *
 وَ مَرِيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنفَخْنَا فِيهَا مِن رُّوحِنَا وَ صَدَقَتْ بِكَلِمَاتِ رَبِّهَا وَ كُتِبَ عَلَيْهَا مِنَ الْقَوَامَاتِ *

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,

CXXXI.—SURA IX., v. 113. سورة التوبة

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُم بِأَن لَّهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدَا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ *
 إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُم بِأَن لَّهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدَا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ *

VERILY, GOD HATH BOUGHT FROM THE BELIEVERS THEIR SELVES AND THEIR WEALTH, ON THE CONDITION OF PARADISE FOR THEM, IF THEY FIGHT IN THE WAYS OF GOD:—AND WHETHER THEY SLAY OR BE SLAIN, THE PROMISE OF GOD THEREUPON IS TRUE IN THE 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, "the good fight of faith," is spoken of.

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

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

CONCLUSION.

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

Arise during the night excepting a small portion thereof;—

A half of it:—or diminish therefrom a little,

Or increase thereupon. And recite the Corân with well measured recitation.

Verily the hours of the early night are the best for earnest devotion, and distinct utterance,

SURA LXXIII.

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

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

سورة المزمل * قم الليل الا قليلا * نصفه او انقص منه قليلا * ار زد
عليه و رتل القرآن ترتيلا ان ناشئة الليل هي اشد وطا و اقوم قليلا * الخ
سورة الفتح * تراهم ركعا سجدا يبتغون فضلا من الله و رضوانا سلما هم
في وجوههم من اثر السجود ذلك مثلهم في التوراة و مثلهم في الانجيل * الخ
سورة الاعراف * و اذا قرى القرآن فاستمعوا له و انصتوا لعلكم ترحمون *
و اذكر ربك في نفسك تضرعا و خيفة و دون الجهر من القول بالغدو
و الاصل و لا تكن من الغافلين *

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

SECTION FIRST.

The Collection Complete and Impartial.

It has been the compiler's object in making this collection, not to search for passages favourable to the Jewish and Christian Scriptures, but simply to bring together all the verses that were found to contain

any mention of those Scriptures, or allusion to them. With this object, the writer carefully went over the whole Corân repeatedly, and noted down every passage of the nature alluded to. *All* have been entered which were perceived to have the smallest bearing on the subject. If any text has been omitted, it has been solely through inadvertence, and from no design of avoiding passages supposed to be unfavourable. The Mussulman, therefore, as well as the Christian, may accept the collection as an impartial and full exhibition of the testimony borne in the Corân to the Scriptures of the Old and New Testaments.

SECTION 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*, كتاب الله; *the Word of God*, كلام الله; *the Tourât*, التوراة; *the Gospel*, الانجيل &c.

They are described as Revelations made by God in ages preceding the Corân, in such expressions as;—*ما انزل الله من قبل* — *ما بين يديه* — &c. And they are spoken of throughout the Corân not only as actually extant in the time of Mahomet, but as in common use amongst the Jews and Christians. This is proved by the phrases;—“the Scripture which is with them,” معهم; or “beside them,” ما عندهم — “those that read (are in the habit of reading,) the book revealed from before thee,” الذين يقرؤن الكتاب من قبلك (Art. XXXIV.);—“and they (the Jews) read, or study, that which is therein,” ودرسوا ما فيه (Art. LXIII.);—“they hear, (or are in the habit of hearing,) the Word of God,” يسمعون (Art. LXIX.);—“they peruse, (or are in the habit of persuing) the Book,” هم يتلون الكتاب (Art. LXXX.) So on one occasion (Art. CVII.) Mahomet summoned the Jews to the Book, *i. e.* required an *actual reference* to their Scriptures; and on another occasion, they were called upon to produce them for the settlement of a question; Art. CXV.

Both Jews and Christians are exhorted to act and 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 of those religions.

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

We are, then, warranted in assuming that the terms which are in the Corân applied to the Jewish Scriptures generally, as *الكتاب*—*الذکر*—*الذین* *اوترا نصيبا من الكتاب* &c. mean the Old Testament as it stood, and was acknowledged by the Jews, in the time of Mahomet. The word, *التوراة*, *the Tourât*, was sometimes used in this wide sense, and sometimes as signifying only the Pentateuch, or the books of Moses. So the term *الزبور*, “the Psalms,” is confined to the Psalms of David.

