

**THE BEACON OF TRUTH,
OR, TESTIMONY OF THE
CORAN TO THE TRUTH OF
THE CHRISTIAN RELIGION**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649047130

The Beacon of Truth, or, Testimony of the Coran to the Truth of the Christian Religion by
William Muir

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WILLIAM MUIR

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TRUTH OF THE CHRISTIAN RELIGION

Translated from the Arabic

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"Buy the truth, and sell it not."—Prov. xxiii. 23

LONDON

THE RELIGIOUS TRACT SOCIETY

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CONTENTS



	PAGE
INTRODUCTION BY THE TRANSLATOR	7
PREFACE	11

CHAPTER I

Passages of the Coran to the effect that Mohammed was not "sent" with signs or miracles, and that in point of fact he showed none:	13
--	----

CHAPTER II

Passages of the Coran signifying that Mohammed was not sent to use force or compel men to join his religion	33
--	----

CHAPTER III

Passages of the Coran that cancel, and passages that are cancelled	55
---	----

CHAPTER IV

Passages of the Coran testifying that the Tourât and the Gospel have not been altered, nor suffered verbal cor- ruption	78
---	----

CHAPTER V

	PAGE
Passages of the Coran showing that Prophecy and Revelation belong to the Beni Israel	104

CHAPTER VI

Passages of the Coran pointing to the Divinity of the Lord Jesus Christ	122
CONCLUSION	150

INTRODUCTION BY THE TRANSLATOR



THE *Minâr ul Hakk* is a treatise designed to show the evidence in support of Christianity contained in the Coran,—a *Beacon*, as it were, pointing to the faith of the Gospel. Purely apologetic, the translation is hardly suited, like that of the *Sweet First-Fruits*, for English use. To the ordinary reader, indeed, unfamiliar with the tenets and dialectics of Islam, the course of the argument—however powerful and convincing to a follower of the Arabian Prophet—will appear strange; if not, at times, altogether unintelligible. Still, even for the Western student, the controversy will not be devoid of interest, exhibiting as it does the style of dogmatic reasoning and thought prevalent among Theologians of the East; and the reader may be reminded, here and there, of the memorable colloquies held by Henry Martyn with the Moulvies of Shiraz and Ispahan on his journey to his resting-place at Tokat.

The basis of the argument is the Coran, taken

verse by verse, with the commentaries thereon. First appears the text, then follow the explanations given of it by the Moslem expositors, and lastly, the remarks of the author on what has preceded. Each chapter closes with a review summing up the most important conclusions. The Commentators chiefly relied on are Bokhâri (*d.* 256 A.H.) and the Imâm Fakhr ud Deen Râzi (*d.* 606 A.D.),—authorities much esteemed by orthodox Moslems.

The opening chapters discuss the prophetic claim of Mohammed. In the First, it is proved from an abundance of passages that he showed no miracle, and that the Coran, which is called by his followers a miracle, has, notwithstanding its wonderful beauty and power, no trace of the miraculous about it. In the Second chapter are quoted an array of texts, belonging to the early years of the Prophet's ministry, in which toleration is enjoined and constraint forbidden in matters of religion,—his mission being limited strictly to that of a "Preacher" and "Warner";—all in irreconcilable contrast with the intolerance and force of later days. The Third chapter is devoted to the question of "Cancelment," that is, of texts and commands which, cancelling other texts and commands, take thus their place. Such changes were made in accordance with the expediency of the day, or with the personal desires of Mohammed; and, as such, are shown to be incompatible with the assumption that their source is divine.

The second half of the volume takes up the evidences of the Christian faith as derived from the Coran.