

MUHAMMAD, THE QUR'AN, AND THE QUESTION OF JUDAISM

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TEXTS

<p>Qur'an 96 (The Clot)</p> <p>¹Recite in the name of your Lord Who created.</p> <p>²He created humanity from a clot.</p> <p>³Recite and your Lord is Most Honorable,</p> <p>⁴Who taught (to write) with the pen</p> <p>⁵Taught man what he knew not.</p> <p>⁶Now man is most surely inordinate,</p> <p>⁷Because he sees himself free from want.</p> <p>⁸Surely, all will return to your Lord.</p> <p>⁹Have you seen one who forbids</p> <p>¹⁰ a servant when he prays?</p> <p>¹¹Have you considered if he were on the right way,</p> <p>¹²Or commanded piety?</p> <p>¹³Have you considered if he gives the lie to the truth and turns (his) back?</p> <p>¹⁴Does he not know that God sees?</p> <p>¹⁵No! If he will not desist, We will certainly smite him [lit: his forehead],</p> <p>¹⁶A lying, sinful forehead.</p> <p>¹⁷Then let him summon his council,</p> <p>¹⁸We too would summon the braves of the army.</p> <p>¹⁹No! Do not obey him, but bow down and draw near [to God].</p>	<p>سورة العلق</p> <p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</p> <p>اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ {1} خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ {2} اقْرَأْ وَرَبُّكَ الْأَكْرَمُ {3}</p> <p>الَّذِي عَلَّمَ بِالْقَلَمِ {4}</p> <p>عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ {5}</p> <p>كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَافٍ {6} أَنْ رَأَاهُ اسْتَعْجَى {7}</p> <p>إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ {8} أَرَأَيْتَ الَّذِي يَنْهَىٰ {9}</p> <p>عَبْدًا إِذَا صَلَّىٰ {10}</p> <p>أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهُدَىٰ {11}</p> <p>أَوْ أَمَرَ بِالتَّقْوَىٰ {12}</p> <p>أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ {13}</p> <p>أَمْ يَعْلَمُ بِأَنَّ اللَّهَ يَرَىٰ {14}</p> <p>كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ {15}</p> <p>نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ {16}</p> <p>فَلْيَدْعُ نَادِيَهُ {17} سَنَدْعُ الزَّبَانِيَةَ {18}</p> <p>كَلَّا لَا تُطَعُّهُ وَاسْجُدْ وَاقْتَرِبْ {19}</p>
<p>Sura 74 (The Cloaked One)</p> <p>¹O you who are wrapped up [on a cloak],</p> <p>²Arise and warn,</p> <p>³And your Lord do magnify,</p> <p>⁴And your garments do purify,</p> <p>⁵And uncleanness do shun,</p> <p>⁶And show no favor to seek worldly gain,</p>	<p>سورة المدثر</p> <p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</p> <p>يَا أَيُّهَا الْمُدَّثِّرُ {1} قُمْ فَأَنْذِرْ {2}</p> <p>وَرَبِّكَ فَكَبِّرْ {3} وَثِيَابَكَ فَطَهِّرْ {4}</p> <p>وَالرُّجْزَ فَاهْجُرْ {5} وَلَا تَمْنُنْ تَسْتَكْبِرُ {6}</p>

<p>⁷For the sake of your Lord, be patient. ⁸For when the trumpet is sounded, ⁹That day shall be a difficult day, ¹⁰Anything but easy for the unbelievers. ¹¹Leave Me with him whom I created, ¹²I gave him vast riches, ¹³And sons dwelling in his presence, ¹⁴And I made things smooth for him. ¹⁵Yet he desires that I should add more! ¹⁶By no means! He is stubborn to our signs. ¹⁷I will make a distressing punishment overtake him.</p>	<p>وَلِرَبِّكَ فَاصْبِرْ {7} فَإِذَا نُفِرَ فِي النَّاقُورِ {8} فَذَلِكَ يَوْمٌ عَسِيرٌ {9} عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ {10} ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا {11} وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا {12} وَبَنِينَ شُهُودًا {13} وَمَهَّدْتُ لَهُ تَمْهِيدًا {14} ثُمَّ يَطْمَعُ أَنْ أَزِيدَ {15} كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا {16} سَأَرْهَقُهُ صُعُودًا {17} ...</p>
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THE MEDINA AGREEMENT (Ibn Ishāq)

The messenger wrote a document concerning the emigrants and the helpers in which he made a friendly agreement with the Jews and established them in their religion and their property, and stated the reciprocal obligations as follows: In the name of God the Merciful and Compassionate. This is a document from the Muhammad the prophet [governing relations] between the believers and Muslims of Quraysh and Yathrib, and those who followed them and joined them and labored with them. They are one community (*umma*) to the exclusion of all men. The Quraysh emigrants according to their present custom shall pay the bloodwit within their number and shall redeem their prisoners with the kindness and justice common among believers.

The Banu `Awf according to their present custom shall pay the bloodwit they paid in heathenism....