In a similar manner, the Scriptures of the Christians, spoken of under the general name *الانجيل*, ‘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.*

SECTION THIRD.

The Corân attests the Inspiration of the Jewish and Christian Scriptures.

The Divine origin of the Jewish and Christian Scriptures, as thus extant and in common use in his day, is throughout the Corân directly and fully attested by Mahomet, in such reiterated and stereotyped phrases, as — *مصدقنا لما بين يديہ* &c. Indeed the *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 that would attest the foregoing Scripture*,—*ثم جاءكم رسول مصدقا لما 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 *it attested the antecedent Revelation*; Art. *XVII*.

A plenary inspiration is constantly ascribed to the whole of these sacred books. They have been “sent down,” or “revealed,” *نزل*;—God revealed the Scripture in “truth,” or “with truth,” *انزل كتابا بالحق*;—it has been “given” by God, *اتي*;—the prophets who delivered it were “inspired,” *وحي*.

It is repeatedly said, as if 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., XL., 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* Art. *LXXIX., CVII. and CXXIV*:—“the Word of God,” *كلام الله* Art. *LXX*;—“Al Furcân” (the discernor between good and evil,) *الفرقان*, Art. *XLVIII. and LXVIII.*

Their contents are frequently cited 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.

SECTION FOURTH.

The Jewish and Christian Scriptures praised in the Corân.

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

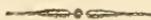
They are always spoken of with veneration. There is not an expression regarding them throughout the whole Corân, but what is dictated by profound respect and reverence.

Their heavenly virtue, and the blessings to be derived from the Revelation contained in them, may be gathered from the following sentences belonging to every period of the giving forth of the Corân.

The Book of Moses is “a guide and a mercy,” *امامنا ورحمة*; Art. *XVI. and XXXI.* The writings of the Apostles that preceded

Mahomet are the “*perspicuous*,” or “*enlightening*” book, كتاب المستبين—Art. XII.; الكتاب المنير—*Arts. XVIII. and CXXIX.* The book inherited by the children of Israel is “a guide and an admonition to men of understanding heart,” ذكرى لاولى الالباب—*Art. XVI.* The Revelation of Moses is “a light and a direction to mankind,” نوراً و هدى للناس—*Art. XXVII.* 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,” تماماً على الذي احسن و تنصيلاً لكل شى و هدى و رحمة لعلمهم بلقاء ربهم يؤمنون—*Art. XLI.*;—“an enlightenment unto mankind, and a direction, and a mercy, that they might be admonished,” بصائر للناس و هدى و رحمة—*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 for hour of judgment,” الفرقان و ضياء و ذكرى للمتقين الذين—*Art. XLVIII.* Those who believe in the Scripture revealed aforetime, ما انزل من قبلك, as well as in the Corân,—“these walk according to the direction of their Lord, and these are the blessed,” اولئك هم المفلحون—*Art. LXVI.* The Jews had “the testimony of God” with them, شهادة 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,” و انزل التوراة و الانجيل من قبل هدى للناس و انزل الفرقان—*Art. CV.* “The Gospel, wherein is Guidance and Light, attesting the Tourât that preceded it, and a direction and an admonition to the pious,” و نور و مصدقاً—*Art. CXXIV.*

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



SECTION FIFTH.

The Scriptures appealed to, and 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.

1.—Mahomet very often, in the Corân, refers to those who hold the Scriptures in their hands as witnesses in favor of his 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 thereat.—See Arts. VII., XIII., XV., XXXV., XXXIX., XLV., LIV., LVI., LVII., LXI., LXV., LXXV. and LXXXIV. &c.

