

**NON-CHRISTIAN RELIGIOUS  
SYSTEMS: THE CORÁN: ITS  
COMPOSITION AND TEACHING,  
AND THE TESTIMONY IT BEARS TO  
THE HOLY SCRIPTURES**

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Non-Christian Religious Systems: The Corân: Its Composition and Teaching, and the Testimony It Bears to the Holy Scriptures by Sir William Muir

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**SIR WILLIAM MUIR**

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NON-CHRISTIAN RELIGIOUS SYSTEMS.

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# THE CORÂN.

*ITS COMPOSITION AND TEACHING;*

AND THE TESTIMONY IT BEARS TO THE  
HOLY SCRIPTURES.

BY THE LATE

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AUTHOR OF "THE LIFE OF MAHOMET."

*REPRINT OF REVISED EDITION.*

LONDON:

SOCIETY FOR PROMOTING  
CHRISTIAN KNOWLEDGE  
NEW YORK: THE MACMILLAN CO.

1920

## PREFACE.

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THE occasion for this work is the need of a new edition of THE TESTIMONY BORNE BY THE CORÂN TO THE JEWISH AND CHRISTIAN SCRIPTURES, published at AGRA in 1855. The second edition of this treatise (ALLAHABAD, 1860) being out of print, the author was asked to bring out a third, and in doing so to preface it with some account of the CORÂN itself, and the system founded thereon.

What has been now attempted will, it is hoped, prove of some service by way of introduction to the study of the CORÂN.

I have to express my obligation to Dr. Weil for his admirable introduction to the Corân;\* from which I have freely borrowed, although from some of his views on the teaching of the Corân and the prospects of Islâm, I have felt bound to dissent.

The "TESTIMONY OF THE CORÂN," above noticed, has been translated and published in various oriental languages. It is here reprinted, with but a few corrections and amendments, as the SECOND PART of this work.

W. M.

LONDON, 17th May, 1878.

\* Einleitung in den Koran. Von Dr. GUSTAVE WEIL. Zweite verbesserte Auflage. *Bielefeld und Leipzig*, 1878.

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## PREFACE TO THE PRESENT EDITION.

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SINCE this volume was published two remarkable treatises have appeared in the Arabic language, *Sweet First-Fruits* and *The Beacon of Truth*, on the recognition of our Scriptures by the Corân.\* The first is a deeply interesting tale, illustrating the persecutions endured by Moslem converts to the Christian faith. The second is a dialectic on the testimony of the Corân to the Old and New Testaments, and the doctrines of Christianity. Both are of the very highest moment ; and of the latter I have ventured to say that it is, in my opinion, the most powerful Apology that has appeared on the subject. I earnestly invite the reader interested in the controversy to the study of both works.

In one respect alone the present treatise supplies what is nowhere else to be found ; and that is an exhaustive compilation of *every* passage in the Corân which has any reference whatever to the Jewish and Christian Scriptures. After repeated search no single verse which bears in any way directly or indirectly on

\* Translations of both have been published by the Religious Tract Society, 56 Paternoster Row, London, E.C.

our Bible has been omitted, whether favourable or (as some Moslems have sought to make out) unfavourable to the integrity of our Scriptures. None that I could find has been left out.

I venture therefore to commend this selection to all who are interested in a subject closely bound up with the future of Islam.

W. M.

*Dec., 1895.*

*Last Edition, 1911.*

*Reprinted 1920.*



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# THE CORÂN.

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## CHAPTER I.

### THE CORÂN AS EXPLAINED BY THE LIFE OF MAHOMET.

THE Corân is the ground-work of Islâm. Its authority is absolute in all matters of polity, ethics, and science, equally as in matters of religion. "The Lord hath said it," is the standard of daily life. Where revelation is silent, tradition speaks; and upon the tradition of Mahomet's sayings and example, as well as upon the interpretation and analogy of the text of the Corân, are built up the various schools of Islâm. But the Corân is supreme, and much of its teaching is so plain as to admit no question even among contending sectaries. While, therefore, those who would gain a knowledge of Islâm, or would seek to influence Mahometan thought, must make themselves familiar with the traditional and scholastic lore of the sect among whom they are cast, a still greater incumbency rests on them to study the Corân itself. The devotion of the Mussulman to the Corân is intense. In the early Caliphate the ability to repeat it by heart conferred power and distinction, and honour still attaches to the attainment. Familiarity with the Corân is a