The Banu `Amr...likewise.

Believers shall not leave anyone destitute among them by not paying his redemption money or bloodwit in kindness.

A believer shall not take as an ally the freedman of another Muslim against him....A believer shall not slay a believer for the sake of an unbeliever, nor shall he aid an unbeliever against a believer. God's protection is one....Believers are friends one to the other to the exclusion of outsiders.

To the Jew who follows us belong help and equality. He shall not be wronged nor shall his enemies be aided. The peace of the believers is indivisible. No separate peace shall be made with believers are fighting in the way of God. Conditions must be fair and equitable to all....Whoever is convicted of killing a believer without good reason shall be subject to retaliation unless the next of kin is satisfied (with blood-money), and the believers shall be against him as one man, and they are bound to take action with him.

It shall not be lawful to a believer who holds by what is in this document...to help an evil-doer (*muhdith*) or to shelter him....Whenever you differ about a matter it must be referred to God and to Muhammad.

The Jews shall contribute to the cost of war so long as they are fighting alongside the believers. The Jews of the Banu `Awf are one community with the believers. The Jews have their religion and the Muslims have theirs....The same applies to the Jews of

the Banu al-Najjār, Banu al-Hārith....Loyalty is a protection against treachery. The close friends of the Jews are as themselves.

None of them shall go out to war save with the permission of Muhammad, but he shall not be prevented from taking revenge for a wound. He who slays a man without warning slays himself and his household, unless it be one who has wronged him, for God will accept that. The Jews must bear their expenses and the Muslims their expenses. Each must help the other against anyone who attacks the people of this document. They must seek mutual advice and consultation, and loyalty is a protection against treachery. A man is not liable for his ally's misdeeds. The wronged must be helped.

The Jews must pay with the believers so long as war lasts. Yathrib shall be a sanctuary for the people of this document. A stranger under protection shall be as his host doing no harm and committing no crime...

If any dispute or controversy likely to cause trouble should arise it must be referred to God and to Muhammad, the messenger of God. God accepts what is nearest to piety and goodness in this document.

The Quraysh and their helpers shall not be given protection.

The contracting parties are bound to help one another against any attack on Yathrib....

Loyalty is a protection against treachery...God approves of this document. This deed will not protect the unjust and sinner. One who goes forth to fight and one who stays at home in the city is safe unless he has been unjust and sinned. God is the protector of the good and God-fearing man and Muhammad is the apostle of God.

Sura 7 (The Heights)

¹⁵⁷Those who follow the *ummī* prophet whom they will find written about in the Torah and the Gospel, commanding them what is right and forbidding what is wrong. He will make lawful for them all the good things and prohibit from them the foul. He will relieve them of their burden and the fetters they used to wear. Then those who believe in him and honor him and help him and follow the light which is sent down with them – they will be successful.

سورة الأعراف

يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا
عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ
وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ
عَلَيْهِمُ الْحَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي
كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ
وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ

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Deut. 18

¹⁸I will raise up a prophet for them from among their own people, like yourself: I will put My words in his mouth and he will speak to them all that I command him. ¹⁹If anybody fails to heed the words he speaks in My name, I myself will call him to account. ²⁰But any prophet who presumes to speak in My name an oracle that I did not command him to utter, or who speaks in the name of other gods - that prophet shall die.

דברים יח

(יח) נביא אקים להם מקרב אחיהם כמוך
ונתתי דברי בפיו ודבר אליהם את כל
אשר אצונו:
(יט) והיה האיש אשר לא ישמע אל דברי
אשר ידבר בשמי אנכי אדרש מעמו:
(כ) אך הנביא אשר יזיד לדבר דבר בשמי
את אשר לא צויתיו לדבר ואשר ידבר
בשם אלהים אחרים ומת הנביא ההוא:

<p>Isaiah 42 ¹This is my servant, whom I uphold, My chosen one, in whom I delight. I have put My spirit upon him; he shall teach the true way to the nations. ²He shall not cry out or shout aloud, or make his voice heard in the streets. ³He shall not break even a bruised reed, or snuff out even a dim wick. He shall bring forth the true way. ⁴He shall not grow dim or be bruised till he has established the true way on earth; and the coastlands shall await his teaching.</p>	<p>ישעיהו מב (א) הֵן עַבְדִּי אֶתְמַדּ בּוּ בְּחִירִי רְצִתָּהּ נְפִשִׁי נִתְתִּי רוּחִי עָלָיו מִשְׁפָּט לְגוֹיִם יוֹצִיא: (ב) לֹא יִצְעַק וְלֹא יִשָּׂא וְלֹא יִשְׁמִיעַ בְּחוּץ קוֹלוֹ: (ג) קָנָה רְצוּץ לֹא יִשְׁבּוֹר וּפְשֻׁתָּהּ כִּהָּה לֹא יִכְבֶּנֶה לְאַמֶּת יוֹצִיא מִשְׁפָּט: (ד) לֹא יִכָּהֶה וְלֹא יָרוּץ עַד יִשִּׂים בְּאָרֶץ מִשְׁפָּט וּלְתוֹרָתוֹ אַיִם יִיחִילוּ: פ</p>
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<p>Isaiah 42:19 Who is so blind as My servant, so deaf as the messenger I send? Who is so blind as the chosen one, so blind as the servant of the Lord?</p>	<p>ישעיהו מב יט מי עוֹר כִּי אִם-עַבְדִּי וְחֹרֵשׁ כְּמִלְאָכִי אֲשַׁלַּח מִי עוֹר כְּמִשְׁלָם וְעוֹר כְּעַבְדֵי יְהוָה</p>
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עַבְדֵי יְהוָה = عبد الله `Abdullāh. For
رسول = مَلְאֵךְ; *al-rasul*; *al-mustafā* مُصْطَفَى = בְּחִירִי
cognate parallel, see also مُحَمَّد = מְחַמֵּד (*Muhammad* ("delight")) in I Kings 20:6;
Ezek.24:16, 25; Hoshea 9:6.