The necessity of following, with religious care, the directions 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;”—*يُمْسِكُونَ* *بِالْكِتَابِ* which the context show to be the Old Testament. *Art. LXIV.*

“Those who reject the Book, and that which we have sent our Messengers with, they shall know;—when the collars shall be on their necks, and the chains by which they shall be dragged into Hell;—then they shall be burned in the Fire, *الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَمَا أَرْسَلْنَا بِهِ* *رَسُولًا فَسَوْفَ يَعْلَمُونَ* *إِذَا الْأَغْلالُ فِي أَعْنَاقِهِمْ وَ السَّلَاسِلُ يُسَجَّدُونَ فِي الْكُهَيْمِ ثُمَّ* *Art. XXVI.* He that disbelieves in any of the Books of God “hath wandered into a wide error;”—*Art. CI.* *قَدْ ضَلَّ ضَلَالًا بَعِيدًا* 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;”—*اِقْتَنَعْمُونَ* *بِبَعْضِ الْكِتَابِ وَ تَكْفُرُونَ* *بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ* *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 (*küfers,*) and we have prepared for the infidels an ignominious punishment.” *ان الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَ رِسالِهِ وَ يَرِيدُونَ* *ان يُفَرِّقُوا*

بين الله و رسله و يقولون فؤمن ببعض و تكفر ببعض و يريدون ان يتخذوا بين ذلك
 Art. CII. سبيلا اولائك هم الكافرون حقا و اعتدنا للكافرين عذابا 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*;—*قل فاتوا قل فاتوا* بالتوراة فاتوها *Art. CXV*. In another, it is said that “they were called unto the Book of God, *that it might decide between them*;”—*يدعون الى* *Art. CVII*. كتاب الله ليحكم بينهم

Jews and Christians are not only commanded to observe the Law and the Gospel, but they are solemnly warned that their faith will be void, that “their religion will not be grounded upon any thing, *until they set up both the Tourât and the Gospel*,”—*لستم على شى حتى* *Art. CXXVII*. *تقيموا التوراة و الانجيل* All people who do not judge in accordance with that which God hath revealed, are declared “to be the unbelievers (*kâfirs*), the transgressors, the flagitious,” *الفاسق الظالم الكافر* *Art. CXXIV*.

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 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, were the Scriptures of the Old and New Testaments universally acknowledged by the Jews and Christians of Mahomet’s day to be divinely inspired. It could have been no *different* *Tourât* or Gospel to which allusion is so constantly made in the Corân. Mecca and Medîna were not situated in any corner of the world where other Scriptures than those currently in use elsewhere could have been intended. Jews and Christians from all parts of Arabia resorted yearly to the fairs at Ocâtz, Mujanna, Dzul-Majâz, &c.

Mercantile journeys were made from Mecca once or oftener every year to Syria, Yemen, and Abyssinia, where Christianity was established and Judaism known. Some Arabs even reached the courts of the Kaisar and the Chosroes. Shortly before the assumption of the prophetic office by Mahomet, Othmân-ibn-Huweirith, a citizen of Mecca, repaired to Constantinople, from whence he returned a baptized Christian. The Christian courts of Hîra, and of the Ghassânide dynasty, both adjoining Arabia on the north, were frequented by the Arabs. Mahomet himself had been twice to Syria. Above a hundred of his followers found a safe and hospitable refuge at the Christian court of the Abyssinian Najâshy, both before and after the Hejira. He 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 they were in the habit of reading, which they were religiously to observe, and by which they were to judge, he means, and cannot but mean, the Old and the New Testaments preserved amongst the *whole body* of the Jews and Christians, read in their Churches, Synagogues and Monasteries, and studied in their private houses.

SECTION SIXTH.

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. When he would not profess their faith to the exclusion of Christianity and every other religion, they became hostile 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 mortal 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 Caynoeâa, and having slain all the males of a third the Bani Coreitza, made their women and children captives.

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

Mahomet charged the Jews of Medîna with bringing separate passages from their Scriptures, presenting them without their context or in connection with a wrong context, and with thus distorting their true sense; *Arts. LXIX., XCVI., CXXII. and CXXIII.* They 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 passages or prophecies favourable to Mahomet and his claims, or rather with not showing them, “though God had taken from them a covenant that they should publish them to mankind.”

Further than this we do not find that Mahomet accused even his enemies the Jews of Medîna. The inference that by “concealing” is intended the excision or erasure of passages from their manuscripts, is altogether groundless.

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

Would the prophet have appealed to a *corrupted* Tourât? Would he have attested so constantly the truth of an *interpolated* Law?

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

It is further to be well observed that the aspersions (whatever their nature may be) are *confined throughout* 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 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," or fallen into erroneous doctrines and practices; *Art. CXXII.*

But 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, it was alleged, valuable testimony in favour of his mission and of Islâm. Even when possessed of the sword and supported by victorious armies, the professors of Islâm would not neglect so reasonable and so convincing a mode of gaining over the Jews and Christians as that of pointing them to the evidences of Islâm recorded in their own uncorrupted Scriptures. The early Mahometans surely would not dispense with such useful proof of the claims of their prophet. Besides, for the faithful Jews and Christians themselves, 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; even as the Christians preserve and teach the Jewish Scriptures, pointing out and inculcating the force of the prophecies of Christ contained therein.

That there existed such honest and faithful Jews and Christians cannot be doubted by the Mahometan enquirer. "And of the people of Moses, there is a party that directeth with truth, and acteth justly thereby."

Art. LXII. "Amongst the people of the Book, there is an upright race, that read the Signs (or Revelations) of God in the night season, and they bow down worshipping, and command that which is honest, and dissuade from that which is wicked, and hasten in good works; these are the virtuous." *Art. CXVII.* "Among them is a righteous people," قوم مقصدية—*Art. CXXVI.* See also *Arts. XCI., XCVIII., and CXI.* Had *these* any interest in falsifying the sacred Scriptures? Had they not every interest in preserving them uncorrupted? And even if there had been any sinister inducements would not their "justice," "uprightness," "honesty," and devotion to God, have prevented the thought of such wickedness from ever entering their hearts? Where then are the uncorrupted copies preserved by these virtuous and faithful Jews and Christians? Had there existed the slightest suspicion that the sacred Scriptures were anywhere being tampered with, uncorrupted copies would surely have been preserved by *them*. But 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 scores of 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.

But the supposition of such imputation (assumed for the sake of argument in the previous paragraph,) cannot at the most be extended beyond *the Jews of Medina*. It was they alone who were inimical to Mahomet; to them only the assertions in the Corân apply. But the Jewish and Christian Scriptures,—attested as they are in every part of the Corân,—were in the hands of millions throughout the Roman and Persian Empires, in the Kingdoms of Abyssinia, 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 mission;—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.

SECTION 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* both 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, Syriae, 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* and *References* innumerable to the sacred Scriptures, contained in the Jewish and Christian writers of a far earlier age than 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 the 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, which Mahomet in the Corân so constantly and so absolutely asserts the truth of. The true Mussulman has, therefore, no option but to accept, and believe in, those Scriptures as they stand.

SECTION 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” (اجورم) promised to the faithful believers. He is cautioned against the neglect or disbelief of it, lest he incur the “ignominious punishment, (عذابا مهينا) which God hath prepared for the unbelievers,” for them “that believe in a part and reject a part” of God’s word. *Art. CII.* He is warned against refusing to acknowledge that “perspicuous Book,” which is “a light to lighten Mankind, a Guide and a Direction, an Admonition to the Pious,—to them that fear the Lord in secret and tremble for the hour of judgment ;”—that Reve-

lation which is “complete as to whatever is excellent, and an explanation of every matter, and a mercy, that men might believe in the meeting of their Lord;” for if he does “he hath verily wandered into a wide and fatal error,” قد ضل ضلالاً بعيداً Above all let him beware of blaspheming (like some of the degenerate Mussulmans of the present day,) that holy Book, and of thus sealing his doom as “a transgressing and flagitious Unbeliever.” *Art. CXXIV.*

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

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

Lastly; you believe,—you cannot consistently disbelieve,—that these Scriptures are the inspired “Word of God” (كلام الله,) that they are a light to lighten Mankind,” (نورا وهدى للناس) “an illumination and admonition to the Pious,” (ضياءً وذكراً للمتقين); in fine, that they are calculated to lead those that follow their precepts into the way of peace, and make men 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;”—“And this is life eternal that they might know Thee the only true God, and Jesus Christ whom Thou hast sent.”



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