<p>Sura 2 (The Cow) ⁷⁹Woe unto those who write the Scripture with their own hands and then say: 'This is from God' in order to buy a small reward. Woe to them for what their hands have written and woe to them for what they earn.</p>	<p>سورة البقرة فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ {79}</p>
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<p>Sura 3 (The Family of Imran) ⁷⁸And among them is a group that distorts the Scripture with their tongues so you will think that what they say is from Scripture. They say 'It is from God' when it is not from God. They speak the lie regarding God and they know it!</p>	<p>سورة آل عمران وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُونَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ {78}</p>
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Ibn Ishāq: About this time the Jewish rabbis showed hostility to the apostle in envy, hatred, and malice, because God had chosen His apostle from the Arabs...It was the Jewish rabbis who used to annoy the apostle with questions and introduce confusion, so as to confound the truth with falsity....These are the names of those Jews:....These were the Jewish rabbis, the rancorous opponents of the apostle and his companions, the men who asked questions, and stirred up trouble against Islam to try to extinguish it.... (P.239-240/351-352).

<p>Sura 4 (The Women) There are some Jews who change the words from their places by saying: 'we hear and disobey (<i>sami`nā wa`aṣaynā</i>),' and 'listen, you who are not listened to'¹ (<i>wasma` ghayra musma`in</i>)!', and 'look at us!'² (<i>warā`inā</i>)], twisting their tongues and speaking evil of religion. If they had only said, 'we hear and obey (<i>sami`nā wa`aṭā`nā</i>),' 'listen (<i>wasma`</i>)', and 'look at us (<i>wanzurnā</i>),' it would be better for them and more upright. But God cursed them for their unbelief, and they do not believe, except a little.</p>	<p>سورة النساء مَنْ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمَعْ غَيْرَ مُسْمَعٍ وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنًا فِي الدِّينِ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمَعْ وَانظُرْنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا {46}</p>
<p>Deut.5:19-24 The Lord spoke these words to your entire assembly at the mountain, with a mighty voice out of the fire and dense clouds. He inscribed them on two tablets of stone....When you heard the voice out of the darkness...you said...You go closer and hear all that the Lord our God says, and then you tell us everything that the Lord our God tells you. We will hear and obey (<i>shama`nu ve`asinu</i>).</p>	<p>דברים (יח) אֵת הַדְּבָרִים הָאֵלֶּה דִּבֶּר יְהוָה אֶל כָּל קְהִלְכֶם בְּהַר מִתּוֹךְ הָאֵשׁ הַעֲנַן וְהַעֲרָפֶל קוֹל גָּדוֹל וְלֹא יָסַף וַיִּכְתְּבֵם עַל שְׁנֵי לַחַת אֲבָנִים וַיִּתֵּן אֵלֵי: (ט) וַיְהִי כִשְׁמַעְכֶם אֵת הַקּוֹל מִתּוֹךְ הַחֹשֶׁךְ... (כ) וַתֹּאמְרוּ... (כג) קָרַב אֶתָּה וּשְׁמַע אֵת כָּל אֲשֶׁר יֹאמַר יְהוָה אֱלֹהֵינוּ וְאֵת תְּדַבֵּר אֵלֵינוּ אֵת כָּל אֲשֶׁר יִדְבֹר יְהוָה אֱלֹהֵינוּ אֵלֶיךָ וּשְׁמַעֲנוּ וְעָשִׂינוּ:</p>
<p>Q.2 (The Cow) ⁹³When we made a covenant with you and held the mountain over you [saying]: 'Take good hold of what We have given you and hear,' they said: 'We hear and we disobey (<i>sami`nā wa`aṣaynā</i>),' having drunk the calf into their hearts in their disbelief.³ Say [to them]: "Evil is what your belief commands, if you are believers!</p>	<p>سورة البقرة وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمِعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ بِئْسَمَا يَأْمُرُكُم بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ {93}</p>

¹ Or, "hear what is not audible!"

² Or, some commentators suggest, "shepherd us" (see below).

³ Cf. Exodus 32:20.